

A
BRIEF HISTORY
OF THE
FIRST CONGREGATIONAL CHURCH
In Calais, Me.
TOGETHER WITH THEIR
ARTICLES OF FAITH
AND,
Church Covenant:
—ALSO—
A CATALOGUE OF THE NAMES OF
CHURCH MEMBERS.

March 4, 1839.

CLARKS:
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1839.

HISTORY.

AMONG the early pioneers in preparing the way of the Lord in this County, were Rev. JOTHAM SEWALL and Rev. ELIJAH KELLOGG, whose praises are in all our Churches. They had assisted in forming Churches at Dennysville, Perry, Eastport and Lubec previous to the year 1825. These, together with the Church at Machias, which was the oldest, and the Church at Robbinston, constituted at this time the whole number of Congregational Churches in Washington County. Calais began about this time (1825,) to be a place of business. It was a post of importance in a moral and religious point of view, arising from its location, being a frontier town and at the head of navigation on the St. Croix. Its pop-

ulation was mixed, consisting of emigrants from several neighboring States and a few native inhabitants. Among this population were several professors of religion of the Congregational order. There was no preaching in Calais at this time, except occasional, by Methodists, Baptists and Congregationalists. For a number of years, the village of St. Stephen on the English side of the river, enjoyed the able and faithful preaching of the Rev. Mr. McCall of the Methodist Episcopal Church. Several of our Congregational friends in Calais attended on his preaching, and his memory will long be revered by them.

In the Summer of 1825, several persons in Calais expressed a desire to be formed into a congregational church; accordingly an Ecclesiastical Council was called and convened in the central School-house in Calais, August 17, 1825. The council was composed of Rev. Elijah Kellogg of Portland, Rev. Jonathan Bigelow of Lubec, and Rev. Alex'r. McLean of St. Andrews.

The following persons offered themselves and were duly organized as a Church with appropriate religious services :

AMAZIAH NASH, of the Methodist Episcopal Church in Calais.

E. M. P. WELLS, of the 1st Congregational Church Middleton, Conn.

DAVID M'DOUGAL, from the Congregational Church Portland.

LUCY GATES, from the Congregational Church in Hubbardston Mass.

LYDIA CHRISTOPHER and MARY M. JELLISON, from the Congregational Church in Wiscasset, Me.

JANE DARLING, from the Congregational Church Dunbarton, N. H.

MARY ANN BOIES, by profession and Baptism.

ARTICLES OF FAITH *and a form of Church Covenant* were approved by the Council—adopted by the Church, and signed by the foregoing persons:—

[See Church Records.]

Mr. E. M. P Wells, preached in Calais nearly two years; after him, Mr. McEwen labored for one season and was succeeded by Mr. Moses Church, who labored for a while and was succeeded by his brother Aaron B. Church, who labored nine months, a part of the time in the employment of the Massachusetts Missionary Society.

On the 28th day of March, 1828, Rev. A. B. Church received a unanimous call to become the Pastor and teacher of this Church. This was seconded by a unanimous vote of the Church on the 18th of April. To this invitation Mr. Church returned an affirmative answer, and on the 2d day of October following, he was installed as Pastor, with the usual public services.

Mr. Church continued in the Pastoral charge of this Church and Society about six years.—During this period forty-three additions were made to the church; more than one half by profession.

On the 20th of March 1834, a mutual ecclesiastical council was called to consider the

expediency of dismissing Mr. Church from his pastoral relation ; a dissatisfaction on the part of some individuals with the Pastor, being the reason stated by Mr. Church for calling the council. This body, after a long and prayerful deliberation, advised the dismissal of Mr. Church, with their recommendation of his good standing as a christian Minister.

At a meeting of the Church Oct. 6, 1834, it was voted to extend a call to Rev. Eber Child, of Deering, N. H. to become their Pastor. This call of the church was concurred in by a vote of the Parish—an affirmative answer by Letter, dated Nov. 4, 1834, was received, and on the first day of January, 1835, Mr. Child was publicly Installed as Pastor and Teacher of the church and society.

During the ministry of Mr. Child, which continued nearly two years and a half, forty-seven were added to the church. Of these, fourteen were received by Letters from other churches, and thirty-three by profession.—Most of the latter were the fruits of a revival of religion, which commenced in the Baptist

and Congregational societies in the latter part of the Winter of 1836.

In March 1837, Mr. Child asked a Dismission from this church and people, on the ground of *ill health* ; stating his intention of changing his employment for a season. A mutual council was called on the 22d of March, and he was dismissed by advice of council for reason as stated above, viz: *ill health*. Mr. Child opened a high-school in Calais, which was well patronized and he continued in the school, till the following July or August, when he removed with his family, to Massachusetts, and subsequently to Dummerston, Vt. where he is again settled.

On the 14th of August 1837, the committee of the church for supplying the Pulpit were instructed by a vote of the church, to invite Rev. Franklin Yeaton then at Bangor, to supply the Pulpit for one year from the 2d sabbath in September.

Mr. Yeaton accepted the invitation of the church, and entered upon his pastoral duties accordingly.

On the 18th of June 1838, it was voted by the Church unanimously, to unite with the Parish in extending an invitation to Rev. Franklin Yeaton to become our Pastor.

August 10th, Mr. Yeaton stated to the church the reason which must determine him to give to the above call a negative answer, viz: *ill health*.

• August 17th, a special committee of the church called on Mr. Yeaton and proposed to him a plan for the improvement of his health, which was : that he should journey for a few weeks, and on his return, should his health be improved, he was to consent to become our settled pastor, or, should his health not improve, his answer was to be negative.

This arrangement met the approbation of Mr. Yeaton, and he set out on his journey immediately. On his arrival at Bangor, he engaged Mr. C. R. Batchelder, then at the Seminary there, to come on and supply us during his absence. Mr. Batchelder continued to supply the Pulpit till about the first of January, 1839, when Mr. Yeaton returned, still in a feeble state of health.

Mr. Yeaton's communication to the church, declining our invitation to settle, was read before the church on the 7th January, 1839 and placed on the files of the church Records, and a committee was chosen to procure a supply for the pulpit, now vacant.

The Committee above named, on the 9th of January, Reported, that in pursuance of a vote of the church of the 7th inst. they had contracted with Mr. C. R. Batchelder to supply the Desk for one year from the time he came, being in September last, and the report was accepted.

During the continuance of Mr. Yeaton, about eleven months, seven were added to the church—five by profession, and the ordinance of Baptism was administered to fourteen; of these, ten were Infants.

On the first of June, 1838, a committee to whom were referred the original * Creed and Covenant of the church for revision, reported a new form, which was read, discussed and adopted article by article. And the commit-

* See Church Records.

tee were instructed to prepare a short History of the church, and present the same, at some future meeting in order to have it, together with the creed and covenant, printed for the use of the members

At a meeting of the Church February 15, 1839, the above committee were discharged from the duty of preparing a History &c. of the Church, and the present Clerk of the church was requested to prepare the same and procure 500 printed copies for the use of present and future members.

The present Officers of the church, are

SAMUEL F. BARKER, { *Deacons,*
GEORGE DOWNES, }

D. GARLAND, *Clerk.*

Standing Meetings of the church, are as follows:—

Monthly Concert of Prayer—First Sabbath evening in each month.

Monthly Concert of Prayer, for Sab. Schools—Second Sabbath eve of every month.

Meetings for Business—Last Friday afternoon of each month of the Communion, viz: *January, March, May, July, September, & November.*

The Sacrament of the Lord's Supper—
First sabbath in each of the above months.

Lecture preparatory to the Sacrament—
Friday afternoon previous; Prayer meeting
in the evening.

The Weekly Meetings, are as follows:—

Wednesday afternoon—Female Prayer
meeting.

Wednesday evening—Male prayer & conference meeting.

Saturday evening—County Concert of
Prayer.

Sunday evening—usually; third service.

The committees of the church are chosen for special purposes, except the Standing Committee for the examination of candidates for admission.

Other societies in connection with the church, and auxiliary to it, are—

A Maternal Association and *A Sabbath School Society*.—*A School* is supported throughout the year.

The following are the CREED and COVENANT as revised by the Committee and adopted June 1, 1838.

FORM OF ADMISSION.

ADDRESS.

BELOVED FRIENDS :

YOU have presented yourselves before GOD—his people and the world, to make a solemn confession of your religious faith, and to take upon you everlasting obligations. We trust you have duly considered the nature of the professions you are about to make, and the engagements into which you are about to enter.—Your vows will be heard on high, and will be exhibited on your trial at the last day.—Yet be not overwhelmed.—If you are sincerely desirous to be the Lord's, to believe his word and obey all his commandments, he will compassionate your weakness, will give you wisdom and strength to perform your engagements, and will conduct you safely to his heavenly Kingdom Attend then, to the

CONFESSION OF FAITH.

I.

We (You) believe there is but one God, the sole Creator, Preserver and Governor of the universe ; a Being self-existent and immutable, infinite in Power, Wisdom, Justice, Goodness, Mercy and Truth.

II.

We believe that the scriptures of the Old and New Testament, were given by Inspiration of God, that they contain a complete and harmonious system of Divine Truth, and are a perfect Rule of Faith and Practice.

III.

We believe that God is revealed in the Scriptures as the Father, the Son and the Holy Ghost, and that these three are in essence one, and in all Divine attributes equal.

IV.

We believe that the One Supreme God made all things for himself ; that known unto him are all his works from the beginning ; that he governs all things according to the

counsel of his own will ; yet in such a manner that man, as a free agent, is accountable for all his actions ; and that the principles and administration of the Divine Government are perfectly holy, just and good.

V.

We believe that the first Parents of the human race were created holy ; that they fell from their original state of holiness by voluntarily transgressing the divine commands, and that in consequence of the fall, mankind are by nature Sinners, and destitute of holiness, and continue alienated from God until renewed and sanctified by the Holy Spirit.

VI.

We believe that God as an act of mere mercy, freely gave up his Son to die for the sins of the world, and that Jesus Christ, by his sufferings and death, has made an atonement sufficient for the Redemption of all mankind so that God can be just and the Justifier of him that believeth, and that upon condition of repentance and faith in the Lord Jesus Christ, pardon and eternal life are sincerely offered to all.

VII.

We believe that those who embrace the Gospel were chosen in Christ before the world began, and that they are saved, not by works of righteousness, which they have done, but through the distinguishing mercy of God by the working of regeneration and renewing of the Holy Ghost.

VIII.

We believe that without a change of heart by the special agency of the Holy Spirit, no one becomes an heir of eternal life; that the influence of the Holy Spirit is bestowed, not as the reward of antecedent merit on the part of him who receives it, but as the free gift of God; and is ordinarily so connected with the use of means by man, as creates entire obligation and ample encouragement to attend upon them; and renders all hopes of conversion in the neglect of them imminently presumptuous and dangerous.

IX.

We believe in the necessity of such repentance for sin as springs from a knowledge of its evil nature and tendency and from sincere

love to God, and is evinced by a holy life, and of such faith in Jesus Christ as includes an affectionate submission to him and reliance upon him for pardon and eternal life.

X.

We believe that for those who exercise faith in Christ, there is no condemnation ; and that they will be kept by the power of God, through faith unto salvation.

XI.

We believe that there will be a resurrection of the dead, both of the just and of the unjust ; that all mankind must one day stand before the Judgment Seat of Christ, and receive a sentence of just retribution, according to the deeds done in this life ; and that the wicked will go into everlasting punishment, and the righteous into life eternal.

XII.

We believe that in this world the Lord Jesus Christ has a visible Church, the terms of admission to which are, a public profession of faith in Christ, sustained by credible evidences.

XIII.

We believe that the sacraments of the New Testament are Baptism and the Lord's Supper; that they are to be observed in the Church to the end of the World; that members of the visible Church in regular standing alone have a right to partake of the Lord's Supper and that visible believers, with their Households only are proper subjects for the ordinance of Baptism.

All these things you truly profess and cordially believe.

You will now enter into COVENANT with God and his Church.

COVENANT.

You do now, in the presence of God and this assembly, avouch the Lord Jehovah, Father, Son and Holy Ghost to be your God, the supreme object of your affection and your chosen portion forever. You cordially acknowledge the Lord Jesus Christ to be your Redeemer and King and the Holy Spirit to be your Sanctifier, Comforter and Guide.—

You cheerfully devote yourselves to God in the everlasting covenant of his grace, consecrating all your powers and faculties to his service and glory—and you promise that through the assistance of his spirit you will cleave to Him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his Kingdom; and that henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously and godly in the world, even unto death.


You do now also cordially join yourselves to this Church, and engage to submit to its rules of government and discipline, to strive earnestly for its peace, edification and purity, and to walk with its members in charity, faithfulness, circumspection, meekness and sobriety—this you profess and engage.

[Here the members of the Church rise.]

In consequence of these professions and promises, WE, (the members of this Church) affectionately receive you to our communion, and in the name of Christ declare you en-

titled to all its visible privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to love, to pray for you, to watch over you and seek your edification as long as you continue among us—and we entreat you to remember, that from this solemn hour you have assumed obligations from which you can never escape. Wherever you go these obligations and vows will be upon you. They will follow you to the bar of God, and will abide upon you to eternity. You can never again be as you have been. You have unalterably committed yourselves, and henceforth you must be the servants of God. Hereafter the eyes of the world will be upon you and as you demean yourselves, so religion will be honored or dishonored. If you walk worthy of your profession, you will be a credit and a comfort to us, but if it be otherwise, it will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. Amen.

 The following abbreviations will be used in the Catalogue to signify—

(L.) received by Letter.

(D.) dismissed.

(R.) removed.

(*) deceased.

C A T A L O G U E
 OF THE MEMBERS OF THE
FIRST CONGREGATIONAL CHURCH
 In Calais, Me.

Original Members.

August 17—E. M. P. WELLS, Min. (R.)
 1825, AMAZIAH NASH, .
 DAVID McDOUGAL, (R.)
 Mrs. JANE DARLING, (*)
 Wid. LYDIA CHRISTOPHERS,
 MARY M. JELLISON,
 LUCY GATES,
 MARY ANN BOIES,
 1826, MARY ARNOLD, (L.)

Admitted during the Ministry of
Rev. A. B. CHURCH.

1827,
 Dec. 15,—SAMUEL F. BARKER, (L.)
 ANNA DEMING,
 SARAH F. DEMING, (D.)
 ELIZABETH A. CARLTON,
 1828,
 May 25,—GEORGE DOWNES,
 Mrs. BETSEY L. DOWNES,

1828,

May 25—PIEBE SAWYER,

June 1st,—WILLIAM H. TYLER, (L.)

July 6,—SAMUEL TOPLIFF, (L.)

Mrs. HANNAH TOPLIFF, (L.)

ANNA T. CHURCH, (L.)

Sept. 28,—SARAH A. JONES,

MARY TOPLIFF,

1829,

June,———THOMAS SAWYER, (L.)

Mrs. ELIZABETH C. WILSON, (L.)

Oct'r. 4,—SARAH DEMING,

CATHARINE POND,

Nov'r. 6,—ANN MARIA OLMSTEAD,

1830,

Aug. 8,—NEAL D. SHAW, (D.)

Mrs. EMELINE KELSEY, (*)

MARY BARNARD,

Oct'r. 3,—JACOB LORD, (L.)

Mrs. HANNAH LORD,

Dec. 5,—JOSIAH FLAGG, (L.)

Wid. SARAH CROSS,

Miss B. E. A. WILCOX, (now Mrs.
Weymouth.)

1831,

March,—Mrs. REBECCA TYLER,

Oct'r. 9,—GEORGE S. SMITH,

1836,

May 1—Mrs JUDITH HARDY, (R.)
 JANE JOHNSON,
 ESTHER BRADFORD,
 GEO. N. COLE, (Excommunicated May 6, 1838.)
 JONATHAN WILLIAMS,
 GEORGE M. PORTER,
 July 3d—FRANCIS K. SWAN,
 DAVID PERKINS, (D.)
 Mrs. ELIZA J. JELLISON, (L.)
 Sept. 30—ELIZABETH SMITH, (L.)
 (Wife of Geo. S. Smith.)

1837,

Feb. 3d—JAMES ROBBINS, (L.)
 Mrs. MARY A. ROBBINS, (L.)
 SOPHIA HARRINGTON, (L.)
 May 7.—JOHN JOHNSON,
 “ 26. JOSEPH E. EATON, (L.)
 “ “ HENRY F. EATON, (L.)

Admitted during the Ministry of
 REV. FRANKLIN YETTON.

1838,

May 13.—JOHN NICHOL, (L.)
 Mrs. ANN C. NICHOL, (L.)

1838,
 May 13—SARAH P. SWAN,
 LUCY M'CLOUD, (now Mrs.
 Panter.)
 ADALINE BOARDMAN, (now
 Mrs. F. H. Todd.)
 Aug. 26.—SARAH J. NASH,
 EMILY K. DYER.

Admitted during the Ministry of
Mr. C. R. BATCHELDER.

1839,
 March 3—ROSANNA HILTON, (L.)
 SARAH NOYES, (L.)
 DAVID SPENCER, (L.)

JONES C. HAYCOCK,
 Mrs. LUCINDA HAYCOCK,
 JOHN PANTER,
 TEMPY F. WEYMOUTH, } *By profes-
 sion.*

The following persons were propounded for admission with the above named under this date, but were unavoidably prevented coming forward and stand over till the next communion,—

WM. D. LAWRENCE,
 Mrs. NANCY ANN B. LAWRENCE,
 Mrs. MARY SPENCER.

