

Westbrook

Congregational

Church.

MEMORANDA.

On the evening of February 24, 1892. a meeting of the church, having been duly called, was held to consider the question, "Whether or not the time has come when it is advisable to make any change in the Articles of Faith of this church?" The meeting was called to order by the pastor, Rev. E. E. Bacon, who, after invoking the divine presence and blessing, called upon Deacon Harlan P. Murch to preside as moderator. The question aforesaid being brought to motion and vote, was decided affirmatively by a 34 to 3 ballot.

It was further voted that a committee of five persons (including the moderator) should be appointed by the chair to take the matter in hand, and report at a subsequent meeting, subject to their call. The moderator appointed as such committee, Rev. E. E. Bacon, Mr. Edwin J. Haskell, Mrs. Rebekah Haskell and Mrs. Margaret W. Babb.

Pursuant to call, as previously specified, a meeting of the church was held on the evening of April 11, 1892, to hear the report of the committee. Deacon Murch was in the chair. After prayer by the pastor, the report of the committee being called for, was read; and upon motion it was accepted, though the committee was not dissolved.

The following votes were then passed, viz:

That "That portion of the committee's report which relates to the 'Summary of Doctrine' be adopted."

That "That portion of the report which relates to the 'Form for Reception of Members' be adopted."

That "Hereafter the Doctrinal Summary be confined to the use of the Examining Committee—according to their discretion—in the examination of candidates."

That "The church authorize the construction of a new Church Manual entire (according to the conception set forth in the committee's report), and place the work in the hands of the same committee to be reported by them at a future meeting subject to their call."

Mrs. Rebekah Haskell requesting to be excused from further service on the committee, Mrs. Hattie E. Edwards was appointed to fill the vacancy.

NOTE.

The following "Summary of Doctrine" is not framed or put forth as the determining test of fitness for church membership; but rather to represent the average sense and conviction of this church in the matter of Christian doctrine.

SUMMARY OF DOCTRINE.

We believe that there is one God, who is the Creator of all things, and the Father of all spirits; who in Jesus Christ is made personally manifest unto this world; and who as the Holy Spirit is the Enlightener and Purifier of souls.

We believe that God as the Father, has fashioned man as the child, after his own spiritual image and likeness; to the end that man should know God, rejoice in his fellowship, and reflect his glory.

We believe that man by nature is out of conscious harmony with God: and that without the gracious work of God, man is without hope.

We believe that it has pleased God from of old, and in various ways, to reveal himself to man; and that the Scriptures of the Old and New Testaments stand supreme as the written record of divine revelation, for the moral and spiritual guidance of men.

We believe that the person of Jesus Christ, once dwelling with men in the flesh, and ever afterwards by his Spirit, is God's highest and final revelation

of himself unto this world; and that the Scriptures are to be interpreted according to his teaching and spirit.

We believe that by the sacrifice of himself—in his life and in his death—Jesus Christ has provided the sufficient means, whereby the Spirit of God persuades man to the love of God, and delivers him from the sense of condemnation.

We believe that Jesus Christ intended that his followers should constitute a visible church in the world; that formal admission to the church should be associated with the rite of baptism; and that within the church, special remembrance of him should ever be made in the sacrament of the Lord's Supper. We further regard christian parents as privileged by Christ to consecrate, with baptism, their infant children unto God.

We believe that the person of Jesus Christ is the ultimate gauge and standard by which human character is divinely adjudged as good or evil; in the line of which character-judgment Christ's words find their fulfillment that "The wicked shall go away into eternal punishment; but the righteous into eternal life.

FORM FOR RECEPTION OF MEMBERS.

To the Church.

Brethren and sisters, the beloved of Christ within his church. Drawn by the self-same Spirit which in his time led us home to God, and in the like precious faith in which we have covenanted together in Christ, these souls have come to seek a place with us in this our goodly fellowship. May such fresh measures of the Spirit's conscious presence be now vouchsafed unto us, as that their coming unto Christ's church shall be to them as their gathering indeed unto his own bosom.

To the Candidates.

And for you, beloved friends, whom God has called in his grace to be his children, and unto whom he hath now revealed his Son, may his heavenly benediction here sanctify forever to you this day and hour of your open putting on of Christ, and so confirm you in the solemn covenant which now you make with his church in his name.

May He, who in the flesh spoke healing to the body and forgiveness to the soul, grant unto you now such sense of absolution and life, that you may be filled with his joy, and with the peace of God which passeth all understanding.

And now to you—at Christ's behest, and for his sake—his church opens wide her doors, while you solemnly covenant to endeavor to glorify him in all ways within her sacred communion; that so, not only you may enjoy a foretaste of heaven within her walls, but that also by you she may the more have a savor of Christ unto the world.

So also she invites you now—in no spirit of constraint, but of warmest fellowship and confidence of love—to unite with her, and with the goodly company of saints of past ages in this her chosen confession—saying:

I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. Amen.

Baptism here to be administered to such as have not been baptized.

With such as have been baptized in infancy, the following formula may be used.

You, A. B., having been by parental faith and love dedicated unto God with baptism in your

childhood, do you by your own spiritual choice, accept now their action, and confirm it as your own?

The members of the Church will here arise.

We then, as members together in the body of Christ, which is his church, greet you here as brethren and sisters equally honored and beloved in the Lord.

As you come to us in much conscious weakness, so we here do remember, and with humility confess that we also are compassed with like human infirmities; that with us, as with you, the spirit often being willing, finds the flesh how often weak.

Surely we have this treasure of life in earthen vessels. Yet in sincerity we do now receive you, pledging to you the love of our hearts, and reaching out unto you the strength of our hands, in this our common bond of Christ.

May He, whose now we together are, grant unto us all, that in that Charity of his which seeketh not its own; which is not easily provoked; which beareth all things, and which never faileth; both you and we may live unto his praise and glory in this present world, and be gathered at last unto his eternal rest. Amen.

(Where members are to be received by letter, together with those by confession, let the form be read here.)

A stanza or two of a hymn may here be sung by choir or congregation.

The minister will here offer prayer.

Form for Reception of Members by Letter.

Beloved brethren—bearing letters of commendation from other churches of Our common Lord, we greet you here as those who have known the One Name, and do rejoice in the One hope. Through you thus, we greet also the brethren from whom you have come. We welcome you to this church home; to the various responsibility we hear bear; and to all the privilege we here enjoy. Behold how good and pleasant a thing it is for brethren to dwell together in unity. May we have here but one heart, seeking for the things that make for peace, and the things whereby one may edify another. Amen.

(Form to be used if desired in the)

RECOGNITION OF DEACONS.

NOTE.

The brother (or brethren)—chosen by the church to the office of deacon, standing before the pulpit—or reading desk—the pastor may use the following form.

Dearly beloved brother (or brethren), by the earnest desire and urgent call of the Church, you now are to be invested with the special honor, and charged with the special responsibility of the office of deacon. It is a sacred office, associated most closely with that of the pastoral charge itself. Through the office of the deacon, fitly conceived, and faithfully administered, the spiritual efficiency of the true pastor is multiplied many fold.

Dearly beloved, as now you are to assume this station, with its sacred trusts, suffer me as an under-shepherd of Christ, and as a brother, to enjoin upon you that watchfulness and faithfulness, that meekness and love and holy zeal, in which you shall "Use the office of a deacon well, and purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus."

Prayer.

Singing of a stanza or two of some appropriate hymn.

"The Lord guide you, and bless you, and keep you. The Lord lift up the light of His countenance upon you and give you peace. Amen.

HISTORICAL SYNOPSIS.

It is to be regretted, that while as yet some representative of the original band which came off from the First Church of Westbrook to form the Second Church were living, no effort was made to secure such various matters of historical interest concerning the origin of the movement, as would be forever after of interest and value to the church. Such however is the case, and for the compiling of any sketch, dependence must be placed almost entirely upon the bare statements of fact contained in the records of Church and Society.

Necessarily therefore, it must be meagre and uninspiring, lacking for most part in any portrayal or suggestion of the inner and spiritual development or work of the church.

Doubtless much of serious reflection, discussion and prayer throughout the entire membership of the old First Church preceded the issuance of their letter-missive, by which an Ecclesiastical Council was convened in Saccarappa, Jan. 17th, 1832, in the afternoon, for the purpose of organizing from a portion of its own membership, a separate church in that village.

The Council was moderated by the Rev. Dr. Gillet of the First Church of North Yarmouth. Rev. Caleb Hobart of the Second Church of North Yarmouth served as scribe. Such examination of the character and beliefs of the persons thus proposing to organize together, as was deemed proper by the Council, having been made, and the Articles of Faith, and Covenant being approved, the Council proceeded in the evening with the services of organization.

The services consisted of 1st, Singing; 2d, Prayer by Rev. Caleb Bradley; 3d, Sermon by Rev. Dr. Gillet; 4th, Consecrating Prayer by Rev. Caleb Hobart; 5th, Expression of Fellowship of the Churches by Rev. David Shepley of First Church, North Yarmouth; 6th, Concluding Prayer by Rev. Mr. Jewett of the First Church of Westbrook.

Thus was instituted the Second Congregational Church of Westbrook. The following named persons composed the original membership:

Bryce M. Edwards,	Nancy Hayes,
Ann Senate,	Elizabeth Babb,
Sarah Maberry,	Sally Adams,
Mehitable Freeman,	Lydia Pease,
Hannah Johnson,	Joanna Babb,
Rebecca Forster,	Sally Akers,
Nancy Murch,	Sally Quinby,
Ruth Merrill,	Dorcas Brown,
Mary Freeman,	Elizabeth Johnson,
Ann V. Wise,	Betsey Clement,
Charlotte Quinby,	Nath'l H. Johnson,
	Betsey Babb.

The church commenced its life without any settled pastor, relying for its pulpit ministrations for the time being upon supplies. Such was the origin of the church, the spiritual body or organization.

This body however had no corporate legal existence, by which its secular and specifically business interests might be legally managed and conserved. Accordingly on Sept. 21, 1832, application was made by the church for a warrant, looking to the incorporation of a Parish, or "Religious Society." This application was made to Woodbury Storer, Esq., one of the justices of the peace for the county of Cumberland, and was signed by the following members of the church: David Hayes, Bryce M. Edwards, William Akers, Nathaniel H. Johnson, Ammi R. Wise, Nathaniel Haskell, Oliver Kendall, James B. Walker, Simon Gilman, James W. Merrill, Lemuel Babb, Daniel Conant, Nathaniel Murch, Jr., John Lamb and Jeremiah Clements. Such warrant was accordingly issued on Oct. 5, 1832, for the petitioners to meet at the office of David Hayes on Monday, Oct. 17th, at 6 p. m., for the purpose of in-

corporation. At this time and place the Parish or "Religious Society" began its existence.

At a meeting of the Parish, March 21, 1833, it was voted to build a meeting house, and a committee was constituted to take the work in charge and report. The committee comprised the names David Hayes, Jeremiah Clements, Philip H. Kimball, William Akers and Joseph H. Walker.

At about this time, April 1, 1833, the Rev. Joseph Searle, having been called to the pastorate was duly installed as the first pastor.

The building committee was prompt and efficient, and on Sept. 25, 1834, they reported to a meeting of the Parish, the work completed at a cost of \$2,336.

The pastorate of Mr. Searle continued until the last of June, 1837, when he closed his labors.

No settled pastor again served the church until the year 1840, when on June 17th, the Rev. John H. Mordough was installed, and remained with the church until dismissed, Sept. 18, 1844.

The pastorate was again vacant for about a year when Rev. Calvin Chapman of Epping, N. H., was installed and continued in the pastorate until the first Sabbath in Nov., 1848, when he closed his labors.

Again three years passed during which the pulpit was dependent upon supplies, when on Nov. 13, 1851, Rev. John L. Ashby was installed as pastor, closing his labors on Sept. 14, 1858.

No settled pastor was over the church again un-

til the Rev. Joseph Danielson was installed Aug. 9, 1865, being dismissed March 23, 1869.

On the following June the Rev. E. P. Thwing was employed as acting pastor for the period of one year.

For some time a portion of the church membership living at Cumberland Mills, feeling that the population of that community, present and prospective, would abundantly warrant the support of a separate work there; and feeling this church to be inconveniently remote, had seriously considered the advisability of requesting dismissal, for the purpose of inaugurating the new enterprise. Accordingly on Sept. 2, 1869, a company of nineteen members, asked and were granted dismissal to organize a church at Cumberland Mills.

On Sept. 1, 1871, the Rev. Stephen L. Bowler, having been engaged as stated "supply," commenced his labors with the church. Soon after this, April 8, 1872, a meeting of the Parish was held, at which it was voted to remodel the house of worship, and also to build a vestry.

A few days later, a building committee was appointed, consisting of Messrs. Woodbury K. Dana, Alonzo Libby, David W. Babb and Frank Haskell. This committee was given the largest discretion.

During this year, after serious consideration, it was judged expedient to discontinue the forenoon preaching service, and allow the Sunday School the forenoon period for its session.

The work of remodelling progressed somewhat slowly, but was completed in satisfactory shape, so

that on June 1, 1874, the building committee was able to make report upon the finished work.

The total cost of the church and its furnishings as reported, was \$12,241.59. Of this amount \$6,901.77 remained as an obligation or debt upon the church.

On Sept. 14th of this year, the Rev. Mr. Bowler concluded his labors with the church and removed from the field.

The pastorate was now vacant until Feb. 10, 1875, when the Rev. Henry B. Mead was duly installed into the office. Mr. Mead remained pastor of the church until dismissed, June 30, 1880. By his instigation however, and earnest efforts, the services of Mr. Edward Kimball of Chicago (who at this time was enjoying an honorable fame as a successful worker in the raising of church debts), were secured, and on Sunday, the 28th of Jan., 1880, in forenoon, afternoon and evening services, extending unto the midnight, Mr. Kimball labored with the people, and aroused them to the securing of pledges covering the entire amount.

At the closing of the work, by Mr. Kimball's urgent request, the audience arose, to express by that action, the promise never again to become involved in debt.

After Mr. Mead's retirement, the pastorate was vacant until the Rev. Edward Everett Bacon was installed on Jan. 12, 1881. Mr. Bacon on Sunday, May 8, 1881, inaugurated a work, which resulted in the purchase of the pipe organ which has since enriched the services of the Lord's Day. In 1885 the

church adopted the "Weekly Offerings System" by which the benevolent givings of the congregation were greatly increased, as well as the home work being materially assisted. After extended consideration, it was voted by the congregation to change the hour of the preaching service from 2 p. m. to 10.30 a. m., allowing the Sunday School to follow immediately upon the morning service. This change went into effect May 22, 1887.

Early in the Spring of 1892, the question was raised within the Church, as to the expediency of rewriting the Doctrinal Statement of the Church, and the Form of Reception of Members, Etc. The account of this movement, and its results, are comprehended briefly in the "Memoranda" on page 3.

On the eighth day of January, 1893, Mr. Bacon tendered his resignation of the pastoral office which he had filled for twelve years. The resignation took effect at April 1, 1893. This was the longest period of a single pastorate which the church had ever known.

This brief sketch should hardly be closed without the particular notice of one person, who was for years a member of the church, and whose exceptional character, attainments and work, will amply justify the special mention. "Or whether one member be honored, all the members rejoice with it."

On August 3, 1834, Mr. Henry B. Smith, then a student at Bowdoin College, united with this church by confession of faith. He remained in its membership, until dismissed Jan. 23, 1848, to the church at Amherst College, whither he had been called to a professorship.

The eminent Prof. Tholuck of the University of Halle, once speaking of Smith exclaimed, "And what is this Maine which produces men like this?" Professor Smith attained to the highest grade of eminence, as a Christian character, and as a theological thinker, instructor and writer, his fame extending over Europe as well as his own country, and his name stands among the imperishable names of the christian church of the world.

He died at New York on Feb. 7, 1877, and was buried at Northampton, Mass., Feb. 9, 1877.

LIST OF MEMBERS JANUARY 1, 1893.

Akers Abby	Chase Sarah C.
Allen Amanda	Clark Melissa
Andrews Alice	Clements Eliza
Andrews Edda	Cloudman Hulda E.
	Cole Miriam
Babb Margaret W.	Conant Susan
Babb Mary E.	Dana Ellie L.
Babb Rebecca	Dana Ethel
Bacon Clara	Dana Hannah
Bacon Mary G.	Dana Louisa
Bean Mary A.	Dana Mary L. H.
Beatty Theresa	Dixon Maria
Bennett Josephine A.	Edwards Hattie E.
Blatchford Hattie M.	Farley Annie
Boothby Jennie	Farley Mary
Boyd Jennie	Foss Mary A.
Boyd Maggie	Gordon Catherine
Bragdon Annie	Hall Arabella
Brooks Josephine	Harris Mary A.
Burroughs Fanny	

Harris Nellie	Pennell Sarah
Haskell Cora I.	Pratt Sophie A.
Haskell Rebecca	Pride Isabel
Hawkes Cora B.	Ray J. Belle
Henderson Annie	Raymond Ettie
Higgins Elvira	Raymond Ettie L.
Hodgkins Abby F.	Raymond Hattie M.
Hughes Annie	Raymond Mary
Hughes Katherine	Raymond Mary R.
Hughes Katharine	Ricker Lucy
Jordan Caroline E.	Ricker Mary
Joy Edna	Rogers Lizzie
King Esther	Schwartz Caroline
Kinmond Annie	Scott Elleura
Kinmond Jennie	Small Emma
Kinmond Maggie	Smith Annie
Knapp Jennie	Smith Jane
Knight Rebecca	Stackpole Abby E.
Knowlton Lucy R.	Stackpole Alice
Lawrence Emily	Stackpole Lindette
Leckie Mary	Strang Catherine
Leckie Mrs.	Strang Nellie
Libby Alice	Stevens Nellie
Libby Emily	Sweetsir Donizetta A.
Marrett Adaline	Thorn Adaline W.
McCann Carrie	Tibbetts Lizzie
McKay Mrs.	Tibbetts May
McRae Mrs.	Tibbetts Lucy
Megquier Ellen	Towle Hattie
Miller Jane	Towle Martha
Murch Loretta T.	Turnbull Annie
Murch Lydia J.	Turnbull Isabel Miss
Pennell Bertha	Turnbull Isabel Mrs.
Pennell Jennie	Turnbull Margaret
	Warren Catherine

Warren Lelia	Woodbury Jane W.
Warren Martha	Woodman Addie
Warren Olive	Worthley May
Warren Sarah	Winslow Martha
Wentworth Mary L.	Young Ellen
Woodbury Frances	
Allen John M.	Lester Robert
Andrews Charles L.	Lowell John R.
Babb David W.	McCann Frank H.
Bacon Edward E.	Murch Harlan P.
Bean David M.	Pennell Ephraim
Brooks Edward S.	Pratt Robert B.
Brooks Harry	Raymond George H.
Burroughs A. H.	Ricker Arthur W.
Burt William	Ricker Joseph W.
Chase Albert	Scott John G.
Cloudman Josiah	Small Ashley F.
Dana Frank J.	Smith Thomas P.
Dana W. K.	Snow Temple H.
Debeck John	Springer George T.
Farley Will C.	Stevens Fred
Foss Harold	Sweetsir Alfred
Hall William M.	Warren Albert F.
Harris Thomas G.	Warren John W.
Haskell Edwin J.	Warren Lewis P.
Haskell Frank	Watt Angus
Johnson Melvill	Watt John
King Cyrus	Watt William
Knights Mark	Wentworth George H.
Knowlton Daniel W.	Worthley Milton
	Worthley N. T.

OFFICERS AND ADMINISTRATION.

PREAMBLE.

This Church holds to the right and propriety of self-government, and regards itself amenable to no ecclesiastical body save by its own consent, and in accordance with commonly recognized Congregational usages.

The Church furthermore regards each individual member as equally entitled with every other, to all the privilege and consideration of the Church, until such right is forfeited by misconduct, and recognized by process of discipline.

ARTICLE I.

OFFICERS OF THE CHURCH.

The officers of the Church shall be a Pastor; four Deacons (with terms of four years, three years, two years, and one year, in their order); four Deaconesses (with terms of office the same as the Deacons); a Clerk and Treasurer, and a Standing Committee.

ARTICLE II.

DUTIES OF OFFICERS.

1. PASTOR.

The Pastor shall have the oversight of the Church in all religious matters; shall preach the Word and administer the Sacraments. The Pastor shall be ex-officio, the moderator of the business meetings of the Church, in all cases wherein he himself is not a party in interest.

2. DEACONS.

(a) It shall be in general the duty of the Deacons to be the special counsellors and helpers of the Pastor in the work committed to his care. To them shall pertain the spiritual oversight of the Church in the absence of the Pastor, or when the pastoral office is vacant.

(b) They shall constitute a committee to act with the Parish committee in the procuring of supplies for the pulpit in the absence of the Pastor.

(c) It shall be specially incumbent upon them at such times, to provide for the proper care of the other regular services of the Church.

(d) The Deacons shall provide the necessary materials for the administration of the Sacraments, and shall serve on occasions of the Lord's Supper in the distribution of the elements.

3. DEACONESSES.

The Deaconesses shall constitute a sort of Board of Visitation, whose special charge shall be to visit the sick and the sorrowing; to undertake helpful ministrations for the suffering and needy; and to keep the Pastor informed of all cases not naturally coming in his way, wherein he may have opportunity for service.

4. CLERK AND TREASURER.

(a) The Clerk and Treasurer, shall be appointed annually by the Board of Deacons, who shall designate one of their own number to act in that capacity.

(b) The Treasurer shall receive all moneys devoted by the Church, and shall hold or dispense the same subject to its order.

(c) He shall take charge of its benevolent contributions, and transmit the same to authorized agents.

5. STANDING COMMITTEE.

(a) The Standing Committee—of which the Pastor shall be ex-officio a member—shall consist of seven persons, two of whom at least shall be women.

(b) It shall be the duty of the Standing Committee to examine candidates for admission by confession to the Church, and consider applications for admission to, or dismissal from the Church by letter.

(c) The Standing Committee shall also give preliminary hearing to all matters of complaint or accusation against members, and shall take the initial step in all cases of discipline. The Standing Committee shall determine as nearly as may be (according to the prevailing sentiment of the Church), the disposition of all benevolent offerings.

ARTICLE III.

ADMISSION AND REMOVAL OF MEMBERS.

(a) Every candidate for admission to the Church, shall give satisfactory evidence before the Standing Committee, concerning christian experience, faith, and purpose of life.

(b) When a candidate for admission to the Church by confession, has satisfied the committee in examination, the name of such candidate shall be presented to the Church at the close of the next regular weekly prayer-meeting for vote, excepting the case, that for special cause so few members may

be present as to render action manifestly unfitting.

(c) Each candidate having received favorable vote of the Church, shall be propounded from the pulpit two weeks before the Communion Sunday when he (or she) is to be received to membership, excepting the case, when for special cause it may seem expedient to require but one week; such case to be determined by vote of the church.

(d) Members of other Christian Churches whose evidence of personal piety may be satisfactory, may be admitted to the special membership of this Church on presenting satisfactory record of dismissal, and christian commendation. Such letters or records, shall be placed with the Standing Committee, and by them presented to the Church at their discretion.

(e) Such persons shall be admitted by vote at any regular meeting, and be publicly recognized on the next Communion Sunday by use of the ritual service for such cases provided.

(f) Letters of dismissal and commendation to other Churches, shall be granted to members of this Church wishing to transfer thus their relation, provided that no known cause exists for the proper disciplining of such members under the rules of this Church.

ARTICLE IV.

DISCIPLINE.

(a) This Church regards the passage Matt 18, 15-17, as setting forth that principle, spirit, and process of Church discipline, which is in all cases to be followed.

(b) This Church regards immoral conduct, willful neglect of acknowledged religious, or relative duties, as constituting proper ground for such disciplinary procedure as may seem expedient in the premises.

ARTICLE V.

GENERAL PROVISIONS.

(a) Wherein any material change in the services of this Church—as at present established—shall be proposed, the matter of such change shall be brought to the Standing Committee, which upon due consideration, shall, if the case seems of sufficient moment, refer it with recommendation to the Church for decision.

(b) An annual meeting of the Church for the election of Church officers, and for other business, shall be held on the second Monday evening in January. At this meeting a Clerk's and Treasurer's and Standing Committee's report shall be presented.

(c) Meetings for any regular or special business affecting the interest of the Church, may be called by the Pastor from the pulpit at any time, the specific business being duly stated from the pulpit at the same time.

(d) Such meeting shall be called and notified also at the request of the Standing Committee, or upon the written request of any five members of the Church presented to the Standing Committee.

(e) Fifteen members shall constitute a quorum to vote upon any matter of an ordinary nature or importance, and a majority vote of such members shall suffice for decision in such cases.

ASSOCIATED ORGANIZATIONS.

SUNDAY SCHOOL.

It is certain that a Sunday School has been in operation in connection with the Church from very nearly, if not quite the time of the Church's organization, in 1832.

During the past twelve years the average attendance has increased from 85 to 198.

The following By-Laws were adopted December 1, 1890.

PREAMBLE.

We regard the Sunday School as a department of the church, having proper claim upon the Church for maintenance, and beholden to it for control. It is under the charge and oversight of the Church, and under the general supervision of the Pastor.

OFFICERS.

The officers of this school shall be the Pastor, Superintendent, First and Second Assistant Superintendents, Treasurer, Secretary, Librarian, and Executive Committee.

DUTIES OF OFFICERS.

The Superintendent shall have direct oversight and management of the school as a whole, referring all matters regarded by him as of vital interest to the school, to the Executive Committee for consideration and advice. At the annual meeting he shall report the work and condition of the school for the past year.

The First Assistant Superintendent shall aid the Superintendent when necessary, and in his absence

shall perform his duties in the conduct of the school. He shall likewise assume the duties of the Second Assistant Superintendent, in the absence of that official.

The Second Assistant Superintendent shall be a woman, and her special duty shall be to conduct the exercises of the Primary Department.

The Treasurer shall receive all moneys of the school, keep an accurate account of the same, and pay such bills as may be approved by the Executive Committee. He shall present a written report annually on the first Sunday in January, or as soon as practicable thereafter.

The Secretary shall record the attendance and principal events connected with the life and work of the school, its business meetings, and other items of interest. He shall have charge of the contribution boxes, taking account of all receipts from this source at the close of each quarter, and make report of the same to the school as soon as convenient. He shall also make a quarterly report of the attendance for each preceding quarter. He shall also report annually on the first Sunday in January, or as soon thereafter as may be convenient, the contributions and attendance for the past year.

The Librarian shall have general supervision of the Library, under the direction of the Executive Committee. He shall appoint his own assistants, and report the condition of the Library to the Executive Committee as they may request, and to the school on the first Sunday in January of each year.

The Executive Committee shall consist of seven members, two of whom shall be the Pastor and

Superintendent ex-officio. They shall be counselors of the Superintendent and share with him the responsibilities of the school, and shall meet at the call of the Pastor or Superintendent. To this committee shall be referred for their decision, all important matters concerning the interests of the school. They shall in particular have control of the library, determining what books shall be received into it, method of distribution and return of books, and all other matters pertaining to them. Any vacancies which may occur in their board may be filled by the committee.

ELECTIONS.

The officers of the school shall be elected annually on any secular evening that may be practicable during the first week in December, and shall assume the duties of the office to which each has been elected on the first Sunday in January next following. All officers shall be elected by ballot.

SPECIAL MEETINGS.

For the transaction of business may be called whenever deemed advisable by a majority of the board of officers of the school.

AMENDMENTS.

These By-laws may be amended by a two-thirds vote of the members of the school present at any regular business meeting of the school.

The officers of the Sunday School for 1891 were as follows: Pastor, Rev. Edward E. Bacon; Superintendent, Arthur W. Ricker; 1st Assistant Superintendent, N. T. Worthley, Jr.; 2nd Assistant

Superintendent, Mrs. Alfred S. Sweetser; Treasurer, N. T. Worthley, Jr.; Secretary, John R. Lowell; Librarian, Harlan P. Babb; Assistant Librarian, W. C. Farley; Executive Committee, Pastor, Superintendent, Mrs. A. S. Sweetser, Mrs. L. W. Edwards, Miss Mary J. Allen, Mr. Edwin J. Haskell, Mr. Frank J. Dana.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

During the year 1883, the young people of the Warren Church, Cumberland Mills, the Methodist Church in Saccarappa, and this Church, attempted the organization of a Union Prayer Meeting.

The work however, did not continue more than a year or thereabout, when this arrangement seemed to dissolve itself without formal action, and with entire good understanding.

A "Young People's Meeting" was held with this Church until March 13, 1891, when, after, much consideration of the matter, a Young People's Society of Christian Endeavor was regularly organized with twenty-nine members. The following named persons constituted the first board of officers: Mr. Edwin J. Haskell, President; Miss Belle Hall, Vice President; Mr. William Farley, Recording Secretary; Miss Belle Pride, Corresponding Secretary; Miss Hannah Dana, Treasurer.

THE LADIES' SOCIABLE.

No record is to be found of the original organiza-

tion of which the Ladies' Sociable of to day is the lineal representative.

As far back as 1846, there existed a "Martha Washington Society," whose constitution was "amended from the constitution of the Female Charitable Society, adopted September 6, 1842." This society was non-sectarian in its character and composition, including adherents of the different Churches in the town, and applying its benevolences without religious discrimination. Somewhere between the years 1853 and 1859, this organization seems to have crumbled to pieces, and out from it the separate Church "Circles" formed themselves. In the year 1859 —there is a "Ladies' Church Circle"—working in this church, and apparently has passed beyond the stage of newness. Records follow on into 1869. A break in the records occurs again, until 1872, when the organization is working under the title of "Ladies' Mission Circle."

November 5, 1884, the name of the organization was changed to "The Ladies' Sociable." The organization has ever been one of great value and efficiency in the developing and fostering of the social interests and life of the Church, while furthering its material interests in marked measure, and accomplishing works of benevolence.

The present Board of Officers are: President, Mrs. Margaret Babb; Vice President, Mrs. Lucy Ricker; Secretary and Treasurer, Mrs. J. C. Scates; Assistant Secretary, Mrs. Geo. Raymond; Nominating Committee, Mrs. Fannie Burroughs, Mrs. W. K. Dana, Mrs. D. W. Babb, Mrs. A. F. Warren, Mrs. Alonzo Libby.

FUNDAMENTAL PRINCIPLES OF CONGREGATIONAL POLITY.

NOTE.

The following matter pertaining to the principles of Congregationalism, is taken from the volumes by the late Henry M. Dexter, D. D., entitled "Congregationalism—What it is, Whence it is, and How it works," and "Handbook of Congregationalism."

In the volume first mentioned, (page 294) Dr. Dexter denominates Congregationalism "a democracy," and says: "This is a first principle with us, that the last appeal is to the people."

In the "Handbook," he lays down what he terms eleven "Fundamental principles of Congregationalism." The chief of these are here given.

I. "Any company of people, believing and professing themselves to be christians, who associate by covenant on the principles of the Gospel for christian worship and work, becomes thereby a true Church of Christ."

II. "Every member of such a church—except so far as Scripture or common sense may have made some special abridgment in the case of female or minor members—has rights, powers, and privileges equal to those of every other."

III. "Together, by majority vote, while entire unanimity should always be sought, and in all important matters, by the exercise of a christian spirit may usually be gained, the members of such a church have the right and duty of choosing, and if need be, of deposing all necessary officers; of admitting, of dismissing and disciplining members; and in general, transacting all the appropriate business of a christian church."

IV. "Every such local body of believers is independent of any outward jurisdiction or control—whether from assumed vicegerents of Christ, or from other churches in any associate or individual capacity; being amenable directly and only to their great common Head."

V. "All such churches being equal sisters of the great family of Christ, owe to each other, sisterly esteem, fellowship and co-operation in the work of the Lord."

VI. "Such fellowship requires that the advice and countenance of other churches be sought and gained, by means of an Ecclesiastical Council, in ordinary cases of demand for it; such as when a church begins its organic life; when a pastor is to be settled or dismissed; and in extraordinary cases when some trouble with which, unassisted, it feels itself incompetent to deal, is perplexing a church."

VII. "The result of such a council is not of the nature of a judicial decision, but is simply friendly advice—having so much of force as there may be force in the reason of it. Yet should a church unreasonably refuse to follow advice thus tendered, and so be led into scandal, sister churches may purify their own fellowship, and bear testimony against disorder and sin, by suspending with regard to it, their sisterly relation until the wrong be rectified."

REMARKS ON THE NATURE OF THE PARISH ORGANIZATION AND ITS RELATION TO THE CHURCH.

In the volume "Congregationalism, What it is," etc., (p 209) Dr. Dexter speaks of "The present Par-

ish system, by which to carry forward the secular affairs of the Church in a way of amicable co-operation with it."

In the Handbook (p 93 and following), he gives an account of the origin of the system of Church and Parish, and indicates what the real nature of the Parish and its designed relation to the Church is.

"The idea of connection of a Parish with a Church is unknown to the New Testament." * * *

The arrangement "came in upon New England as a part of our Congregationalism, when it was trying to adjust itself to the changes taking place, as the original connection between Church and State was breaking up. * * * In the early days of New England, the town and the Church were so nearly one, that the same persons acting civilly were the town, and acting ecclesiastically were the Church. * * * When the total overturn of these old relations made some new arrangement necessary, the Ecclesiastical Society [Parish] was devised to take the place of the town" [in the conception of organization] and the Parish "was thus charged [as the town before had been] with the raising of the clergyman's salary."

He then remarks, that in every state of the Union now, a Church may probably be legally qualified to do its own secular work independently, and says: "It would seem to be an easy inference, that in all cases where a Society [Parish] be still on the whole advisable, that it be put as closely as possible under Church control, or at least increase as largely as may be, Church influence in it."