

CENTENNIAL SERVICES

OF THE

STAMFORD BAPTIST CHURCH,

INCLUDING THE

HISTORICAL DISCOURSE.

BY

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NOVEMBER 6, 1873.

HITHERTO HATH THE LORD HELPED US.

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THE Baptist Church of Stamford, Conn., commemorated the one-hundredth anniversary of its organization, on Thursday, November 6, 1873. The occasion was one of deep interest to all who participated in the exercises and enjoyments of the day. In addition to the members of the Church, Congregation and Sunday School in attendance, there were present many friends and guests from abroad. The invitations, extended in the name of the Church by the Committee of Arrangements, were responded to in person, by letter, or by messages of friendly sympathy, by most of those to whom invitations had been sent. It should also be mentioned that the sister churches of Stamford, of all denominations, were fairly represented at the several meetings held during the day and evening, giving expression, by the views and presence of their members, to that sentiment of Christian fellowship and fraternity which the Gospel inculcates and develops.

The church edifice was appropriately decorated with flowers, autumn leaves, vines and evergreens, which in the various forms of emblems, mottoes, hanging-baskets, wreaths, etc., won the admiration of all beholders, and evidently served to suggest to the speakers themes of thought which found eloquent expression.

Of the eight surviving ex-pastors of the Church, five were present and took part in the Centennial services. Perhaps the most prominent among these was the venerable Rev. Greenleaf S. Webb, D.D., who seemed a living link, connecting the past with the present, from the circumstance that besides having been pastor himself some sixty years before, he had also known and succeeded the first pastor of the Church, Rev. Ebenezer Ferris. The former pastors in attendance were Rev. Dr. G. S. Webb, Rev. H. H. Rouse, Rev. J. H. Parks and Rev. P. S. Evans. Letters of sympathy, regretting unavoidable absence, were read from Rev. J. M. Stickney, Rev. Addison Parker, and Rev. William Biddle.

Among the friends from abroad who were present, were Rev. Dr. Dowling, Rev. Dr. Armitage, Rev. Dr. Gillette, Rev. Dr. Patton, John R. Ludlow, Esq., C. T. Goodwin, Esq., and many others from New York; Rev. Dr. Turnbull, Rev. Mr. Cushman, of Hartford; Rev. S. D. Phelps, D. D., of New Haven; Rev. C. W. Ray, of Bridgeport; Rev. Dr. Ives, of Suffield; Rev. Mr. Boxer, of Sing Sing. Of Stamford clergymen present and participating in the services were Rev. Messrs. Thurston, Van Slyke, Dodge, Willis and Huntington.

The morning services (in which all the ex-pastors present participated,) began with singing "Praise God from whom all blessings flow," followed by reading Ephesians II, and Psalm cxxii, (Rev. P. S. Evans.) The hymn, "All Hail the Power of Jesus' Name," was then sung; after which a fervent prayer was offered by the venerable Rev. Dr. G. S. Webb. The Historical Discourse was then delivered by Rev. Edward Lathrop, D. D., present pastor of the Church. The discourse is herewith given in full. After the morning service, the congregation were invited to partake of a collation which was prepared and served in the large Sunday School room, and which was universally admitted to have been not least among the attractive and popular features of the occasion.

The afternoon services were conducted by Rev. Dr. Lathrop, and were at the outset confined to the ex-pastors of the Church. The letters from those who were unable to be present were read, and addresses followed, from Rev. Dr. Webb, (1816-'21,) Rev. H. H. Rouse, (1856-'57,) Rev. J. H. Parks, (1857-'58,) and Rev. P. S. Evans, (1858-'65.) These addresses were full of interesting and often affecting incident and reminiscence. Then followed reports from Churches which had been organized in other places by colonies from the Stamford Church, the most prominent being the Church at Sing Sing, N. Y., whose pastor (Rev. Mr. Boxer,) and delegates feelingly testified their deep interest in the parent society. The remainder of the afternoon was fully occupied by a number of eloquent addresses by guests from abroad, including Rev. Dr. Armitage, Rev. Dr. Phelps, (who read an appropriate poem entitled "The Century Church,") Mr. H. M. Prowitt, of Norwalk, (who also read an original poem,) and others. At the conclusion of the afternoon services, another collation was served in the Sunday School room, after which the commemorative programme was resumed, in the presence of an audience which filled the large church edifice in every part.

The evening services consisted of addresses by Rev. Dr. Dowling, of New York; Rev. Dr. Ives, of Suffield; Rev. Dr. Gillette, of New York; James L. Howard, Esq., of Hartford; Rev. Dr. Turnbull, of Hartford; Rev. P. S. Evans, of Shelburne Falls, Mass., (who read an original poem whose sparkling humor and genial personalities were greatly relished by the audience;) and Rev. R. B. Thurston, Rev. E. Van Slyke, Rev. J. S. Dodge, Jr., Rev. J. S. Willis, Rev. E. B. Huntington, and Alex. Milne, Esq.,—all of Stamford. At a late hour in the evening the services concluded with singing the hymn, "Shall we gather at the River?" and a benediction by Rev. Dr. Lathrop, pastor of the Church.

It is unnecessary to add that this Centennial occasion was,

throughout, a source of grateful satisfaction to all who participated in the commemoration exercises, of which the merest sketch is given above. The Historical Discourse which follows will sufficiently indicate the way in which God has led the Stamford Baptist Church, and also exhibit how truly and faithfully His gracious leadership has been exercised.

HISTORICAL DISCOURSE.

HITHERTO HATH THE LORD HELPED US.—I SAML. VII : 12.

THESE words sound the key-note of our subject, and they express the thought which, as I think, should be uppermost in our minds to-day. The occasion which called forth the utterance is familiar to all readers of the Bible, and therefore I need only briefly to refer to it. The men of Israel, after many conflicts and some disastrous defeats, had finally succeeded in overthrowing the Philistines near Mispah, a city of Benjamin, whither the Israelites had resorted to confess their sins and to seek divine succor. This victory secured many years of tranquility and independence to the hitherto harassed tribes, and the event was duly commemorated by the erection of a stone significantly called "Ebenezer," or *The Stone of Help*. "Then Samuel took a stone and set it up between Mispah and Shen, and called the name Ebenezer, saying, hitherto hath the Lord helped us." To-day, on the completion of the one-hundredth year of our existence as a Christian Church we erect gratefully, our "Ebenezer." We would call to mind, as we review the century, not the wisdom of men, for that has been small ; nor the strength of men, for there has been much weakness : nor the goodness of men, for

there have been marked instances of human imperfection and error: but we would “remember the years of the right hand of the Most High;” and, upon the monument which we here and now set up, we would inscribe in living capitals, “HITHERTO HATH THE LORD HELPED US.”

One hundred years ago! It would be difficult for any of us, taking our stand, say in the tower of our Town Hall, or on one of the adjacent hills, and surveying thence this now densely settled village and its beautiful surroundings—it would be difficult to form an accurate conception of the appearance of the old Stamford of a century ago. Always, it is true, “beautiful for situation,” and retaining still the same general contour as of yore, yet, in all else, how changed; and how transformed into almost the dignity of a city is the little hamlet where not farther back than the commencement of the American revolution, dwelt the brave and honored men whose graves alone remain to this day. But into this field, interesting as it would be to traverse it, I do not now propose to conduct you; nor is this at all necessary, since our esteemed fellow-townsmen, Rev. Mr. Huntington, in his History of Stamford, has painted the picture, and indicated the contrast, with equal elegance and skill. It is mine, at this time to speak to you simply of the rise and progress of a single religious organization.

The Church whose history I am about to recount, was not planted, at first, in this quarter of the town, but north of this some four miles, in the district now known as Bangall ; where still stands the house of worship, the frame of which was raised in 1772, on land purchased for £4:10s York money, by Mr. Ferris, who subsequently served the Church, as pastor, for thirty-six years. It was not until 1790 that the members in the lower part of the town, outnumbering those who resided in the upper district, took measures for building nearer home ; and, in pursuance of this design, a house, not unlike the one at Bangall, was erected on River Street in this village. This house, with some modifications and improvements, continued to stand until a comparatively recent date, when it was supplanted by another and a more convenient edifice.

Ebenezer Ferris, so far as we can ascertain, was the first Baptist resident of the town. He doubtless was born here, as the name Ferris is found in the list of the earliest settlers ; and we learn also, from the town records, that he was for two years one of the selectmen of Stamford. Mr. Ferris, as was true of nearly all the inhabitants of the town at that early period, had been a member of the Congregational Church ; but, as Mr. Huntington tells us in his History, " he," (Ferris,) " had become so far convinced of the invalidity of his baptism as to seek immersion at the hands of Rev. Mr. Gano, of New York city."

The following, in Mr. Ferris' own words, are the reasons which led to his change of church relations :

“Having been some time exercised in mind, in disputes upon religious subjects—searching the Scriptures for understanding—became convinced that the Baptists, in their practices, according to their confession of faith, are agreeable to the order of the Gospel—convinced of the duty and importance of professing the name of Christ, and having, through patience and comfort of the Scriptures obtained hope, I accordingly made application to the Baptist Church in New York, under the pastoral care of Elder Gano, desiring to unite with them in the privileges of the Gospel. After being examined, they manifested their freedom. Was baptized October 27th, 1769, and received into church fellowship.”

And now, before proceeding to speak in detail of the organization and movements of the Church here, allow me to state, as concisely as I can, what the foundation principles are which Baptists have ever regarded as essential in all gospel church-building. I do not speak in the spirit of a controversialist, nor would I be understood as intending the slightest reflection upon our brethren of other churches, who may disagree with us on some points. On the contrary, I deprecate all needless religious contentions, and I maintain that Baptists, as a body, are pre-eminent for their broad Christian charity and catholicity. Their principles make them such. It is, however, the history of a *Baptist* Church that we are now to consider, and it would be clearly remiss in me, should I fail, on an occasion like this, to indicate our distinctive principles and practices.

I am aware that charitableness and catholicity are not generally ascribed to the people whom I to-day

represent. Rather are we stigmatized by many as narrow and bigoted, and as attaching undue importance to the *form* of a gospel ordinance. By some, even in this enlightened age, baptism is thought to be nearly, if not quite, the whole of our religion. Those, however, who have taken the pains to study our history and Church polity will readily acquit us of the sectarian littleness referred to, and will come at once to see that we have, from the beginning, “maintained a body of principles, of which baptism is merely the appointed symbol.”

We do, indeed, attach great importance to baptism, because it is a duty positively enjoined upon believers by the Lord Jesus Christ, who is King in Zion : but we do not magnify the ordinance disproportionately : nor do we regard it as possessing, in any measure, a regenerating efficacy. We honor the ordinance of Christ, because it is Christ’s ordinance : and we can see in it also a typical significance and beauty, which reveal at once the wisdom and grace of Him who instituted the rite—a significance which can be retained in no other way than by the burial of the believer’s body in water. “in the likeness of Christ’s death,” and the emergence of the body out of the water “in the likeness of Christ’s resurrection”—a fact which is so obvious that the late distinguished Professor Moses Stuart, of Andover, was obliged, in candor, to admit that it was “a thing made out that the ancient practice [of baptism] was immer-

sion." But it is not my purpose to argue a point which the best scholars of every Christian denomination frankly admit.

What I am specially desirous of, at this time, is to vindicate the Baptists against the unjust aspersion of attaching to the ordinance in question, any regenerative, saving influence whatever. Why, of all people on earth, we are the very last against whom such a charge can consistently be brought; for, as you know, we have ever and earnestly insisted upon conversion by the Holy Spirit as pre-requisite to baptism and church membership. This is, with us, a fundamental principle. We have always held the Scriptural doctrine, that the Church of God is a *spiritual* body—that it is not composed partly of regenerate and partly of unregenerate persons, but that renewed believers in Christ alone are entitled to admission into the sacred fold; and that baptism, to such, is the rite initiative to church fellowship. Consequently we attach no importance to ordinances and ceremonies, where personal faith in the recipient is wanting. We do not regard baptism and the Lord's Supper as "means of grace," in the sense of imparting a divine quickening to the "dead in trespasses and sins;" but rather and simply as duties and privileges incumbent upon those who have already been made partakers of the justification which is through faith in our Lord Jesus Christ.

Other distinctive principles which we have ever maintained are, *the right of private judgment in all matters of religion*: in other words, *perfect liberty of conscience*, and *the absolute divorcement of the State from all purely religious questions*.

No solitary instance can be shown in which those holding our faith have sought, by the use of civil power, or by any other agency, to coerce the convictions of others. On the contrary, we have uniformly and persistently defended the right of every human being, be he Jew or Turk, Romanist or Protestant, to think and decide for himself on all points of religious faith and practice, being responsible to God alone, who is Lord of the conscience.

The word *toleration*, now so complacently enunciated by some is not found in our church vocabulary. We tolerate nobody. We regard toleration, in matters of religion, as a modified form of tyranny. It implies the right to prohibit and to coerce. This right we deny: and we proclaim, as the Scriptures do, not toleration, but the *liberty*—the *right* of every man to worship God according to the dictate of his own conscience.

These views, I am aware, are now held in common by the Protestant denominations of our country: but it has not always been so. One hundred years ago, many of the principles which are now conceded by American Christians generally, were regarded as Baptist *peculiarities*.

ties, and the people who contended for these principles were looked upon by not a few, as dangerous schismatics, deserving of public reprobation and punishment. No further back than one hundred years ago, the civil magistrate claimed it as his prerogative "to persecute error," and to wield the authority of the State in promoting what he deemed to be the only true religion. Those days, however, are happily past, and New England and Virginia would now, in 1873, clasp hands with Rhode Island and Pennsylvania in contending for the liberty which, in 1773 they (New England and Virginia) protested against as tending to licentiousness and infidelity. It is but historically just, however, to say that the Baptists have been always and uncompromisingly the apostles and champions of the liberty, both civil and religious, which all now recognize as the crowning glory of our national constitution.

It was the practical advocacy of these principles which led General Washington, when President, to say of the Baptists:—"I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the friends of civil liberty, and the persevering promoters of our glorious Revolution."

It was this which secured to the Baptists the co-operation of such patriots as Benjamin Franklin, Patrick Henry, and Thomas Jefferson, when the former, in

1789, succeeded, by petitions and other appeals, in securing, despite the opposition of the "state church party," that memorable amendment to the constitution which declares that "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The principle embodied in this article has ever been as dear to Baptists as life itself. When Roger Williams announced this doctrine, in founding the State of Rhode Island, he did not proclaim a new truth—did not discover a new principle; he merely incorporated in civil polity a principle which was as old as Christianity itself, and which Jesus taught in the words, "Render unto Cæsar the things which are Cæsar's; and unto God the things which are God's." But Roger Williams put this principle where it had never before been found: namely, *in the constitution of a State.* That was a new thing under the sun; and Bancroft does but simple justice to the memory of the sturdy old Baptist pioneer when he says, "If Copernicus is held in perpetual reverence, because, on his death-bed, he published to the world that the sun is the centre of our system—if the name of Keplar is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion—if the genius of Newton has been almost adored for dissecting a ray of light, and weighing the heavenly bodies in a balance, let there be for the name

of Roger Williams, at least, some humble place among those who have advanced moral science, and made themselves the benefactors of mankind."

But I must not weary you with further general remarks of this nature. Let me say, in a word, that accepting, as we do, the revealed word of God as the only authority in matters of religious faith and practice, we are bound to recognize its teachings, *as we understand them*, as final, and to follow in the line of our honest convictions. We do not claim to be infallible. We do not pretend that we hold all the truth, and that "wisdom will die with us." But, nevertheless, we must walk according to the light which *we* have; and we cannot substitute and make our own the convictions of others. If, on some points, we differ with those whom, as Christians, we love, and with whom our spiritual intercommunion is sweet, our differences are not matters of choice, but conscientious necessities. We *must* obey what we believe to be the Master's instructions. But what we claim for ourselves, we freely accord to all others: that is, *the inalienable right of individual judgment in all religious matters*. We are one in heart and in purpose with our Christian brethren of every name, who hold the Head, and who are striving to promote the common salvation. We believe, in the words of the Christian Alliance, the savor of whose influence is still upon us, that "*Christian union is consistent with denominational*

distinctions.” Indeed, there can be no such union, with human nature constituted as it is, where these distinctions are sought to be overcome. But no; uniformity in all things, is not essential to the unity and fellowship of Christian hearts. Union is of the spirit, not of the letter. The Church of God, as has recently been well said, “is not a manikin bound together by mechanical joints and bands,” but a living body, in which dwells the living Christ, and the throbs of whose heart are the pulsations of the divine love, shed abroad by the Holy Ghost, and given unto all who are partakers of the one precious faith.

There is something, recognized by all regenerate believers, as above sects, above churches, above denominations; and that something is *Christianity itself*—Christ in the believer—the life of God in the soul of man. This Life is “the bond of perfectness.” “Let us then, whereunto we have already attained, walk by the same rule; and if in any thing we be otherwise minded God shall reveal even this unto us.” Let all who love the Lord Jesus Christ in sincerity, “endeavor to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

And now, having said this much concerning principles, which could not consistently be overlooked, let

me take up the thread of the history, and conduct you, without further interruption, to the end of the narrative.

Ebenezer Ferris, I have said, was baptized in 1769. In the year following five other persons were baptized, and these, in connection with a member of the First Baptist Church in New York, who had moved into Stamford, were recognized as a branch of the New York church—which branch, the Pastor, Rev. Mr. Gano, agreed to visit, from time to time, to administer the ordinances, and to attend to such other matters as the interests of the little band might require. These visits were continued, at intervals, for several years; and to the judicious co-operation of John Gano must be attributed, under God, a large measure of the prosperity which attended the earlier movements of the Baptists in this place. This prosperity, I say, was remarkable, when we take into account the disabilities and discouragements under which the non-conforming churches, at that time, labored. Laws, it is true, had been passed, exempting from the payment of the “Parish Rates” those who “elected” to attend other than the churches of the “standing order:” but the officers of the law were not always prompt to recognize the justness of these enactments, and it was found to be easier by the non-conformists, in many cases, to submit to the unjust taxation than to contend against the imposition. From

1769 to 1773—a period of only four years—about thirty believers had been baptized ; and it was then thought to be expedient to organize independent churches. Accordingly, on the 3d of November, 1773, “ those brethren living most convenient to King Street and Horse Neck, (I quote from the record.) were constituted a church there ;” and the remaining number (twenty-one) were, on the 6th of November, of the same year, recognized as the Baptist Church in Stamford.

The names of these constituent members being, in some sense, historic, I here transcribe them. They were, Ebenezer Ferris, Azariah Winchel, Nathan Scofield, John Ferris, Nehemiah Brown, Sylvanus Reynolds, Gabriel Higgins, Joseph Webb, Jonathan Whelpley, Moses Reynolds, John Higgins, Elizabeth Brown, Mindal Smith, Hannah Ferris, Rebecca Reynolds, Mary Reynolds, Elizabeth Davis, Mary Miller, Sarah Higgins, Esther Smith, Hannah Tyler.

The Church, after its organization, was supplied for several years, by different ministers, mostly from other places ; among whom, in addition to Mr. Gano, were Dr. Manning, then President of Brown University, Rev. Mr. Coles, Mr. Ustie, a licentiate from New York, and Robert Morris, also a licentiate, who, for doctrinal unsoundness, was subsequently excluded from the church. In 1783, Rev. Elkanah Holmes, who had preached, for two years, as a “ supply,” accepted the pastoral charge

at a salary of “ £60 a year, and the use of the parsonage.” In this same year, Mr. Ferris, who had served the church as its first deacon, was licensed to preach the gospel, and in the succeeding year, he was ordained to the work of the ministry.

Mr. Holhaes, at the time of his induction into the pastoral office, was required “to divide his time” between Stamford, Salem and Bedford, and shortly after the ordination of Mr. Ferris, he (Holmes) was removed to Salem to serve the “branch” in that place, and also the one at Bedford, while Elder Ferris, as he was then called, should remain with the church in Stamford.

This, then, October, 1784, was the commencement of the pastorate of Ebenezer Ferris. It was in this year, December 8th, that twenty-six persons were dismissed to form an independent church in Salem, and in April, of the following year, Mr. Holmes dissolved his connection with the church here. Mr. Ferris now became sole pastor, in which relation he continued until 1819.

During the long period above indicated, the Church passed through some sore trials arising from controversies on doctrinal points, and also, in part, perhaps, from the constitutional peculiarities of the “Elder,” who, notwithstanding his excellencies, was *only a man*. To these controversies I can only briefly allude in the course of the narrative.

On the 3d of March, 1787, seventeen of the members

of the mother church, residing near Bedford, were dismissed to form a separate church at that place and on the 15th of October of the year following, thirty-two united with others to constitute a Church at Yorktown, N. Y.

Two years afterwards (Nov. 6th, 1790,) thirty-four were dismissed to form a Church at Sing Sing. Thus in the first seventeen years of its history, the Church in this place, organized with only twenty-one persons, had sent out, to constitute separate churches, elsewhere, not less than one hundred and one of its members.

On the 17th of July, 1791, Marmaduke Earl, a licensed preacher from New Jersey, was invited to accept the position of "assistant" to Mr. Ferris. This connection, however proved to be unhappy, and it was of short duration. Mr. Earl, only a few months after entering upon his work here, openly expressed his dissatisfaction with certain doctrinal statements advanced by Mr. Ferris and the Church, in their annual letter to the Warwick Association, and a spirited contest ensued. Mr. Earl drew off a portion of the congregation, and gathering also some sympathizers from other denominations, he commenced an "opposition meeting," and succeeded, in connection with his adherents, in greatly disturbing the peace of the Church. In December 1792, the matter was brought to an issue, and Mr. Earl was summarily dismissed. The consequences of this division.

however, were not arrested by the action of the Church above referred to. A large number of members were excluded for joining the "opposition," and, finally, a council from churches belonging to the Association, reviewed the whole matter, and gave their emphatic approval of the disciplinary proceedings of the Stamford Church. It ought to be stated here, that the Church, during these troubles, abandoned the old house at Bangall, and conducted their business and worship in the newly finished house on River street.

The unhappy controversy now under review, not only interposed a serious check to the spiritual prosperity of the Church, but it also put in jeopardy the claim of the body to certain lands and other property, which, by the agency of Mr. Ferris, had been procured for church uses. Accordingly, in 1793, application was made to the courts for authority to form an "Ecclesiastical Society," which incorporation alone under the law of the State, could hold and dispose of property in behalf of churches. In this application you will notice (Art. 8,) with what jealousy our fathers guarded the old Baptist principle of the exclusive right of the Church to determine all matters affecting the spiritual welfare of "the household of God." The article is in these words: "All authority of choosing preachers and ministers to serve and (of) dismissing (the same) is wholly in the Church, without the congregation." In the year follow-

ing this act of incorporation, Mr. Ferris conveyed to the "Society" the parsonage, and the land upon which both the parsonage and the new meeting-house stood.

We pass on now to the year 1806, when, for the first time, we have an intimation of the existence of another Baptist Church in the town of Stamford. The following record, under date of September 27th, of this year gives the information: "This Church, taking into consideration a request of the Long Ridge Church in this town of the professed order of the Baptists, that this First church, in this town, would quit claim the first built and North Baptist meeting-house to the said Long Ridge or North Church of this town, together with the land belonging to said house, this Church voted to comply with their request, and appointed a committee giving them authority to quit said house and land to the Long Ridge Church."

With regard to the Church here spoken of, called afterwards "the Second Church." I find the following in a historical sketch contained in the minutes of the first meeting of the Fairfield County Baptist Association :

"In 1804, a number being converted through the instrumentality of brother Nathaniel Finch and others, a second Baptist church was formed in September. In 1808 brother Henry Hoyt became their pastor. Under his ministry they prospered until he left. They then declined and almost lost their visibility. Under the labors of brother Farnham Knowlton they were again revived, and many souls added to them. In 1832 brother Sherwood became their pastor. Shortly after, through the influence of false teachers, who came in among them, they fell into contention. Several of the members were excluded. Difficulties soon arose with the so-

ciety about their meeting-house. The church were denied the use of it in 1837. Some of the brethren and sisters, being discouraged, took letters of dismissal. In the commencement of 1838 they decided to dissolve; but God interposed. He sent among them their present pastor, John Waterbury. They were encouraged. Some have been converted, and some are anxious. They now occupy their meeting-house. As a church they compose a Missionary and Bible Society. Their present number is thirty."

This was in 1838. Since that time, as we well know, the "North" or "Second Church," as such, has expired. But we return more directly to the history in hand.

After the trials growing out of Mr. Earl's disaffection, Elder Ferris continued in sole charge of the church until the year 1807, when Frederick Smith, who had previously been licensed and ordained, was appointed assistant minister. Mr. Smith, however, for alleged irregularities, was dismissed after a few years' service.

In the meantime, Mr. Greenleaf S. Webb, "having" as the record says, "been some time improving in preaching on trial for the ministry," was presented by the Church to a council for examination, and was ordained as an Elder, June 9th, 1816, to serve the church in connection with Mr. Ferris—the ministers officiating at the ordination being William Parkinson, Lebbeus Lathrop, Henry Hoyt, Ebenezer Ferris and Luther Rice, the missionary companion and fellow-laborer of Judson.

Mr. Webb, who had previously been connected with the Mulberry street Church in the city of New York, and who had been licensed to preach by that body, gave great satisfaction to the people here, and rapidly gained

the confidence of the community. It was not long, however, before the peace of the Church was again disturbed by doctrinal controversies ; and the venerable "Elder," candor compels me to say, manifested no little irascibility, and clearly demonstrated his title to membership in the "church militant." He was now, however, well stricken in years, and we must not judge uncharitably of one whose life had been productive of so much that was good. The Church, throughout the long and tedious discussions which ensued, while expressing the profoundest respect for their aged pastor, could not sanction his procedure, as touching his associate, and they uniformly sustained Mr. Webb, who, in 1819, became sole pastor of the Church and continued in this office till 1821, when he resigned his charge and removed to New Brunswick, N. J., where, in a green and honored old age, he still lives.

In December of the following year, Rev. John Ellis, who had left the Episcopal ministry to become a Baptist, was called to succeed Mr. Webb, and served as pastor until 1836.

This period of fourteen years was one of undisturbed peace to the Church, and also, near its close, of vigorous and healthy growth. It was during the ministry of Mr. Ellis; namely, July 2d, 1825, that the first Sunday School, in connection with the Church was organized. The "resolution" touching this matter was very

brief, and is in these words : “ Agreed to commence a Sabbath school in the meeting-house.” The brevity of this resolution, however, must not be accepted as a criterion of the Church’s interest in the Sunday School cause. From the date just given down to the present day, there has been no period, it is true, when the Sunday school work has been appreciated, as it deserves to be, by *all* the members of the Church ; but, nevertheless, there has been a constantly growing interest in the cause ; and never, so much as now, has the Sunday school occupied its true place in the affections and labors of this Church.

It was also during the fourteen years named, that the Church entered with somewhat of system and vigor upon the prosecution of missionary work. In 1827 a Missionary Society, with Mr. Ellis as its President, was formed to act in concert with other societies then being organized within the bounds of the New York association.

A remarkable out-pouring of the Holy Spirit also characterized this period. Near the close of 1835, while the pastor was necessarily absent in a distant part of the country, a series of meetings were held by the Church, under the direction of Rev. Israel Robards, assisted by Rev. J. L. Burrows, now of Richmond, Va., Rev. Archibald Maclay, of New York, and also, as the record states, by brethren N. Sherwood, S. Adams, and

Dr. Seaman, of Stamford, and brethren Oldering and Waterbury, of New York. A large number of persons — estimated at about one hundred — were hopefully converted, many of whom joined this Church, and some of whom “continue unto this day,” witnesses of the efficacy of the grace then imparted.

As we enter, now, upon a period so near our own time that its history is familiar to many whom I to-day address, I shall not find it necessary to dwell upon details, but will hasten to state concisely what remains to be said.

Mr. Ellis resigned his charge, October 16, 1836, and was succeeded on the 23d day of the same month, by Rev. Wm. Biddle, whose faithful labors, for two years and two months, were crowned with a large blessing — a goodly number, during that time, having been added to the Church. After the resignation of Mr. Biddle, the Church, being sometime without a pastor, called to ordination Mr. Henry Little, who had long and faithfully served as Church clerk, and he supplied the pulpit for several months.

In April, 1839, Rev. James M. Stickney was elected pastor, and remained with the church three years. The labors of this brother were not without blessed results, and not far from fifty persons were received into the church during his ministry. Rev. Addison Parker followed Mr. Stickney. He was called April 3d, 1842.

and resigned August 24th, 1845. Between twenty and thirty believers were baptized by Mr. Parker, during his residence here.

On the 1st day of November, 1845, Rev. Henry H. Rouse accepted the pastoral care of the church, and continued in this office till April, 1848.

With regard to the difficulties which arose during the pastorate of Mr. Rouse, and the subsequent division of the church into two nearly equal parts, it is not my purpose minutely to enter. The wounds then opened are now happily healed, and no one desires to have them re-opened. We believe they are permanently healed; and if they were not, this centennial occasion would be the time for completing the cure.

It will be sufficient to say that the portion of the church which went out with Mr. Rouse constituted themselves into a distinct organization, under the name of the Bethesda Baptist Church, and subsequently built a house of worship on Atlantic street. This body was recognized as an independent church by an ecclesiastical council convened in Stamford, June 28th, 1848, and similarly recognized by the old First Church in May, 1856.

Mr. Rouse continued to serve the Bethesda church, as pastor, till January, 1857, when he was succeeded by the Rev. A. H. Bliss, who held the office about one year.

The First Church, after the division, invited to its pastoral care, Rev. James Hepburn. (March 1849) who continued his labors here with acceptance to the people, but under no little necessary discouragement, for nearly eight years. On the 15th of March, 1857, Rev. J. H. Parks was chosen pastor, and remained with the church until the disbandment, which took place in the year following—Mr. Parks actively co-operating in measures looking towards the reunion of the churches.

The existence of these two churches, professing the same faith, and living side by side in a small community like this, was felt, from the beginning, to be greatly detrimental to the Baptist cause in this place. This sentiment was entertained, not only by judicious friends in other places, but also by many of the brethren who felt themselves called upon at the outset, to give their voice in favor of the division. Many efforts were therefore made, from time to time, to effect a reconciliation of the two bodies, and much time was spent in devising ways by which such reconciliation might be most wisely and righteously brought about. These efforts, however, were for a long time unavailing, and it seemed, for a season, that the peaceful adjustment of the difficulties would have to be indefinitely postponed. God, however, graciously interposed, and, moving by His spirit upon the hearts of His redeemed people, opened a door of hope. An arrangement for

réunion was finally proposed, and the plan, which was mutually satisfactory, was carried out in good faith. The terms of the compact were in these words :

Resolved, That the joint committee of the two Baptist Churches of Stamford, recommend said Churches to give regular letters to all their members, to any Church of the same faith and order, and disband : in order to organize, from the two, one new Baptist Church, under the name of "*The Stamford Baptist Church*."

The recommendation was signed, on the part of the Bethesda Church, by J. B. Hoyt, and on the part of the First Church, by J. B. Taylor. The steps here proposed were cordially adopted by the Churches ; the property held by each was turned over to the new organization, and on the 27th day of October, 1858, a council composed of representatives from five Churches in New York and Brooklyn and three Churches in Connecticut, formally and with appropriate religious exercises, recognized this as *The Stamford Baptist Church*.

Of those constituting the Church fifty-seven were from the body before known as the First Church ; fifty-five from the Bethesda Church, and two from the First Baptist Church in New York—in all one hundred and fourteen.

The Church, thus organized, under circumstances so favorable, took immediate measures for building a commodious house of worship on an eligible site. Rev. P. S. Evans, who had resigned his charge of a Church in Boston, was invited to be the first pastor of the newly formed Church. This was December 12th, 1858. Mr.

Evans, however, did not formally signify his acceptance of this "call" till the following March—the intervening months having been spent by him in preaching to the people, and in becoming acquainted with the Church. The new house was rapidly carried forward to completion, and on the 2d day of August, 1860, the substantial and convenient structure in which we are now assembled, was dedicated to the worship of God.

After a successful ministry of more than six years, Mr. Evans, in consequence of impaired health, resigned his charge, March 27th, 1865. During a large portion of the year which followed Mr. Evans' resignation, the pulpit was acceptably supplied by Rev. Chas. Towuley, who was then without a charge.

On the 24th of November of the same year, the present pastor of the Church was called, and on the first Sunday in February, 1866, he entered officially upon his labors. The conditions and transactions of the Church for the past nearly eight years, are familiar to all interested, and need not, therefore, be spoken of at this time. Let me, however, before leaving the purely historical portion of these remarks, add a few facts. From its organization to the present time, there have been received into the Church, so far as I can ascertain from the record, nine hundred and eighteen members. Of these six hundred and fifty-nine were admitted by baptism, and two hundred and fifty-nine by letter and

experience. Our present number is two hundred and thirty-four. In 1781, the Church became connected with the Philadelphia Association; in 1791, with the Warwick Association; in 1819, with the New York Association, and in 1838 it united with other churches in forming the Fairfield County Association. Six of its members have been licensed to preach the gospel. Several of these were also called by the Church to ordination.

I must here close the historical review, and yet I cannot dismiss the subject — indeed I ought not to dismiss it without saying, briefly, a few things, which my desire to preserve the continuous flow of the narrative prevented my saying at earlier stages of the discourse. I would gladly speak to you, had I the time, concerning *individuals*—revered brethren, and “honorable women also, not a few,” whose names in connection with this Zion, deserve to be held “in everlasting remembrance.” This, however, is now impracticable. But I will ask your indulgence for a few moments longer, while I refer more particularly to the circumstances amid which our predecessors labored in laying the foundation upon which we, in these later days, are building. These circumstances we must distinctly keep in mind, if we would estimate correctly the services and worth of the fathers who wrought for us, near the close of the past and in the beginning of the present century. These men labored under disadvantages, and they were beset

with trials, such as we of the present day, can scarcely appreciate. For the most part, they were unversed in the learning of the schools. They had to submit, also, on account of their opinions, to a social ostracism, and, in some instances, as we have seen, to civil disabilities, which, to say the least, were hard for human nature to bear. They were "the sect everywhere spoken against." But, nevertheless, they were strong in their religious convictions, uncompromising in their adherence to what they believed to be the truth of God, and nobly self-sacrificing in maintaining "the faith once delivered to the Saints." With the Bible in their hands, they defied ridicule and scorn, and manfully defended, as they understood them, the doctrines and ordinances of the gospel. If, therefore, there seemed to be, in some cases, on the part of our fathers, a harshness of manner and a dogmatic utterance of opinion which we might not altogether approve, we must take into account the provoking circumstances under which they struggled for liberty and for truth.

These facts will explain to us, in some measure, the controversies—especially the doctrinal controversies, which characterized the early history of the Baptist Church in this town. These disputes were not altogether between members of different religious sects: but also and frequently between those who held substantially the same Christian faith. The preaching of those

days was pre-eminently doctrinal; and warm discussions often arose. In the attempt to define and settle what our fathers loved to call "principles" there was a commendable desire to "hold fast the form of sound words;" but this desire sometimes overleaped itself in contentions for distinctions, where in reality there were no differences. Hence a large portion of the time of "church meetings" was occupied in "disputes" upon doctrinal questions, where all were not agreed as to the theological standard of interpretation and adjustment.

And yet, after all, the doctrinal basis upon which this Church was organized was, as a whole, eminently Scriptural. The truth was, in the main, distinctly stated as revealed in the word of God. The creed then, was, essentially, what it is now.

It must not be inferred, however, from what has been said, that the Church, in its earlier history, was exclusively occupied in abstruse discussions, to the neglect of godliness in the life. The records abundantly show that those who professed the name of Christ were required, in morals, to be correct: in their worldly transactions, just; and in their "covenant obligations," faithful. The discipline of the Church was never withheld where it was deemed to be needful. On the other hand, however, it must be admitted that the matter of discipline was sometimes stretched to an extent which it would now puzzle us to find a Scriptural warrant for.

us, for example, where a brother, in 1785, was cited to appear before the Church to answer, among other things, for "approving of musical instruments, and of Christians using them in their families."

Let us not judge others, however, by our light. While our predecessors, like ourselves, were not perfect; and while in some things—perhaps in many things—we can detect errors and false judgments which it would be well in us to avoid, we must, at the same time, accord to them many sturdy virtues, and a jealous solicitude for the purity of the Church of God, which it certainly becomes us sedulously to imitate.

I had thought also, in this connection, of saying something to you touching the friends of our cause, who, not only in the remote past, but also in more recent years, have stood manfully by the Church in times of emergency; who have devoted time and thought and prayer to its interests, and who, in their unselfish and generous support, have vindicated their title to belong to that elect company, who, in the words of the converted Karen, have been "ordained of God to make up deficiencies." The record of these things, however, is on high; and as some of these honored ones are still amongst us, their names shall be unmentioned.

And now we turn from the past. The future, full of promise and of hope, lies before us. The first century of our existence as an organized Church of Christ.

is closed. What is past is past. We "reach forth unto those things which are before." Deeply humbled, and I trust, penitent, in view of our personal deficiencies and lack of entireness of consecration to the Master's service, let us throw ourselves, in the fulness of faith, upon the unfailing promise of the Captain of our Salvation, and in His name, let us go forward to do or to suffer as He may direct.

Upon one side of the commemorative pillar which we to-day erect, we would inscribe, in grateful recognition of past mercies: "*Hitherto hath the Lord helped us.*" Upon the other side, as we look into the new century upon which now we enter, we would engrave in ineffaceable letters: "*Jesus, who loved us and washed us from our sins in His own blood. In whose name we trust; in whose service we will cheerfully labor, and by whose strength we shall finally conquer. To Him be all the glory, forever. Amen.*"

SEMI-CENTENNIAL SERVICES

OF THE

SUNDAY SCHOOL

OF THE

STAMFORD BAPTIST CHURCH,

INCLUDING THE

HISTORICAL ADDRESS,

BY

WILLIAM W. GILLESPIE, Esq.,

JULY 4, 1875.

1875:
STAMFORD, CONN.

WM. W. GILLESPIE & CO.,
PRINTERS,
STAMFORD, CONN.

Sunday School Semi-Centennial.

THE Sunday School of the Stamford Baptist Church, Conn., celebrated its fiftieth anniversary on Sunday evening, July 4th, 1875. The occasion was one of unusual and intense interest to all connected with the School, and will long be remembered by those who took part in it.

The Church was very beautifully and tastefully decorated, while flowers, in great abundance, almost entirely covered the pulpit platform, filling the Church with their fragrance. In the centre of the platform was erected a large arch which was entwined with flowers and ferns, and bore the motto,—“*God bless our School.*” On the right was a large lyre trimmed with choice flowers and laurel, bearing the motto,—“Praise ye the Lord:” and on the left stood a cross formed entirely of flowers, with a border of evergreens. Suspended from the columns on either side were rich shields in black and gold, with the dates 1825 and 1875, while the transept pillars on both sides of the Church were adorned with illuminated mottos brought from the school-room. The effect was very fine, and reflected great credit upon those having charge of the decorations.

Although the appearance of the Church was most beautiful and attractive, the exercises were still more so, and they were enjoyed by a large congregation which filled the house to overflowing. The exercises were as follows :

CHANT — “O come, let us sing unto the Lord.”

PRAYER — By Frank Ferris, Esq., of New York

HYMN OF GREETING.

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| <p>1 On this night of joyous greeting,
Parents, teachers, children come
Join us in our happy meeting,
In our blessed Sabbath home.</p> <p>Hear our voices, sweetly blending
In the praises of our Lord :
Notes so sweet to heaven ascending,
Angel voices might accord.</p> | <p>2 We are taught the wondrous story,
That for us the Saviour came ;
That we have a home in glory,
Purchased by the dying Lamb.</p> <p>3 May our hearts to Him be given,
In our happy childhood days ;
Trav'lers in the road to heaven,
Cheer the way with songs of praise.</p> |
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READING OF SCRIPTURE—By J. W. Stevens, Esq., of New York.

HYMN—"Our glad Jubilee."

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| <p>1 Wake! wake the song! our glad jubilee
Once more we hail with sweet melody.
Bringing our hymns of praise unto Thee,
O most holy Lord!
Praise for Thy care by day and by night,
Praise for the homes by love made so
bright ;
Thanks for the pure and soul-cheering
light
Beaming from Thy word.</p> <p>2 Marching to Zion, dear blessed home!
Lord, by Thy mercy, hither we come :
Guide us, we pray, where'er we may
roam,
Keep us in Thy fear :</p> | <p>Fill every soul with love all divine,
Now cause Thy face upon us to shine ;
Grant that our hearts may truly be
Thine
All the coming year.</p> <p>3 Yet once again the anthem repeat,
Join every voice the Master to greet :
Love's sacrifice we lay at His feet ;
In His temple now.
Jesus, accept the offering we bring,
Blending with songs the odors of
spring ;
Still of Thy wondrous love we will sing,
Till in heaven we bow.</p> |
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ADDRESS of Salutation and Welcome by the Pastor, Rev. Edward Lathrop, D.D.

HYMN—By William Cullen Bryant, Esq.

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| <p>1 As shadows cast by cloud and sun,
Flit o'er the summer grass,
So, in Thy sight, Almighty One!
Earth's generations pass.</p> <p>2 And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten, and are gone.</p> <p>3 Yet doth the Star of Bethlehem shed
A lustre pure and sweet ;</p> | <p>And still it leads, as once it led,
To the Messiah's feet.</p> <p>4 AND DEEPLY, AT THIS LATER DAY,
OUR HEARTS REJOICE TO SEE
HOW CHILDREN GUIDED BY ITS RAY,
COME TO THE SAVIOUR'S KNEE.</p> <p>5 O, Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.</p> |
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This hymn, with the exception of the fourth verse, was originally written to commemorate the semi-centennial of the Church of the Messiah, New York. At the request of one of our teachers, Mr. Bryant fitted an additional stanza to the hymn, (the fourth,) expressly for this occasion, and all were sung in grand congregational style to a familiar tune, proving a delightful feature of the service.

HISTORICAL ADDRESS — By Wm. W. Gillespie, Esq. An admirable and exceedingly interesting sketch of the fifty years' record of the School, printed in full elsewhere.

POEM BY FANNY CROSBY. — The following poem, contributed by "Fanny Crosby," the children's hymn writer, expressly for this occasion, was read by the Superintendent to the manifest delight of the whole company:

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| <p>1 Birthday of our Country's freedom,
 Birthday of the School we love,
 Welcome! while our songs of gladness
 Blend with Angel choirs above.</p> <p>2 Resting on this sacred temple,
 In its majesty divine,
 See the radiant bow of mercy,
 With its hues of glory shine.</p> <p>3 Here where we so oft have gathered
 In these consecrated walls,
 What a scene of heartfelt rapture
 Fifty years to-day recalls!</p> <p>4 Like a tree where pleasant waters
 Murmur on with gentle flow,
 Then our Sunday School was planted,
 Planted fifty years ago.</p> <p>5 Earnest were the prayers that bless'd it:
 Faith was strong, and hope was bright;
 And the tree put forth its branches,
 'Mid the smiles of heaven's pure light.</p> <p>6 Few its leaves, yet green and fragrant
 With the breath of Christian love;
 And the dew of grace descended
 From the Eden land above.</p> <p>7 Soon it budded, bloom'd and blossom'd:
 God beheld, and bade it grow:</p> | <p>Planted by His faithful children,
 Planted fifty years ago.</p> <p>8 See to-day its branches laden'd
 With the fruits of joy to come;
 Precious souls with eyes expectant,
 Turning towards their heavenly home</p> <p>9 Buds of promise, O how lovely!
 Blossoms that to fruit will grow
 From the tree our fathers planted,
 Planted fifty years ago.</p> <p>10 Jesus, Saviour, smile upon us
 On this holy, festive day,
 While our parents, friends and teachers
 Come before Thy throne to pray:</p> <p>11 While our School would humbly thank
 Thee
 For the streams of joy that flow
 By the tree our fathers planted,
 Planted fifty years ago.</p> <p>12 Lead us by Thy hand, our Saviour!
 Bring, O bring us, when we die,
 To the "Tree of Life" immortal,
 In the realms beyond the sky.</p> <p>13 And may thousands yet adore Thee,
 For the peace and joy that flow
 From the tree our sainted fathers
 Planted fifty years ago.</p> |
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HYMN—"God bless our School."

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| <p>1 God bless our school!
 Sing to the praise of God most high;
 Sing how He sent His Son to die;
 Sing how He brings salvation nigh;
 God bless our school!</p> <p>2 God bless our school!
 Bring all the wandering children in,
 Bring all the heirs of death and sin,
 Bring them immortal life to win;
 God bless our school!</p> | <p>3 God bless our school!
 Teach us the word of truth to know,
 Teach us in Christian strength to grow,
 Teach us to serve Thee here below!
 God bless our school!</p> <p>4 God bless our school!
 Fill every heart with heavenly grace
 Lead us in love to that blest place
 Where we shall see our Saviour's face:
 God bless our school!</p> |
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BLACKBOARD SERMON—By Frank Beard, Esq., the Artist, of New York.

Mr. Beard exhibited a beautiful colored chalk picture, entitled

the "Paradise of Eden," which won the admiration of all present. He then drew the face of a child, representing "innocent childhood," on one board, and the outline of a heart on another, and then in a very instructive and impressive manner illustrated the effect of certain sins in the heart, on the countenance and features of the child. Discontent was typified by the head of a serpent in the heart. Envy, by a brier. Vanity, by a peacock. Insolence, by a frog. Laziness, by a hog, and Swearing, by a poisonous weed. These sins were well elucidated by the speaker, with story or anecdote, and then written vertically upon the board, the initial letters forming a word which well illustrates just what these sins are, thus :

D-iscontent.
 E-nvy.
 V-anity.
 I-nsolence.
 L-aziness.
 S-wearing.

Their effect on the face was noticed by a decided change in the expression, which was effected by a few simple strokes of the chalk, and the change thus wrought was so characteristic of the sin, that every change was a wonder and surprise. Mr. Beard's happy manner, combined with his rare talent of using chalk, excited intense enthusiasm, and though the service was a protracted one, the children, "*old and young*," would gladly have remained longer, allowing him unlimited time.

The hymn, "My Country, 'tis of Thee," was then sung, the Benediction pronounced by the Pastor, and the semi-centennial became a thing of the past; but the memories of which will long live, and the service be a green spot in the history of the School for all time.

HISTORICAL ADDRESS.

Mr. Superintendent, Members and Friends of the Sabbath School :

It is eminently fitting that the Semi-Centennial Anniversary of our Sabbath School, should be honored by an appropriate celebration. It is fit that we should gather together in the presence of so conspicuous and interesting a way-mark on our journey, and offer our mutual congratulations upon the sturdy vitality our institution exhibits after the struggles and vicissitudes of half a century—that our voices should be heard in prayer and song, expressive of our gratitude to the Giver of all good, for the helping hand with which He has hitherto sustained us—that we should unite in such exercises as would awaken the sympathies and enlist the attention of all, both young and old, both members and those whom a friendly interest has brought to witness our proceedings, and that our celebration should be at once as suggestive and hopeful for the future as commemorative of the past.

There was also, it seems to me, an especial fitness in the suggestion of the committee of management, that

some one should be selected to present, in the form of an historical address, a synopsis of such facts and incidents in connection with the origin and early history of the school, as could be collected from the meagre and fast decaying records within reach, as well as from the personal recollections of living witnesses, who, in the ordinary course of nature, must soon be numbered with those who have gone before. The attempt to collate and prepare such material, showed better than anything else could, the necessity and timeliness of such an effort, if we would preserve for our own gratification and that of our successors, the story of our school's origin and early progress—a story to which, as Baptists, we can never become indifferent, and which ought to command a still wider interest in the community as that of one of the first Sabbath Schools established in Stamford.

As to what I shall have occasion to say in regard to the importance of the Sabbath School as an institution, not only in its influence as a conservator of civil and religious liberty, but its priceless value as an adjunct of the Church of God, and a promoter of Christ's kingdom upon the earth, I shall but express, as briefly as I may, views which I have long held, and which, I am sure, will meet with your ready assent and sympathy. All I can say of the inestimable and far-reaching benefits of the Sabbath School will pass unchallenged in such an intelligent assembly. But we cannot turn our attention too

often, or too earnestly, upon the Sabbath School work and its glorious results, nor is the subject in its general as well as in its special aspect an inappropriate topic for consideration upon an occasion like the present.

Robert Raikes, the printer, "builted better than he knew," when in 1781, he gathered together, on the Sabbath day, by his own personal exertions, some of the neglected children from the streets of Gloucester, and caused them to be instructed in the primary elements of good learning. He had seen with pain and apprehension the sad waste of all that enobles and saves humanity, represented by the neglect, ignorance and even more vicious influences which surrounded the swarms of young children, whose rude and often brutal sport made the Sabbath afternoon the noisiest of the week, in the back streets and alleys of a populous manufacturing town. Those who had reached adult age, and whose stolid and sin-marked faces told only too plainly of their graduation from the same school of idleness and ignorance, which was fast deforming the moral features of the succeeding generations, appealed less forcibly to his sympathies than the condition of the young; or rather, to illuminate the moral and intellectual darkness—to combat the fixed habits of adults—seemed to him a far less hopeful task than the endeavor to reach and influence those who were still in the susceptible and impressionable period of youth. He saw plainly the con-

nection between vice and ignorance, and knew that the stronghold of the former could best be reached by an attack upon the latter. It pressed upon him as a duty, and he performed it as well as he could, prayerfully and faithfully. He did not—he could not—know that the little rill of good influences trickling from his feeble Sunday School was to flow on in a constantly broadening and deepening current, bearing on its bosom argosies of richest blessings to future ages, not only in England, but throughout the civilized world. He knew not that from the little mustard-seed of his planting there was to grow a mighty tree whose wide-spreading branches were yet to afford security and refreshment to the unnumbered hosts whom the Sabbath school has recruited for the Army of the Redeemer.

The Sabbath School idea which Raikes originated soon found its way to America, and shortly after the second war with England had secured and established the Independence won at the Revolution, we find Sabbath Schools set up in New York and other of our larger cities. The vast importance of the institution as a conservator of law and order as well as a promoter of Christ's kingdom was recognized by both statesmen and Churchmen. Daniel Webster, the great Massachusetts orator and statesman, in a letter which has only recently been published, though written twenty-five years ago, took occasion to say. "The Sabbath School is one of

the great institutions of the day. It leads our youth in the path of truth and morality and makes them good men and useful citizens. As a school of religious instruction it is of inestimable value. As a civil institution it is priceless. It has done more to preserve our liberties than grave statesmen and armed soldiers. Let it then be fostered and preserved until the end of time." Never before was the Sabbath School more valuable and more necessary as a civil institution than at present. The Bible which has contributed so vitally to the abolition of tyranny and the spread of political freedom—which has done so much for civil as well as for religious liberty—which stands to-day beneath laws and constitutions, the foundation stone on which is based our best hopes for the permanency of our free institutions, is still an object of attack, and those who love it are still called on to rally to its defence. Skepticism and bigotry are now, as ever, arrayed against the teachings of Divine inspiration. On the one hand, men conspicuous for learning and intellectual culture are insinuating doubts of Divine truth, because in their pride of knowledge they have attempted to reach out to the Infinite without remembering that it is *Spiritually* and not alone intellectually discerned; and on the other hand we see the Bible attacked by a Romish hierarchy at whose demand we must banish it from our public schools as if it had contamination in its touch. But though we rely

upon the Sabbath School as a highly important agent in implanting in the youth of our country a sentiment favorable to the growth and preservation of our free institutions, and the development to the fullest extent of popular education, the special mission of the Sabbath School is incomparably of more consequence than any merely material interests. As the greenhouse is to the garden; as the nursery is to the orchard; as the recruiting station is to the army; as the relation which the work of the husbandman in the spring-time bears to the crowning harvests of autumn; so is the Sabbath School to the Church of God. It is purely in its religious aspect that the Sabbath School commands our warmest affection and our most devoted service. It was its beneficent promise in this regard that attracted the earnest sympathy and support of the good men who were contemporaneous with Robert Raikes. Cowper, Newton, and Wesley were quick to interest themselves in the prosperity of the new movement. Wesley wrote in 1787, to a friend in Chester, "I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not sent out some able champion against them." The celebrated Dr. Adam Smith said of the Sabbath School, "No plan has been devised since the days of the apostles which has promised to effect

such a general change of manners, with equal ease and simplicity." I need not point to the evidence of later years in favor of the Sabbath School as a means of adding to the Kingdom of our Lord and Master, Jesus Christ. What pen could write or tongue could tell of the innumerable host of redeemed ones who found the way to Jesus, through the portals of the Sabbath School? Many, alas, have failed to profit by the opportunities it presented, but, to countless thousands, it has been the very gate of Heaven. I would gladly dwell on this theme, but the more specific object of the present address is yet to be treated of, and I must hasten forward.

The founders of this, the Stamford Baptist Sunday School, were, no doubt, imbued with these grand ideas, and, impressed with the thought that they owed something to posterity, felt that the best manner in which they could possibly discharge the conscious obligation to the generations who should come after them, was to inculcate and instil into the hearts and minds of those who were then children, the precepts and principles of the Gospel of the Son of God. The nation, at that time, was not quite half a century in existence. Many of the men who had fought in the Revolutionary and succeeding wars still lived. The spirit of the Declaration of Independence, born of Scriptural truth, was fresh in the affections of men, and there was no

fear that the flame it kindled in the breasts of these patriots—some of whom, with bare feet and scanty clothing, had endured hardship and fought tenaciously, that “the truth, which had been crushed to earth, should rise again”—would ever be extinguished; but the question remained; how shall these principles be maintained and perpetuated in future years?

Consult the history of the men who constructed the palladium of human rights, this declaration of self-evident truth, and you will find that it was from the Bible that they received the inspiration to give to the world a production whose very first sentences may yet be written in letters of gold, on the throne of every monarch and despot in Christendom. Now, if from the Bible these glorious principles have come, the Bible must be the text-book in the hands of every child it is possible to reach. Its sacred pages must be opened and kept open. Its direction must be followed. The youthful mind, thirsting for knowledge, must receive its first impressions from its golden texts, and the Lord's Day must be entirely devoted to its perusal and study. Such, no doubt, were the thoughts in the minds of the organizers of this Sunday School, when, fifty years ago, on the first Sabbath of July, 1825, it is to be presumed, they called together, for the first time, all who would assist in the promotion of this new agency of human benefaction. At a meeting of the

Church, held the day previous, this resolution was passed: "Agreed to commence a Sabbath School in the Meeting House," and this fact, together with the testimony of one living witness, at least, who distinctly remembers attending the school in 1825, is all the evidence I am able to find that the school was held that year. In the following April another record appears which says: "On motion made by Bro. Little to set up a Sabbath School in the Meeting House the Church agreed that the request should be granted and desired him to proceed." It is evident, however, that as the Sunday School was not held during the winter months, this record spoken of in April, '26, was simply renewed authority to re-commence for the summer following the work which gave promise during the short season of '25. And when we find in the records that a person speaking or exhorting *outside* of the Meeting House, between the hours of worship, without permission by vote of the Church, was highly censurable, we can readily conclude that it would be necessary for those desiring to re-engage in the Sabbath School work to have permission to "set up a Sabbath School" every returning spring; at least until the Sabbath School was considered an indispensable auxiliary in promoting the cause. The person who would scan the pages of the Church records, during these early years, and notice how precisely every resolution is worded and with what care

the faithful clerk has made his records, would then not wonder that before a single step should be taken by any member, the Church must first pass judgment on the expediency of the movement.

In the old barn-like structure, erected in 1790, on the north-east corner of the lot, now occupied by Rev. Wm. C. Hoyt's residence, on River street, the first meeting was held. It is evident there was not much demonstration at the opening. It being among the first Sunday School enterprises in Stamford, its projectors moved very modestly, and with fear and trembling rather than with the enthusiasm which would characterize the opening of a new school to-day; now that we are assured of its benign influences. So quietly was the organization effected that the only survivors whom I have found—who were present on the occasion, without doubt—have no distinct recollection of the manner in which it came into existence. One good lady, Miss Maria Seely, of Darien, who was a member of the Church two years before the Sunday School was commenced, cannot now recall any of its early history, beyond the fact that there was a Sunday School and that she attended. It is not surprising, however, that a person eighty-three years of age, with failing memory, should be unable to reproduce the impressions and scenes of fifty years ago, with any degree of accuracy. Mr. Warren Little, of Five Mile River, who was in the

Sunday School as early as '27, could not recall a single incident of its first feeble years. But at the end of the season of 1828, the Superintendent gave to each of the studious children an honorary certificate, setting forth the number of verses recited during the summer. One of these has been shown me, and reads as follows: "This is to certify that Phebe Adams has recited, during the summer past, 3,304 verses." Signed by the Superintendent. Stamford, December, 28, 1828.

This lady, who is now the wife of Deacon Chas. G. Powelson, and who is probably present this evening, was but nine years old when she received this certificate, and it is also remembered by her teacher at that time—who still lives,—that she recited as many as four hundred verses at one session of the school. Should Mr. Snelling, our present Superintendent, write on his black-board, next Sunday, that the designated verses to be committed to memory, during the coming week, would be 400, how many little girls and boys would come prepared on the following Sabbath, to recite them? I believe he only requires four, but then, do all the scholars comply with his request? I hope they do.

When the first Sabbath School was held, there was not a Baptist family living in the village, except the minister's, and, therefore, it was designed for children of every denomination. The Baptist children that at-

tended were only those who came with their parents, from King street, Darien, Horse Neck, Greenwich and all the region round about, within a radius of several miles. At first, there were two sessions—one in the morning and one in the afternoon,—so that the family, on Sunday morning, would start very early and carry with them their day's rations ; returning not till the second two-hours' sermon, from good old Father Ellis, was ended, about five o'clock in the afternoon. As I have said, the building was barn-like in appearance, and it was partly used for barn purposes ; for, who could help thinking so, if they saw the sturdy old fathers, (should the day prove stormy,) carrying in on their shoulders, a full set of harness, or a saddle and bridle, and deposit them in a convenient place near the pulpit. There was no plaster on the walls or roof at this time. The rough timbers were all exposed and studded with nails, on which the hats of the male members were hung before they devoutly took their seats. It was an uncouth, unsightly and desolate-looking place, uninviting in the last degree. A large wood stove was set up in the centre, and a stove-pipe protruded through a pane of glass at either end of the building, east and west. The object of this was to prevent the stove from smoking, provided the wind was contrary : for they had a contrivance to stop one end of the pipe if it should prove unruly, and let the

smoke out at the other end of the building. This is enough to give you an idea of the quaint old house the first Sunday School was held in. But it might be said of it, (being the spiritual birth-place of several whom I now address,) as Rev. Mr. Evans said at the Church centennial celebration of the old house now standing in Bangall:—

“Oh, holy place ;
 Round thee, what sacred memories yet do twine !
 In thee, no pillar carved, no vaulted aisle had part—
 No “dim, religious light,” no costly shrine.
 Thou wert not built an offering to man’s pride :
 A monument of what his skill can do ;
 But for a place where Christ, the crucified,
 Might be held up within poor sinner’s view.
 Within thy walls what cries to God have gone,
 From burdened souls who longed for liberty !
 What happy songs of triumph have been sung
 When Jesus set these captive prisoners free !
 What melting messages of gospel grace,
 What wholesome homilies of doctrine strong,
 Within thy humble walls have oft’ found place !”

The faithful Clerk of the Church, from 1818 to 1846, and who was also the Precentor who lined out the hymns and led the congregation in singing, for a period of over thirty-five years:—a man of deep piety, anxious to serve his Master in every possible way, a man whose excellent qualities of head and heart endeared him to all who ever knew him: a man whose sincerity of purpose, whose faithfulness in serving the Church without remuneration, is most apparent and impressive from the records: a man, the fragrance of whose

character lingers still with those who were honored with his acquaintance ; a man who, only two years ago, fell asleep in Jesus, as a shock of corn fully ripe for the Master's garner ; HENRY LITTLE, of blessed memory, was the founder of this, one of the first Sabbath Schools in Stamford. This Christian gentleman remained the Superintendent for over 25 years, and, having gathered information from the reports of the American Sunday School Union, *The Sunday School Pioneer*, *Minutes of Sunday School Conventions*, *Plans and Motives for the Extension of Sabbath Schools*, and other books and papers relating to the subject, found among his effects, he threw into the work from the very outset, the whole force of his persevering nature, and, with prayer and patience, waited for the coming results,—which he was graciously permitted to see before he departed this life. He could well exclaim, in his eighty-first year, adopting the language of the aged Simeon, “ Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.”

A fortunate Providence occurred in 1836. It was during this year that the great revival took place, and that nearly one hundred persons were hopefully converted, a number of whom joined other churches, but several of the converts were received into the fellowship of the Baptist Church, and this at a time when the interest in the Church and Sabbath School was waning to

an alarming degree. It seemed a direct interposition of Providence to save His heritage from destruction.

With the augmented force derived from the new acquisition of members, and the increased interest in religious matters awakened as the result of the revival, the Sabbath School took a new departure and was quite successful for the two years during Mr. Biddle's time as pastor of the Church, and until the Church voted in January, 1838, that the Sunday School held during the interval of worship give place to the prayer-meeting. At this time only one session of the school was held, it is very plain, as a resolution passed on the 20th of March following, reads: "That we recommend to the friends engaged in the Sabbath School that the same be resumed." At the resumption in the spring of 1839, a complete re-organization took place. The officers elected were: Elder Stickney, President, who had just commenced his labors as pastor of the Church; Henry Little, Joseph B. Hoyt and Warren Little, Vice Presidents; Joel Hurlbutt, Secretary and Treasurer, Warren Little, Collector. Fourteen teachers were also appointed whose names are yet preserved. This record is taken from a memorandum of Mr. Little's in which he also gives the members of each of the twelve classes. Among the names are to be found those who now hold honorable positions in Stamford and elsewhere, but a great proportion of the entire list are sleeping in the silent tomb.

The school under this new organization, still retaining Bro. Little as the Superintendent, enjoyed much prosperity for several years, but yet there is no written record of any particular incident till 1848, when an unhappy controversy separated the Church and Sabbath School, and two Sabbath Schools of our denomination were in existence for ten years in town together. The Bethesda Sunday School, under the superintendence of Mr. Thomas Playford, for the greater part of this period, appeared to prosper and had a large membership, while the regular Sunday School, with unabated energy, kept on the even tenor of its way. In 1851, Mr. Little, who in 1838, was called to ordination, as a preacher, removed from town and therefore resigned his position as superintendent, and was succeeded by Mr. John Scott, now of South Norwalk, who served till 1856, when Mr. J. B. Taylor, who had just come from New York, was elected. Mr. Taylor, served till 1860, and was succeeded by Mr. J. B. Hoyt, who held the position till 1868, when Mr. M. S. Frost was elected, in deference to Mr. Hoyt's suggestion and earnest desire. In the early part of 1869, Mr. Frost, having to remove from Stamford, Mr. F. W. Ballard was elected in his stead and served till July of the same year. In the following October, Mr. Hoyt was again elected and held the position during '70, '71 and '72. In 1873, the present superintendent, Mr. J. G. Snelling, was chosen, but on account of

his being obliged to return to New York, he resigned the position in May, '74, and Mr. A. W. Paradise succeeded him. In October of the same year, Mr. Snelling having returned to Stamford he was again elected, and is to-night our efficient Superintendent.

During the later years of Mr. Hoyt's Superintendency, there were appointed at his request, Acting Superintendents or Assistants, who performed the functions of the higher officer with great acceptance to the school. Among these were Bros. Derbrow, Snelling, Playford and Paradise, the latter serving in this capacity for five years in succession, with marked faithfulness and ability.

Very soon after the Sunday School was first organized the brethren thought it time to finish the house of worship and provide a more fitting place for the Sunday School : accordingly a subscription was taken to erect galleries and plaster the Meeting House, and in the gallery thus erected the sessions of the Sunday School were held till 1854. At this time a new house of worship was erected in close proximity to the old one, but of more modern design. In this house the Sunday School convened until the happy reuniting of the Churches and Sunday Schools in 1858, when possession was taken of the present commodious and beautiful apartment immediately in rear of this Church. It was soon after its occupancy here that I, myself, became a teacher of one of its classes and I have remained with it ever since.

and, (pardon the personal allusion,) this makes thirty years that I have been in the Sunday School either as scholar or teacher.

All along the School's pathway, especially since 1858, there have been strewn incidents and experiences of the most pleasant character. Rev. Mr. Evans while pastor of the Church took a great deal of interest in its success. In 1860 the first Christmas festival was held, and so marked was its influence on the prosperity of the school that ever since, each returning anniversary of the Saviour's birth has been hailed with appropriate celebration. An annual pic-nic, at which the children are feasted under the shade of some neighboring grove or at the sea-side; a system of rewards for punctuality, good conduct and studiousness; the introduction, from time to time, of the latest and best Sunday School music; the gratuitous distribution of the standard Sunday School papers, all contribute to intensify the interest of both teachers and scholars in the work, while in the meantime the young minds thus fascinated by the anticipation of material delights are having almost unconsciously written upon the tablets of their memory the abiding truths which are able to make them wise unto salvation.

It does not appear that up to 1861 any systematic effort was made to collect money for the purpose of assisting in sending abroad the Gospel message to those

who were deprived, by reason of their circumstances, of its delightful sound, but on the 27th of October, of that year, the "Briggs' Missionary Society" was fully organized and officered, and its constitution declares that its object "shall be to foster a missionary spirit among its members and to aid in the general cause of Christian benevolence, and any child contributing one cent per week is eligible to membership." Of this institution at its first meeting, Bro. J. B. Hoyt was elected President, and Bro. Benj. U. Lyon, Treasurer, both of whom have been annually re-elected ever since. The amount of money collected and distributed in various ways, including the partial support of a Missionary in the West has averaged over \$280 per annum ; in all, nearly \$4,000.

In 1861, when the rebellion broke out and wicked hands had attempted the overthrow of the government, several of our teachers volunteered to defend the nation's life and to protect the honor of the flag of the Union. One of these teachers being promoted for good conduct was presented by the school with a sword, sash and belt, as a mark of approbation for his heroic devotion to his country. Three of the number thus engaged, died in the service. Ten years ago, on the 19th of November next, the Sabbath School met in the afternoon to do honor to their memory. A tablet of white marble was placed permanently on the East wall of the school-room, and on it was engraved this simple in-

scription. "In memoriam, John M. Simms, Chas. W. Miller, Lewis A. Cook, teachers of this school who died for their country."

And who shall say to-day that their memories are not blessed? Who shall rob them of the honor which encircles the name of every soldier of the American Union? With the light of the past decade, with peace and victory crowning the efforts of our volunteer soldiery, where is the man enjoying the blessings which their lives have preserved, who has a desire to pluck one laurel from their brow? Whatever some may have thought on the very day this tablet was dedicated, whatever of unsettled conviction, as to the justness of the nation's plan to preserve its own life may then have been honestly held by some, certainly to-day, on this 99th anniversary of its existence, on the very eve of its centennial year, there can be no man claiming to love his country, who could be justified for a moment in dishonoring a soldier's name or withholding the honor they have so nobly earned.

And now my duty is performed. I have added to this imperfect address, (through the kindness of the Secretary,) a complete list of the present officers, teachers and scholars, whose names are on our records to-day. In all, 222 souls. I am aware of the delicacy of eulogizing those who are yet living and active among us, for the interest, generous support and faithfulness

with which their whole connection with the School has been characterized. I know their disposition so well, and feel so fully assured that they seek not the praise of men, that I would forbear to even mention their names did not this centennial occasion demand that it should be done. A record of the Stamford Baptist Sunday School, written up to this day without particular mention of Mr. Snelling and Mr. Paradise, as Superintendents would be incomplete, but last and above all of Mr. J. B. Hoyt, who has been so firmly and faithfully its friend for these last seventeen years.

It cannot be expected that I could even name the list of devoted teachers, both male and female, who have incessantly labored in this vineyard, and strengthened the hands of the Superintendents continually; but have they not the assurance that their names are written in Heaven, and that their works will follow them, and shall the crown of glory given them at the last day not indicate by its shining stars the number of souls that through their faithfulness have been redeemed from everlasting destruction and made partakers of the grace of life?

In view, then, of the prosperity of the past, with hopefulness for the future, let us lift our hearts in gratitude to the great almoner of blessings and magnify the Holy Name of Him who has preserved our School these fifty years—through all its trials and vicissitudes— and, rais-

ing our Ebenezer, mark this epoch in our history, gather strength from the experiences of the past, look forward to still grander achievements, and, humbly relying upon the God of our fathers, take courage for the time to come.

ROLL OF THE STAMFORD BAPTIST SUNDAY SCHOOL,

JULY 4th, 1875.

J. GREENWOOD SNELLING, Superintendent.

JOSEPH B. HOYT, Assistant Superintendent.

WILLIAM POND, Treasurer.

EMMETT S. WATERBURY, Secretary.

ZOPHAR LAWRENCE, Librarian.

FRANK D. GRISWOLD, Assistant Librarian.

CLASS NO. 1.

MR. WARREN B. STETSON, Teacher.

Miss Melissa Jennings.	Miss Julia Hoyt.	Miss Laura Kirk.
Miss Fanny June.	Miss Bella Unckles.	Miss Debora Merritt.

CLASS NO. 2.

MRS. E. LATHROP, Teacher.

Mrs. E. Thomas.	Mrs. Chas. E. Nichols.	Miss Maggie Sammis.
Mrs. A. F. Philp.	Miss Clara Fox.	Miss Fanny Gray.
Miss Victoria Fox.	Miss Lizzie Remond.	Miss N. Brownell.
Miss Fanny Ells.	Miss E. Foster.	Miss Nellie Burt.
Mrs. E. S. Waterbury.	Miss E. A. Baldwin.	Miss Eva Purdy.

CLASS NO. 3.

MRS. L. H. WAKEMAN, Teacher.

Jennie Weed.	Louisa Erickson.	Elizabeth Smith.
Mary A. Nichols.	Emma J. Jordan.	Mary Fisher.

CLASS NO. 4.

MRS. J. B. HOYT, Teacher.

Sarah L. Hoyt.	Addie Tagliabue.	Agnes G. Paradise.
Lillie Buttrey.	H. Louise Paradise.	Laura L. Burke.
Altana Birchett.		

CLASS NO. 5.

MISS ANNIE MILLER, Teacher.

Hannie M. Hendrie.	Jennie M. Hoyt.	Alice L. Self.
Emma L. Lyon.	Carrie Whitney.	Olivia Ford.

CLASS NO. 6.

MISS MARY A. PALMER, Teacher.

Juliette Prior.	Carrie W. Merritt.	Emma A. Brown.
Mary H. Miller.	Helen G. Powelson.	Minnie Allen.
Carrie G. Hurlbutt.	Lizzie Palmer.	

CLASS NO. 7.**MISS AUGUSTA SCOFIELD, Teacher.**

Anna Ballard.	Sarah Scott.	Jennie Griffen.
Alice Louise Snelling.	Carrie Buttrey.	Anna P. Scott.
Anna E. Searles.		

CLASS NO. 8.**MRS. G. GAYLOR, Teacher.**

Caroline P. Waterbury.	Fannie T. Arnold.	Stella M. Finch.
Libbie E. Searles.	Emma Ford.	

CLASS NO. 9.**MRS. C. M. WATERBURY, Teacher.**

Ella G. Weed.	Bella B. Ford.	Sarah E. Self.
Mary C. Ford.	Ella Ford.	

CLASS NO. 10.**MISS LAURA M. KETCHUM, Teacher.**

David D. Scofield.	Lorenzo Stottler.	Benj. E. Lyon.
William A. Wilson.	Albert W. Dunbar.	

CLASS NO. 11.**MISS GERTRUDE A. SCOFIELD, Teacher.**

Edward Prior.	Charles A. Kirk.	William Lockwood.
Albert Lynch.	Clifford W. Lawrence.	Frank H. Ballard.
Edward F. W. Gillespie.		

CLASS NO. 12.**MR. WILLIAM W. GILLESPIE, Teacher.**

Arthur M. Waterbury.	John Cunningham.	Harry C. Royce.
Walter S. Waterbury.	William E. Self.	

CLASS NO. 13.**MR. BENJ. U. LYON, Teacher.**

Edward S. Kennedy.	John A. Hicks.	Reuben A. Dudley.
William H. Dudley.		

CLASS NO. 15.**MR. CHARLES E. NICHOLS, Teacher.**

Frank Weed.	Gardner B. Knapp.	William A. Pratt.
Henry D. Lockwood.	William M. Ballard.	Wilbur E. Lewis.
Frank P. Allen.	E. H. Waterbury.	

CLASS NO. 16.**MR. FRANK W. BALLARD, Teacher.**

Charles W. Ballard.	Frederick Walker.
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CLASS NO. 17.**MR. WILLIAM POND, Teacher.**

John F. Alexander.	W. F. Waterbury.	Frank W. Nichols.
W. A. Gibbins.	William H. Buttrey.	Andrew J. Kirk.

CLASS NO. 18.**MR. JAMES J. WOOLSEY, Teacher.**

Mrs. Wm. Pond.	Mrs. S. M. Lockwood.	Mrs. E. F. Mend.
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Mrs. Wm. Self.	Mrs. S. Finch.	Mrs. S. Miller.
Mrs. C. Card.	Mrs. G. E. Browne.	Mrs. S. Knapp.
Miss L. Beavers.	Mr. Sylvester Finch.	Miss Cox.
Mrs. Lockwood.	Mrs. Sarah Lockwood.	Mr. S. Searles.

CLASS NO. 19.

MRS. J. J. WOOLSEY, Teacher.

Susie N. Paradise.	Jessie Darling.	Katie A. Jones.
Hattie Olmstead.	Emily Brown.	Annie Lewis.

CLASS NO. 21.

MR. JOSEPH B. HOYT, Teacher.

John K. Lawrence.	Harry G. Snelling.	Reuben R. Brooks.
Thomas F. P. Paradise.	Sumner Ballard.	Edward T. Buttrey

CLASS NO. 22.

MR. S. D. BARNES, Teacher.

Andrew B. Allen.	W. E. Provost.	Charles F. Fish.
Zachariah B. Nichols.	Charles W. Card.	G. H. Provost.
A. L. Lockwood.		

CLASS NO. 23.

MR. ANDREW W. PARADISE, Teacher

R. H. Gillespie.	W. R. Fiske.
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RESERVE TEACHERS

Mr. L. H. Wakeman.	Mr. James Philp.
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Primary Department.

MRS. A. W. PARADISE, Superintendent.

CLASS A.

MRS. R. H. GILLESPIE, Teacher.

Agnes L. Lockwood.	Laura Scofield.	Jennie J. Jones.
May L. Gillespie.	Minnie A. Lockwood.	Lulu F. Mead.
Alice L. Miller.	Lillian M. Gillespie.	Lillie Lockwood.
Jessie Jones.		

CLASS B.

MISS IDELLA HURLBUTT, Teacher

Estella L. Lockwood.	Mary Metross.	Carrie E. Arnold.
Anna B. Rider.	Capitola Smith.	Lillie M. Buttrey.
Emma J. Card.	Sellie M. Scofield.	Emma L. Scofield.
Fanny J. Warren.		

CLASS C.

MRS. JULIA G. SIMPSON, Teacher

George C. Lawrence.	William B. Fish.	Frank L. Card.
Willard E. Hoyt.	John H. Palmer.	Frank L. Miller.
Charles Gaylor.	Wilbur L. Snelling.	William Goff.
Frederick Miller.	George B. Gillespie.	Fred. T. Young.
Thomas Scofield.		

CLASS D.**MRS. Z. LAWRENCE, Teacher.**

Ernest A. Palmer.
 Stephen Brown.
 George M. Griffen.
 Susie H. Lawrence.

George Kirk.
 Gilbert L. Arnold.
 Oscar H. Prior.

Joseph B. Hoyt, Jr.
 Elmer DeCamp.
 Willie Kellis.

CLASS E.**MISS LILIAN ALLEN, Teacher.**

Lettie Ford.
 Lida S. Webb.
 Clara Smith.

Mabel W. Scofield.
 Bessie DeCamp.
 Jennie Barton.

Sarah Curtis.
 Alida Ford.