

MANUAL  
OF THE  
CONGREGATIONAL CHURCH



1822 :: 1922

The Centennial Anniversary  
CLARENDON, VERMONT



REV. JOHN O. LONG, Pastor

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*Thy finger pointing upward through the past  
Has led the thoughts of men to higher planes.  
Be Thou our future guide, while life shall last,  
Be Thou the great physician of our pains.*

*Anon.*

## Foreword by the Pastor

Our Church stands, today, on the pinnacle of a century. We may look back across the years and review its record of service in the cause of Christ. They are years of sunshine and of shadow, as all things human must be, but through them all we may recognize the silver thread of the Divine guidance.

Our hearts return in loving memory to the brave men and women who, in the bleak February day a century ago, laid the foundation for the Christian message in our community. We also recall, with gratitude, the faithful ones, who sustained the Church in all the intervening years; men and women, for whose loyalty we must be profoundly thankful.

We, today, face a new century. To be worthy of the heritage which is ours and to contribute our share to the building of the Kingdom of God, we must devote our hearts and hands to the Church we love. In mutual affection and good-will, and lively faith in God, let us face the future, resolved that the past century shall not have passed in vain, but that we shall contribute our part that the Kingdom of God shall come with power in our community, and through it into all the larger relationships of men.

May this booklet serve as a memorial to the men and women who have loved the Church in the past, and may it also contribute to the new era of fellowship in Christ in our community.

Clarendon Parsonage  
February 18, 1922.

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# History of the Clarendon Congregational Church

## *Preliminaries*

Among the steps leading to the formation of the Congregational Church in Clarendon may be cited the organization of a Sunday School in the year 1821. The sessions of this early Sunday School were held in a school house at East Clarendon, and a part of the time at North Clarendon. They were transferred to the old Church in 1822, and to the brick Church when it was built in 1824, and have been held there continuously ever since. Another step preliminary to the formation of the Church was the formation of the Ecclesiastical Society on January 23, 1822. The constitution of this Society, which was framed at that first meeting and which has served as a basis for the transactions of the Society ever since, ran as follows: "*Constitution of the Second Religious Society in Clarendon, Rutland County, Vermont.* We, the subscribers, inhabitants of the east part of Clarendon and its vicinity, do hereby voluntarily associate and agree to form a Society by the name of 'The Second Religious Society in the east part of Clarendon' for the purpose of building a meeting house, and settling and supporting a minister of the Gospel according to first section of an Act entitled, 'An Act for the Support of the Gospel' passed October 26, A. D. 1797. Provided always that no monies shall be raised for any purpose whatsoever except it be by voluntary contribution or subscription. In witness whereof, we have hereunto severally set our hands. Dated at Clarendon, January 23, A. D. 1822."

## *Formation of the Church*

Our knowledge of the formation of the Church is derived from a memorable quotation found in the beginning of the Church records, which runs as follows: "Be it remembered to the glory of the Divine Grace that it pleased God in the beginning of this year (1822), to visit His people in this place (Clarendon),

to awaken and reclaim some that were slumbering or wandering, and to convert some to the knowledge of the truth, so that on the 18th day of February, A. D. 1822, a Church was organized by the Rev. Henry Hunter, resident as an Evangelist, and Rev. Stephen Martindale, of Tinmouth." On that memorable occasion ten people united themselves together to compose the Church. These ten, the first members of the Church, include the following names: Nathaniel Crary, William Carr, Frederick Button, Enos Weller, Clarissa Weller, Sally Carr, Synthia Oliver (Weeks), Thankful Weeks, William Crossman, Elizabeth Button. Of this number of five men and five women, the first eight were received on confession of faith, and the last two came by letter from other Churches. Rev. Henry Hunter became the first pastor of the infant Church. He continued to serve the Church until 1827, being installed on November 6, 1822.

#### *Important Events in the Church's Life*

When it was first organized and for two years thereafter, the Church worshipped in the Old Baptist Meeting House, situated in the field on the right hand of the road at the top of the hill, north of the Hannibal Hodges Estate. This was a wooden building often used for town meetings. It disappeared piecemeal about 1850. The present brick Church was built in 1824. In the same year it was dedicated and opened for worship. It has served as the home of the Church continuously ever since. Internal repairs were made in the Church in 1859. They consisted of the rebuilding of the pulpit and the singers' gallery, and removal of the sounding board. The bell was installed in 1869. External repairs on the Church were made in 1881. These consisted of the pulling down of the old steeple and the erection of a new one, and other minor repairs. These were completed in the spring of 1882. Rededicatory services were held November 5, 1882, with a sermon by the pastor on Hag. 2:9. The present Memorial windows were also put in at this time. The steel ceiling was put on in 1901.

Memorial services have been held in the Church at various times. Those worthy of memory include the Dedication of the

Marble Tablet in the Church to Rev. Henry Hunter, the first pastor of the Church, in 1882. A semi-centennial service was held February 18, 1872, with a sermon by the pastor, Rev. W. J. Herrick. And on February 18, 1884, the 62nd anniversary of the organization of the Church was observed by a public meeting held in the Church in the afternoon.

The present new parsonage was erected in 1872.

From 1822-1922 a total of 346 members have been taken into the Church.

Aside from the continual stream of devoted laymen which this Church has been contributing to the outside world, it has given three clergymen. These include: Rev. Willie D. Smith, Rev. Montie J. B. Fuller, and Rev. Robert Seneca Smith.

### The Deacons of the Church

	Term of Service
*Nathaniel Crary.....	1823-47
*Frederick Button.....	1823-74
Phillip Edgarton.....	1846-57
Winslow S. Eddy.....	1856-77
Willis Benson.....	1874-83
John C. Spencer.....	1874-1906
James Barrett.....	1873-1919
Frank E. Kingsley.....	1886-1897
David C. Hicks.....	1907-1919
Elijah M. Eddy.....	1919-
Amherst B. Weeks.....	1919-

\*Acting Deacons February, 1822-January, 1823.

## The Ministers of the Church

Name	Place and Date of Birth	Education	Pastorate	Death
*Rev. Henry Hunter	Windsor, Vt., 1799.	Middlebury College.	1822-27	New York City, 1834
Rev. Nathaniel Hurd	Tinmouth, Vt., 1802.	Middlebury.	1828-30	Kewanee, Ill., 1867.
Rev. Philetus Clark	Southampton, Mass., 1794.	Middlebury.	1830-33	Memphis, Tenn., 1875
*Rev. Horatio Flagg	Wilmington, Vt., 1798	Amherst College.	1833-36	Cohrain, Mass., 1861.
Rev. Stephen Williams	Sandisfield, Mass., 1798.	Middlebury.	1837-43	Clarendon, 1875.
Rev. Samuel Stone	Windsor, Vt., 1788.	Bangor Seminary.	1843-44	Falmouth Me., 1874
Rev. Solomon Giddings	Poultney, Vt., 1812	Middlebury, Yale Divinity School	1844-45	Washington, D. C., 1908
Rev. Ezra Jones	Waitsfield, Vt., 1804.	Middlebury, Andover Theological Seminary.	1846-49	Phelps, N. Y., 1888.
Rev. Josiah Clark	Stratham, N. Y., 1808.	Middlebury, Lane Seminary	1851-56	Dedham, Mass., 1896
Rev. Moses Grosvenor	Paxton, Mass., 1796.	Dartmouth, Andover.	1857-61	Worcester, Mass., 1879
*Rev. William Herrick	Milton, Vt., 1818.	U. of V. Andover.	1861-72	Casileton, Vt., 1896.
Rev. Nathaniel Gilbert	Pittsford, Vt., 1831.	U. of V. Andover	1873-75	Hubbardton, Vt., 1876
Rev. Hanson Barber	Beekman, N. Y., 1818.	U. of V. Andover.	1875-76	Williston, Vt., 1902.
*Rev. Geo. Morss.	Lowell, Mass., 1832.	Andover.	1876-86	Stowe, Mass., 1912
Rev. Ira Jones.	Maine.		1887-90	Deceased.
Rev. Thomas Davies	Carmarthen, Wales, 1864	Arnold College (Wales).	1891-93	
Rev. Richard Scoles.	Rhinebeck, N. Y., 1845.		1894-99	Longmeadow, Mass., 1917
Rev. Geo. Luckenbill			1899-00	Passaic, N. J., 1900.
Rev. Albert Plumb	Chelsea, Mass., 1863.	Amherst, Hartford Seminary.	1901-02	
Rev. Montie Fuller	Wallingford, Vt., 1876.	Dartmouth, Hartford Seminary	1903-04	
Rev. Walter Curtis	Newburg, Maine, 1856		1905-15	
Rev. John L. Holden	Schroon Lake, N. Y., 1887.	Dartmouth, Bangor Seminary.	1916-18	
Rev. John O. Long.	Atwood, Kan., 1895.	U. of Ill., Boston U., School of Theology	1921-	

\*Installed.

## Confession of Faith

(Adopted by the National Council at Kansas City, October 24, 1913; by the Vermont Congregational Conference, 1914; and by our Church, January 15, 1922.)

We believe in God, the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ, and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

## Standing Rules

### I. Meetings.

The annual meeting of the Church for choice of officers shall be held the day of the preparatory lecture preceding the January communion. At which time shall be elected a treasurer, and standing committee of three. The duty of the latter being to aid the pastor in the examination of candidates for admission to the Church, and to attend to such other matters as may be regarded for the welfare of the Church.

At the annual meeting the clerk and treasurer shall each make a report.

At the annual meeting also, once in three years, two deacons shall be chosen, and the office of deacon shall not be held by any person longer than the term of three years, unless such person be re-elected.

The Church will hold a weekly prayer meeting on Thursday evening, also a monthly meeting the Friday afternoon preceding the first Sabbath in each month, at which business may be transacted.

Saturday evening is to be observed by the members of the Church at their homes as a concert of prayer for the special influences of the Divine Spirit on the labors of the Sabbath, and for the revival of religion.

The Sacrament of the Lord's Supper shall be administered once in two months, beginning with the first Sabbath in January. The preparatory lecture being given the Friday preceding.

## II. Members.

Persons seeking admission to the Church may present themselves for examination at the lecture preceding the communion.

All members of this Church removing their residence from this town will be expected to remove their Church relation to some Evangelical Church in the town where they reside.

When a member of this Church is dismissed from this Church by letter to unite with a sister Church, their baptized children (if any) shall be included and mentioned in the letter.

Total abstinence from all use of intoxicating liquors as a beverage, this Church regards as indispensably necessary in order to maintain Christian fellowship.

Contributions for benevolent objects are taken the first Sabbath of each month, and in such order as may be designated at the annual meeting of the Church.

## Present Membership

Mrs. Alice Barrett	Mrs. Jennie Marsh
*Mrs. Mina Button	*Mrs. Genevieve Millington
Mrs. Fred Congdon	Mrs. T. C. Pierce
*Mrs. Charles Drinwater	Miss Mollie Pierce
Mr. E. M. Eddy	Mrs. Gratz Powers
Mrs. E. M. Eddy	Mrs. Mary Powers
Mr. Henry Eddy	Mrs. James Pratt
Mr. James Eddy	*Mrs. Ella Seward
*Mrs. Harriet Glynn	Mr. Arthur Smith
Mr. Hannibal Haradon	*Mr. Hervey Smith
Mrs. Mabel Herrick	Mrs. Seneca Smith
Mrs. Mary Hicks	Mr. A. B. Weeks
Mr. W. P. Horton	Mrs. A. B. Weeks
Miss Alice Keyes	Mrs. Delia Weeks
Mrs. Mary Kimball	Mrs. William Weeks
*Miss Emily Loomis	Mr. Edwin Wilson Total 32

## To Be Received February 19, 1922

Miss Zilpha Herrick	Miss Martha Lee
Mrs. Newell B. Lee	Mrs. D. C. Minard
Mr. Willard Lee	Miss Celia Ritchie
Miss Elizabeth Ritchie	

\*Non-resident.

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## The Meaning of Congregationalism

A Congregational Church is but one member of a great Christian body of Protestant peoples, with a history and significance which challenge comparison with any other Protestant body. The name arises from the fact that each Church is independent and is congregationally governed: i. e., the supreme authority rests with the people composing the local Church. Along with this complete autonomy of the local Church, each Church is united in a larger fellowship with the other Churches of the communion, in a spirit of fraternal regard for the welfare, approval, advice and common interests of the entire denomination.

Congregational Churches originated in England in the sixteenth century as a revolt against autoecy and state control in religious affairs, and as a result of a demand for personal Christian experience, and as an effort to reproduce New Testament simplicity and democracy in religious and community life. Congregationalism came to America in the "Mayflower" as the Church of the Pilgrim Fathers. Settling first at Plymouth, then later fusing with the Puritan Colonists that followed them, these founders of Congregationalism spread over New England, and through their democratic ideals laid the foundation for the free Church, the free state, the free school, and the free social life of our country.

The ideals of Congregationalism have been summarized thus: "Democratic life and organization, simplicity and vitality of faith, intellectual freedom, educational efficiency, evangelical purpose, missionary zeal, social passion, unsectarian fellowship, unselfish devotion to the extension of the Kingdom of God." Its rule has been stated thus: "In essentials unity, in non-essentials liberty, in all things charity." There is no distinctive Congregational theology. It has always recognized the spiritual authority of the Bible and the supremacy of Jesus Christ as Lord and Savior. Congregationalists have ever cherished the right to be

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open-minded to new aspects of truth and have shared the faith of their leader, John Robinson, who declared, "I am confident the Lord hath more light yet to break from his Holy Word." Various denominational statements of faith have been made and each Church has the right to accept any one of them or formulate one of its own. One of the most popular of these denominational formularies was that adopted at the National Council in 1913 and accepted by our Church January 15, 1922. (See page 11).

Our fathers have left us a precious denominational heritage. They have rendered a unique and lasting service to our country and to the world.

*"They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
Oh God, to us may grace be given  
To follow in their train."*

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