

Box No. 75
PAMPHLET No. 19

△

SKETCH

OF THE

PINE-STREET (2D) BAPTIST CHURCH,

IN PROVIDENCE,

WITH △

LIST OF MEMBERS.

THE
OF THE
BAPTIST CHURCH

THE

THE

THE

1
A

SKETCH

OF THE

PINE-STREET (2D) BAPTIST CHURCH,

IN PROVIDENCE,

WITH A

List of Members.

PROVIDENCE:
H. H. BROWN...PRINTER.

1837.

A SKETCH, &c.

In the year 1804 the Congregational Society, lately under the pastoral care of the Rev. Thomas T. Waterman, being destitute of one to preach to them, appointed Mr. Barnard Eddy to write to Elder JOSEPH CORNELL, a pious Baptist minister, to visit them and preach for them. He forthwith complied with their request. At the commencement of the year 1805, his labors were blest, and he was made instrumental in the conversion of many souls. The greater part of the converts united with the First Baptist church.

In the month of April, it was decided to constitute the Second Baptist church. On the 1st day of May, a delegation from the Baptist church in Providence, the Baptist church in Warren, and the Baptist church in Seekonk, met at the house of Mr. Benjamin Ham. The Council was organized by appointing Elder John Pitman, from the Seekonk church, Moderator, and Henry Grew, of Providence, Clerk; when the following named brethren and sisters (mostly from the First Baptist church) were recognized as the Second Baptist Church in Providence, viz. Jeremiah Ross, William West, Benjamin Ham, William Ham, Samuel Gorton, Reuben Burke, Chace Webb, Laban Lake, Thomas Reynolds, Nancy

West, Frances Gorton, Mercy Webb, Sarah Lake, Abigail Jenckes, Lillis Paul and Rachel Mason.

The hand of fellowship from the Convention was presented by Elder Pitman, and received by Jeremiah Ross, in behalf of the infant church.

In September following, the church joined the Warren Association, and reported an addition of 29 members. Elder Cornell became the Pastor of the church at the time it was constituted, and continued preaching in the old meeting-house now standing in Richmond-street.—The church were not allowed to hold their communion seasons at this house, and were under the necessity of breaking bread from house to house.

In July, 1806, the Congregational church obtained a minister of their own order, when the Baptist church obtained the *old Town-House*, as a temporary place of worship. The church occupied the Town-House about a year. In March, 1807, the church purchased two lots of land, or rather of water at that time, on which to erect a house of worship. The site purchased was the same on which the Pine-street Baptist meeting-house now stands. The house was erected during the spring, and dedicated in the month of June.

In November, 1811, Elder Cornell resigned his pastoral office, having been Pastor of the church about seven years. The church during the ministry of Elder Cornell for most of the time enjoyed union and prosperity; the number of members having increased to 106.

The following sketch of the life and labors of Elder Cornell, is copied from the Rhode-Island Evangelist. It was first published in the New-York Baptist Register.

Elder Cornell was born February 11, 1747, at Swanzev, Mass. and was brought up by his father, Mr. Elisha

Cornell, to the tanning and currying business, and also to labor on the farm. He continued to reside with his father, until he was about 25 years of age, when he married Mary Mason, and removed with her, and settled himself in business in Lanesborough, Mass. where he remained until the year 1780, when he was ordained to the ministry.

Elder Cornell was made the subject of grace, as he supposed, when he was about 19 years of age, but for some reason or other, did not connect himself with the church, until about two years afterwards. He was then baptized by Elder Russel Mason, and united with the Baptist church in Swanzey, his native place. Almost immediately after his connexion with the people of God, his mind was severely exercised with a sense of his duty, in reference to the ministry. On the one hand, he felt almost irresistably impelled to commence preaching the gospel for the salvation of sinners, and on the other he felt weighed down with a sense of his inability, more especially in reference to the necessary education to qualify him "rightly to divide the word, and give to each his portion in due season." In this state of mind, he continued his walk with the church, exercising his gifts in prayer and exhortation, on all suitable occasions, for about twelve years, when, having determined his future course, and having passed the ordeal of examination and admission, he was ordained at Lanesborough in 1780.

Immediately after his ordination, he removed to Manchester, in the State of Vermont, where there was a Baptist conference, which invited him to come and labor with them. Soon after the commencement of his ministry in this place, a church was regularly constituted, and he became the *first* regularly settled Pastor.

After remaining at Manchester about fourteen years,

he accepted an invitation to take the pastoral charge of the Second Baptist church in Galway, N. Y. This church had been recently constituted, and there had been no regular Pastor until Elder Cornell was settled there, in 1794. Here he continued for five years, laboring faithfully and acceptably, the church prospering under his ministry. At this time he resigned the pastoral charge of this church, and commenced a series of missionary labors under the patronage of the Massachusetts Missionary Society, which he continued for three years. The scene of his labors was in New-York and Upper Canada.

At the close of this period he came to Providence, and was settled for the third time over a newly constituted church.

After resigning his pastoral office in Providence, Elder Cornell returned and resumed his labors as Pastor of the Second Baptist church in Galway, in which he succeeded Elder Samuel Rogers. Here he continued about nine years, and then resigned the pastoral charge to Mr. Eugenio Kincaid, now missionary to Burmah.

From this period to that of his death, between four and five years, Elder Cornell was employed a part of the time as a missionary, and a part of the time as an agent for the Oneida missionary station. His missionary labors were principally spent in Columbia county, N. Y. and his travels as an agent, in the western part of New-York and New-England. In this last service closed the labors of this pious, devoted, and interesting servant of Jesus Christ, in the eightieth year of his age, and forty-sixth of his ministry.

There was something singular, and apparently providential, in the time and the manner of his death, which happened in strict accordance with his previously expres-

sed wishes, at his residence in Galway, July 26, 1826. He had, contrary to his previous arrangements, unexpectedly returned home from Oneida county, on Monday evening, in good health. On Tuesday, he complained of a slight indisposition only, which, however, did not confine him. On Wednesday morning he remained about the same; he had walked out and returned, and at about ten o'clock, A. M. he was sitting and conversing upon some topic with his son, Dea. Asa Cornell, when the latter, perceiving a sudden change come over his father's countenance, sprang forward and caught him, to prevent his falling from his chair, and thus he expired, instantly, in the arms of his son, without a struggle, a word or a groan, and slept with the saints of the Most High God.

Such is the brief and imperfect history of the life and ministerial labors of Elder JOSEPH CORNELL, the duration, variety, and extent of which entitle him to this notice. But there are other considerations which render his memory peculiarly interesting. He was wholly self-taught—so illiterate indeed was he, at the time he commenced in the ministry, that it was difficult for him to read a sentence intelligibly. Notwithstanding this, his language was generally well-selected, his arrangements appropriate and lucid.

He seemed to be thoroughly acquainted with the avenues to the human heart, which enabled him frequently in the course of his preaching to make the most deep and lasting impressions, with the most familiar language and the most unlabored argument. In a word, his entire devotion, fervent piety, and unremitting zeal, were apparent at all times, in his daily walk and conversation, and secured to him the entire confidence of the Christian community.

Unlike many of his age and circumstances in reference to literary acquirements, he was a warm and decided friend of education, and of those institutions which have in view the education of persons for the ministry. One of the reasons for his espousing the cause of education, was his own experience of the want of it, and the privation and embarrassment he had suffered in consequence."

After the resignation of Elder Cornell, in November, 1811, the church remained destitute of a Pastor until October, 1812. During this year, Mr. Elisha Cushman preached a part of the time, and supplies were received from the College the other part. During this year, an extraordinary display of God's power was manifested in the conversion of souls. But this church, having no regular Pastor, received but nineteen of the subjects of grace to her communion. The remaining part who became Baptists, united with the First Baptist church.

In October, 1812, Mr. DANIEL LEWIS became Pastor of the church, but resigned his office in the short space of one year.

A young man by the name of Willey (not ordained) preached to the church from October, 1813, to October, 1814.

In December, 1814, Elder LUTHER BAKER became Pastor of the church. September 23, 1815 was a gloomy day to the church, as the following extract from the church records will show: "The Lord in his all wise Providence has by a most terrible storm and inundation, seen fit to demolish and sweep away our meeting-house." The church felt to say that their beautiful house, (beautiful to them) where they had worshipped for eight years, was destroyed and all their pleasant things laid waste."

The church immediately resolved to make an effort to

build another house. Elder Baker and Benjamin C. Grafton were appointed to visit some of the principal cities and towns in the U. States, to solicit donations for this purpose, and it is to their exertions the church is indebted for the house it now occupies. They succeeded in obtaining about \$4,000. The cost of the new house was about \$10,000. The balance was paid by the sale of the pews.

The house destroyed by the gale, was completely demolished. The fragments were collected and sold for \$100, which the pew-holders voted to present to Elder Baker, who was absent in obtaining aid for erecting the new house.

After the loss of the house, the church held worship in the academy in Aborn-street. In November, the church removed from the academy to the brick school-house, which was then standing a short distance west of Chesnut-street. The meeting-house in which the church now worship, was dedicated to the service of Almighty God, on Thursday the 14th of November, 1816. Extract from the records: "The Lord has wonderfully succeeded the efforts of his children in the erection of this house."

In January of this year, a revival of religion took place, and about fifty were added to the church.

May 1st, 1817, Mr. Benjamin C. Grafton was licensed by the church to preach the gospel of Christ. In August, 1818, he was set apart by ordination, and immediately after, Mr. Grafton became Pastor of the church in West Cambridge, Mass. He is now Pastor of the Baptist church in Wickford, R. I.

January 10, 1819, Mr. Richard Eldridge was approbated and licensed as a preacher of the gospel. He soon after removed to the west.

In June, 1819, an unhappy division took place in the church. A part of the church believed that Elder Baker had changed his sentiments. It had been the custom of the church to choose the Pastor from year to year. The church at their meeting in May, received a communication from the Second Baptist Society, that there was a majority of fifteen members, wishing that Elder Baker might be employed for another year. The question was taken in the church, and the vote stood, of male members, eighteen for, and eighteen against, Elder Baker's continuance. Elder Baker being the moderator, gave the casting vote in favor of his continuing another year. In September, that portion of the church who were opposed to Elder Baker, separated, and held worship in a school house. This part of the church enjoyed the ministerial labors of Mr. Jesse Hartwell until the year 1822. Additions were made to this part of the church, in three years, by baptism and letter, of 19 members. Mr. Hartwell in 1822, removed to Sumpterville, S. C. and became Pastor of a church in that place, and soon after Principal in the Furman Theological Seminary in the same place. He is now an agent for the South-Carolina Baptist Convention.

In February, 1820, a most powerful revival of religion took place in the town, and large accessions were made to nearly all the churches. Elder Baker baptized about seventy-five persons.

March 4, 1821, Mr. Oliver Angell was approbated to preach the gospel.

May 26, 1822, Elder Baker resigned his pastoral office, having been Pastor of the church seven years and six months. Elder Baker soon after removed to Swanzey, Mass. and became Pastor of a Baptist church in that place.

In July, 1823, the members who had withdrawn from the church in 1819, proposed a re-union. Their communication was received, read and complied with, and a union was again formed, after four years separation.

August 28, 1823, Mr. PETER LUDLOW, who had commenced preaching to the church in December previous, and who had become a member of the church, received ordination at the request of the church. September 29, 1825, Mr. Ludlow resigned his pastoral duties.

Mr. Ludlow removed from Providence to Georgetown, S. C. and became Pastor of a church in that place. He now resides in the city of New-York, without the charge of a church, being in consequence of impaired health, unable to preach.

In December, 1825, the Rev. JAMES N. SEAMAN commenced preaching for the church. Mr. Seaman relinquished his charge in August, 1828. He died in 1831. On receiving the information of his death, the church voted that the following resolution and article be entered on the records of the church :

“Resolved, that we cherish the memory of Elder James N. Seaman with affection, respect and veneration.

“He was born at Castleton, Vt. in the year 1787. He was graduated at Middlebury College, Vt. after which he prosecuted a regular study of the legal profession, and commenced the practice of law. But impelled by a sense of duty, he abandoned that profession, for the purpose of preaching Christ and him crucified to his dying fellow-men.

“His mind being naturally good, and enjoying superior advantages for its cultivation, he brought to the ministry talents and acquirements that qualified him to excel, and in preaching, when unembarrassed by the peculiar afflic-

tions that attended him through most of his life, he showed himself a workman that needed not be ashamed. Owing, however, to these afflictions, and a natural gloominess of mind, his success as a minister was unfortunately circumscribed to narrow limits.

“His removals from place to place were frequent, and always with embarrassment. He served as Pastor of this church for the short space of two years and six months, during which time he approved himself to us as a preacher of the truth, in simplicity and godly sincerity. He died of consumption, in Hampden, Maine, on the first day of April, 1831, being but 44 years of age. Afflicted in a peculiar manner during his pilgrimage on earth, we trust he is now happy in the home of his Saviour, and in the society of holy men, who have gone before. “Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

In October, 1828, Rev. PHARCELLUS CHURCH became Pastor. In the year following, an extensive revival took place, and large accessions were made to the church.

In December, 1829, the church approbated Mr. John Wayland as a preacher of righteousness. Mr. Wayland is now the Pastor of the First Baptist church in Salem, Mass.

In July, 1830, Mr. Luther Crawford was approbated to declare the unsearchable riches of Christ. In October, 1832, Mr. Crawford was publicly set apart by ordination. In 1833, Mr. Crawford became the Pastor of the Baptist Church in Portsmouth, N. Hampshire. He is now an Assistant Secretary of the American Baptist Home Mission Society.

October 4, 1832, Mr. Justin R. Loomis was approba-

ted to preach the gospel. Mr. Loomis is now a Tutor in Waterville College.

June 11, 1834, Mr. Church sent in his resignation as Pastor, which was accepted July 21. During the ministry of Mr. Church, a period of about six years, one hundred and nine members were added to the church by baptism, and sixty-two by letter. After leaving Providence, Mr. Church spent one season in New Orleans, in the employ of the Home Mission Society. He is now the Pastor of the First Baptist Church in Rochester, N. York.

Sept. 11, 1834, Rev. JOHN BLAIN, the present Pastor, commenced preaching with the church. At the commencement of the year 1836, a powerful revival commenced, and the largest accession has been made to the church of any year since it was established. During the ministry of Mr. Blain, 186 have been added by baptism, and 39 by letter.

July 2, 1835, the church in dismissing bro. Stephen Gardner, voted to recommend him to improve his gift in preaching. He is now Pastor of a church in Edenton, North Carolina.

June 2, 1836, the church voted to license bro. Edward K. Fuller to preach the gospel.

July 17, 1836, bro. Daniel Rounds, jun. was approbated to preach the gospel.

August 12, 1836, bro. William L. Brown was licensed a preacher of righteousness.

BENEVOLENT SOCIETIES.

The FEMALE CHARITABLE SOCIETY connected with this church, was formed November 8, 1826. Its object

is to clothe poor children for the Sabbath School, and assist the poor of the church and congregation. The number of members for the last six years has been from fifty to eighty. It has raised during the same time, upwards of \$300. The funds have been expended in purchasing materials for making clothing, and garments have been made by the society, and furnished to the needy. From fifteen to twenty families have been assisted annually, and many children have been induced to attend the Sabbath School, who would otherwise have been deprived of the privileges of this important institution.

FEMALE EDUCATION SOCIETY. This Society was formed January 18, 1832. Its design is to aid young men of piety and talents, of the Baptist denomination, to acquire an education preparatory to the ministry. The Society has given assistance, chiefly in clothing, to six young men. It numbers about thirty members.

The **FEMALE MISSIONARY SOCIETY** was formed Jan. 11, 1832. Its object was originally to aid the Burman Mission. But for the last two years, the funds have been appropriated for missionary purposes in the Valley of the Mississippi. The receipts into the Treasury of this society since its formation, amount to \$238 35cts.

YOUNG LADIES' MISSIONARY SOCIETY. This society was formed in October, 1830. Its principal object was to assist the Burman Mission. In March, 1834, the society resolved to appropriate its funds to the support and education of a Burman child. The annual payments have been \$25 for the last three years. The number of members during the first two or three years, was about fifty. The present number does not exceed 30.

TEMPERANCE.

In December, 1831, the following vote was passed by the church: "Voted, that it shall be the duty of the Pastor, or in his absence, the moderator of the meeting, to require a promise from all candidates for membership, that they refrain from the use of ardent spirits except for medicine." The following is extracted from the church's letter to the Warren Association, in 1832. "Eleven of our number, some of whom were doing an extensive and lucrative trade in the sale of ardent spirits, have abandoned the trade in the article altogether; so that we are able to report our church as free from members engaged in this unhallowed traffic. Indeed, our church has become virtually a Temperance Society."

SABBATH SCHOOLS.

The Sabbath School connected with the church, was commenced in April, 1827, with about 40 scholars. Rev. James N. Seaman was the first Superintendent. The following were the first Teachers, viz. Henry R. Green, Samuel Hunt, Joseph Robinson, Christy Potter, Daniel E. Carpenter, Mrs. Julia G. Eddy, Martha James, Eliza E. Taber, Paulina Goldthwait, and Elizabeth Gardner. The system of "*Tokens and Rewards*" was practised until February, 1828. At this time, a library consisting of 45 volumes, was procured. A considerable acquisition of scholars was made at this time, and a visible change in the aspect of the school for the better, was apparent.

In April, 1828, Henry R. Green became the Superintendent. Brother Green performed the duties appertaining to this office until May, 1834, and the church is much indebted to his faithful labors, for the success and prosperity of this invaluable institution.

The school from its commencement was under the care of "The Second Baptist Sunday School Society," which was formed in 1827. In February, 1834, the church, at the request of the Society, took the school under its immediate care.

In October, 1833, the church voted to set apart the second Monday evening in each month, as a season of prayer for the Sabbath School. Since the establishment of the school, about one hundred of those connected with it, have become subjects of grace, and have united with the church. The following table presents the average attendance of scholars in each year, from the commencement, including the infant department.

In 1827—53 scholars.

" 1828—73 "

" 1829—76 "

" 1830—105 "

" 1831—94 "

" 1832—106 "

" 1833—121 "

" 1834—127 "

" 1835—131 "

" 1836—179 "

The library has been increased from year to year, and has no doubt been the means of doing much good. The present number of volumes is 200.

In the summer of 1834, a Sabbath School for colored persons was commenced in the vestry of the meeting-house. This school has not been under the immediate care of the church, but has been conducted by individuals. The average number of scholars in summer is 60, and in winter from 30 to 40. The school has a library of 100 volumes. More than thirty

who have been connected with this school, have become hopefully converted.

MONTHLY CONCERT OF PRAYER FOR MISSIONS.

Prior to the year 1834, the First, Second and Third Baptist churches united in observing the concert, and held their meetings alternately with the several churches. In January of this year, it was thought best for each church to hold separate meetings. Since that time, this church has observed this season of prayer alone. The collections taken at these meetings the first two years, amounted to \$88. The year 1836 the collections have amounted to \$103 98.

The church has within the last year contributed \$100 for missions in the Valley of the Mississippi, by which it has constituted Rev. Luther Crawford a life Director of the American Baptist Home Mission Society. Some assistance has also been given from year to year to the R. Island Baptist State Convention, to aid feeble churches in our own State, and something has been done for the other benevolent institutions of the age.

From the preceding sketch, it appears that this church has enjoyed the labors of nine ministers in a period of thirty-one years, viz. Cornell, Cushman, Lewis, Willey, Baker, Ludlow, Seaman, Church and Blain.

The ten following persons have been authorized by the church to preach, viz. Grafton, Eldridge, Angell, Wayland, Crawford, Loomis, Gardner, Fuller, Rounds and Brown. Four of them, viz. Grafton, Wayland, Crawford and Gardner, are or have been Pastors of churches. One

of the three who are yet members of this church, is pursuing a course of theological studies, preparatory to his becoming a missionary. In addition to these, two young men, not licensed, are studying with a view to the ministry. Several others now in the ministry, have been members of this church. Among this number are Reuben Morey and Horace T. Love, who belonged to this church for several years. The former was in 1835 ordained Pastor over the Lime Rock church, Smithfield, but has since removed to the west, and the latter lately sailed as a missionary to Greece.

The whole number of members who have been connected with this church is 752: the present number is 416. The church has passed through many trials, and enjoyed some seasons of refreshing from the presence of the Lord. Many of its members have left the church on earth, as we trust, for the church in heaven. May those of us who remain be ready when the Master calls, to join our brethren who have gone before us, and to unite with that multitude which no man can number, in ascribing salvation to our God which sitteth upon the throne, and unto the Lamb forever.

[The preceding sketch was prepared by a committee appointed by the church, and approved Dec. 29, 1836.]

LIST OF MEMBERS.

PASTOR,
JOHN BLAIN.

DEACONS,

HENRY R. GREEN,
MNASON ALLIN,
EDWARD K. FULLER,

WILLIAM HAM,
JOHN S. EDDY.

TREASURER,

WILLIAM HAM.

CLERK,

BENJAMIN BROWN, Jun.

<i>Names of Members.</i>	<i>When admitted.</i>	<i>How received.</i>
Arnold Elizabeth	Feb. 2, 1815	By Letter
Angell Samuel	June 30, 1831	"
Angell Asenath	" "	"
Allen Amey	Nov. 6,	Baptism
Allin Mnason	March 4, 1832	"
Albro Julia A. M. (Fuller)	April 22,	"
Allin George	June 3,	"
Angell Betsey	August 30	Letter
Allen Ann H.	" "	"

Anthony Hannah	Dec. 6, 1835	Baptism
Allin Robert	Feb. 21, 1836	"
Allin Sarah	" "	"
Allin Margaret	" "	"
Aldrich Sarah A.	" "	"
Anderson Elizabeth	" "	"
Ashley Rhoda	" "	"
Allen Nancy	March 5, "	"
Allen Nancy (dau. of Nancy)	" "	"
Anderson John A.	" "	"
Allen Martha	" "	"
Armington Ann	" "	"
Armington Roxana	May 1, "	"
Allen Eunice	" "	"
Burke Reuben	Original member	
Bowen Lydia (Slocum)	May 2, 1805	Letter
Bezely Mariam (Miller)	April 7, 1811	Baptism
Bezely Edward	June 2, "	"
Batthey Benjamin A.	May 3, 1812	"
Brayton Betsey (Greene)	Dec. 6, "	"
Burr George	Aug. 6, 1815	"
Burroughs Harriet	Feb. 29, 1816	Letter
Bosworth Caroline	July 2, 1820	Baptism
Burrows John R.	Aug. 31, 1826	Letter
Burrows Joseph	Nov. 1, 1827	"
Burrows Maria	" "	"
Babbitt Amey	Feb. 28, 1829	"
Belcher Joseph	July 2, "	"
Bezely Almira	March 7, 1830	Baptism
Batthey Henry	" "	"
Burr Sarah	April 4, "	"
Brown William L.	May 16 "	"

Batley William	May 16, 1830	Baptism
Burrows Mercy	April 3, 1831	"
Bickford Julia (Barnes)	" "	"
Budlong Christopher R.	July 3, "	"
Bradford Leonard	April 2, 1832	"
Brown Lydia	" "	"
Burr Nancy	Jan. 3, 1833	Letter
Bishop Nathan	April 4, "	"
Brown Benjamin, jun.	Jan. 5, 1834	Baptism
Blain John (Pastor)	Oct. 30, "	Letter
Blain Lucy	" "	"
Blain Elizabeth	" "	"
Burr Mary Ann	May 3, 1835	Baptism
Bennett Joseph L.	June 4, "	Letter
Bennett Sally C.	" "	"
Blanchard Frederick	August 2, "	Baptism
Bentley Thomas	Sept. 6, "	"
Brown Leonard	" "	Letter
Brown Rebecca	" "	"
Babcock Sarah	Dec. 6, "	Baptism
Bentley John H.	Feb 21, 1836	"
Batley Isaac S.	" "	"
Burrows Henrietta	" "	"
Brown Mary C.	" "	"
Brown Lucy	" "	"
Burrows Mary	March 5, "	"
Burrows Hannah	" "	"
Burrows Mary (daughter of Mary)	" "	"
Brice Priscillia P.	" "	"
Brown Martha	" "	"
Bowers Mary	" "	"
Burrows Julia	" "	"
Brown Francis A.	April 2, "	"

Baxter Zenas	April 16, 1836	Baptism
Baxter Olive	" "	"
Burgess Lydia	" "	"
Barney Lusina	" "	"
Brown James	May 1, "	"
Butts William H.	" "	"
Blaisdell Abby Ann	June 5, "	"
Babcock Eliza	" "	"
Barney Cyrus	July 3, "	"
Blanchard Elizabeth	Aug. 7, "	"
Clemmons Abigail	April 3, 1806	Letter
Clarke Lydia	May 24, "	Baptism
Coggeshall Caleb	April 2, 1818	Letter
Cory Elizabeth	Nov. 4, 1821	"
Child Mary A.	March 7, 1830	Baptism
Coggeshall Sarah	" 31, 1831	Letter
Carpenter Lydia	April 22, 1832	Baptism
Crandall Hannah (Belcher)	June 30, "	"
Cooley Franklin	Nov. 1, "	Letter
Carpenter Daniel E.	Dec. 2, "	"
Crandall Mary	Jan. 30, 1834	"
Congdon John	April 6, "	"
Claffen Susan	Oct. 30, "	"
Chaffee Lydia	April 6, 1835	"
Cole Ann	Sept. 6, "	Baptism
Clarke John	Feb. 21, 1836	"
Claffen Sophia	" "	"
Cole Betsey	" "	"
Cooley Abby	March 5, "	"
Claffen Willard	" "	"
Crandall Ellen M.	" "	"
Child John G.	" "	"

Crandall Harriet	March 5, 1836	Baptism
Cole Anson	April 16, "	"
Clark William	May 1, "	"
Clark Polly	" "	"
Coggeshall Francis	" "	"
Chace Tenta	June 4, "	Letter
Child Clarissa	July 3, "	Baptism
Dawley William	April 2, 1820	Letter
Dawley Mary (Horton)	" "	Baptism
Draver Sally (Lincoln)	June 13, 1824	"
Dawley Richard S.	Feb. 21, 1836	"
Davis Sarah G.	" "	"
Douglass John	March 26, "	"
Douglass Ann	" "	"
Dyre Ray	April 2, "	"
Dunwell Benjamin S.	" "	"
Dawes Hannah	" "	"
Damon Lucius	" 16, "	"
Davis Edward	" 28, "	Letter
Dodge Nancy C.	" 29, "	"
Eddy Ruth (Gardner)	May 18, 1805	Letter
Eddy John S.	August 3, "	Baptism
Eddy Martha	" "	"
Ellis Hannah (Spencer)	Jan. 2, 1806	"
Eddy Sarah	April 3, "	"
Eddy Rhoda	Nov. 6, 1808	"
Eddy Patience	June 7, 1812	"
Eddy Henrietta	Feb. 6, 1820	"
Eddy Anna	June 13, 1824	"
Eddy Elizabeth	March 7, 1830	"
Eddy James A.	May 16, "	"

Eddy Susan (Anthony)	April 3, 1831	Baptism
Everett Otis W.	" 6, 1834	"
Everett Emily	" "	"
Egan Juliana	Oct. 30, "	Letter
Eddy Edwin B.	Feb. 21, 1836	Baptism
Eddy Charles W.	" "	"
Eddy Ann	" "	"
Earle Elizabeth	March 5, "	"
Eddy Barnard	" "	"
Field Nancy (Smith)	Nov. 1, 1807	"
Fenner Mary A.	Feb. 1, 1829	"
French Lusina	March 7, 1830	"
French Harriet F. (Blaisdell)	" "	"
Fenner Eliza	June 4, "	"
Fanning Joseph	" 5, 1831	"
Fuller Edward K.	Oct. 2, "	"
Farrier Deborah		
Farrier Mary	May 29, 1834	Letter
Fanning Eliza P.	Feb. 21, 1836	Baptism
Farrier Rosella	" "	"
Friend Anstice	March 5, "	"
Fanning Rebecca	April 2, "	"
Field Mary	June 5, "	"
Gorton Frances	Original member	
Gardner Benjamin W.	June 2, 1805	Baptism
Greatbreaks Fanny (Ware)	March 5, 1820	"
Green Ann R. (Carpenter)	June 13, 1824	"
Green Henry R.	May 31, 1827	Letter
Green Annes	" "	"
Gardner Elizabeth E.	July 5, 1829	Baptism
Gardner Mary W.	" "	"

Grant Joseph	Sept. 4, 1827	Letter
Grant Sarah	" "	"
Green Caleb	" "	"
Green Martha	July 29, 1830	"
Gale Elizabeth	Sept. 30, "	"
Gale Eliza	" "	"
Grant Esther	Dec. 12, "	Baptism
Green Henry R. jun.	June 3, 1832	"
Green Randall	Nov. 1, "	Letter
Gardner Mary	June 1, 1834	Baptism
Grafton Lucy Ann	Feb. 1, 1835	"
Gardner Rebecca F.	April 2, "	Letter
Greene Russell	June 7, "	Baptism
Gardner Henry	Feb. 21, 1836	"
Gardner Sarah C.	" "	"
Green Nathaniel	" "	"
Green Elizabeth W.	" "	"
Green Eunice	" "	"
Grant Ann R.	March 5, "	"
Grant Mary E.	" "	"
Green Elizabeth	" "	"
Gray Briggs B.	" "	"
Gray John C	" 26, "	"
Gray Elizabeth	" "	"
Gonsolve William, jun.	April 2, "	"
Gardner Benjamin W., jun.	" "	"
Gardner Ann	" "	"
Gilmore Sarah	May 1, "	"
Green Lusetta	June 5, "	"
Gorton Mary	Sept. 4, "	"
Gaskill Abigail	Nov. 5, "	Letter

Ham Benjamin	Original member	
Ham William	" "	
Ham Mary	May 4, 1805	Baptism
Ham Deborah (Bowen)	June 7, 1812	"
Hedding Lucy A. (Butts)	April 2, 1820	"
Hammond Elizabeth (Otis)	May 7, "	"
Ham Elizabeth	Nov. 4, 1821	"
Ham Eliza (Swarts)	June 13, 1824	"
Hunt Samuel	Dec. 1, 1825	Letter
Hunt Nancy	" "	"
Hill Bernard	Nov. 4, 1827	"
Hill Sarah	" "	"
Haskell Maria (Parker)	May 16, 1830	Baptism
Ham Benjamin W.	" "	"
Hill Nancy	July 4, "	"
Hunt Nancy T. (Williams)	Oct. 2, 1831	"
Haskell Mary A.	Nov. 3, 1832	"
Hathaway Sarah W.	April 7, "	"
Hawkins Elizabeth	Feb. 1, 1835	"
Holdridge Charlotte	Sept. 6, "	"
Hallett Edward	Oct. 1, "	Letter
Hudson Harriet	Nov. 1, "	Baptism
Hudson William H.	Feb. 21, 1836	"
Hudson Harriet	" "	"
Haskins Caroline	" "	"
Hull Jane	" "	"
Hamlin Ann Frances	" "	"
Ham Edward I.	March 5, "	"
Hagan John	" "	"
Hunt Samuel L.	" "	"
Hunt Adaline E.	" "	"
Helme Nathaniel G.	" 26, "	"

Helme Ruth	March 26, 1836	Baptism
Hayford Sarah	" "	"
Horton Elizabeth A.	April 2,	"
Harwood Julia	" "	"
Haskell James	" 16,	"
Hamlin Harmillis,	May 1,	"
Hall Amey Ann	June 5,	"
Hammond Eliza Ann	" "	"
Ham Charlotte B.	" "	"
Ham Mary W.	" "	"
Ham Sarah	July 3,	"
Jenckes Abigail	Original member	
Jenckes Sally (Shaw)	May 2, 1805	Letter
James Martha	" 7, 1815	Baptism
Jilson Nancy	June 4, 1820	"
James George	Oct. 1, 1835	Letter
Jackins Sarah	March 5, 1836	Baptism
Jenckes Margaret	June 5, "	"
Knapp Elizabeth	Sept. 2, 1832	"
Keith Eliza	Jan. 3, 1835	Letter
Keith John	Feb. 1, "	Baptism
Kennedy Elizabeth	May 1, 1836	"
Luther Sarah	April 22, 1832	"
Lockwood Amelia	Nov. 1, "	Letter
Lincoln Charles	Dec. 2, "	Baptism
Lamott Ann D.	Oct. 6, 1833	"
Littlefield Susan	July 5, 1835	"
Lincoln Edward	Feb. 21, 1836	"
Livsey Jane (Busby)	March 26, "	"
Lippitt Abby Ann	" "	"

Mitchell Hannah (Glazier)	May 2, 1805	Letter
Marshall Martha	April 1, 1810	Baptism
Metcalf Alice (Snow)	" 2, 1820	"
Munro Thomas	May 7, "	"
Manchester Amey (Smith)	" "	"
Martin Elizabeth	April 22, 1832	"
Miller Amey C.D. (Nottage)	June 3, "	"
More Mary	Aug. 4, 1833	"
More Martha (Spink)	" "	"
Moore William	April 6, 1834	"
Mathewson Eliza	Dec. 7, "	"
Mc Given Elizabeth	Feb. 18, 1836	Letter
Millikin Caroline S.	" 21, "	Baptism
Manchester Pardon	March 5, "	"
Medbery Patience	" 26 "	"
Mathewson Darius	April 16, "	"
Metcalf John E.	" "	"
Metcalf Mary	" "	"
Mason Roby	" "	"
Miller Mary	May 1, "	"
Nightingale Sarah	Feb. 27, 1806	"
Norton Evelina	June 13, 1824	"
Nottage George L.	Feb. 28, 1828	Letter
Nottage Sarah	" "	"
Nottage George L. jun.	May 16, 1830	Baptism
Nottage Sarah A.	Feb. 21, 1836	"
Oaks Thomas F.	March 26, "	"
Peck Lydia (Calder)	May 3, 1812	"
Penno Benjamin	" 7, 1815	"
Peckham Mary	June 29, "	"
Prentice Nancy	May 5, 1816	"

Penno Margaret	April 2, 1820	Baptism
Potter Rhoda (Thorp)	May 7, "	"
Prentice Nancy (Watts)	June 13, 1824	"
Perry Ichabod	April 30, 1829	Letter
Pearce Amey A. (Hudson)	July 4, 1830	Baptism
Penno Freelove	April 3, 1831	"
Parker Ira,	Nov. 3, 1832	"
Peterson Edward	Aug. 3, 1834	Letter
Parkhurst Gurdon R.	July 30, 1835	"
Parkhurst Mrs.	" "	"
Potter Maria J.	Sept. 6, "	Baptism
Perry Ann	March 5, 1836	"
Perry Eliza	" "	"
Paull Benjamin C.	April 2, "	"
Parker Quincy	" "	"
Parker Eunice	" "	"
Potter Caroline	" "	"
Prosper Warren	May 1, "	"
Prosper Almira	" "	"
Prosper Sarah	" "	"
Potter Sylvia	June 5, "	"
Potter Henry	" "	"
Ross Susan B.	May 2, 1807	Letter
Randolph Hannah (Tallman)	April 7, 1816	Baptism
Roberts Francis	June 3, 1824	Letter
Robinson Joseph	Aug. 31, 1826	"
Ross Margaret B. (Anderson)	Feb. 1, 1829	Baptism
Rathburn Ruth	April 30, "	Letter
Robinson Amey A.	March 7, 1830	Baptism
Rounds Daniel, jun.	April 3, 1831	"
Rollins Daniel	July 30, 1835	Letter
Rollins Maria	" "	"

Rice Mary Ann	Oct. 29, "	Letter
Razee Jesse E.	Feb. 21, 1836	Baptism
Rhodes Elizabeth G.	" "	"
Robertson James	March 5, "	"
Remington Maria	" "	"
Robinson Joseph K.	" "	"
Staples Amey	Nov. 1, 1807	"
Salisbury Lydia	Dec. 6, 1812	"
Shackelford William H.	March 3, 1816	"
Shorden Hannah	April 4, "	"
Scott Israel	Nov. 2, 1817	"
Scott Sarah	April 5, 1818	"
Saunders Sally	March 5, 1820	"
Saunders Sally	" "	"
Saunders Mary (Swarts)	April 2, "	"
Stoddard Sally	" "	"
Smith Susan T. (Battey)	May 7, "	"
Shaw Mary (Waterman)	June 13, 1824	"
Scarborough Nehemiah	Aug. 31, 1826	Letter
Scarborough Susan	Sept. 10, "	"
Scott Martha	June 4, 1829	"
Sherman Peleg	" "	"
Smith Esther M.	Sept. 6, "	Baptism
Smith Joseph	Oct. 4, "	"
Simons Pamela	Dec. 3, "	"
Stacy Cynthia (Sprague)	March 7, 1830	"
Swarts Gardner T.	" "	"
Sherman Hannah	April 4, "	"
Smith Daniel	Dec. 12, "	"
Smith Amey	" "	"
Shackelford Frances	March 4, 1832	"
Steib Mary A. (Arnold)	Sept. 2, "	"

Shaw Oliver	April 6, 1834	Baptism
Shaw William F.	" "	"
Swaim Thomas, jun.	Feb. 1, 1835	"
Stanley Harriet	May 3, "	"
Smith Antonette (Sweet)	July 5, "	"
Southwick Amos M.	Feb. 21, 1836	"
Southwick Mary A.	" "	"
Shaw Sarah	" "	"
Shaw Ednah	" "	"
Shaw Jane	" "	"
Sibley Amanda M.	" "	"
Shepherd Elizabeth	" "	"
Shaw Sarah	" "	"
Sherman Ann E.	March 5, "	"
Scarborough Nehemiah B.	" "	"
Seymour Peleg H.	" "	"
Slack Amanda	" "	"
Stacy Morena B. F.	" 26, "	"
Snow Mary B.	April 2, "	"
Seymour Freelove H.	" 28, "	Letter
Steib Charlotte	May 1, "	Baptism
Swan Elizabeth C.	June 2, "	Letter
Taber Nancy	Jan. 3, 1808	Baptism
Thurston Sarah	May 22, "	"
Thurber Mary (Barber)	Sept. 6, 1812	"
Thayer Rebecca	Aug. 6, 1815	"
Turner Patience (Battey)	March 3, 1816	"
Thurston Audria	May 7, 1820	"
Tallman Louisa (Dawley)	" "	"
Thompson Lurenda	Aug. 5, 1827	Letter
Tripp Sarah	March 8, 1829	Baptism
Taylor Jerusha	April 4, 1830	"

Thurston Hannah	Oct. 31, 1833	Letter
Thurston Sarah	Jan. 1, 1835	"
Thurston Sarah	" "	"
Thurston Dolly	" "	"
Thurston Sylvia	" 29, "	"
Tinkham Harriet	March 26, 1836	Baptism
Thompson Almira	May 1, "	"
Tefft Abby	" "	"
Viall Lydia B.	March 26, "	"
Westcott Julia (Eddy)	May 7, 1815	Baptism
Wilcox Sarah	" 5, 1816	"
Woodcock Hannah	" "	"
Wadsworth Lucretia	April 30, 1829	Letter
Wallen Mary	May 16, 1830	Baptism
Williams Sarah	April 21, 1832	"
Weaver Sterry A.	" 6, 1834	"
Wamsley Isabella	June 1, "	"
Weaver Celia (Bentley)	July 30, 1835	Letter
Weaver Nehemiah K.	Sept. 6, "	"
Weaver Freelove P.	" "	"
Wood Eliza	" "	"
Weaver Harriet R.	Feb. 21, 1836	Baptism
West Lucy Ann	March 5, "	"
Wilson Benjamin	" 26, "	"
Wilson Sarah	" "	"
Weaver Alston	April 29, "	Letter
Weaver Lovisa	" "	"
Wheeler George	Sept. 1, "	"

The following Table has been prepared from a volume of the Minutes of the Warren Association, and will show the alterations which have taken place in the Church from the beginning, with the exception of four years.

Year.	Added by Baptism.	Added by Letter.	Restored.	Dismissed.	Excluded.	Dropped.	Died.	Total.
1805								46
1806	*36				1		2	79
1807	10						1	88
1808	14						2	100
1809	4				1		2	101
1810	8				1		1	107
1811	5			1	4		1	106
1812	19				1		1	123
1813	2			2	4			119
1814	1	2			3		2	117
1815	10	11		5	3		1	130
1816	45	10	3	1	2		2	183
1817	1	2		5	2		7	174
1818	5	2		4	1			176
1819				3	3		1	169
†1820								
1821								
1822								
1823								
1824								200
1825								200
1826			8	8	5		4	178
1827			6	9	6		5	150
1828			3	2	6			145
1829	13	17		4	1		3	167
1830	33	9		5	2		6	196
1831	15	11		1			3	218
1832	29	6	2	7	1		3	244
1833	7	13		7			3	254
1834	12	6		16	1		4	251
1835	21	25		17	5		2	272
1836	165	13		12	6	5	5	423

*Previous to the year 1813, the Minutes do not designate whether added by baptism or by letter.

†In the four years left blank, but partial returns were made to the Association, in consequence of a separation in the Church.

BY-LAWS OF THE CHURCH.

1. The business of the Church shall be transacted in the presence of none but its own members, excepting by special invitation.

2. The names of those members from whom no satisfactory information is obtained for two years in succession, shall be dropped from the records of the Church. Their names shall again be restored, when they shall appear in person or otherwise, and give a satisfactory account of their Christian character.

3. No vote of recommendation and dismissal shall be considered binding, unless called for within one month from the time it is passed.

4. It shall be the duty of the Pastor, or in his absence, of the moderator, to require a pledge from all persons presenting themselves for membership, to refrain from the use of ardent spirits except as a medicine.

ARTICLES OF FAITH.

ART. 1. We believe in one only living and true God, infinite, eternal, and unchangeable, in his being, wisdom, power, and holiness, justice, goodness, and truth.

ART. 2. We believe the mystery of the Trinity, God the Father, Son, and Holy Ghost; God that is perfectly Three, and perfectly One, One in essence, Three in substance, One in nature, Three in person.

ART. 3. We believe that this God hath foreseen and permitted sin, and hath declared the end from the beginning, saying my counsel shall stand, and I will do all my pleasure.

ART. 4. We believe God created our first parents righteous and holy, and entered into a covenant of life with them, upon condition of personal, perfect and perpetual obedience; but they being left to the freedom of their own will, ate of the forbidden fruit, by which they lost the divine image; defiled their whole nature; brought themselves and their whole posterity under the wrath and curse of God, became dead in trespasses and sins, and liable to eternal torments in hell.

ART. 5. We believe that God hath not left all mankind to perish eternally, but of the riches of free grace hath chosen and called some to everlasting life.

ART. 6. We believe that the only Redeemer of God's chosen, is the Lord Jesus Christ, who is God and Man, in two distinct natures, and one Person forever, who executes his threefold office of Prophet, Priest and King, towards every believer.

ART. 7. We believe that the Holy Spirit, by enlightening, convincing and working faith in them that are called and sanctified, unites them to Christ, the true object of faith, so that all who are effectually called, justified and sanctified, will be eternally glorified.

ART. 8. We believe that every believer is justified by the righteousness of Christ, (received by faith alone) who out of free grace hath fully answered divine justice for them, and made them joint heirs with himself, and that in consequence of Christ's dying, rising and reigning, the Holy Spirit worketh true repentance.

ART. 9. We believe the Scriptures, both Old and New Testament, to be the word of God; which is a sufficient standard both for our faith and practice.

ART. 10. We believe that though Christ is the end of the law for righteousness, to every one that believeth; yet it is binding upon us all as the rule of life.

ART. 11. We believe in the ordinance of baptism by immersion only, upon a profession of faith in the Lord Jesus Christ.

ART. 12. We believe that Jesus Christ instituted the ordinance of the Supper for baptized believers only.

ART. 13. We believe in the fellowship or communion of the saints; the separate existence of the soul after death; the resurrection of the dead; and life everlasting for the righteous, and eternal punishment for the wicked.

THE COVENANT.

ART. 1. WE do unfeignedly resign ourselves to the Lord Jehovah, Father, Son and Holy Ghost, and avouch him this day to be our God, Father, Saviour, and Leader, our portion here and forever.

ART. 2. We receive the Lord Jesus Christ as our Prophet, Priest and King, and hold fast the doctrines of the Gospel as he hath taught us, viz. That the carnal mind is enmity against God; that by nature we are all children of wrath; the doctrine of justification only by Christ, through faith alone; the doctrine of perseverance and assurance, and all the doctrines of grace contained in the Holy Scriptures.

