

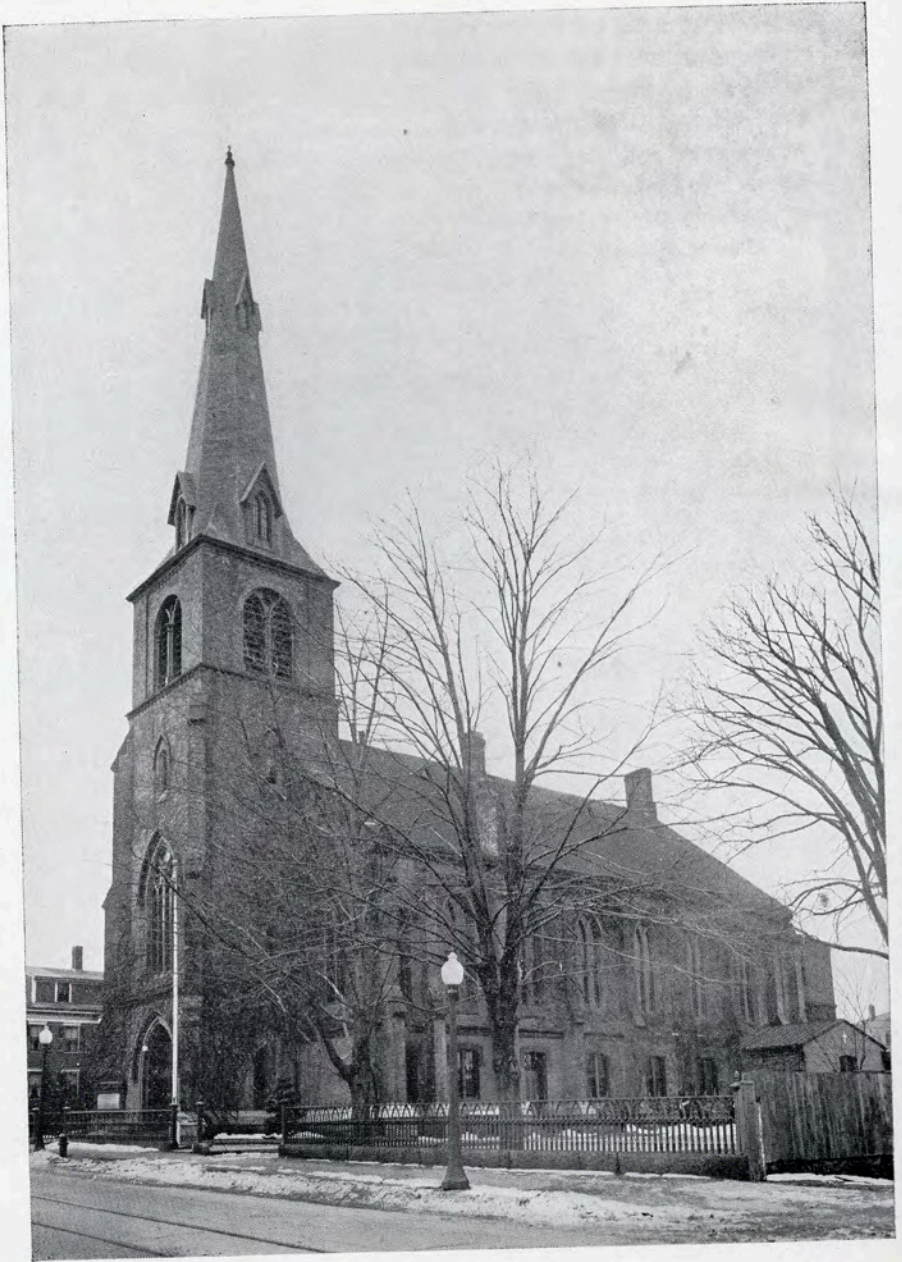
Box 1

A HISTORY *of the*
WINTHROP STREET
BAPTIST CHURCH

.....
TAUNTON, MASSACHUSETTS

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A History of the Winthrop Street Baptist Church



WINTHROP STREET BAPTIST CHURCH



A History of the
Winthrop Street Baptist Church
Taunton, Massachusetts

June 16, 1819 — June 16, 1944

By A. Malcolm Mager



CHARLES W. DAVOL, *Printer*
TAUNTON, MASSACHUSETTS



To the Men and Women Whose Courage,
Cooperation, and Consecration Made Ef-
fective the Ministry of One Hundred and
Twenty-Five Years, This Book is Affec-
tionately Dedicated.

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FOREWORD

IN WRITING this history it is realized that, although every effort has been made to verify all the historical data that is presented, there are bound to be some errors and misstatements. The authorities for most of the facts are the records of the Church and the Society, both of which are very complete. The previous histories of the Church written by Dr. Andrew J. Pollard, Dr. Joseph K. Wilson and Ralph E. Barker, and those of the Sunday School written by Bezer L. White, Nathan Clark, Orville A. Barker, Frank L. Tinkham, Esq., and Miss Addie Hopkins have been of inestimable value.

I would like to thank particularly Frank L. Tinkham, Esq., Merle T. Barker, and Dr. W. Douglas Swaffield for the help, information and material they have given to make the history more complete. Mr. Barker's assistance in reviewing the first copy has been of especial value. There have been many others who have contributed programs, clippings, and other historical data which have all been of value, and their assistance and interest is greatly appreciated.

If, after reading this history, you have in any measure an increased appreciation and love for our Church, I shall feel that my work has been worth while. As I look at our Church today, I see beyond the structure of brick and wood—I see the sweat and the toil, the sacrifices and the heartaches, and the love and the generosity of a consecrated group of God-fearing men and women, whose love of God and of Christian principles has given us the noble institution which we, so often, too casually, call "Our Church."

God grant that our future history will leave as glorious a page in the records of Christ's Kingdom as that which has been written by our forbears.

A. MALCOLM MAGER

June 16, 1944

THE FOUNDING OF THE CHURCH



THE first Baptist Church in Massachusetts was constituted in 1663 in that part of Rehoboth which later became Swansea and was known as the First Baptist Church in Swansea. Its pastor was Rev. John Miles who had been instrumental in raising a church in Swansea, England in 1649 during the protectorate of Oliver Cromwell. After Cromwell died and Charles II became King, Mr. Miles refused to conform to the Church of England and emigrated to this country. With a member of his English church, one Nicholas Tanner, he became a constituent member of this first Baptist Church in Massachusetts, and the fourth in the colonies.

This little church's history, with the trials and vicissitudes which beset our early colonists, the general antagonism which prevailed toward Baptist theology, followed by the King Phillip War and the Revolution, is the genesis of Baptist history in this section. In 1732 a group from this church started the first Baptist Church in Rehoboth, known as the Oak Swamp Church. In 1736 another group formed a church in Bellingham. A third group travelled to Oswego, New York in 1759 and organized there. In 1764 a church in Warren, Rhode Island was formed by members of the Swansea church. In 1770 the Swansea church probably had two hundred members, scattered through Rehoboth, Middleboro, Bellingham, Haverhill, Taunton, Warren and Somerset. Today that seems like an extensive parish, and it indicates the wide spread influence of one church.

Baptist beginnings in Taunton date back to January 3, 1769 at which time the Baptist Church in Norton, which was organized March 24, 1761, voted to unite with the Baptist Society of Taunton and "The Baptist Church in Taunton" came into existence in North Taunton. This North Taunton Baptist Church has been well named our Mother Church, for at least seven of the sixteen original members of what is now the Winthrop Street Baptist Church came from it.

For several years prior to this there resided a number of Baptists near Taunton Green who were members of churches

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in North Taunton, Somerset and other places. Of these, William Stall was the first and for several years the only one. James Olney was the second and others gradually followed. Occasionally an elder or a minister would come to town and meetings were held in private dwellings, school houses and sometimes in the Town Hall. For a good many years the only meetings held in the village were those conducted by visiting ministers.

Finally, under the guidance of Thomas C. Brown, a member of the Somerset Church, a regular Thursday night prayer and conference meeting was held at his home on Summer Street. These meetings were conducted by Thomas C. Brown, William Stall, James Olney and Abiather Phillips. An increase in attendance soon forced them to move to a school house on Westminster Street. The interest continued to grow so that another move had to be made, this time to the Town Hall. Finally Mason's Hall on Main Street was leased and used until the first meeting house was built.

Early in 1819 this little band felt that the time had come to organize a Baptist Church in the community. Accordingly an Ecclesiastical Council was called on June 16, 1819 and the group was recognized as a properly constituted Church of Christ.

The records of the Ecclesiastical Council are the first entry in the records of the church. They are as follows, under the date of June 16, 1819:

"In conformity to a request from a number of Brethering and Sisters in the village of Taunton, the following Brethern and Sisters met together at the house of Thomas C. Brown to consult on the propriety of giving them fellowship as a Church of Christ:

- "Viz: from 1st Church Providence—Dr. Stephen Gano
- from 1st Church Pawtucket—Elder David Benedict and Brother Nathaniel Lyon.
- from Taunton (North) Church—Elder Shubel Lovel, Deacon Timothy Briggs and Brother Caleb Atherton.
- from Somersett—Elder Nathan Goff and Br. Jonathan Slade.
- from Dighton—Elder Bartlett Pease.

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"The following bretheren being present were invited by a vote of the above to take a seat in the council:

Viz: Elder John Pitman of Seekonk, brother Bird of Foxborough, a licensed preacher, and brother Elisha Slade of Somerset
Brother Nathaniel Field of Taunton.

- 1st. Voted that Dr. Gano be the Moderator of this counsel and David Benedict clerk.
The meeting was opened by prayer by the clerk.
- 2nd. Brother Elias Parry on behalf of the bretheren informed the counsel that there are Six bretheren and Ten sisters who had sustained a fair reputation in other Baptist Churches and have been dismissed in fellowship with such churches on condition that they were fellowshipped as a church.
- 3rd. The articles and covenant which the bretheren proposed to adopt were read and approved.
- 4th. Brother Parry and Elder Lovel gave a consise history of this little band and a general view of their notions of Church order and of their prospects for building up a Church in this place.
- 5th. The members of this council individually expressed their satisfaction with the account given by the brothers and their willingness that they should be acknowledged as a Church under the name of the Second Baptist Church in Taunton.

Elder Pitman closed the meeting by prayer.

Stephen Gano, Moderator
David Benedict, Clerk."

The Second Baptist Church of Taunton consisted of sixteen members, six men and ten women. They were as follows:

William Stall	Phebe Godfrey
Elias Parry	Nancy Stall
Thomas C. Brown	Betsey Olney
James Olney	Susanna Leonard
Abiather Phillips	Mary Stall
Abiather Hall	Hanna Leonard
Mary Johnson	Peggy Leonard
Rhoda Godfrey	Content Smith

Abiather Hall lived until 1893 when he died at the age of 97, in Fall River. He had been a deacon of the First Baptist Church for fifty-eight years.

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Following is the declaration of this group of sixteen:

"As the Lord has been pleased to put it into the hearts of a number of persons who profess to believe in His name, and have made a public confession of Him before many witnesses, to meet together in the vicinity of Taunton Green for His worship, and when we take into view the harmony which has hitherto existed among us, we are led to conclude we discover evident tokens of the propitious smiles of the great Head of the Church and we consider it a privilege, as well as our duty, with a view as we trust to the glory of the rich grace of the Redeemer which we hope we have experienced, and to the extension of this kingdom among men and with the friendly advice and consent of the Churches to which we belong, to associate and covenant together in the Bonds of Christian Fellowship under the name of The Second Baptist Church in Taunton, and knowing that, as with the heart so with the mouth, confession is made unto salvation, we deem it suitable to make the following declaration:

"Of our views of Divine Faith we believe the Holy Bible was written by men divinely inspired, and is a perfect rule of faith and practice and that, among others, it teaches the following all important truths:

1. The existence of one only loving and true God, infinite in every natural and moral perfection.
2. That He has made himself known to the people under the name of the Father and of the Son and of the Holy Ghost, the same in essence and equal in divine perfection.
3. That man was created holy, but by violation of the law of his Maker he fell from that state and from all communion with God, and as by Divine appointment Adam was the representative of all his posterity, we in him became wholly defiled and dead in sin, so that by nature we are all indisposed to all good and inclined to all evil, and are children of wrath and subjects of death and all other miseries temporal, spiritual and eternal.
4. That the only way of salvation from this state of guilt and condemnation is through the righteousness and atonement of Jesus Christ who, as the Good Shepherd, laid down His life for the sheep, and that those only who receive the gift of repentance and faith in Him will be finally saved by His atonement.
5. That all who ever have been or will be brought to repentance and faith in the Gospel were chosen in Christ to salvation from the beginning through the sanctification of the spirit and belief of the truth, and that in consequence of the eternal

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love of God to them, through the atonement of the Holy Ghost, is sent to effect the work of regeneration in their hearts, without which regenerating influence none would ever repent or believe.

6. That nothing can separate true believers from the Love of God, but they will be kept by His power through faith unto salvation.
7. That the only proper subjects of the ordinance of Baptism and the Lord's Supper are professed believers, and that baptism is properly administered only by immersion and is by scriptural example a prerequisite to communion at the Lord's table.
8. That there will be a resurrection both of the just and unjust and that Christ will come a second time to judge both quick and dead, when those who die impenitent and unreconciled to God will be sentenced to endless misery as the just desert of their sins, and those who have been renewed by Grace and have had their robes washed in the blood of the Lamb will be completely delivered from the dominion of fire, admitted into the holy and heavenly Jerusalem with songs and everlasting joy. So shall they be ever with the Lord.

CHURCH COVENANT

"As we trust we have been brought by divine grace to embrace the Lord Jesus Christ, and by influence of His spirit to give ourselves up to Him, so we do now solemnly covenant with each other as God shall enable us, to walk together in Brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke, and admonish our brethren as the case shall require; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will seek divine aid to enable us to walk circumspectly and watchfully in the world, denying ungodliness and every worldly lust; that we will strive together for the support of a faithful evangelical ministry among us and through life, amid evil report and good report, seek to live to the Glory of Him who hath called us out of darkness into His marvelous light."

Thus did this small group of devout Christians gather together and testify as to their faith, and so laid the foundations of the Winthrop Street Baptist Church.

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The first few years must have been trying and difficult indeed. Baptists were not popular in the village and there must have been many discouraging events in our early history. Thomas C. Brown, clerk, seems to have been the only permanent officer of the church for the first few years. The next entry in the records, following the record of the Council, is dated December 27, 1823. The hardships of these four and a half years are indicated by the fact that only twelve new members were added to the church during that period.

In 1824 the little band decided that it was time that they had a church building they could call their own and consequently the necessary funds were raised and the first building, a small meeting house, was erected on High Street.

The first regular pastor was Silas Hall who was installed in 1826. The Sunday School was organized on June 10, 1827.

The need for a larger building was soon manifest so in 1832 the second building was erected, this time on the site of the present building.

On February 17, 1845, the name was changed from "The Second Baptist Church" to "The Taunton Green Baptist Church." The present name of "The Winthrop Street Baptist Church" was adopted on April 11, 1864. Story has it that one reason for the last change was the inclination of some people outside of the church to overemphasize the word *Green!*

The church continued its work, in good times and in bad, until, in 1862, they decided that their meeting house was no longer suitable and the present building was started. It was dedicated on October 10, 1865, and although there have been many changes made, it looked much the same on its completion in 1865 as it does today.

OUR PASTORS

In the one hundred and twenty-five years of church history there have been fourteen men who have served as pastor to the congregation. They are as follows:

Winthrop Street Baptist Church

SILAS HALL

November 21, 1826 to March 10, 1830

BENJAMIN C. GRAFTON

June 7, 1831 to May 26, 1834

WILLIAM G. TRASK

August 27, 1834 to October 10, 1836

HENRY CLARK

December 29, 1836 to June 30, 1839

JOHN F. BURBANK

February 3, 1841 to November 13, 1841

JAMES F. WILCOX

December 21, 1842 to November 27, 1848

ANDREW J. POLLARD, D.D.

September 1, 1849 to December 31, 1871

J. COLVER WIGHTMAN

April 1, 1873 to August 6, 1882

JOSEPH K. WILSON, D.D.

December 1, 1882 to January 14, 1894

OBED J. WHITE, D.D.

September 1, 1894 to January 15, 1910

J. VANOR GARTON, D.D.

September 1, 1910 to June 4, 1915

ROBERT T. CRAIG

January 1, 1916 to September 25, 1921

J. EARLE EDWARDS, D.D.

November 1, 1922 to November 1, 1925

W. DOUGLAS SWAFFIELD, D.D.

March 21, 1926 to —

It is not possible to give a detailed history of each one of these men for there is little information concerning the early pastors.

For the first seven and one-half years of its existence the church had no regular minister. The pulpit was supplied by licensed preachers and by elders who traveled through the village. In February of 1825, Caleb Benson, who was a licensed preacher, was employed to preach for "three quarters of the time for one year." He was blind and it was during his time that the couplet, which has been quoted in every history that has been written of the church, was pinned on the front door and found there by the people as they came to church on Sunday morning:

*"Small house, no steeple,
Blind preacher, few people."*

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In some of Ralph Barker's old records was found this statement, reported to him by Mrs. Fanny Park Hodges. "Grandmother Eldridge lived on High Street and would read over the Scriptures and the hymns just once to blind Pastor Benson and he could repeat them at the church service."

On November 21, 1826 Elder Silas Hall was called to be the first pastor of the church and was "to receive for his labours two hundred and fifty dollars a year paid half yearly" Silas Hall was recognized as pastor of the church by installation. His ministry is noteworthy by the fact that our Sunday School was started seven months after he was called. There is very little information concerning either Pastor Hall or his pastorate. He served the people for a little longer than three years. The church had no baptistry and all baptisms took place in the Taunton River, probably at Neck-O-Land. On March 10, 1830 his resignation was accepted. An indication of the seriousness of the financial problem of the church was that, in spite of what seems to us a ridiculously low salary, over a year after Silas Hall's resignation was accepted, the church had to ask the aid of the State Convention to pay him the balance that was due. Rev Silas Hall served in several other churches in the Taunton Association following his pastorate with us. History says of him. "Silas Hall was a man of stern aspect, yet a sincere and able minister of Jesus Christ. He loved the truth, was a keen detective of every species of heresy, and a staunch defender of the old school theology"

The church was then without a pastor for over a year. On June 8, 1830 Elder Seth Ewer was engaged as supply for the pulpit until April 1, 1831 for the sum of two hundred and sixteen dollars plus a contribution from the State Convention. There is a record under the date of March 5, 1831 as follows. "voted to pay Mr. Isaac Wilmarth 14 dollars for his labour with us 2 Lord's days.

The second pastor, Elder Benjamin C. Grafton, was called on June 7, 1831 at a salary of eighty dollars a quarter, the amount to be raised by subscription. In the latter part of 1831 it was voted at a church meeting "that we raise \$40 by a tax on the members towards making up Elder Grafton's salary for the

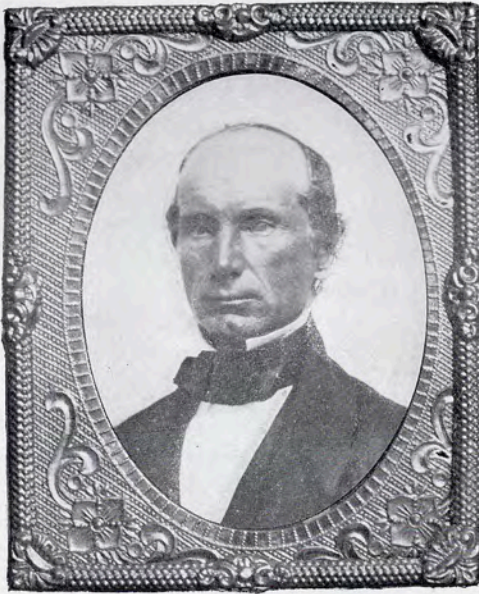
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quarter commencing January next, and that a committee be appointed to assess and proportion the sums according to the ability of the members." How many of us today would enjoy serving on such a committee? The outstanding event in Mr Grafton's pastorate was the sale of the small meeting house on High Street and the erection of the first building on our present lot on Winthrop Street. The courage and faith of these early members is attested by the fact that they raised the money for their new building at a time when they were finding it hard to even pay the pastor's salary. In June of 1832 the church voted "that Elder B. C. Grafton continue his labours with this church as long as the church is comforted under his preaching." Apparently his preaching did comfort the people, for in the same year his salary was raised to five hundred dollars. His resignation was accepted on May 20, 1834 after a service of three years.

The church was not long without a pastor. At an ordination service on August 27, 1834, William G. Trask became the third pastor of our church. He came to us, at the age of twenty-six, directly from the Newton Theological Seminary. The records state that at his ordination service the 'house was filled to overflowing." His salary was four hundred dollars a year. The new pastor kept his flock very busy. On December 10, 1834 a church fast was held and it is recorded as follows: "The Bretheren and Sisters related their experiences to one another and it did seem good for us to be together in one place. After spending the day in fasting and prayer and relating our experiences, the Church voted unanimously to hold a protracted meeting commencing on the first day of January 1835." The records unfortunately make no further mention of this "protracted meeting. It would be interesting to know to what length the protraction extended! The regular meetings of the church were certainly numerous and well protracted. There was a preaching service Sunday morning, Sunday School at noon, another preaching service in the afternoon, and, to top the day off properly, a Bible Class on Sunday evening! On Monday evening there was a prayer meeting for Home and Foreign Missions, Tuesday evening a lecture, and on Friday evening a prayer and conference meeting! These were all regular weekly appointments and in addition to them there

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was the regular monthly business meeting held on a Wednesday night! The church voted that our meetings commence at seven o'clock and not be held after nine unless the pastor thought proper." There we have it, four Sunday services, three during the week, with an extra one thrown in once a month, none of them to be over two hours long unless the pastor felt they should be! Mr. Trask did not serve the church long. He died on October 10, 1836 after a pastorate of a little more than two years.



REV HENRY CLARK

The church was without a pastor for only two months. On December 29, 1836 Henry Clark was installed as number four on our pastoral list. He came to us from Seekonk at a salary of seven hundred and fifty dollars per year. About all we find about him is that he was instrumental in the formation of the Taunton Baptist Association. However he added more names to the church roll by baptism than did his three predecessors. Mr. Clark's pastorate was cut short by illness. His health became so poor that he was obliged to resign on June 30, 1839.

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This time the church was not so fortunate in filling the pulpit and we went for a year and a half without the leadership of a regular pastor. As the records put it, "We are now without a pastor to go in and out before us. But in February 1841 John F Burbank of Portland, Maine became our fifth pastor. He was ordained on February 3rd. His pastorate marks a time of real dissension in the church. Many of the members thought that Mr Burbank was lacking in 'spirituality,'" and after much discussion pro and con he was summarily dismissed ten months after his ordination on November 13, 1841. In some of the records there is an unsigned note concerning John Burbank which is interesting, although its veracity cannot be guaranteed. "John F Burbank, ordained February 1841 in Taunton, 5th minister there. He had a lack of spirituality in the church and was dismissed in November 1841. On the church records he is requested to come as a servant, as a shepherd, as an angel, as a teacher and as a messenger of peace. I think that is about what I read in the Gazette. It called to mind what I used to hear about him. At one time he lived in Freetown I think, and he lived alone and used to go around visiting and get his living. He used to visit for miles around. He would go to the farthest place and stay a few days, then go to the next house, stay there a few days and then go to the next house, and so keep it up that way. Some of the women folks hated to see him coming but I guess they all treated him well. Some of the men folks would stay in the house and talk with him. He must have been spoilt in his bringing up."

During the next year the church was without a pastor, but for most of that period the pulpit was occupied by an evangelist, Rev George J Carleton. It was at this time that a wave of religious fervor spread all over the country in support of the theory of William Miller that the end of the world and the second coming of Christ was at hand. Although the church did not subscribe to this belief, the resultant upswing in religious interest made itself felt. Many joined the church, and in the revival of 1842, under the guidance of Rev Carleton, fifty-three were baptized.

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The sixth pastor was Rev. James F. Wilcox who came to us from Amesbury, Massachusetts. He was installed on December 21, 1842 with a salary of six hundred dollars. The spiritual revival continued and the Associational Letter of August 16, 1843 says that in the preceding sixteen months one hundred and four were added to the church roll by baptism, of them fifty-one were men and all but three were young men. James Wilcox held the longest pastorate up to this time—six years. There were two important events during his pastorate, namely, the change in name from "The Second Baptist Church" to "The Taunton Green Baptist Church," and the addition to, and the complete remodeling of the church building. In 1846 it was voted that, rather than increase the salary of the pastor, he be granted the parsonage free of rent. There is evidence that there were two schools of thought concerning Mr. Wilcox, and that his resignation as pastor was the result of a serious and rather embarrassing bit of dissension. The exact reason for the dissension is not apparent, but a rather violent disagreement arose between one group who called themselves a "respectable" minority, and another group from the neighborhood of the Neck-O-Land, who were designated "Brickmakers". The "respectable" minority felt that the church had had the services of Mr. Wilcox as long as they were needed and went so far as to send a committee to "wait" upon the pastor to inform him that there was considerable dissension and to advise him to submit his resignation. This committee was immediately followed by a committee appointed by the "Brickmakers" who informed the pastor that, they, together with a large number of others, would leave the church if he resigned. There is nothing appearing in the records concerning this matter, but the story unfolds through letters that were written to the clerk, who was out of town at the time, by both the pastor and the leader of the "respectable" minority. Apparently the pastor rubbed this small group the wrong way on many matters, one of them being the additions and improvements made to the church the year before. The pastor favored the addition over the opposition of these members. The same group favored selling the parsonage to pay off the debt incurred by the addition and, in spite of the fact that the records contain a vote to sell the parsonage, the pastor successfully blocked this

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proposition. They succeeded, however, in making things so uncomfortable that he tendered his resignation a year later in September 1848. This was returned to him for further thought and consideration and on November 25 he requested direct action from the church. At a meeting of the church on November 27, 1848 a committee was sent to him to 'see if he would consent to stay, provided that the minority acquiesce with the majority, and there should be a unanimous vote for him to remain.' The damage had been done, however, and his answer was that he thought that the church had better give him a letter of dismissal, and his resignation was accepted.

But the church was not entirely through with James Wilcox. Unknown to anyone in the church, with the exception of the Clerk, it was Mr Wilcox who suggested and recommended the next pastor. In 1849 he wrote to the clerk and urged him in the letter, which he strongly requested not be made public, to get in touch with Andrew J Pollard of Hyannis as a candidate for the pastorate. Messrs. Wilcox and Pollard were attending a convention in Philadelphia at the time. In a later letter Mr. Wilcox wrote that he had been so confident that the church would write to Andrew Pollard at Philadelphia that he had inquired at the post office for Mr Pollard's mail and had had the pleasure of handing him a letter which turned out to be a request for Mr Pollard's candidacy. In 1850 Mr. Wilcox, who was then connected with Baptist Missionary work in Boston, wrote to the church concerning missions and concluded his letter in these words 'It has afforded me peculiar pleasure that the Friends in Taunton were so peculiarly favored as to secure the services of Bro. Pollard.' If some of the 'respectable' minority had realized how 'peculiarly favored' they had been in securing Mr. Pollard's services they probably would have been considerably disturbed. After reading the correspondence concerning this matter of dissension and the correspondence concerning the securing of Andrew Pollard, it is evident that James F Wilcox was a victim of petty church politics. The whole affair hurt him far more deeply than anyone but the Clerk of the Church ever knew. He loved this church with a great love, and partly because of his experience here, he never served another church in an active pastorate.

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The pastorate of Andrew J Pollard began on September 1, 1849. He was called at the highest salary yet to be paid by the church, eight hundred and fifty dollars a year and the use of the parsonage. Dr. Pollard's pastorate is the longest in our history. He served the church for twenty-two years, a period during which many important events in our church history developed.



REV ANDREW J POLLARD

One of the most notable achievements accomplished was the erection of our present building and the changing of the name from "The Taunton Green Baptist Church" to "The Winthrop Street Baptist Church." An indication of the growth of the church can be seen in the fact that when he commenced his ministry there was a membership of one hundred and seventy, and

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his salary was eight hundred and fifty dollars, and at its close the membership had grown to three hundred and forty-three, and his salary was two thousand dollars. The old bugaboo, dissension, reared its head once. The records show that in 1867 Mr. Pollard submitted his resignation because of apparent feeling against him in the church. However, a church meeting was called and the pastor was requested to withdraw his resignation by a vote of fifty-five to twelve. Furthermore a resolution was unanimously adopted promising cordial support and co-operation as long as he remained pastor. A second resolution stating that 'the experience of eighteen years has not lessened, but served to increase our confidence in him as a man, as a Pastor, and as a Christian Teacher,' was also passed. Dr. Pollard's pastorate continued through the trying years of the Civil War. The following exciting item is found in the records of April 10, 1865. "On account of the general rejoicing and illumination of the city on the receipt of the news of the surrender of Lee's Army, no business was done and the meeting was adjourned one week." Dr Pollard was actively and wholeheartedly interested in the welfare of the church and its people, and was moreover the first pastor who took an active interest in the community as a whole. He was a strong advocate of education. For many years he was a member of the city school committee. According to Nathan Clark, Dr Pollard originated the grade system in the public schools. In 1856 Taunton elected him a member of the State Legislature. While in the House he served as chairman of the committee on education. He closed his pastorate on December 31, 1871 after a long and fruitful period of service.

After Andrew J Pollard died a commemorative sermon was preached for him by Rev C. H. Spaulding in the Fourth Street Baptist Church in Boston. This sermon is in existence and much of it is of interest to us. Dr. Pollard was born in Harvard, Massachusetts on October 17, 1814, and was brought up in a Congregational Church. He attended Royalston Academy and Appleton Academy in New Hampshire. In 1837 he was married to Elizabeth N Cutts. His chosen career was the profession of the law, but while studying he was suddenly moved to the conviction that he should preach the gospel. In 1838 he was bap-

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tized in Winchendon and became a member of the Baptist Church. He then turned his studies to theology and was ordained at Gardner, Massachusetts on May 1, 1839. He served the Baptist Church in Gardner for one year and then went to Holden for a period of two years. From there he went to Hyannis and stayed with that church for a term of six years. When he came to us in 1849 he was thirty-five years old and gave us of his best for the next twenty-two years. In 1863 Brown University, recognizing his scholarly attainments and large ministerial influence, conferred upon him the honorary degree of Doctor of Divinity. In 1872 he became pastor of the Fourth Street Baptist Church in Boston, but remained there for only two years. He became District Secretary for New England for the American Baptist Publication Society in 1874 and was a leading influence in the formation of the Conference of Baptist Ministers of Massachusetts, and was for several years its president. At the time of his death, he held the office of treasurer of the Massachusetts Baptist Charitable Society and the same office in the Massachusetts Baptist State Convention. He spent thirty-five years in the active pastorate and twelve years in the work of the Publication Society. He baptized two hundred and seventy-six people, officiated at five hundred weddings and attended six hundred and fifty-two funerals. He died on August 21, 1886 at the age of seventy-two and was buried in this city.

Our eighth pastor was Rev. Joseph Colver Wightman. He was installed in October of 1872 after he had supplied the pulpit for some months. Early in his pastorate the present parsonage was built. The records do not say that it was of necessity, but we do know that Mr. Wightman had seven children! Rev. Charles A. Snow said of our eighth pastor,

Joseph Colver Wightman was a patient and profound student of the Word, a sturdy and brave theologian, a clear and positive preacher, an acute and thorough disciplinarian, one of the most loyal servants of the Royal Master." Mr. Wightman was also a linguist of no mean ability. He could read six different languages and it is said that he was so familiar with Latin that he could read it without translating it into English, and always preferred to read his Bible in the original.

Winthrop Street Baptist Church

Greek. His sermons were so unequivocal in the exposition of his theology that they caused violent disagreements on the part of his listeners. A few of the dissenters circulated a petition in 1878 which requested Mr Wightman's dismissal. The instigator of the petition was brought before a church meeting



REV JOSEPH C. WIGHTMAN

and the matter was aired at a lively session. In answer to the question, "Why this concerted movement against our Pastor whom the Lord sent in answer to our prayers?" he answered, "The Lord never sent him to tie us down and lash us like slaves down South and insult us. This is a free country and we are not under a Czar, King or Pope and do not intend to

A History of the

be." The matter was smoothed over and in a revival held the next year, for which the pastor engaged the services of Rev. L. Hartwell Pratt for a series of meetings held in a tent, fifty-nine members were added to the church by baptism. It is interesting to note that, in spite of the fact that the church had a baptistry, the baptisms of 1879 were held in the Taunton River. According to the records they were 'in the afternoon in Taunton River near the Railroad Bridge in the presence of thousands of witnesses." Our two oldest members living today were baptized at this time, Mrs. George H. Brown on May 11, 1879 and Frank L. Tinkham, Esq. on June 29, 1879.

Perhaps we can add to the true picture of Rev. Mr. Wightman by including in this history a copy of the letter written by him and sent from the church to Mrs. Albert Field and Mr. George Field after they had presented the church with the bell. It is as follows

"We, the members of the Winthrop Street Baptist Church and congregation, feel an irrepressible desire to express our gratitude to you for the magnificent bell which you have caused to be hung in our spire for the purpose of calling us together for worship.

We give thanks to God who, through your spontaneous generosity, has bestowed this welcome gift on us. We heartily thank you also for this unsolicited declaration of your love to us and this substantial token of your thoughtful interest in our prosperity

This offering, which you have made to God for our benefit, is most acceptable to us, and is the occasion of such frequent and hearty congratulations from representative citizens that we believe your beautiful present to the church is the occasion of general joy throughout the whole city — We are hoping that, through the favor of God, your liberal donation will prove a blessing to us and to all people who shall hereafter live or sojourn in this vicinity. Week by week it will proclaim to all the return of the Lord's Day and invite them to keep it holy. Evening by evening it will remind us of the 'Sweet Hour of Prayer' and the promised presence of Jesus in the midst of those who assemble in His name. It will summon the children to the Sabbath School and thus admonish them to 'Remember their Creator in the days of their youth. It will be to all God's herald proclaiming 'Glory to God in the Highest, on earth peace and good will among men. — We receive it therefore, not only as a present from you which awakens our gratitude as often as its melodious peals greet our ears, but also we welcome it as a messenger sent from God who loosed its tongue of iron and

Winthrop Street Baptist Church

made its brazen lips speak in order to lead the people in the way of salvation, and us up to a higher plane of Christian activity and worship."

In 1882 Mr. Wightman tendered his resignation, but after a short illness and before his resignation was accepted, he became the second minister to die in the pastorate. He passed on on August 6, 1882. Nathan Clark, who was superintendent of the Sunday School at that time, says of him, "The Winthrop Street Baptist Sunday School never had a better friend than Joseph Colver Wightman. He was a great lover of children and often visited them in their homes, as well as the older people. His scholarship and broadness of culture made his sermons in the Church and his explanations in the Sunday School marvels of style and grace which never failed to leave lasting impressions on every hearer. The last prayer he offered in the School, a short time before his death, closed with these memorable words 'Lord Jesus, give these children Eternal Life' "

The church was not long without a pastor and on December 1, 1882, Dr. Joseph K. Wilson became our ninth minister. There are many in the church today who cherish fond memories of Dr. Wilson and of his family. He was pastor of the church for a period of eleven years. Dr. Wilson was the originator of the "Parish Chronicle," which our present "Parish Chronicle" resembles in name only. It was an eight page paper published monthly, its first issue that of January 1887. It ran for a period of nine years and is a valuable source of church history. One of the features of the Chronicle was the weekly letter from the pastor. In 1890 he was granted an extended vacation to enable him to make a trip to the Holy Land. He travelled through England, France and Switzerland. He stopped and saw the Passion Play at Oberammergau and continued on through Italy, Greece and Syria. Upon reaching the Holy Land he changed his mode of travel and went on a camping trip through Palestine. He also visited Turkey, Egypt and other countries rich in Biblical lore. While away he sent back a monthly letter for the Chronicle which told of his travelings. He also gave a number of very interesting lectures upon his return.

A History of the

There were a number of important events during Dr. Wilson's pastorate. The auditorium was completely redecorated, the organ was taken out and rebuilt, and the B.Y.P.U. was inaugurated. During part of Dr. Wilson's pastorate there were five young men in the church who were studying for the min-

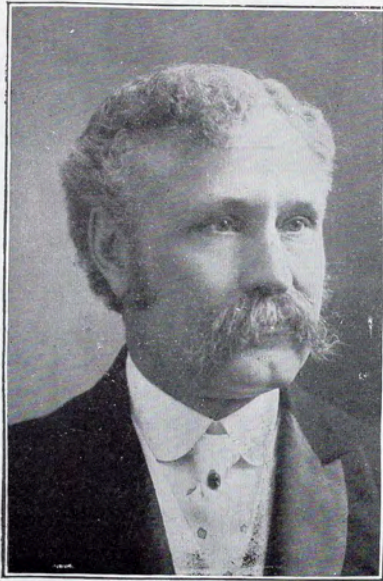


REV. JOSEPH K. WILSON

istry Dr. Wilson resigned as pastor in January 1894. He later became associate editor of the "Watchman-Examiner," which position he held for a long period of time. He was present at both the eightieth and the one hundredth anniversaries of the church and was one of the speakers on both occasions.

Winthrop Street Baptist Church

With the coming of our tenth pastor, Rev Obed J White, in September 1894 we entered a period of history which is familiar to many of our present members. Dr White came to us from Nashua, New Hampshire and his pastorate was a long one, fifteen years. The church roll contained four hundred and eighty-three names when he came and seven hundred and eighty-four when he left. In the last year of his pastorate he baptized ninety-two. Dr White was instrumental in the start-



REV OBED J WHITE

ing of the Whittenton Branch which did such good work in the north end of the city for so many years. Because the church was without a pastor during the time preparations should have been made for the seventy-fifth anniversary, the celebration was postponed until 1899 when the eightieth anniversary services were held in the fall. The program was elaborate and successful. The reunion supper held in connection with the program had an attendance of four hundred and forty-six. During Dr. White's pastorate the first addition to the new building was

Winthrop Street Baptist Church

made when the original annex was built on the rear of the church. An innovation during his pastorate was the employment of a parish visitor and of a special worker to work with the French people of the city. He closed his pastorate on January 15, 1910. Later he became the general secretary of the Massachusetts Baptist Convention. Under Dr. White's ministry there were more added to the church roll, both the total number and the baptisms, than have been added during any other pastorate in the history of the church.

The church was without a pastor for only a short time. On May 12, 1910 Rev J Vanor Garton was called to be our eleventh pastor, commencing his ministry on September 1st. His pastorate was less than five years, of which only four were spent in active work. He was stricken with a serious spinal ailment which kept him bedridden for months. It was during Dr. Garton's pastorate that the church employed an educational assistant and Rev Charles F Eddy came to us in that capacity in April 1913. He was not here long before Dr. Garton was taken ill and he had to take on the duties of the pastor as well as his own duties. Dr. Garton realized the importance of some sort of organized activity for the young people of the church and in 1910 he asked a committee to look into the matter and suggested a number of youths' organizations to them. Among these suggestions was the order of the Knights of King Arthur and among the committee members was Merle T Barker. The Knights were organized in 1911 with Mr. Barker at the head and today, thirty-three years later, they are still active and Mr. Barker is still their leader. The Queens of Avalon, the companion organization for girls, was organized in the fall of the same year and has gone along hand in hand with the Knights in more ways than one. Dr Garton was forced to resign in June 1925 because of his health. A previous resignation had not been accepted since the church hoped that he would regain his health and be able to continue with us. It was not to be, however, and with great reluctance the church accepted his second resignation.

Winthrop Street Baptist Church

The church was fortunate in having Rev C. F Eddy as its educational assistant at this time. During the period when Dr. Garton was ill and the period between his resignation and the coming of the next pastor his work with the church was invaluable. He stayed with us until July 1917 when he resigned and left to take over a pastorate of his own.



REV J VANOR GARTON

Our twelfth pastor, Rev Robert T Craig, came to us on the first day of January, 1916. By a strange coincidence he had been baptized by his predecessor, Dr. Garton, in Meriden, Connecticut when he was nineteen years old. He was ordained into the ministry in Waterville, New York in 1898, and came

A History of the

to our church from Jersey City. He has now retired from the ministry and lives in Dover, New Jersey. Mr. Craig spent a little longer than five years with us and there are many who have pleasant memories of his pastorate. His ministry carried the church through some of the most trying years of world history since the founding of the church. World War I and



REV. ROBERT T. CRAIG

the dread influenza epidemic that followed had a tremendous effect on the churches of our country, and it was the ministry of Mr. Craig that enabled our church to gain steadily during this period. It was during his pastorate that our one hundredth anniversary was observed with elaborate and fitting ceremony.

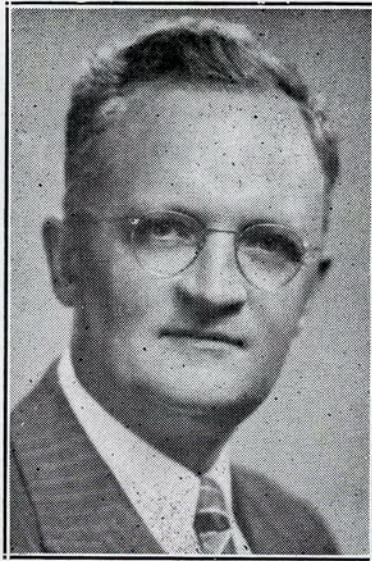
Winthrop Street Baptist Church

Mr Craig was a man who was intensely interested in community affairs and was emphatic about the church being actively concerned with them. Liquor conditions in the city met with his especial disapproval and he waged a downright campaign to clean up several "hot spots" in the city. He was a strong preacher and many of his sermons made the front page of the Gazette. Mrs. Craig was a lovely woman and she and their two charming daughters are well remembered by many. He left us on September 25, 1921 to take up the pastorate of the First Baptist Church in Des Moines, Iowa.

We were then without a pastor for over a year. On November 1, 1922 Rev J Earle Edwards came from Newark, New Jersey to be our thirteenth pastor. His stay with us was short, three years to the day. He was a young man, full of enthusiasm and ideas, and he started things with such a bang that many of our members were somewhat startled. An office was rented on Main Street and served as the pastor's study, a general office for all church work and editorial rooms for the "Forerunner." This was an excellent weekly church paper which Mr. Edwards edited. The paper was mailed to all members of the church and contained a great deal of interesting church and denominational news. A group of the church young people met at the office every week and took care of the details of addressing the "Forerunner" and getting it into the mail. Mr Edward's work with us emphasized youth. He was vitally concerned with the value of youth and the religious education of young people. His was the first ministry in which we had dedication services for babies, a service which has continued to the present day. He took a decided interest in community affairs and never hesitated to make his views known. He was the first pastor we had who believed that it was necessary for the church to compete with outside attractions and he used the newspapers extensively and effectively as a means of advertising the church and its activities. Probably the most important and outstanding work he did for the church was the introduction of the present "Board" system under which the church still operates. The whole idea was painstakingly worked out and has unquestionably proved its worth. Mrs. Edwards was his active assistant, a

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charming lady who made many friends. They had three delightful children, two boys and one girl. When he left us on November 1, 1925 after a whirlwind pastorate some of our members had not yet caught their breath, but he certainly left



REV J EARLE EDWARDS

us with a better organized and better working church. He resigned to take the pastorate of a new church in Queens Village on Long Island and is still there as pastor of the Queens Village Baptist Church.

Winthrop Street Baptist Church

At this point the history of our pastors becomes modern, for on March 21, 1926 our fourteenth and present pastor, W Douglas Swaffield started his ministry with us. At the time of our present anniversary his pastorate has extended for more than eighteen years, making it the second longest in the history of the church. As far as can be determined he has had the longest stay in Taunton of any Protestant minister since the Civil War when Dr. Pollard was here. He is the senior minister in the Ministers' Association as well as in the Taunton Baptist Association. Dr. Swaffield graduated from the Peddie School in New Jersey in 1902 and from Brown University in 1906. He then taught school for a year at the Wellesley School for Boys before entering Newton Theological Seminary, from which he graduated in 1910. His first pastorate was at the Baptist Church in Danielson, Connecticut and lasted until 1917. He then went to the Trenton Street Baptist Church in East Boston and served there for three years. In 1920 he went to Keene, New Hampshire and was there until he was called to our church. He received the degree of Doctor of Divinity from Virginia Union University in Richmond, Virginia in 1932. On June 21, 1910 he married Helen T Hartwell, whom we have all come to know and love, and we are all well acquainted with their five children, who have been active participants in our church organizations.

The committee that was searching for a pastor had Mr Swaffield's name suggested to them and six members went to Keene and spent the weekend there. They not only heard him preach, but they circulated through the city, talked to many people, on the street, in the stores, and in the church. They came back impressed by the fact that, irrespective of creed or race, practically everyone knew and liked him. That he has continued in the same manner in Taunton is evidenced by his extremely wide acquaintanceship and the many friends he has today in our city

He was installed as pastor of the church on March 17, 1926 at an unusual and very impressive service. His father, Rev Walter J. Swaffield, administered the charge and his brother,



REV W DOUGLAS SWAFFIELD, D. D.

Winthrop Street Baptist Church

Rev Frank M. Swaffield, gave the prayer His interest in community affairs has been outstanding. He has been chairman of the local Red Cross Chapter since 1927, a period of seventeen years, which is probably a record in itself He has always taken an active interest in the affairs of the Massachusetts State Convention and served as its president in 1939 and 1940. He had the pleasure of entertaining the State Convention in the church in 1933—the third occasion on which it had met with the church since its founding.

His interest in the history of the church and his love for the church building has always been outstanding. The fact that the present history was written was due to effective suggestions which he dropped in the right spot! Before he had been here three years he fostered the one hundred and tenth anniversary and had uncovered a wealth of interesting historic material in connection with the church. Through him many have come to know and love the church more.

Dr Swaffield has always been particularly concerned with youth, and during his pastorate our Sunday School has flourished. For a period of ten years it maintained an average attendance in excess of four hundred, an all time record. His ability to mix well has fostered the social activities of the church. We probably have more successful, active organizations for all ages, from the Cradle Roll up, than ever before in our history He is a frequent attendant at the meetings of all the organizations. Our boys and girls who are now in the service of their country will long remember him for his monthly letter, which is sent to each one of them.

Through his ministry the church has broadened considerably Possibly two of the most important accomplishments of his pastorate are the founding of the Portuguese Baptist Church, the offspring of the successful and old Portuguese Mission, and the change in membership requirements which permits us to accept members of other than Baptist Churches into our membership upon a letter of recommendation. His pastorate has also seen the elimination of a sizeable debt which the church had in 1926.

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On May 26, 1935 special services were held by the church commemorating the twenty-fifth anniversary of his ordination.

One of the amusing incidents that happened during this pastorate was the flying of the Irish flag from the church flag pole. The flag pole, along with an American flag and an old style Irish flag was given to the church in 1932 by James Murphy, a friend of Dr. Swaffield's. Dr. Swaffield told Mr. Murphy that he would fly both flags on the pole the first time St. Patrick's Day fell on Sunday. Consequently on March 17, 1935, the community enjoyed the double display!

The history of this pastorate cannot be completed at this time. We all know what he has done and is doing for the church and time alone can finish this chapter.

MEMBERSHIP RECORDS OF OUR PASTORS

		TOTAL RECEIVED	RECEIVED BY BAPTISM
Silas Hall	1826-1830	21	9
Benjamin C. Grafton	1831-1834	11	6
William G. Trask	1834-1836	35	23
Henry Clark	1836-1839	49	37
John F Burbank	1841-	4	0
James F Wilcox	1842-1848	101	56
Andrew J Pollard	1849-1871	369	222
J Colver Wightman	1873-1882	153	89
Joseph K. Wilson	1882-1894	367	227
Obed J White	1894-1910	663	455
J. Vanor Garton	1910-1915	222	149
Robert T Craig	1916-1921	194	150
J Earle Edwards	1922-1925	174	127
W Douglas Swaffield	1926-	623	440

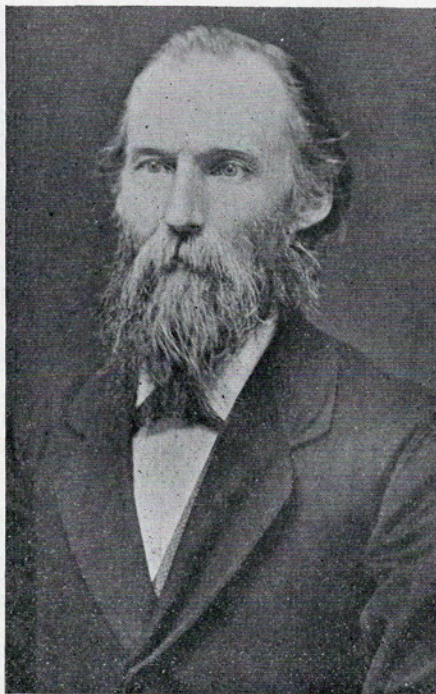
Winthrop Street Baptist Church

At the fiftieth anniversary in 1869 Bezer L. White read an original poem concerning the history of the church. Since it pertained chiefly to the pastors of the church it probably belongs in this section.

A POEM

By MR. BEZER L. WHITE

"There was a time, just fifty years ago,
When faithful Christians met with hearts aglow,
To organize a church upon the plan
Which John The Baptist taught to erring man,
Whose principles and practise should accord
With the example of their ascended Lord
Whose Creed should agree with the Word of God,
And mark the path which the Apostles trod.
Firm in belief, of the gospel mode and form,
Those noble pioneers withstood the storm
Which over them gathered at duties' call,
Resolved to do right, whate'er should befall,
The Bible to take, for practise a guide,
Conform to its teachings, and none beside.
We honor tonight those noble Christian friends,
Whose sacrifice for truth to us extends.
We cherish their memory those names revere,
Which upon the records to us appear,
Two Olneys, Parry, Brown, Phillips, three Stalls,
Two Godfreys, three Leonards, Smith, Johnson and Hall,
These were the first, as the records unfold,
Who planted this Church, who entered this fold.
Ten in numbers, humble and obscure,
Yet leaning on Christ, whose promise is sure.
By faith sowed the seed of the Word Divine,
Reaping reward in the growth of the vine.
God gave them pastors to comfort His flock,
And guide inquirers to the "riven rock",
To lead young converts in the "narrow way",
And point the wicked to the judgement day,
Pastors, whose memory is fragrant with love,
Whose names are written in the Lamb's book above.
The first on the list was good Elder Hall,
Who heard their request and answered their call
Depending on Christ, the man for the hour,
Proclaiming the Word, in spirit and power.



BEZER L. WHITE

Winthrop Street Baptist Church

Dead sinners awoke to newness of life,
Trusting in Jesus who ended the strife.
Next, came Father Grafton, burning with zeal,
Arousing the Church with his thunder peal,
Awaking the careless to attend the call,
Ere the hand of God in Justice should fall,
A leader in Zion, magnetic and grand,
A name that is loved all over the land.
Then Brother Trask, gentle, faithful and true,
Dispensing the Word as the early dew,
Winning all hearts by his magic of love,
As tender as that of the cooing dove
Too good for this earth, he passed to his rest
In that beautiful land, the land of the blest.
Mourning in sadness, this people of God
Submissively bowed to the chast'ning rod,
Then humbly implor'd and prayerfully plead
For one who could fill the place of the dead.
Emerging at length from sorrows and tears,
God answered the prayers of our brave pioneers
Sent Clark for a teacher of truth divine,
To gather the wheat and to prune the vine,
A workman for Christ, the man for the place,
Uniting all hearts by his magic of grace
But union, sweet union, is severed in twain,
And the flock must look for a shepherd again,
When over the field, ranging far and near,
One Burbank was found, this people to cheer,
But soon withdrew from the onerous care
And left this field for another to share.
As change follows change in this world of woe,
Like the waves of the sea that come and go,
Spending their strength at the broad-binding shore,
Leaving the rough sea as calm as before,
So change in the church of pastor and flock,
Drives the praying band to the gospel "Rock"
The prayer is heard, but the answer delayed,
For faith must be tried and patience displayed,
Instead of a pastor, appears a man,
An evangel of power to lead the van
With burning words and impetuous zeal,
Carleton thrusts the sickle and reaps the field,
Garners the grain into house, barn and store,
Then left the white field to another sower.
Coming to this vineyard, faithful and fair,
Skillful in training to give it his care,

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Wilcox, the noble, majestic and true,
Gathers the ripe sheaves, and over them threw
His mantle of grace and brotherly love,
Like that which cometh from heaven above.
But a change again comes over the scene,
And the field is left for another to glean;
A rare gleaner of sheaves at length is found,
To mellow the soil and to till the ground
A minister of Christ in power and grace,
Like Andrew of old stands forth in his place,
Bland in his smile and majestic in mien,
Presiding in love o'er the festive scene.
What more can I say of the good and true,
Who have watched this flock and tenderly drew
The lambs of the fold to the arms of One
Great Shepherd of All, "God's Crucified Son"
'Tis well to look over the years of the past,
And mark the gain from the first to the last,
To view the records as they now appear,
At the close of this the fiftieth year,
Live over the past by way of review,
And stand for the faith which the fathers knew,
A faith as pure and a creed as broad
As is to be found in the Word of God,
A holy communion that needeth no plea,
As open, as free, as Christ made it to be,
What the Apostles taught, accept thou as true,
"One Lord and One Faith and One Baptism", too.
Accepting these as a rule for a creed,
No schism will be found, for all are agreed,
Let Christians who sow and Christians who reap,
All over the world our fellowship keep.
Then none shall feel ill, and none shall feel sad,
And none think us "too good, to be so bad,"
But all in union and harmony meet
Around the Lord's Table, each other to greet.
Then onward, right onward, our watchword shall be,
Rolling in might like the waves of the sea,
Gathering new strength, as onward we speed
Toward eternity's shore, for thus 'tis decreed!
No foes of the gospel, in tokens of woe,
Can turn back the current, or hinder its flow,
For onward, right onward, our motto must be,
Trusting the promise, "I am with thee."
Until all the nation, the isles of the sea,
Shall swell the grand chorus of the great Jubilee."

Winthrop Street Baptist Church

DISCIPLES OF THE CHURCH

Christ said, "Go ye into all the world and preach the gospel to every creature." During the past one hundred and twenty-five years there have been a number of young men and one young woman in our church who have heeded His words and have devoted their lives to the work of Christ. The following list is probably incomplete and is taken from the records at the time a "license to preach" was granted by the church. In some cases there is no indication that these young men were ordained into the ministry, but it is reasonable to assume that most of them were, for they were divinity students at the time they were given a license. The church has granted eighteen licenses to preach. There is reliable proof that thirteen of our young men have been ordained into the ministry and it is reasonable to assume that at least three more became ministers, making a total of sixteen that have gone out from the church as ministers of the gospel.

The first mentioned was George H. Eaton who was superintendent of the Sunday School in 1830. The exact date that he was granted his license to preach is not given, but it was probably around 1830. There is a pencil note beside his name on the original roll, to the effect that he was a minister, probably in New York.

* On May 3, 1850 Almond L. Round was licensed to preach and on June 12, 1850 he was ordained into the ministry in the church.

The following vote was taken on June 1, 1851 "Voted that this church give Bro. Andrew Bullock a license to preach the gospel as occasion may offer in connection with his preparation studies for the ministry, but, with this understanding, that this license does not confer on him the privilege of accepting a call to settle as a pastor until his studies for the

A History of the

same are completed, but rather that he may improve his gifts during his preparatory course of studies for the Christian ministry”

Allen F Wood was granted a license to preach in 1868 and in 1884 Deacon A. J Gould was also granted a license. Deacon Gould for some time regularly conducted the preaching service at the Norton Baptist Church when their numbers were so small that they were unable to support a pastor.

The records state that in 1888 there were five young men from the church preparing for the ministry. Four of these names appear in the records as they were granted their license to preach. The fifth is not known. The four were Byron H. Bentley, Freeman J Coops, Wallace W Gushee and Daniel C. Snow. Wallace Gushee was ordained into the ministry in the church in 1894.

In 1894 Newton M. Simmons was received into the church and granted a license to preach. He graduated from theological school the following year.

In 1900 George L. Paine received a license from the church and the following year Hinson V Howlett was licensed. Hinson Howlett's ordination services were held in the church on June 25, 1908 and he is no stranger to us today, having been in late years a vacation supply for the pulpit during the summer.

In September 1911 Herbert B. Francis was licensed to preach by the church and was ordained in the church the following year. For a number of years he was pastor of the Third Baptist Church in our neighboring city of Fall River.

Deacon Ernest R. Williams received a license to preach in 1912 and began his ministry the following year in Bristol, Pennsylvania.

In 1930 Owen D. Thompson was granted a license and was for some time pastor of our “mother” church in North Taunton and of the Dighton Baptist Church. He is now pastor of the church in Northwood, New Hampshire.

Winthrop Street Baptist Church

Melvin W Wright was licensed to preach in 1931. He was the founder and teacher of the Wright Bible Class and had served the church as deacon for many years.

In 1932 Winthrop M. Mager was granted a license to preach. He was later ordained into the Congregational ministry and is now Assistant pastor of the First Congregational Church in Pasadena, California.

The last license to be granted by the church was given to Anson Barker in 1934. Mr. Barker is head master of the Storm King School in Cornwall-on-Hudson, New York.

One of our members has gone out from the church as a missionary. Miss Olive E. Shields is now in India doing missionary work there. On June 15, 1924 the forenoon service of the church was devoted to an account of her preparatory training at the Baptist Institute for Christian Workers in Philadelphia and of her appointment for teaching in Kodja Kanal, India. At a farewell service in the evening she was presented with a purse of money from the church, another one from the Royal Daughters, of which she was a member, and a wrist watch from the men of the church.

THE CHURCH OFFICERS

The progress and growth of a church is as much dependent upon its officers as it is upon its pastor. We do not always properly appreciate the work that is put into the church by the comparatively few members who serve as its officers. These men and women give their time and talent because of their love of the Church and of those things for which it stands.

There have been only nine clerks in the entire history of our church. It is largely due to their conscientious performance of the duties of clerk that it has been possible to write this history. The records of the church from 1819 to date are remarkably complete and in an excellent state of preservation. The clerks have been as follows

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Thomas C. Brown	1819-1833
Edward Wilcox	1833-1843
James Woodward II	1843-1848
Anson J. Barker	1848-1877
Orville A. Barker	1877-1912
Ralph E. Barker	1912-1933
Harrison K. Dean	1933-1940
Raymond E. MacCraw	1940-1942
A. Malcolm Mager	1942-



THOMAS C. BROWN

For a span of eighty-five years, or better than two-thirds of our history, the office was held in the same family. Anson J. Barker served for twenty-nine years and was followed by his son, Orville A. Barker, who held the office for thirty-five years. He was in turn succeeded by his son, Ralph E. Barker, who carried on for another twenty-one years.

Winthrop Street Baptist Church

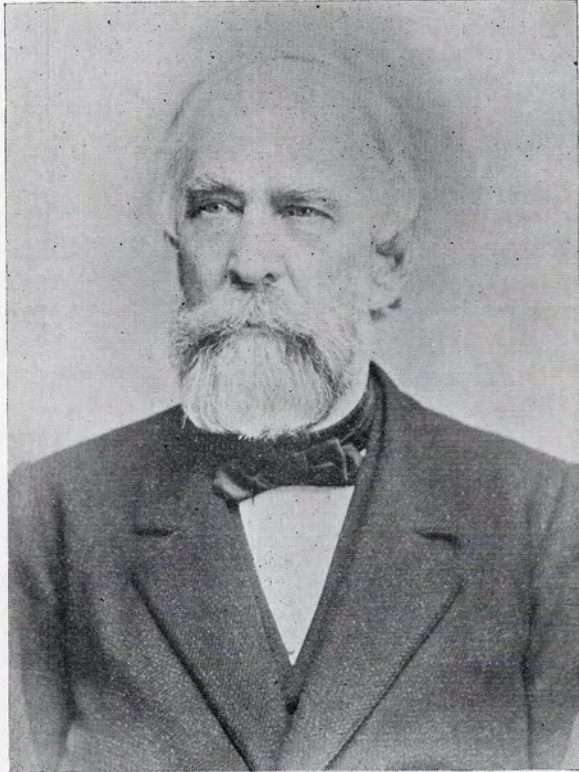
The officer of treasurer has changed hands much oftener than that of clerk. The records do not give a complete list of the treasurers, but the following list is more complete than previous ones.

Thomas C. Brown	
Indefinite—was treasurer in 1826	
Edward Wilcox	1835-1845
Anson J Barker	1845-1847
George W Wilbur	1847 ?
E. C. Crane	1849-1851
E. T Jackson	1851-1852
B. F Staples	1852- ?
I. B. Briggs	1855-1856
George W Williams	1856-1857
Bezer L. White	1857 1858
Nathan Clark	1858-1859
W W Clark	1859-1861
S. D. Godfrey	1861 1862
Henry D. White	1862-1863
W H. Brown	1863-1864
Abel B. Tinkham	1864-1865
C. E. Richmond	1865-1867
Anson J Barker	1867 1875
Lemuel L. White	1875-1879
Henry D. White	1879-1904
Frank L. Tinkham	1904-1924
George L. White	1924-1928
Walter A. Merrill	1928-1944
Raymond E. MacCraw	1944-

There are two cases where the office of treasurer has been held by more than one in the same family. Bezer L. White, his brother Lemuel L. White, and Lemuel's son George L. White held the office for a total of nine years, and Abel B. Tinkham and his son, Frank L. Tinkham, held it for a total of twenty-one years.

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In the early days of the church there was also an office of collector which was generally combined with that of the treasurer. The collector was paid fifty dollars annually for his services, and after the present building was built, was allowed his pew free of rent in lieu of salary



ANSON J BARKER

One of the highest offices the church can confer upon a man is the office of deacon. The following list contains several names never before included in the list. The election of these men is all a part of the church records, and although at least two of them remained in office for a very short time, they were all elected and should be included.

Winthrop Street Baptist Church

Thomas C. Brown	1823-1833
Elias Parry	1823-1826
Edward Wilcox	1826-1859
Ebenezer Staples	1826-1861
Calvin Woodward	1833-1868
Anson J. Barker	1846-1904
Harrison Tweed	1861- ?
George A. Field	1861 ?
Lemuel L. White	1865-1883
Charles H. Field	1883-1909
Charles A. Lawrence	1883-1900
Samuel J. Howes	1883-1891
Arthur J. Gould	1883-1910
George R. Trafton	1891-1901
Melvin W. Wright	1891-1921
Harry N. Smith	1901-1921
Albert M. Field	1901-1917
William R. Park, Jr.	1909-1909
George Howard	1909-1935
Ernest R. Williams	1909-1913
George L. White	1911-1944
Walter A. Merrill	1911-1944
L. Abbott Hodges	1911-1944
Ralph E. Barker	1913-1913
Charles L. Brown	1914-1926

The additions to previous lists consist of Harrison Tweed, George A. Field, William R. Park, Jr., and Ralph E. Barker. Mr. Park served as deacon for four months, resigning his position in October 1909. Ralph E. Barker served even less time, for one month after his election he declined to serve both as a deacon and as clerk, and presented his resignation from whichever office the church wished to accept. His resignation as deacon was accepted and he continued as clerk.

The Prudential Committee has one of the unsung and thankless jobs in the church, yet probably one of the most important. It has general oversight of the Society's affairs, acts

A History of the

as trustees of the church property and takes such measures as are necessary for the protection of the property, employs the sexton in other words this committee has charge of the church building and is the agent of the Society in all of its business. Following is a list of those who have filled the office of Chairman

William Cooper	1831-1832
Thomas C. Brown	1832-1833
Edward Wilcox	1833-1836
William Cooper	1836-1837
Edward Wilcox	1837-1839
Calvin Woodward	1839-1841
Henry W Coggeshall	1841-1844
Henry Elliot	1844-1846
James Woodward II	1846
Society inactive	1846-1862
William H. Brown	1862-1865
Lemuel L. White	1865-1867
Wanton Rouse	1867-1868
P. I. Perrin	1868-1869
Wanton Rouse	1869-1870
Anson J. Barker	1870-1880
George A. Field	1880-1881
Wanton Rouse	1881-1882
P. I. Perrin	1882-1891
Henry D. White	1891-1893
Charles A. Lawrence	1893-1900
Albert M. Field	1900-1902
Charles W. Coops	1902-1903
George L. White	1903-1914
Harrison K. Dean	1914-1920
H. P. Edgecomb	1920-1921
George E. Ashley	1921-1922
Clarence L. Vanderwarker	1922-1925
Harrison K. Dean	1925-1927
Clarence L. Vanderwarker	1927

Winthrop Street Baptist Church

These four offices are probably the most important offices in connection with the actual running of the church. There are three men, Thomas C. Brown, Edward Wilcox and Anson J. Barker, who have held all four offices, and two men, Lemuel L. White and his son George L. White who have held three of them.

THE CHURCH BUILDINGS

Although the Church cannot be confined to a building, the edifice itself is an important symbol of the Church of today and the history of our various buildings and our growth to our present building is interesting.

The evolution to the first church building, or meeting house, as it was called in those times, seems to be as follows. The first meetings were held in private homes, probably with a mere handful in attendance. After some period of more or less spasmodic gatherings, a regular prayer and conference meeting was held every Thursday night at the home of Deacon Brown on Summer Street. As the meetings grew in interest, his home would not hold the increased attendance and the group changed their meeting place to a school house located on Westminster Street, now Cohannet Street. Eventually the school-room became overcrowded and the meetings were then held in a room in the Town Hall. In time they outgrew this and the little group then leased Mason's Hall on Main Street and held their meetings there.

In the summer of 1823 a movement was started to raise funds for the erection of a house of worship, the first church building. Chiefly through the efforts of Deacon Thomas C. Brown, who canvassed the city for subscriptions, a sum of nearly one thousand dollars was raised and it was decided to build. The records state that he also received donations from Boston and Providence. The building was built "in a remote part of the village" and until recently stood on nearly its original site at 154 High Street near the corner of Weir Street. It was a small one story affair, forty feet by thirty-two feet, and cost

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approximately one thousand dollars to build. In 1824, as soon as the "house" was covered on the outside, a rough floor laid and some seats rudely constructed of unplanned boards, the little church moved in and "consecrated it with their tears and prayers." What an eventful meeting that first gathering must have been! For five years they had been a constituted church and now, for the first time, they had a building of their own. We can well imagine the emotions that must have filled their hearts as they wended their way down High Street and we can easily understand that there must have been tears of thanksgiving in their eyes as they opened the door for their first service.

There is in the records a receipted bill for work done on our original church building. Since it is one of the few historical records of this building it should be part of this history

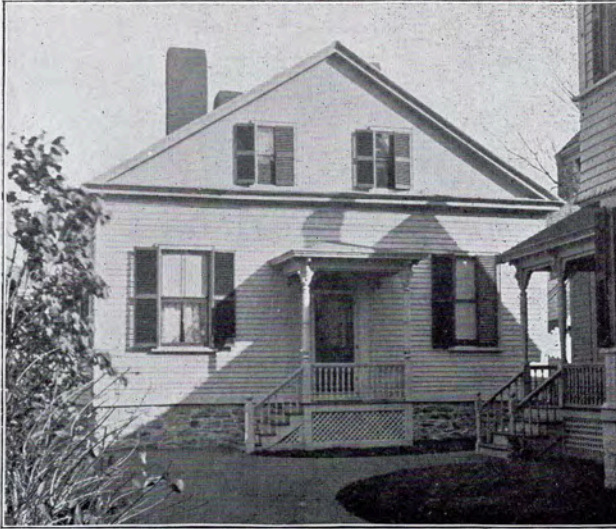
"Mr Thomas Clark Brown to A. Deane, 2nd, Dr.		
July 1824	To boards for the meeting house 542 ft.	13.55
Sept 1824	To boards for the meeting house 462 ft.	9.60
	To same thin shingles	12
Sept 18	To 5½ days work M. Holloway at 1.33	7.33
	To 4½ days work A. Paull at .83c	3.76
Sept 25	To 5½ days M. Holloway	7.33
	To 3 days A. Paull	2.50
Sept 29	To 3 days M. Holloway	4.00
		\$48.19
One days work A. Paull out		.83
		\$47.36

April 2nd 1825 Rec'd Payt.
A. Deane 2nd."

We also have in our collection of historical items of this building one of the doors, a settee, and the front door key. The only other mention made in the records is the following which is entered in 1826 "A donation of ten reflectors and lamps to light the meeting house was made by the young members of the Trinitarian Congregational Church."

Winthrop Street Baptist Church

There are many today who can remember this building as it stood in modern times, remodeled into a dwelling house and moved to the rear of the lot on High Street. Recently it was torn down to make room for a gasoline station.



REMODELLED ORIGINAL BUILDING

Five years after the completion of this building agitation was started for the erection of a new and larger meeting house. On July 25, 1831 it was voted that "as soon as sufficient members shall be taken in to justify the committee in the erection of a new house that we will sell our present house and lot for the most it will bring." Two months later, in September, it was voted to sell the house and lot for one thousand dollars. The committee members were apparently shrewd traders for on October 31, 1831 the final selling price netted sixteen hundred and ninety dollars.

There is little information concerning the erection and cost of the second meeting house. A lot was purchased on Market Street, now Winthrop Street, in June of 1832 and construction of the new building took place during the summer of

A History of the

1832. This building was erected on the site of our present church edifice. It was wooden, sixty-five feet by forty-four feet and was capped by a funny little steeple that looked like two boxes one on top of the other. Both the large one below and the smaller one above had little spires on each corner. There is no indication of the cost of the building in the records. In



SECOND BUILDING

the summer of 1832 a committee was appointed to appraise the pews with instructions to set the appraisal at fifteen hundred dollars above the total building expense. The pews were sold at auction at the dedication services of the new building which were held on October 10, 1832.

Winthrop Street Baptist Church

Apparently the first floor, or basement as they called it, was not entirely finished, for on June 17, 1833 it was voted 'to finish the east end of the vestry and lett it for a schoolroom.' A month later it was voted 'to build a chimney to receive the smoke from the stoves in the vestry and schoolrooms.' Just how this smoke was taken care of previous to the erection of a chimney is not stated, but apparently the method was not satisfactory! At the same meeting it was also voted "that a woodhouse be built in the vestry" In October of 1833 the front part of the vestry was refinished at a cost of about two hundred dollars.

The first mention of insurance on any church property is on January 27, 1834 when the society decided to insure the meeting house for three thousand dollars. Smoke in the vestry and schoolroom continued to be a problem and in 1835 it was voted "to build 2 new chimneys from the bottom." Later in the year Albert Field put seats and writing desks in the schoolroom, his pay to be taken in pew rent.

In 1835 a committee was appointed, apparently at the request of a letter from the Anti-Slavery Committee, "to enquire of each member of the society whether they will consent that the colored people have the same privileges with the whites to hire Pews in the Meeting House." This was a touchy subject for it was not until two years later, in 1837, that the matter was finally settled and it was voted "to give out word of an invitation to the colored people to occupy the 2 first Pews by the door and should they be filled we would assine more."

Smoke still seemed to be floating around in the vestry, for in 1838 the society committee was instructed "to build a chimney from the schoolroom out at the roof" We hope that did the business!

In 1840 the Society had obtained ownership of most of the seventy-two pews in the church and an appraisal for letting was made for yearly rental. The total appraisal was five hundred and sixty-eight dollars and the individual rentals ran from three dollars to twelve dollars. Rentals were made at auction to the highest bidder above the appraisal.

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One of the constant troubles seemed to be in obtaining, or rather retaining, the services of a sexton. It was no small wonder, for the records state that in 1831 John A. Brown was engaged to be the sexton, his salary to be five dollars per year. The sexton was changed frequently and by 1840 his salary had been increased to fifty-two dollars a year. Twenty years later in 1860 his salary stood at one hundred dollars. One of the duties of the sexton was "that the sexton, upon hearing of the death of any member of the church, be requested to strike the bell on the following morning the number of times to denote the age of the member deceased."

It 1846 it was decided "that a pair of stairs be made so as to admit of going down from the body of the Meeting House into the vestry with out going out of door. This is done with special view of accommodating the Sab. School." At the same meeting it was voted "that we do not let the Vestry to be used as a School Room after the present term expires."

Once again, in 1847, the church found that they had out-grown their facilities and on January 13, "a motion was made and seconded that it is apparently desirable that our Meeting House be enlarged by an addition to the rear of the building. Pending this motion remarks were made by several of the Brethren showing that the dimensions of the Meeting House are not sufficiently capacious to accommodate those who are desirous to obtain seats and as the population of the place has much increased during the last year or two, and apparently will still increase considerably, and as according to the statement of Deacon Woodward, who has for years had the letting of the pews, there are now no eligible pews in the House which are not let, so that under existing circumstances it is impossible for the Congregation to increase much beyond its present size—from these considerations the above motion, respecting the desirableness of enlarging the House, was unanimously carried by vote." In March a building committee consisting of W W Fairbanks, Albert Field, Deacon Anson J Barker and Deacon James Woodward was chosen to have charge of the improvements. There was a question as to the best way to enlarge the

Winthrop Street Baptist Church

house, one group feeling that the addition should be made on the front and another group being just as certain that it should be added to the rear. The difference in opinion was probably not severe enough to split the meeting house in two in the middle, but that was actually the way it was done, with fifteen feet being added to the middle of the building. Construction



SECOND BUILDING REMODELLED

was carried on during the summer of 1847 and the reopening service was held on October 9, 1847

The ' record of enlargement" from the church records is as follows "There being a call for seats beyond the number contained in the original House, the House has the present season been enlarged by being lengthened fifteen feet which

A History of the

gives twenty additional pews. The House has been painted and thoroughly repainted within and without, the pew backs and fronts being beautifully grained and all cushioned alike, and the walls and overhead tastefully and beautifully frescoed. A new steeple has been put upon the House measuring from the point of the spire to the ground 123 feet. The vestry has been changed to the other end of the house from its former location, is much enlarged and better every way from its former location. A small vestry for Evening Meetings and to accommodate the infant class connected with the Sab. School has also been constructed in the rear of the large vestry and two Furnaces have been put into the extreme part of the basement to heat the House. The Meeting House lot has been enlarged by the addition of several feet in length and width also. All together the improvements are noble and bespeak the sound judgment, correct taste and persevering energy of the general committee of the church by whom they have been executed. Mr. Earle E. Rider, a member of our cong. drew the plans, superintended the construction of the steeple, the steps in front of the Meeting House and the standards or posts on which the lamps stand on right and left of the Pulpit. Mr Job M. Leonard presented the clock which is stationed on the front of the gallery for the singers."

There was apparently a demand for the use of the new building for early in 1848 it was voted 'that our House for Public Worship be not permitted to be opened for any object, except the great purpose for which it was built, viz., the preaching of the Gospel of Christ, unless it be by a vote of a clear majority of two-thirds of all the members composing the Church, not two-thirds of the members who may be present at any meeting of the Church, unless those present compose the entire numbers constituting the Church."

There was a job in the church then which none of our boys today can appreciate. In 1855 it was voted "to pay Henry Gilman for blowing the organ at the rate of \$12 per year for the next three months." The days of the organ boy are past, but he held a very responsible position, for if he stopped "blowing the organ," the music stopped too!

Winthrop Street Baptist Church

It was not long however before this enlarged church building began to be too small and in 1860 a desire for a larger and more suitable house of worship began to manifest itself. The church had an offer from the Free Will Baptist Church on Spring Street for the meeting house. The offer left the moving of the building to us and gave us the privilege of occupying the old building until the new one was ready. The committees from the two churches, however, were never able to come to terms and the deal was never carried through.

In 1862 it was definitely decided to build. A lot was purchased in the rear of the church and the old meeting house was moved back to this lot and used while the new building was being erected. Apparently it stood idle after the completion of the next church building until January 1, 1868 when the City of Taunton leased it to use as an Armory at the rate of six hundred dollars per year. Part of the stipulations in the lease were that the building should not be used on Thursday evenings between the hours of six and ten o'clock, except by permission of the church, nor should it be used or occupied by any persons on the Lord's Day except by special license of the Mayor and Aldermen. The church had to foot the bill for alterations, at a cost of fifteen hundred dollars, before the City would occupy the buildings. It continued as an armory for eleven years, through 1878.

The records of April 1, 1879 say, "The income from the Armory is entirely cut off, it seems to be an elephant on our hands. The property is subject to taxation on basis of \$5000 valuation, which tax the City has paid ever since they occupied it for an Armory. This society is now liable to an assessment of about \$75 annually which they can ill afford to pay from their scanty resources." The church did not pay this "heavy" tax—at the rate of fifteen dollars per thousand—for long, for in 1880 the building was sold for eight hundred dollars. It was moved, probably in three sections, from the rear of our present building and now stands on Galligan's Court, off Weir Street, and is used as a garage by Howard L. White.

A History of the

In 1860 a committee was appointed to solicit subscriptions for the erection of a new meeting house, but after calling on most of those from whom they expected the largest subscriptions, they found so little encouragement that the church decided to drop the matter. Little was done until February 1862 when it was decided again to solicit subscriptions. The subscription book that was circulated at this time carries the following statement: "The undersigned members and friends of the Taunton Green Baptist Church, believing that the prosperity of the Church and the welfare of the community demand the immediate erection of a new and more commodious House of Worship, recommend the building of one on the site of the present Meeting House to be owned and controlled by said Church, and that it shall in the main conform to the following description, subject to such changes as the Building Committee may deem advisable viz., from 90 to 100 feet long by 60 to 65 feet wide, with galleries on the sides, Vestry and other rooms in the basement, Tower for a Bell, Stone Foundation and Brick Walls covered with Mastic, and Roof on the plan of the North St. Church. The House shall contain some 140 Pews on the main floor, and the whole to cost some Twenty thousand Dollars (\$20,000), to be subscribed for in Stock and Donations. Subscribers in stock shall be entitled to take the amount of their Subscription in Pews at public or private Sale in the usual way; and donations of Ten Dollars (\$10) and upwards to be convertible into Stock at any time within two years after the completion of the House at the option of the donor, and no Pews to be prized higher than Five hundred Dollars (\$500). To carry out in good faith the above named object, we whose names are undersigned, Severally promise to pay to the Building Committee, or such person as shall be designated to receive it, the Sums subscribed by us against our name in four equal installments, the first to be paid on the completion of the foundation, ready for the brick walls, the second installment when the frame of the roof is on and ready for covering, the third when the main floor is laid ready for the pews, and the fourth on or before the sale of the pews, after the completion of the House. The pews will be subject to a limited annual assessment for the support

Winthrop Street Baptist Church

of public worship and other parochial charges, and for repairs of the house, such assessment to be determined and assessed by the Church, provided that the owner of any pew may be released from the payment of such annual assessment by relinquishing the use and income of his pew to the Church, due notice of such relinquishment having been given on or before the commencement of the year" The subscription list was started by Albert Field who promised to pay one quarter of all that was raised. By the first of May seventeen thousand eight hundred dollars has been subscribed and eleven men guaranteed to be responsible for the balance of the subscription, with the stipulation that subsequent subscriptions and the proceeds of the pews sold, but not subscribed for in stock, should be applied to reduce their pledge.

With the twenty thousand dollars fully subscribed the church voted to proceed with the erection. A building committee of sixteen with Anson J Barker as Chairman was elected. In August the committee reported that Mr J R. Richards of Boston had been engaged as architect, that plans had been drawn and bids had been received from eight different parties. The lowest bid received was twenty-six thousand dollars. The architect estimated an additional five thousand as necessary for outfitting which brought the estimated total to thirty-one thousand dollars. The society then voted to go ahead with construction according to the plans and specifications, with such alterations, modifications and reductions in the expense as was deemed advisable.

Nowhere in the records does the total amount spent for the erection of the building appear. The annual financial statements for the years covering the construction do not segregate current and building expenses, but, as close as can be determined, the final cost was probably between fifty-one and fifty-two thousand dollars, a sum considerably higher than any of the estimates. Part of this increase can be attributed to the fact that the construction took place during the Civil War and prices rose steadily during the whole period. About seventeen thousand dollars was received from the subscription of 1862, and

A History of the

in 1865 another subscription was taken that amounted to twenty-three thousand dollars. These two amounts, added to the fact that the note outstanding in 1867 was twelve thousand dollars, seems to confirm the total expense at a sum around fifty-two thousand dollars. The largest single donation on the subscription lists was an amount of fifteen thousand one hundred dollars from Albert Field. The debt of twelve thousand dollars outstanding in 1867 was largely owed to Nicholas N Crapo for work done on the building. He later cancelled ten thousand dollars of this as a gift to the church.

In 1864 those who had subscribed money relinquished all claim to stock as was originally agreed and conveyed the total amount given to the church. This left the church, or rather the society, as the owner of all the pews in the church. There was some debate as to whether the church should sell the pews or not, but it was finally decided to retain ownership. An appraisal was made at forty thousand dollars, and rentals set at eight per cent for a whole pew, nine per cent for half pews and ten per cent for less than half pews. The pews were rented by bids for choice over appraisal on the night following the dedication services.

Construction was started in the fall of 1862. When the excavation for the foundations was started it was discovered that a solid ledge of granite existed under the pulpit and rear wall, extending toward the front. This explains the reason for the front and rear cellars we now have with no connection between them. Part of this ledge was blasted and used as the foundation for the tower. The science of roofing was not as well known then as it is at present and the method used to determine whether or not the roof trusses were sufficiently strong is interesting. The timbers for one truss were put together on the floor and then the truss was hoisted on end, allowed to rest in that position and its length measured. It was then lowered, put in its natural position and weighted. After twenty-four hours it was again stood on end and measured. As the difference was only one quarter of an inch they decided it would hold. Time has proved they were right, for today,

Winthrop Street Baptist Church

after nearly eighty years, that truss and its companion trusses are still doing their job of holding up the roof. These trusses are all bolted together and there is a story which says that about ten years after the completion of the building Anson J. Barker told a carpenter to take a wrench some day at his convenience and tighten any of the bolts that might have loosened due to shrinking of the timbers. Forty years later this carpenter, then an old man, told Anson Barker's grandson, Ralph, that he had never got around to the job and that perhaps it would be a good idea to get some one else to look at the bolts! Another man then checked all of the bolts and found them all tight!

The building as built was different than originally proposed, the main differences being the omission of galleries and an extension in length. From the front wall of the tower to the rear wall is exactly one hundred and fifteen feet and the buttresses add another nine feet, which makes the total overall length one hundred and twenty-four feet. The width between the two outside walls is sixty-seven feet and eight inches, which with an addition of six feet for the buttresses makes a total width of seventy-three feet and eight inches. The rear wall was the wall we now see in back of the pulpit and our present rear hall, primary room, beginners' room and the rooms above them were all later additions.

The auditorium measures ninety feet from the front wall to the back wall where the stairs come up from the vestibule. Its width is sixty-four feet and there are one hundred and thirty-eight pews. There was no black walnut screen in back of the pulpit and a chancel extended to the rear wall of the church. The height in the center of the room is thirty-five feet and at the sides is twenty-four feet six inches. There are six windows on each side of the auditorium, each one five feet wide and fifteen feet six inches high. The main differences in the appearance of the room then and today, beside the absence of the black walnut screen in back of the pulpit, are that the walls were white, there was a red carpet on the floor, red cushions on the seats, and the windows had clear glass panes with shutters on the inside.

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The first floor arrangement was somewhat similar to our present arrangement. On the left, coming in from the vestibule, where our parlor is now located, was a vestry that was thirty-one feet by twenty-three feet, the same as the present room. On the right, where the Royal Daughters' class room is, was a committee room about twenty-four by sixteen, and a seven foot wide corridor that connected the side door with the main entry corridor from the vestibule. Our present vestry was called the lecture room and measured then, as now, sixty-four feet by forty-eight feet. The room that is now used by the Beginners' department was the library and the space now occupied by the stage and the class rooms on both sides of it was the furnace room, in which were two furnaces and storage space for coal. These first floor rooms are all twelve feet six inches high. The floor of the main church is one foot two inches lower than the floor of the vestibule, the drop being taken care of by a ramp in the entry corridor

The height of the building from the first floor to the peak of the roof is sixty-seven feet six inches. The walls are all one foot ten inches thick. The roof framing and the main trusses are worth a climb to see. The main trusses are put together with eight by thirteen timbers, four in each truss. Two of the timbers are approximately forty-five feet long and the other two approximately forty-eight feet long. There are thirteen of these trusses, twelve of them arranged in pairs with the thirteenth one next to the tower. They are all bolted and tied together with iron rods.

The tower and steeple comprise a unit complete in itself. The tower and the main church could almost be classified as two separate structures that had been joined together. Perhaps the most concrete evidence of this is the fact that the tower, or vestibule, floor is one foot two inches higher than the main church floor. All tower dimensions will be given with the tower floor as a base.

There are several distinct parts to the tower. The first floor, in which is located the front vestibule, is twenty-five feet four inches square outside and twenty-one feet square inside.

Winthrop Street Baptist Church

The walls are two feet thick, two inches thicker than the main church walls. This floor extends twenty feet two inches in height. The main door of the church is ten feet wide and fifteen feet high. The second and third floors of the tower are twenty-four feet eight inches square outside and twenty-one feet square inside and the two together extend a height of forty-six feet two inches to a point even with the peak of the roof of the main building. These walls are one foot eight inches thick. The organ is located on the second floor and the window in the front of the church is nine feet wide and twenty feet high. This window is now concealed from the interior of the church by the organ pipes. The third floor is a vacant room located directly over the organ.

The belfry proper starts directly above the third floor of the tower. The supports for the two rear corners of the belfry are iron columns, each consisting of four columns ten inches in diameter tied together with iron rods. These were bolted together and raised as a single column and extend from the footings to the floor of the third story of the tower, a height of fifty-eight feet. It is said that they weigh about four tons each.

With the belfry the construction changes. The interior changes from square to circular, while the exterior remains the same. The exterior is twenty-four feet square and the interior is twenty-one feet in diameter. The four arched latticed openings are nine feet six inches wide and fourteen feet high. The belfry itself is twenty feet, six inches high.

The spire starts at the top of the belfry and here the construction changes again. The interior remains circular, but the exterior changes from square to octagonal. The spire starts with four flying buttresses just above the belfry and measures nineteen feet six inches across the octagon at the base, with an interior diameter of sixteen feet ten inches. From the base the spire tapers to a point where the ornamental cap and weathervane begin at a point eighty feet above the top of the belfry. The total height of the steeple from the floor of the tower to the base of the weathervane is one hundred and sixty-six feet

A History of the

ten inches, as taken from the plans. The weathervane measures sixteen feet overall which makes the total height of the steeple one hundred and eighty-two feet, ten inches. According to the records the steeple of the church was finished by the installation of the weathervane on September 6, 1864.

A complete list of the contractors and contracts is not available but there was a contract with Gardner S. Bosworth and William Tinkham for the masonry and brickwork at a little more than seventeen thousand dollars, one with Stephen Miller of Cambridge for the pews, the backs, ends, arms, caps and partitions to be of black walnut, the seats and risers to be of pine, at twelve hundred and seventy-five dollars. There were two contracts with Nicholas N Crapo, one for the framing, boarding, floors, stairs and carpenter work at forty-six hundred dollars and the other for the doors, windows, woodwork of the chancel and all woodwork at twenty-two hundred dollars.

In view of the cost of black walnut today the following figures, from a quotation dated February 25, 1863, for the black walnut installed in the church are interesting. The pulpit was quoted at one hundred and eighty-five dollars. This is not the pulpit we have today. The original pulpit was lost in a fire at Park Brothers where it had been sent for repairs. The front and ends of the auditorium platform were quoted at one hundred and seventy-five dollars. The front of the choir gallery came to three hundred dollars and the two corner galleries over the stairways figured two hundred and fifty dollars each.

The first service to be held in this building was a memorial service, held in the unfinished vestry, for Abraham Lincoln on the day of his funeral, April 19, 1865.

The building was dedicated with special services on October 10, 1865, exactly thirty-three years to the day after the dedication exercises for the building that had been replaced. At the afternoon service a dedicatory hymn written by Rev S. F Smith, D. D., author of "America," was sung. The sermon was preached by Rev Baron Snow, D.D. At the evening service the sermon was preached by Rev J N Murdock, D.D.

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The baptistry in the church was used for the first time on September 2, 1866 when George E. Wilbur was baptized.

A note in the records states that the "great Gale" of September 8, 1869 blew down the horse sheds. We can readily imagine the shape they must have been in when we look at our present sheds and realize that they withstood the hurricane of 1938!

In 1870 the pews were reappraised at fifty thousand dollars. The increase was mostly on the pews in the center section of the church which brought a rental of from forty to sixty-four dollars a year as an appraisal. This same year completion of the payment was made on the note of fifteen thousand dollars taken out for the construction.

In 1872 the entire church and steeple was thoroughly painted with three coats of paint.

When the church was finished there was a belfry, but no bell. Agitation for a bell grew steadily and the Prudential Committee report for 1872 closes "and lastly, but not leastly, the dependence upon the bells of other churches for the assembling of ourselves together becomes no more pleasant by its long duration." Two years later the same committee again reports, "No attempt has been made to make any payment towards the mortgage resting on the parsonage property which, with the lack of a bell, so long chronic with us, affords ample opportunity for acceptable donations to the society"

The bell finally came as a gift to the church and was presented by Mrs. Albert Field and Mr. George Field. It was hung in the belfry in September 1875. The original bell weighed four thousand two hundred and forty-nine pounds and cost seventeen hundred dollars. The warranty on the bell said, "The above mentioned Bell is warranted to be of good composition and of perfect tone (the purchaser to decide in this matter), and is also warranted not to break, while being used in the proper manner, for the term of one year. It was purchased from Meneely and Kimberly in Troy, New York. In 1890 the bell developed an undesirable tone. Apparently one of the difficulties arose from the fact that it was hard to

A History of the

distinguish its note from that of the city fire bell. A letter to the bell manufacturers said, 'it is in apparently good order, except that it has a very disagreeable twang. As it now stands we shall, for the credit of the church, be obliged to change either the bell or its notes.' After efforts of a man from the bell company to improve the tone by turning the bell, it was decided to remove it, send it back to Troy and have it recast. The tone was to be made lower by increasing the weight by the addition of more bell metal. It was removed in July of 1890 and sent back. The bell was then recast and two hundred and eleven pounds of metal added, bringing the weight to four thousand, four hundred and sixty pounds, at a cost of four hundred and seventy-seven dollars. Because of a railroad strike it made its trip back from Troy by water, down the Hudson to New York, and then on the old Fall River Line to Fall River. It was rehung in the belfry in August 1890. The recast bell did not ring satisfactorily and there was considerable correspondence back and forth between the church and the bell company before it was finally adjusted to the satisfaction of everyone in December. As far as can be determined the only time the bell has been touched since was when it was turned in 1919 to allow the clapper to strike in a different place. The inscription, cast into the bell, reads as follows "Presented by Mrs. Albert Field and George A. Field to the Winthrop Street Baptist Church. September 9, 1875 Recast August 2, 1890."

In 1887, at a cost of about four thousand dollars, the auditorium was completely refinished. The white walls, which had become dingy, were repainted in warm shades of brown, the shutters and clear glass windows were removed and stained glass windows installed, the black walnut screen built in back of the pulpit, and a new baptistry installed.

In 1891 the condition of the organ had become so critical that a subscription was started for a new organ. Over twenty-two hundred dollars was raised and the organ was taken out of the church, sent to Boston and completely rebuilt by George S. Hutchins. When reinstalled there were six hundred and sixty pipes in the great organ, seven hundred and sixteen pipes in the swell organ and fifty-four pipes in the pedal organ, a

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total of one thousand four hundred and thirty pipes, with thirty-one stops and seven pedal movements, which made it one of the best organs in the city. On July 1, 1891 there was an organ opening concert at which the church organist Mr. E. M. French, assisted by Mr. H. R. Wood and Mr. W. J. Clemson at the organ, Mr. H. L. Conant on the violin, Mr. J. Iverson on the cornet, the church quartet and the choir, presented a fine musical program. This organ is the same one that we have at the present time and has been in the church now for nearly fifty-three years. The electric blower was installed in 1929.

Our present Communion Service is nearly fifty years old. After a vote by the church, the individual communion cups were used for the first time on March 3, 1895. This service is unusual in the fact that the cups are all silver instead of being partly glass. The old communion service is still in existence and once in a while, on special occasions, it is placed on the communion table with the regular service.

The present communion table is not the original table that was purchased when the building was built. Efforts to trace down the origin of this table and when it was put in to the church have been fruitless. The only fact that seems positive is that it was made locally.

At the turn of the century the Sunday School was having difficulties in finding suitable accommodations. The size of the School was comparable to our present one, the average attendance in 1902 being three hundred and twenty-seven. Accommodations had to be provided in the rooms that are now the vestry, the parlor, the Royal Daughters' class room and the auditorium. The seats in the room that is now the parlor, and those in the main vestry were all settees which were fastened to the floor. They did have reversible backs, but even so they did not lend themselves too well to class arrangements. Today it would seem almost impossible for us to conduct our Sunday School within these limitations. Consequently it was decided to build an annex at the rear of the church. This was done along with some other improvements, at a cost of about thirteen thousand dollars and dedication exercises were held in May of 1902.

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A two story annex was built on the rear of the church. On the first floor was located the Primary Room, identical with the present room. In the northwest corner, where the Beginners now meet, a kitchen was built. The second floor was devoted to a Ladies' Parlor and to new robing rooms for baptismal services. The second floor did not completely cover the first floor, its width being the same as the width of the kitchen and the hallway. This meant that the extension of the primary room was only a one story section. At the same time the library was moved to the front of the church, on the right coming in from the vestibule, and through the use of rolling partitions six class rooms were made out of the two rooms on either side of the entry corridor. A basement was excavated under the annex and a furnace installed there. The front basement was also excavated at this time and two furnaces for heating the main part of the church were installed. This permitted the removal of the furnaces from the first floor of the building. The brick walls that partitioned the furnace room from the vestry were torn down, the furnaces removed, and six class rooms made by using rolling partitions. Four of these rooms are in use today, the two center ones having been replaced by the present vestry stage. The vestry was completely refinished and the old settees taken up and disposed of. The chairs which we now use were purchased at this time. In order to have access from the auditorium to the new annex the two doors on either side of the platform were installed. Previous to this the only way of getting to the first floor from the front of the church was by a narrow stairway which came down close to our present kitchen and could be reached only by going through the doors in the black walnut screen on the platform. Apparently the annex, and possibly the first floor, was wired for electricity at this time for payments for electric service appear for the first time in the financial statements. When the work was completed the church had a completely remodeled first floor in addition to the annex.

In 1905 the steeple and the main building were pointed and the roof was recoated. In preparation for the State convention the cushions in the auditorium were replaced and the gas lighting fixtures were lowered to give better lighting.

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In 1915 the gas lights in the auditorium gave way to electric lights which were installed as part of a general redecoration of the room. New leaded glass windows were installed, the floor recarpeted and the auditorium, front vestibule and stairways painted and redecorated. Two years later, in 1917, the Knights of King Arthur undertook a special project and made and installed the racks on the backs of the pews for the communion cups. The vestry was completely redecorated in 1918 and the same year the church was connected with the sewer on Winthrop Street.

The vestry came into the limelight in 1921 when there was considerable discussion as to the proper location for the platform. A temporary platform was built on the southwest side wall. This apparently did not meet with the approval of the church for in 1921 it was voted "that the Prudential Committee be instructed to remove the present platform on the southwest side of the vestry forthwith." Another platform, the present one, was then built in its present location at a cost of one thousand four hundred and sixty-four dollars.

The need of further addition to the building had been felt for some time and in 1921 it was decided to use the money in the Field Bequest for this purpose. This addition was built in 1922 at a cost of about twenty-two thousand eight hundred dollars. The completion of this addition left the church as we know it today

The work done on the ground floor consisted of a twenty-four by eleven foot kitchen added to the northeast side of the church, the tearing out of the old kitchen and the remodeling of the room into the Beginners' Department, the removal of the library, the remodeling of the present Royal Daughters' class room, and the remodeling of the class rooms on the opposite side of the entry corridor into our present parlor. This room had its vaulted ceiling and present furnishings installed at this time. On the second floor the present L shaped junior room was built, one section measuring thirty-five feet by twenty-three feet and the other fifteen feet by eighteen feet. The third floor,



DEACON CHARLES H. FIELD

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which was completely new, had the major portion devoted to the Knights of King Arthur, the main room, or Castle Hall, being thirty-five feet by twenty-three feet. At the request of the Knights small windows were installed high in the walls and the room left unfinished, with the brick walls unpainted and the roof beams showing in order to make it appear more like a castle room. Later, in 1933, the Commandery completely renovated the room, painted the walls, installed a beamed ceiling and the present lighting fixtures. The black walnut throne came from the library where it had previously served as a bookcase. Two closets for paraphernalia and a small kitchenette complete this section of this floor. The west part of the third floor was devoted to modern robing rooms which were made easily accessible to the baptistry by means of a portable stairway. A new heater was installed in the basement to take care of the additional rooms.

The architect for the addition was Walter L. Park and the general contractor was L. M. Witherell & Sons.

In 1923, in recognition of the appreciation of the church for the services of Charles H. Field, a bronze memorial tablet was placed in the auditorium. The inscription on it is as follows

CHARLES HENRY FIELD

1831-1909

Baptized 1850

Elected Deacon 1883

Lover and Servant of his Master the Christ

Generous benefactor of this Church

The tablet was designed by Louis L. Leach and the inscription composed by Frank L. Tinkham.

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In 1924 considerable work had to be done on the steeple. It was found that the timbers under the bell were rotting away. Steel I-beams were installed in the place of the bad timbers and others that were cracked were reinforced with steel braces. In August of the same year a gale blew out the large window in the west side of the belfry, part of it going through the roof of the house next door. These windows are now all fastened in with bolts and cross pieces. In 1928 the entire steeple was repointed and given general repairs which put it into good shape. The lights which shine from its windows at Christmas time were installed in 1929. In 1939 dry rot in the timbers necessitated additional installation of steel beams and braces.

The hardwood floor was laid in the vestry in 1931. At the same time new lighting fixtures were installed and the walls and ceilings were painted. The sprinkler system in the boiler room under the vestry was installed at about this time. In 1933 all the lower brickwork in the lower church was pointed, the roof and all the outside woodwork painted. A maple floor was laid in the primary room and the beginners' and junior rooms, as well as the primary room, were all painted, a hardwood floor laid on the platform and the main floor in front of the platform recarpeted. The floor on the platform was a gift from the Women's Society. The beautiful imported rug on the platform was a gift from Ralph E. Barker. The gold decoration on the wall back of the pulpit was also done at this time. All this work, done during 1931, 1932, and 1933 left the church in excellent condition when the Massachusetts State Convention held their meetings here in 1933.

In 1936 the kitchen and the parlor were repainted so that over a period of five years the whole building, inside and out was put into good general repair. Since that time very little has been done except repairs that were necessary.

The church building escaped serious damage during the hurricane in September of 1938. Six or eight metal shingles blown from the roof were the only damage. Fortunately all the window casings had been caulked just before the hurricane which probably prevented having them blown out. Inspection of the steeple showed that it suffered no damage whatsoever.

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Some of the familiar furnishings in the auditorium were given to the church in recent years by members of the congregation and by some of the church organizations. As mentioned previously the hardwood floor on the platform was a gift from the Women's Society and the imported rug on the platform was a gift from Ralph E. Barker. The two silk flags, one of the Nation and the other of the State, were presented to the church by Ralph E. Barker and Merle T. Barker on March 10, 1918, in memory of their father Orville A. Barker. The present collection plates were presented to the church by the Hodges Class in 1936. The six walnut chairs that are used during the Communion Service were given by the Inasmuch Circle of King's Daughters in 1939 and in 1940 the two beautiful brass flower vases were given by the Royal Daughters.

Thus is our church building brought up to date. Before we leave the building it is fitting that a word of tribute to the Field Family be entered in this history. As one goes through the records for the period of years extending from 1830 to 1920 he cannot but help wondering just what our church would be today if it had not been for the service and generosity of this family. Three members of the family served as deacons and they were constant and untiring workers in and for the church. It is not possible to determine the amount of money that came to the church from this family, but a few of the larger items can be mentioned. Over fifteen thousand of the forty thousand dollars raised by subscription for the present building was Field money. When the fifteen thousand dollar note that was left was paid, it was done partly through the generosity of the Fields. The original parsonage was largely financed by them. The bell was a gift from the same family and the Charles H. Field bequest made possible the building of the annex on the rear of the church. The interest from this bequest was used to pay the salary of Rev. C. F. Eddy when he was here as educational assistant and for many of the necessary repairs done to the church. The records are full of items which continually show the interest they had in the church. The family is now gone, but their good works are built into our church and they will always be remembered with love and gratitude.

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THE CHURCH LOT

The lot of land now owned by the Winthrop Street Baptist Society on which the church building stands has an interesting history in itself. The original parcel is now practically completely covered by the present church building. It measures sixty feet on the street and one hundred feet in depth. At about the time of the enlargement of the second building in 1847 a ten foot strip was added on the west side, a five foot strip on the east side and a ten foot piece in the rear. When the present building was built in the 1860's four more parcels were purchased, two fronting on Winthrop Street and two at the rear of the building. The latest additions consist of two lots bought in 1940 in the rear of the church to complete the parking lot. The provisions of this sale said that the church must fence in these lots and in 1940 a wire fence that encloses the back lot was erected.

Our church lot then is a conglomeration of small parcels, eleven in all, that were purchased over a period of years extending from 1836 to 1940. The frontage on Winthrop Street is approximately one hundred and sixty-one feet and the depth, as measured on the west line, is about three hundred and six feet.

THE PARSONAGE

In 1835 three members of the church and three members of the society "generously invested a sum of two thousand dollars in purchasing a very neat and convenient house as a parsonage. 'Tis true this house is for the present the property of private individuals, but as it is sacred to the Church for the use of the ministers it is hoped that ere long we will own it." This house was located on the site of the present parsonage and for a period of nine years was owned privately and rented to those who served the church as its pastors.

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In 1846 the church bought the property from its owners for the sum of twenty-one hundred dollars and the building became officially the parsonage of the church. James F Wilcox was pastor of the church at the time and in January 1847 it was voted to let the pastor have the parsonage free of rent. When Andrew J Pollard was called in 1849 the rent of the parsonage was included as part of his salary. Dr. Pollard lived in this house for his twenty-two year pastorate and when he moved out in 1872 it was rented to a man by the name of Quillen who lived in it until May 1873. This was the only time in the history of the church when any one other than a pastor of the church has lived there. In 1871 Winthrop Street was graded, leaving the sidewalk in front of the parsonage two feet above the street level. This condition remained until 1873 when it was decided to sell the old building and to build a new one. The old parsonage was sold for thirteen hundred and forty-five dollars and was moved in June 1873. It is still standing and is used for a dwell house at 62 Barnum Street.

The new and present parsonage was then erected at a cost of eight thousand five hundred and forty dollars. Because of grading necessitated by the lowering of Winthrop Street, the church petitioned the city for damages. The claim was not granted and suit was then brought against the city. In 1875 or 1876 a verdict was returned for the church and the city paid twenty-two hundred and ninety-nine dollars plus costs of court for damages. This money was used for debt reduction on the parsonage note.

Rev J Colver Wightman was the first pastor to live in the present parsonage. He moved in as soon as it was completed, on February 1, 1874. Since Mr Wightman had seven children there probably were no vacant rooms in the house! In 1897 a ten foot strip on the west side was added to the lot and the wall on the line was built. A wall had previously been built at the rear of the lot to keep the "lot from sliding into the river." In 1909 the rear section was sold to George E. Wilbur for one thousand dollars, leaving the depth of the lot at about one hundred and eighty-five feet.

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The automobile made its influence felt and in 1916 the rear end of the building was made into a garage. Hardwood floors were laid in the living rooms and the gas fixtures removed and electric lights installed in 1923. The present heater was installed in 1928.

There have been seven pastors who have lived in the parsonage over a period of seventy years. Our present pastor has lived there longer than any other, his family having completed their eighteenth year with us in March of this year.

THE CHURCH MEMBERSHIP

Since the founding of the church there have been three thousand one hundred and seventy-eight people admitted into the membership. The first name on the roll is that of William Stall, one of the constituent members. The one thousandth name is Levi S. Cook who was baptized on January 11, 1885, the two thousandth name is Mrs. George A. Hammond who was baptized on April 16, 1911, and the three thousandth name is Albert Smallwood, who was received by letter on April 14, 1938. It took the church sixty-six years to gain its first one thousand members, twenty-six to enroll the second thousand and twenty-seven years to bring the membership to three thousand.

The membership was increased chiefly by revivals up until the turn of the century. Although one of the largest revivals occurred in 1909, they have now become more or less a thing of the past. There were many of these revivals, both large and small, and since they had such an important part in the building of the membership of the church the larger ones should be mentioned.

The first revival occurred in the summer of 1826, seven years after the church was founded. Through its influence the membership was more than doubled by the addition of twenty-nine. One of those who joined the church at that time was

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Nicholas N Crapo. His descendants are still active members of our church and the Crapos are the oldest family in our church today

The second revival came in 1842 and 1843 at which time there were one hundred and twenty-one names added to the church roll. At practically all of these meetings an evangelist came to the church, and the services were often held afternoon and evening for weeks at a time. They were not always confined to this church, for frequently the evangelist stayed in the city for months and held services at many of the other churches in the city. This revival saw the first members of two other church families join us. Bezer L. White and his brother Lemuel L. White were baptized on May 8, 1842 and Anson J Barker was baptized on July 2, 1843. This makes the Whites the second oldest family in the church and the Barkers the third oldest.

In 1850 another revival added forty-eight names to the roll. The fourth oldest family in the church today appeared at this time when Abel B. Tinkham was baptized on February 3, 1850. In 1858 a revival which swept the country added one hundred more names and in 1869 another one added fifty-four.

The church had no baptistry and it is assumed that the baptisms took place in the Taunton River at Neck-O-Land. Mention is made however of at least one baptismal service held at a place called Pleasant Valley. Most of the revivals took place during the summer months, but it is not uncommon to find baptismal records in the months of December, January and February. Of the first baptisms in the 1858 revival the records say, on April 25th, "The following persons publicly put on Christ by being baptized by the Pastor in the presence of assembled thousands, with the evident manifestations of the Saviour's presence and blessing."

In 1879 another revival took place during the summer and sixty-eight were added. Although the church had a baptistry at this time all the baptismal services were held in the Taunton River at Neck-O-Land. Our two oldest living members, Mrs. George H. Brown and Frank L. Tinkham, were baptized at this time.

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1883 saw another revival during which seventy names were added to the church roll. Another one started in 1888 and its results were felt through 1890, during which time there was a total of one hundred and thirteen who joined our church. The last real revival was in 1909. At that time there were one hundred and twenty-one more names added.

The largest number to have been baptized at any one service is twenty-four. This happened twice, once in the Taunton River by Dr. Andrew J. Pollard on May 2, 1858 and the second time by our present pastor, Dr. W. Douglas Swaffield in our own baptistry on April 16, 1933.

Dr. Pollard baptized the largest number in any one year, ninety-three in 1858. Dr. O. J. White fell one short of this when he baptized ninety-two in 1909. 1909 was the year in which our membership showed its greatest increase. One hundred and twenty-one people were received that year.

Dr. Obed J. White received and baptized more members into the church than any other pastor. The total during his pastorate was six hundred and sixty-three, four hundred and fifty-five of them by baptism. Dr. W. Douglas Swaffield has received six hundred and twenty-three in church membership, four hundred and forty by baptism. In proportion to the length of pastorate, however, Dr. J. Earle Edwards, who was here three years, holds the record with an average of forty-two baptisms per year.

The present membership of the church is about eight hundred and ninety-five of which seven hundred and two are resident members.

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The following list might be called our honor roll. They have been members of our church for fifty years or more.

Mrs. George H. Brown	May 11, 1879
Frank L. Tinkham, Esq.	June 29, 1879
Mrs. Sarah M. Hathaway	September 1, 1881
Miss Winnie Austin	February 18, 1883
Mrs. William R. Park	February 18, 1883
Miss M. Lizzie MacKenzie	February 18, 1883
Mrs. Myra Perkins	March 25, 1883
Mrs. L. Abbott Hodges	April 22, 1883
Mrs. Ezra Lincoln	April 22, 1883
William R. Park	March 8, 1885
Mrs. Arthur H. Wood	July 11, 1886
Mrs. Benjamin H. Smith	November 5, 1886
Daniel C. Snow	March 20, 1887
Miss Gertrude Williams	March 20, 1887
George L. White	March 25, 1888
Herman G. Hodges	March 25, 1888
Alonzo K. Crowell	April 8, 1888
Mrs. Herman G. Hodges	April 8, 1888
Mrs. F S. Randlett	April 29, 1888
James P Whyatt	April 29, 1888
Mrs. Ernest L. Rogers	April 29, 1888
Mrs. Bertha M. Shurtleff	April 29, 1888
Mrs. Walter I. Tinkham	May 4, 1888
Joseph S. Eaton	May 4, 1888
Mrs. Zebina O. Rugg	March 3, 1889
Mrs. Albert B. Wetherell	March 3, 1889
Mrs. Joseph E. Coombs	October 20, 1889
Mrs. George H. Cox	March 30, 1890
Mrs. Arthur S. Sartoris	March 30, 1890
Miss Augusta E. Stewart	April 13, 1890
Mrs. George Thorndike	April 13, 1890
Mrs. Melvin W Wright	April 13, 1890
Seth H. Hall	April 13, 1890
Edwin G. Hopkins	April 13, 1890
Miss Laura I. Stewart	April 19, 1891
Mrs. Edward T Hall	April 19, 1891
Mrs. James Broadhurst	April 19, 1891
Miss Edith I. Godfrey	April 19, 1891
George W Sprague	January 5, 1894

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CHURCH METHODS

Church doctrine, as such, has changed little during the past one hundred and twenty-five years. Under this general heading, however, will be included the more important changes in church policy, meetings and other matters pertaining to the normal operation of the church itself.

It is rather difficult today to visualize the extent to which the early church entered into the private lives of its members. For instance in 1833 all the members present pledged themselves "to abstain from the use of ardent spirits except as a medicine" and voted "to obtain all the names of members of the church on a paper to form the church into a Temperate Society "

In these early days attendance at various meetings was subject to the closest check. An example is the vote in 1834 that "E. Wilcox and B. Crapo be a committee to go out and visit those members that have stayed away from the Communion of late."

The monthly business meeting was regarded as especially important as indicated in the records of September 30, 1835 "Resolved that in the opinion of this church it is the duty of its members to punctually regard its regular monthly church meetings, and that from this day forth any member who shall neglect the Church Meetings three months in succession without giving a satisfactory reason, shall be waited upon by a committee and dealt with as delinquent. Resolved that it is contrary to the interest of this church that the doings of its meetings should be communicated to any individual not a member or in good and regular standing in it, and that any member who shall publish or impart the transactions of the church to any one shall be subject to such discipline as the case requires." In usual cases the discipline invoked for either offense was exclusion from the church. If the above resolutions were in effect today, we would have a much larger attendance at our meetings—or a very much smaller membership!

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Severity seems to have been the watchword, for in 1836 the records say, "Whereas the peace of this church has been disturbed in consequence of intemperance on the part of some of its members and also because some of its members have been adhering Free Masons, Resolved, that from this day forth we exclude now as members of this church all who drink or sell ardent spirits or who are adhering Free Masons and request our Pastor not to invite any adhering Mason into the Pulpit." Such a measure today would seem ridiculous to us but it was passed unanimously in 1836. It is well to note that this action against the Masons was taken at the time when there was a great wave of anti-Masonic feeling spreading all over the country

There is a note following the minutes of the meeting in March 1836 to the effect that "the meeting was unusually full of Brethern and unusually thin of Sisters." Many of our meetings today could be described by reversing this statement. Our Sisters have grown more ample and our Brethren more lean!

The Covenant Meeting first made its appearance in 1837. Up until this time the monthly church meeting was pretty well taken up with matters of discipline. At the suggestion of the pastor it was decided that the monthly meeting be considered a Church Covenant Meeting and that business and discipline of the church, with the exception of receiving new members, be conducted at a Special Church Meeting appointed as occasion should require.

In December 1843 another resolution appears in the records "Whereas we believe theatres, circuses and other performances of the kind to be conducted by a most wicked class of men and that it is exceedingly sinful to visit or approve them, therefor, Resolved, That we will not go to such places ourselves and in every way in our power discountenance it in others, and as a church consider it, in the future, a violation of our covenant and our God."

A Baptist in the 1850's was a Baptist, first, last and always. He was so strong in his faith that he firmly believed it was the only true faith. There was no such thing as a letter of recommendation for a member who sought to unite with a

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church of another denomination. Such a member was considered to have strayed by the wayside and was excluded from the membership for "Unchristian Walk."

In 1870 a change in Sunday meetings brought the schedule to one similar to our present one. The afternoon preaching service was dropped and a public service to be held in the evening was substituted. The regular preaching service was held in the morning, followed by Sunday School at noon. This was tried out for a year and then it was decided to go back again to the afternoon service. In 1875 another change was made with Sunday School at ten forty-five in the morning and the preaching service at two forty-five in the afternoon.

In spite of these various times of meetings and continued changes in schedule the 1877 letter to the Association says "The Word of God has been preached and generally received without murmuring, sometimes with hearty relish."

In 1878 the afternoon service was again discontinued, this time for good, with the exception of the Lord's Supper which was held on the afternoon of the first Sunday of the month.

In 1886 it was "voted that the church require that each resident member shall attend the service of the church at least once in the year or render satisfactory reason for not doing so." This was a far cry from the vote taken fifty-one years previously which required investigation if three monthly meetings were missed in succession.

The forerunner of our present Church Cabinet was created in 1889 in the form of an Advisory Board composed of the Pastor, the deacons, the clerk, treasurer, superintendent and assistant superintendent of the Sunday School, the Prudential Committee of the Society and five members to be elected at the annual church meeting. This board had general oversight of the affairs of the church and was to recommend to the general body such action as it thought necessary for the interest of the church. It also served as a membership committee. All matters of church discipline were to be ironed out before the board and only the essential facts and recommendation for action taken before the church. This was a big step forward in the manage-

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ment of the church and our present Church Cabinet is really a continuance of this committee.

In 1896 the observance of the Lord's Supper was changed from the afternoon to its present time, following the morning worship.

The same year it was voted that this church is in hearty sympathy with the churches of Fall River in their opposition to Sunday Steamboat excursions and that the clerk forward a copy of this vote to the meeting to be held in Boston before the Railroad Commission."

The church did not relax its stand on the granting of letters of dismission and recommendation to other evangelical churches until 1911. Up until this time a member was erased from the rolls of the church if he joined a church of another denomination "for breach of covenant relations." Finally the simple statement was made that the member had joined a church of another denomination. On June 2, 1911 it was voted to grant a letter of dismission, to such members as might request the same, to join with other evangelical churches. The form used, however, merely stated that the member was in good and regular standing in our church and was given a letter of dismission. There was no direct statement of recommendation to the other church such as is included in our letters of today

On February 2, 1916 an addition was made to the Church Covenant when the following paragraph was added "That, if we remove from this place, we will unite with some other church where we can carry out the spirit of this our covenant and the principles of God's word." Some time previous to 1869 the two phrases, "that we will earnestly endeavor to bring up such as may be under our care in the nurture and admonition of the Lord," and "that we will endeavor, by example and effort, to win souls to Christ," were inserted in the Covenant.

In 1921 the monthly covenant meeting was combined with the regular Thursday evening prayer meeting that came on the Thursday of the week before Communion Sunday. In 1928 the

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annual business meeting of the church, which had always been held on the third Monday of October, was changed to the third Monday of May. This was the final change in meetings of the Church.

On October 29, 1942 the last and probably the most important change in church policy was made when it was voted that the church would accept members of other evangelical churches into its membership on a letter of dismissal from their present church. These members were to enjoy all the privileges of other members, except that of voting on matters of church doctrine or the disposal of church property, and were to be designated on the church roll as Parish members by the addition of the letter P. The first members to join the church under this plan were Mr. and Mrs. Kenneth Kelley who came on a letter of dismission and recommendation from the Union Congregational Church of this city.

THE SUNDAY SCHOOL

There are no records in existence concerning the early history of the Sunday School. We are indebted to Bezer L. White for what information we have. In 1873 he contacted a great many people who had been associated with the church at the time the Sunday School was started, in an effort to establish the date of organization. It was believed that the school had been started as far back as 1822. After communications from many had been received it was decided that the testimony of Nicholas N. Crapo was the most explicit.

His statement was, "According to the record in the family Bible I was born in August 1809. At the age of sixteen years I came to Taunton to learn a trade, that is in 1825. The next year, the first Sunday in October 1826, I was baptized and admitted to the church. The following spring, on the first Sunday in June 1827, after communion, such of the members of the Church as could, remained for a short time to talk over the subject of commencing a Sabbath School. It was decided to

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do so and upon the following Sunday, that is the second Sunday in June 1827, a School was organized and commenced operations. I attended meetings at the old Baptist Meeting House from the fall of 1825 until the time of my admission to the Church, and if there had been a School during that period I have no doubt that I should have attended it as I had been brought up to attend Sabbath School at the place from which I came to Taunton."

On the basis of this statement the date of the organization of the Sunday School was set as the second Sunday, June 10th of the year 1827, eight years after the organization of the church. The first School was held in the original meeting house on High Street.

Bezer L. White, in his history of the Sunday School, describes that first meeting as follows. "Let your imagination run back to a little before nine o'clock on the morning of the second Sunday in June 1827. You might have seen men, women and children wending their way along the crooked streets of this ancient town towards a small wooden building situated upon what is now known as High Street, not so very far from our present church building. This was the first house our fathers had built for the worship of God. It was a plain, substantial building with no belfry or spire. No bell rang out its welcome of 'come, come, come' to the House of God for worship and for the study of His Holy Word. On arriving at the house this little company enter the open door, one after another, until all are hid from our view. In imagination we will also enter the place where they are assembled. Passing the threshold we behold, at the back part of the room, upon a platform raised a little above the main floor, a man of medium height and slender build, with sharp piercing eyes and pleasant countenance. He seems to have charge and oversight of this little company of about thirty persons. He may feel a trifle nervous, a little excited upon this occasion and no wonder, for doubtless he feels the responsibility of his position. Do you wish to make his acquaintance? If so, allow me to introduce you to Deacon Thomas C. Brown, the first superintendent of the Sabbath School connected with the Second Baptist Church of Taunton. Let us look about us. What

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a plain, unpretentious, old fashioned place it is, without paint or paper. What queer pews. Pews, did I say? There are no pews, only plain, unpainted benches."

Deacon Thomas C. Brown, as stated, was the first superintendent and served from 1827 to 1831 with the exception of one summer, probably in 1830, when George H. Eaton held the office. At that time, Sunday School was held in the summer only! There were no winter sessions.

From 1831 to 1841 the office of superintendent was held by Deacon Calvin Woodward and Deacon Edward Wilcox. The exact period during which each held office is not known. In the fall of 1834 a reorganization took place and the school more than doubled its numbers. A Female Bible Class was founded and the Infant Department of the school was organized. The school then numbered eighteen teachers, had an enrollment of one hundred and forty scholars and had two hundred volumes in the library. Sessions were held the year round.

A slip of paper found in some of the church records says, "Deacon Woodward was a hardworking Baptist. At one time he was deacon of the church, superintendent of the Sabbath School, sexton, led the prayer meeting in the absence of a Pastor, taught a class and conducted a grocery business. Besides giving his services to the church free, he was a liberal contributor."

Deacon Wilcox, who was clerk of the church for ten years, was a mild, even tempered man, beloved by all.

From 1836 to 1841 there was a gradual decline in interest until, in 1841, the attendance was down to thirty. In the spring of 1841 Henry W. Coggs shall was elected superintendent and held the office until 1845. Mr. Coggs shall entered into his work with a great deal of enthusiasm and, with the assistance of a revival from 1842 to 1845, he built the school from thirty to about two hundred and ninety. The records show that the Sunday School always flourished during a revival period and during the years immediately following.

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B. W. Williams became the next superintendent in 1845. He was a young man of great executive ability and was a stern disciplinarian. Each teacher was required to make a quarterly report of absence, tardiness and behaviour of each scholar in his or her class. The school held its own in numbers and increased in interest while he held office.

He withdrew in 1847 and James Woodward, 2nd was chosen superintendent and held office until his death in January 1849.

Harrison Tweed, Esq. was elected in 1849 and held the office until 1868, a period of eighteen years. In 1850 the enrollment in the Sunday School was three hundred and the average attendance was two hundred and six. During this period the school had its ups and downs. In 1868 the average attendance was only one hundred and thirty-six. Mr. Tweed was for many years agent and treasurer of the Taunton Locomotive Works, director and president of the Mt. Hope Iron Co. and a director of the Taunton National Bank. He served two years in the House of Representatives, two years as State Senator, three years as a member of the Executive Council, and as presidential elector in 1872, yet he once said that he considered the office of Superintendent of the Sunday School the highest and most responsible office with which he had ever been honored. The Sunday School prospered under his guidance and during the revival of 1858 "excelled all other periods in its previous history"

In 1860 there was a reorganization of the school and a constitution and bylaws were adopted which provided for the election of officers and the management of what was called the Sabbath School Society

Mr. Tweed resigned in 1867 and took charge of a Bible class which he taught until the time of his death. His death occurred in the church parlor on Sunday, January 18, 1885, at about the time his class was supposed to meet.

Charles H. Field held the office for one year, 1868 to 1869 and was followed by Rev. Andrew J. Pollard who was superintendent in 1869 and 1870.

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Since there was considerable dissatisfaction with the constitution drawn in 1860, a new constitution and set of bylaws were adopted in 1870 which remained in force until the reorganization of the church in 1923 eliminated the necessity of a separate Sunday School organization. From the time of its founding until 1923 the Sunday School was an entirely independent organization. It elected its own officers, had its own meetings and took care of its own finances. The office of superintendent was an annual elective office.

In 1870 the enrollment of the Sunday School was three hundred and seventy-five. Bezer L. White was elected superintendent and served for two years. In 1872 Nathan Clark was elected and held the office until 1881. At this time the average attendance was two hundred and nineteen. Deacon Andrew J. Gould held the office for one year following Mr. Clark. He originated the system of marking the class books to indicate the pupils who had attended both Church and Sunday School. Nathan Clark was elected again in 1883 and held the office through 1886. A beautiful black walnut book case was installed in the library in 1883. This book case now serves as the throne for the Knights of King Arthur in Castle Hall. Mr. Clark was a hard and earnest worker, and during his term of office the enrollment increased from three hundred and nineteen, as reported in 1872, to five hundred and eleven, as reported in 1886.

Mr. Clark declined reelection in December 1886 and Frank L. Tinkham, who had served as assistant for four years, was elected in his place. L. Abbott Hodges was elected assistant superintendent at the same time. These two men served by succeeding reelections until June 1917, a period of nearly thirty-one and a half years.

During Mr. Tinkham's superintendency the school exceeded all previous records for attendance and enrollment. The largest enrollment was seven hundred and forty-seven, reported in 1909, and from 1908 to 1914 inclusive it was over seven hundred. The average attendance however, is the real test, and an average of over three hundred began as early as 1887. 1910 saw an average attendance of three hundred and

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ninety and 1911 an average of three hundred and ninety-nine and a half. These are but figures. They cannot measure the influence and kindly guidance which marked Mr. Tinkham's leadership. He insisted on accurate records and urged the teachers to interest themselves in the family life of their pupils. There are many in our Sunday School today whose lives bear testimony to their early religious training under his devoted initiative and teaching. Many of our organized classes were started during this period, including the Chace Class, The Royal Daughters and The Wright Class. The Junior Department was organized in 1889 by Mrs. J. K. Wilson and the Cradle Roll was started in 1913 by Mrs. Harry N. Smith.

In October 1895 because 'we as a church recognize the need of more Christian work in Ward Eight' it was voted to organize the Whittenton Branch. This branch of the church did valuable Sunday School work for a period of thirty years. The first session was held in Goward's Hall at the corner of Bay and King Streets on October 27, 1895. In March 1896 the Branch moved to the corner of West Britannia Street and Bay Street where it remained until 1903 when the church purchased the Good Templars' Hall on Maple Street. The services were conducted by the members of our Sunday School and the work continued through 1925. Because of the fact that increased transportation facilities made it possible for the Baptist families in the north end of the city to easily reach the center it was decided that the Branch had outlived its usefulness and in February 1927 the property was sold to the Lithuanian Society.

Deacon Walter A. Merrill was elected superintendent in 1917. The school was beginning to feel the competition of outside Sunday activities which has steadily increased to this day. World War I added to the difficulties of maintaining a Sunday School and for four months in 1918 the School was closed because of the influenza epidemic. In spite of all these difficulties it maintained its standing and reported an attendance of three hundred and eighty-eight on Rally Day in 1919.

Deacon George Howard became Superintendent in 1920. It was during this time that the present Sunday School plant was built and put into use.

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In 1924, for the first time in history, the position of superintendent left the hands of the men when Miss Addie F Hopkins took the office. She served until her death on February 4, 1932. There are many who remember her conscientious, consecrated devotion to church and school, as well as her thoughtfulness for all about her. The Sunday School progressed steadily during the time she held office. The Junior High Department was organized by Miss Hopkins in 1924.

Raymond E. MacCraw was superintendent from 1932 to 1940 and L. Allen Freeman has held the office since 1940.

For a period of ten years, from 1929 through 1939, the Sunday School had an average attendance in excess of four hundred. The highest average, occurring in 1933 and 1934, was four hundred and fifty-six. The month that showed the highest average attendance ever attained by the Sunday School was March 1930, during which time the attendance averaged five hundred and seventeen. The highest individual Sunday attendance was on Easter Sunday of 1937 when there were six hundred and twenty-three present at the services.

The work of the Sunday School today is well known to all of us. Because of the present world conflict, our average attendance is probably the lowest that it has been for sixty years, since there are around one hundred and fifty of our members in the service of their country

We now have a Cradle Roll, headed by Mrs. Herman Freeman, a Beginners' Department whose superintendent is Mrs. Raymond Estabrook, the Primary Department, headed by Mrs. Howard Smith, a Junior Department under the direction of Mrs. George Hammond, a Junior High Department with Mrs. Esther Alldredge as superintendent and a Young People's Department headed by A. Malcolm Mager. The Young People's includes four adult classes, the Barker Class taught by Merle T Barker, the Hodges Class with Mrs. Hermon Hodges as teacher, the Altrurian Class taught by Mrs. Florence Mowry, and the Haslam Class taught by Mrs. Ethel Haslam. Besides these there are three other adult classes, the Wright Class taught by Dr. W

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Douglas Swaffield, the Royal Daughters taught by Mrs. Bertha Shurtleff and the Chase Class with Miss Augusta E. Stewart as the teacher.

We have an unusually fine staff of teachers, some of whom have been teaching in the Sunday School for thirty or more years, and, although present conditions may draw our attendance to a low level, the School itself is strong and enduring.

THE WINTHROP STREET BAPTIST SOCIETY

At a church meeting on October 25, 1830, Thomas C. Brown, Ebenezer Staples and Edward Wilcox were appointed a committee to draft a constitution to form a "Society" On January 13, 1831 a number of gentlemen met at the 2nd Baptist Meeting House to take into consideration the expediency of forming a Society in conjunction with the Church." It was so voted. The first moderator was Thomas C. Brown and the first clerk was Daniel S. Cobb.

In March 1831 the title to the meeting house was transferred from the church to the Society. The Society thus took over the finances of the church and the responsibility for the upkeep of the building. Practically all the business of the church, with the exception of religious matters and the selection of the Pastor, was handled from then on by the Society.

The original constitution says, "It is understood and shall be the privilege of the present Second Baptist Church of Taunton connected with this Society to select the minister or ministers to officiate therein and no alteration or amendment shall ever be made to these articles of association to deprive said Church of the aforesaid privilege unless by consent of the whole of the members of said Church and Society."

On March 9, 1833 the Second Baptist Society was incorporated and given the right to hold real estate not exceeding ten thousand dollars and personal estate not exceeding eight thousand dollars. The corporation then took a deed to the land on which the church now stands.

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This organization was active until April 13, 1846. In 1845 or 1846 it was ascertained that the title of the Society was not perfect, inasmuch as there was a prior outstanding mortgage covering the premises held by James W Crossman. Mr. Crossman took possession under his mortgage by foreclosure and conveyed the title to Mr. James F Wilcox, who was then the minister. Mr. Wilcox subsequently, on March 12, 1846, conveyed the land to the deacons of the Taunton Green Baptist Church to be held in trust for the church. In this manner the title to the real estate of the church was conveyed to the deacons and the Society became inactive.

When it was decided to build the present building in 1862 it appeared advisable to reorganize the Society and give it the title to the real estate and property. After proper legal procedure and upon advise of counsel, a meeting of the Second Baptist Society was held on May 28, 1862 and on June 2, 1862 it received from the Taunton Green Baptist Church a deed conveying the meeting house and the land to the Second Baptist Society. The vote of the church was as follows. "Voted that the Taunton Green Baptist Church hereby authorize and instruct the Deacons of this church to make and execute a deed conveying this Meeting House and land connected therewith, now held in trust for said Church, to the Second Baptist Society in Taunton connected therewith, the same to be held and appropriated by said Society for the use and benefit of said Church for the purpose of maintaining the worship of God according to the forms and usages of the same."

The first task which confronted the reorganized Society was the erection of our present church building. In 1864, by act of the Legislature, the name was changed to the Winthrop Street Baptist Society and the act of incorporation was amended to permit it to hold real estate not exceeding sixty thousand dollars in value.

On April 4, 1866, by vote of the church, the management of the general financial affairs of the church was turned over to the Prudential Committee and Treasurer of the Society. At the same meeting the deed to the parsonage building and land was conveyed to the Society under the same conditions as applied to the conveyance of the church building and land.

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CHURCH FINANCE

The comparison between our finances in 1826, when the congregation found it hard to raise two hundred and fifty dollars for the pastor's annual salary, with our present yearly budget of twelve thousand dollars is interesting and sometimes amusing.

There is little information concerning finances in the early years of the church, except indications that the money necessary for current expenses was not easy to obtain. Apparently there was no "treasury" as we know the term today and each need for money was taken up as an individual case and the money raised for that particular purpose. For instance in June 1831 there were three votes passed in succession, (1) to call Elder B. Grafton as pastor at eighty dollars a quarter to be paid in advance, (2) to raise the first eighty dollars by subscription, and (3) the appointment of a committee to hand around the subscription paper. In December of the same year it was voted to raise forty dollars needed to make up Elder Grafton's salary by a tax on the members and a committee of three was appointed "to assess and proportion the sums according to the ability of the members."

The only source of income was the pew rents and it was apparently a perennial struggle to collect them. This is evidenced by a vote in 1832 "that E. Wilcox continue his exertions to collect pew rent." After the erection of the building in 1832 the renting of the vestry as a schoolroom became a source of income. Evidently the money received from these sources was used to keep the building and grounds in repair, for the salaries of the pastor and the sexton and any unusual expenses were all raised by subscription. It seems as though there was a subscription paper in almost continuous circulation.

The first record of borrowed money is 1841 when the treasurer was authorized to give a society note to pay for the organ.

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Our present Family Fund dates back to December 19, 1843 when it was voted that the surplus money from the communion collection be set apart for the relief of the poor of the church. The money had previously been used by the standing or prudential committee.

In 1848 the debt so concerned some of the members of the church that they voted to sell the parsonage for the purpose of paying the expenses involved in the enlargement of the church building. The sale however, did not go through and the church obtained the money needed by placing a mortgage on the parsonage for the sum of twenty-five hundred dollars.

They never seemed to quite keep up with current expenses. In December 1848 'Bro. J. D. Godfrey was chosen a committee to raise the sum of two hundred dollars by subscription to make up the deficiency of the year's subscription to sustain public worship.'" It was not unusual to vote to have a subscription paper circulated in a meeting when the need for money was urgent.

In 1855 the church had apparently seen enough subscription papers, or possibly they could no longer find anyone to circulate them, for on January 30, 1855 it was voted that each resident member would be expected to pay at least the sum of one dollar annually, exclusive of pew rent, towards defraying the current expenses of the church. The balance of the current expenses was to be raised by apportionment, after deducting pew rent and the one dollar tax. A committee of six was then appointed 'to make an estimate of the amount of money that will probably be needed to meet our current expenses for the year 1855 and to apportion the same to the members of the church and congregation according as their best judgment shall dictate."

This plan apparently was no improvement over the old one for in 1858 a budget of twenty-five hundred dollars, to defray the current expenses for the year and to pay the deficiencies of the past, was accepted, and it was voted to raise the money by subscription again. A week and a half later it was reported that a little over nine hundred dollars had been subscribed, which, added to the estimated pew rent of six hun-

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dred and fifty dollars, gave a total of fifteen hundred and fifty dollars. It was then voted to read the names of the subscribers, the amount of each subscription, and the names of the persons called upon who did not subscribe! Before the list could be read an additional one hundred and twenty dollars was subscribed then and there! One week later the amount had reached nineteen hundred and fifty dollars and it was voted to borrow three hundred dollars on a six months' loan to make up the balance, if it became necessary

No treasurer's reports appear in the records until 1865 at which time the church debt amounted to sixteen thousand five hundred dollars, with an estimate of an additional seventy-five hundred needed to complete the church building. In 1866 a subscription was taken up to pay off the church debt and nearly twenty-three thousand dollars was raised, so that in April of 1867 the only debt the church had was two notes amounting to thirteen hundred dollars.

At this time the annual budget was about four thousand dollars. Receipts from pew rents ran around twenty-six hundred dollars, armory rent was six hundred dollars, all of which left eight hundred dollars to be raised by other means. In 1870 and 1871 another subscription was taken for the retirement of the church debt, which was then a little over three thousand dollars, and in 1871 they succeeded in completely paying the notes on the church, leaving only a small indebtedness on the armory

Although the church had been successful in retiring a sizeable debt, they were running into trouble in meeting current expenses. The expenses averaged three hundred to five hundred dollars yearly less than the receipts. This deficit had been made up by using some of the money that had been subscribed for debt reduction. In 1871 the Prudential Committee submitted a blistering report and, after reviewing the current expense situation, concluded, All this while in possession of a new and commodious house with a large membership of ample means. In looking for the cause of this, your committee can see but one reason for it, lack of harmony in its members. The committee

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have felt that they have too often encountered opposition where they looked for help and have found some from whom they expected aid more ready to impede them to promote progress."

A new appraisal was made of the pews, which increased the amount by ten thousand dollars. As a consequence the 1871 Prudential Committee reports, in reference to the higher appraisal, "Although this movement met with the most violent opposition it has resulted in a large increase in the receipts. For the first time since the Church has occupied the present House of Worship the treasurer reports a surplus over the current expenses." At this time pew rents, armory rent and horse shed rents just about balanced the current expenses and the church was free of debt.

The building of the parsonage however, put the church in debt again. In 1874 we had notes of eight thousand dollars.

In 1874 a radical departure was made. Up until this time no offering was ever taken during the church services. All income was received from pew rents and subscriptions, usually paid outside of the regular services. On June 21, 1874 it was voted "to place two boxes in the vestibule of the meeting house for the reception of weekly offerings and that the members of the church be requested to contribute 'upon the first day of the week' towards the payments of arrears in current expenses." This was referred to in the letter to the Association as follows "We have revived among us the Apostolic institution of worshipping God by a presentation of gifts on the first day of every week as is enjoined by the Apostle Paul." The success of this move is seen immediately in the treasurer's report, which shows an amount of twenty-two hundred dollars received in weekly offerings. Apparently at the same time an envelope system was set up for the use of the members in making these offerings. The receipts of the church for the first year following this innovation amounted to fifty-three hundred dollars, an increase of fifteen or sixteen hundred dollars over previous years.

In 1882 the church had a debt of sixty-eight hundred dollars and liabilities of about sixteen hundred, with a balance of

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less than twenty dollars. Nearly ten thousand dollars was raised by subscription and in 1883 the church was again free of debt and had a balance of nearly six hundred dollars. It remained free of indebtedness for eight years until 1891, when, due to work on the bell, organ and other necessary repairs, there was a debt of twelve hundred dollars.

In 1893, for the first time, the weekly offerings became a part of the church service. On November 3, 1893 it was decided to appoint a board of ushers and that the weekly offerings be collected at the public services of the church by the ushers, instead of being deposited in the boxes at the doors.

The church became debt free again in 1898 when an outstanding note of two thousand dollars was paid. This condition did not exist for long, however, for in 1901 an indebtedness of thirteen hundred dollars appears on the books.

During this period the receipts of the church ran between fifty-five hundred and fifty-nine hundred dollars, weekly offerings amounting to around twenty-seven hundred dollars and pew rentals some six hundred dollars less.

In 1912 it was voted to abolish the pew rental system as of November first and all those paying pew rents were requested to add the amount to their weekly offerings.

The first special Easter offering was taken in 1920. Since that time it has been a splendid evidence of the generous interest of our people. Following is the list of the amounts.

1920 —	\$1039.20	1933	1019.52
1921	659.43	1934	1063.36
1922	1136.09	1935 —	1284.65
1923	1805.93	1936	1154.06
1924	1210.63	1937	1397.05
1925	854.58	1938	1260.81
1926 —	1120.01	1939	1331.41
1927 —	Voted to omit	1940	1350.53
1928	1092.92	1941	1392.50
1929 —	971.35	1942	1335.17
1930	1532.43	1943	1868.21
1931	1076.94	1944	2167.10
1932	1075.67		

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The final accounting of the Charles H. Field Bequest was made in 1924. Twenty-two thousand and seventy dollars was used for the addition on the church, four hundred and five dollars for repairs to the organ and the balance of fifteen hundred and fourteen dollars was transferred to the current account.

The church had a steadily increasing debt from 1901 until September 30, 1925 when the notes outstanding amounted to seven thousand two hundred and fifty dollars. This has been slowly but steadily reduced and on April 29, 1944, the last note was paid.

As far as can be determined from the records there have been only four periods in the history of the church when it has been free of debt, the first time for three years, from 1871 to 1874, the second for eight years, from 1883 to 1891, the third for three years, from 1898 to 1901, and the fourth starting in 1944.

A Roll of Remembrance was started in 1936 with an original gift of four hundred dollars. The purpose is to create a church endowment fund in loving remembrance of departed members. It is growing steadily and now contains approximately fourteen hundred dollars.

The church today is in a healthy financial condition. It operates on a yearly budget of ten to twelve thousand dollars, with a comfortable current expense balance.

CHURCH DISCIPLINE

Church discipline is a term that is practically unknown today, at least with the same meaning that it had in early church history. There is a phrase in our Church Covenant which says, "that we will exercise a Christian care and watchfulness over each other and faithfully warn, rebuke and admonish one another as the case may require." During the first fifty years or so of the church's existence this phrase was taken literally and

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a great deal of the time at the church meetings was spent in warning, rebuking, admonishing and disciplining the members who, in the opinion of the church, had strayed from the straight and narrow path.

The early records are full of cases and discipline was strict. Many of them seem severe to us today but they show how literally our ancestors took their profession of faith. We illustrate with the following examples

The first instance appears many years ago and concerned a deacon who was one of the sixteen constituent members. The records state, "Called on Brother —, being a committee appointed at a previous meeting to wait on Deacon — to enquire of him concerning some reports of his being guilty of the sin of drunkenness. After hearing the report of brother — and others touching the matter and from the mouth of Deacon — himself, were satisfied that in two or three instances he had been guilty of the crime which he stood charged. Voted unanimously that brother — be excluded from the fellowship of this church." Thus one of our original members felt the wrath of the church and his name was erased from the roll.

In 1832 it was "voted that the Church disapprove of any member in a church meeting speaking to the minister against his Preaching. If they do they shall be subject to church discipline."

The second prominent member of the church to be disciplined was Deacon Thomas C. Brown. He probably was the most prominent man in the church, was largely responsible for its founding, was the first clerk, personally raised the money for the erection of the first building, was the first deacon, the first superintendent of the Sunday School and one of the founders of the Society. He was a partner in Howard and Brown's store which was located on the north side of Summer Street at Neck-O-Land, near where the railroad now crosses. An old tavern stood just this side of the bridge and this was quite a lively section of the town. Howard and Brown did an extensive West India trade. This included a considerable amount of rum. Deacon Brown was also an active member of King David

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Lodge, A. F and A. M., was Worshipful Master several times and served as treasurer for a number of years. Around 1830 a great wave of anti-masonic feeling engulfed the country and any man who admitted being a Mason was very apt to feel the public, as well as the church, wrath.

In 1832 Deacon Brown was summoned before the church 'in respect of his Masonry and trafick in ardent spirits.' There were several votes taken at this meeting. 'Voted that a majority of the members of the Church can not fellowship an adhering Mason' and "that we request T C. Brown, for the peace and harmony of the Church, not to meet with the Masons" and "Voted that the Church can not fellowship a member who deals in ardent spirits. Then as a final vote a committee of seven, headed by the pastor, was appointed "to wait on Deacon T C. Brown and converse with him concerning his doctrinal and practical views of the Bible." A week later it was voted 'that the church was satisfied with Deacon T C. Brown's theological views of the Bible' and with his answer concerning selling ardent spirits." With respect to his Masonry he inscribed and signed the following in the records 'If the Lord will, I will not visit a Lodge of Masons unless duty requires it and by staying away I shall do violence to my own conscience.'

Things apparently did not run as smoothly as was hoped and a year and a half later it was voted "that we consider that Brother Brown has not conducted himself according to the understanding which we had of his promise of November 5, 1832" and 'that we request Brother T C. Brown, for the peace and harmony of the Church, now to give up his office of Treasurer of the Lodge, that he desist meeting with the Lodge unless he should have need to apply for assistance to or vote with regard to the distribution of the funds.'" On April 7, 1834, "Brother Brown, instead of giving his answer in writing as requested, appears at our meeting to answer for himself and says that he cannot comply with our request." The church then voted to withdraw the hand of fellowship from him 'for not adhering to the church in their request.'

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That this action was difficult for the church to take is seen in the 1834 letter to the Association which says, "The past year has been one of peculiar trial. From a regard to our spiritual interest and the prosperity of the cause, we have been necessitated to act in some cases of discipline which were of the most painful character and for the time being threatened with great evil. Apparently Deacon Brown's exclusion vote did not meet with the approval of the entire church and some of the members started staying away from meetings. One of them was brought before the church to explain his absence and the records say "that he has no fellowship with Deacon S—— and the other reason is that he thinks the Church did not do right in excluding Brother Brown. He says that they did not go according to the Scriptures in his view" The church immediately voted that "Bro. L—— has done very wrong in condemning the church in excluding T. C. Brown." This was not an isolated case and there was considerable unrest for some time.

In this way we lost a man of which the King David Lodge history says, "He was a man of sterling integrity, was one of the founders of a church in this city, for many years one of its deacons and did more to build up the church than any other man." He was largely responsible for the fact that King David Lodge survived the anti-masonic outbreak of the 1830's. He lived to a good old age and died on November 6, 1868.

Following are a number of quotations from the records of 1830 to 1860 concerning the discipline of the church over that period

"Sister S —— sent a letter to the Church containing a very humble confession for a party to Sin and praying for forgiveness, but the Church thought it most expedient to suspend her from all Church privileges for the space of six months as a public expression of their disapprobation of her conduct."

The church relented a little, however, and she was received back into full membership, after four months.

"Voted that we defer Mr. G——'s case until our next church meeting and Deacon S—— be that committee to inform him that the Church wants to know whether he will leave off drinking ardent

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spirits and whether he will come forward at our next Church meeting and make such confessions as will satisfy the church and also go with the committee and see that person with whom he had this wrangle."

Mr G—— was excluded from the church two months later.

"Resolved that whereas Miss C——, once a member of this church, has, without relating her intention so to do, withdrawn herself from us and denied one of the primary articles of our faith—to wit Baptism by immersion—in connecting herself with a church that does not immerse, Resolved that we highly disapprove of her conduct in this respect and withdraw from her the right hand of fellowship."

"Committee reported that S—— confessed that he had done wrong in carrying his child to be sprinkled and would come to the church meeting and make his confession to the church."

"The following stand was then adopted. Whenever a specific charge is made against any member and is entertained by the Church, said member shall be considered as suspended from the church until his case is disposed of, unless the Church by a special vote decide otherwise."

"Dea. B—— made the following statement in behalf and by the request of Bro. B——. Bro. B—— had unintentionally become, at a certain time, overcome by the use of spirituous liquors. Bro. B—— acknowledged and felt that he had committed a great sin and had wounded the minds and feeling of his brethren. He had confessed to God and felt that he had obtained pardon and desires that he might, if he could, be forgiven by the church. It was voted that Bro. B—— be forgiven, he having promised that he would entirely and forever abstain from all intoxicating drinks in the future."

"Voted that all boys except the organ boy, be prohibited from sitting in the gallery unless accompanied by their parents" and "that Isaac B. Briggs and Elisha T Jackson be a committee to see that the above vote be faithfully executed and carried into effect."

We wonder how the boys re-acted!

In the case of a husband and wife, both members of the church, the committee made somewhat of a detailed report of the charge which each party had preferred against the other and 'it was voted that Bro. and Sister S—— have permission to tell each their own story respecting the difficulties existing be-

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tween them. Sister S—— then proceeded to relate her story and charged her husband with culpable neglect and cruel and abusive treatment of her. He in turn denied the charges in the main and charged her with undutifullness, falsehood and of trying to injure him and his family, etc.” In September the Church decided that the charges preferred by each had been sustained and the hand of fellowship was withdrawn from both.

“Whereas there is evidence which leaves no room for reasonable doubt, that sisters P—— and F—— have been guilty of conduct inconsistent with their profession and repugnant to the principles of Christian purity and morality, and whereas it is the duty of the Church to bear a decided testimony against all gross violations of the laws of Christ, therefor Resolved that we feel it our painful but imperative duty to withdraw from them our fellowship until they shall exhibit such evidences of penitence and reformation as shall justify the church in their restoration, and it is our earnest desire and prayer that God may grant them a spirit of true repentance and the gracious forgiveness of their sins.”

“Whereas Sister T—— at a recent meeting of the Church, manifested a spirit entirely inconsistent with her Christian profession, and had for a long time past caused the Church much grief by tattling and speaking unkindly and improperly of the members of the Church and Pastor, therefor, Resolved that the church deem it their duty to express their decided censure of her course of conduct, and they hereby admonish her, if she intends to retain her standing in the church, that they shall expect and require an entire change in her Christian walk and conversation.”

“The Committee, after listening to the statement of Brethren R—— and M——, failed to discover that either have any legal or equitable claim on each other in as much as both admit that all sums agreed upon in their dealings with each other have been promptly paid. Bro. M. admits he gave Brother R. encouragement to build him a house, and intended to fulfill his promise, but both admit that the time and conditions were not named. Bro. R. admits that he did not signify to Bro. M. at any time that he wished to make good the encouragement given, but accepted the offer of another party to build him a house. After considering the whole matter, so far as it has been presented, and deeming unity among brethren of the most vital importance, your committee hereby tender a gratuity on their own account of Twenty-five dollars to Bro. R. as a peace offering, which they ask Bro. R. to accept and request that Brethren R. and M. subscribe their names to the fol-

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lowing article, viz. 'That all past differences between us are now settled, that we will forbear making any mention of the past anyway calculated to disturb the feelings of each other, and that we hereby pledge ourselves to try, inasmuch as in us lies, to cultivate Christian fellowship and brotherly love towards each other'

"Dear Bro. Pollard,

Your uniform kindness and specially the kindly tone of your spirit, as evinced toward a wayward and now feeble Brother, as I met you recently, have embolden me to write and to state explicitly certain facts of my case, and to express plainly my desires. I have resigned the charge committed to me by the authorities of the Methodist E. Church and have dissolved my connection with the conference and church by withdrawing therefrom.

"I have very deeply regretted the step by which I left your church, so far as I could by my own act (I have been grateful that my own act could not end it according to your laws and usage) and identified myself with the Methodist E. Conference. I am a Baptist, the son of a Baptist father and mother, who after having lived each more than forty years in the fellowship of a regular Baptist church, passed as we trust from the bosom of the church below to that above. I was a Baptist in my boyhood, having been buried with Christ in baptism the day I was 12 years and 6 months old. My Baptist views and tendencies have constantly embarrassed me very seriously as a Methodist.

"I now say to you, dear Brother, and through you to the Church of which you are the pastor, that I am convinced that I did wrong to leave you, that I acted hastily, and I fear not innocently (though I meant no wrong) I ask you, and through you, the church, to forgive my violations of your most symmetrical and scriptural order, as I most sincerely regard it and (as I trust God does) all those neglects and wrong doings which have so thickly crowded the page of life's history, as kept by an unerring hand, and restore me to your fellowship by giving to my poor name once more a place upon the list of your members, from which list, I learned from your clerk, it had been erased.

"I also ask you, and through you the church, having restored my name, to grant me a general letter of dismission and recommendation such as that upon which you received me, and I will strive to walk worthy of your kindness and fellowship, and never grieve you more 'till I meet you above.

Very affectionately Your unfaithful
but returning brother,
L——."

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After the reading of the letter the request was granted.

"In the case of Mrs. W—— the pastor read a letter from the pastor of a Congregational church in Freetown to the effect that Mrs. W—— desired to unite with that church. Voted to withdraw the hand of fellowship from Mrs. W—— for disorderly Christian walk."

Even Congregationalists were considered heathen in the eyes of the Baptists of those days!

Later the Church did not delve so deeply into the private lives of the members, but it was very strict upon the matter of church attendance and strict with members who attended other churches. By 1900 all matters of discipline were handled by a committee and a recommendation brought to the church. These were confined chiefly to the dropping from the roll of non-residents and of members who never came to church.

As we read these accounts we can see that the Church watched closely over its members, was quick to bring them to task, and severe in its punishment. One might well wonder if possibly the Church today would not be stronger if it demanded the standard of Christian living that was demanded seventy-five years ago, but then, if it did, the probabilities are that most of us would have been excluded long ere this!

CHURCH MUSIC

There have been several whose work with the church in the musical part of our worship bears mention. The first is Alvin B. Winch. He came to the church in 1860 and was choir director of the Church and Sunday School for more than twenty years, as well as teacher of music in the Taunton public schools for twelve years. The following resolution was spread upon the records of the Sunday School after his death in 1881 "Resolved that in the death of Alvin Bond Winch, this School laments the loss of one of our active and faithful members, whose utmost endeavors were exerted for its welfare and prosperity, whose

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voice always inspired to higher and broader attainments in sacred music, and a more suitable rendering of praise to God in song, a friend and companion who was dear to us all."

Mr Milton R. French followed Mr. Winch as director of the church choir and leader of music in the Sunday school. He also was teacher of music in the public schools. He was director until his death in 1888. After his death the Beethoven Society passed the following resolution. In the providence of God, Mr Milton R. French has passed from us into the invisible realm. We desire as a Society, to put on record our high appreciation of him as a man and as a member of this Society. In our work, his fine voice and his admirable precision, rendered him leader in chorus of exceptional value, while his knowledge of music enabled him to direct rehearsals with an ability which was only marred by his excessive modesty. But beyond fitness for this special calling his sterling character, his uniform courtesy, his interest in the welfare of the community in all good things, and the atmosphere and bearing of a Christian gentleman which always graced him, won for him our unfeigned respect and affection. Our memories of him are only pleasant, in his removal we experience a loss not easily repaired."

Mr Edward M. French, the son of Milton R. French, became our organist in 1882, the year after his father became choir director. He was church organist for a period of fifty years, until his death in June 1932 at the age of seventy. He had played the organ for such a long period of time that it seemed as though it belonged to him, and his death was a great loss to the church. As a memorial to him, the organ which he had played for half a century remained silent on the Sunday following his death.

Our present organist, Mrs. Kenneth Kelley, commenced playing the organ the second Sunday after the death of Mr. French and we all know how admirably she has filled that position for the past twelve years.

This part of the history pertaining to music can not be brought to a close without mention of our present choir

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director, Mr. William R. Park. There are few in the church today whose memory can go back to a time when Mr. Park did not direct the choir. As closely as the date can be ascertained, he commenced directing the choir and leading the music in the Sunday school in 1894 and, with the exception of two or three years, he has been the leader of church music ever since. We all know him and words can not adequately describe the splendid contribution that he has made to the church during the last fifty years, a voluntary service of love freely and gladly given.

The Sunday morning music has been presented in various ways over the years, at times by a quartet, at other times by soloists, but the present choir, which is largely composed of volunteers, has been singing for a good many years, and has contributed much to the services of the church. The vested choir of girls' voices is seventeen years old and was organized in 1927 by Mrs. W Douglas Swaffield. There have been a number of directors of this choir and the present one, Miss Charlotte Leonard, has been doing excellent work for a number of years.

Worship of God through music is always one of its most beautiful expressions. Our church has surely had an exceptional musical history

CHURCH ORGANIZATIONS

Our church has always had a large number of successful organized groups working within it. No attempt has been made to cover any of the activities of some of the flourishing groups which have ceased to be active in recent years. Through the assistance of the officers of the groups which are our now active organizations the following histories are presented. Three of our present groups, The Wright Class, The Chace Class and The B.Y.P.U., are over fifty years old.

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THE WRIGHT BIBLE CLASS

FRANK L. TINKHAM

The beginning of the Wright Bible Class was a nameless group of boys, some of whom must have come from the "Infant class", over seventy-five years ago. Two boys who had never been in the Infant class of the school were added, one in 1867, the other in 1869, who remained with the class until recent historic dates. During the interval before the class had developed into a men's class the teachers were often ladies whose names we mention with appreciative memories, Miss Jennie Barker, Mrs. Huldah I. Godfrey, Miss Ellen Rhodes, Mrs. H. D. Moulton, and, when these boys had reached the status of manhood, Mr. H. D. Moulton. At this later date Mr. Wright joined the class, as a pupil, probably about 1883, when he was transferred from the Fall River to the Taunton store of Cobb, Bates and Yerxa. The boys' class occupied the two front settees in the vestry at the right of the right main aisle. Mr. Wright joined while the class was seated there.

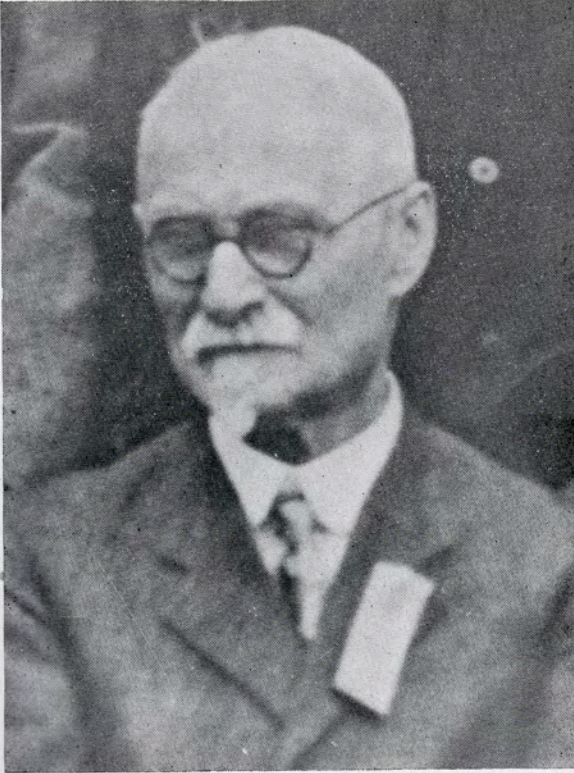
With its growth and changing conditions, the class wandered over different parts of the church. It tried to use as a classroom a dungeon store-room at the foot of the stairs leading to the pulpit. It met in the church parlor upstairs and downstairs in class rooms variously located, in the auditorium and choir gallery, always the gentlemanly group who yielded to the needs of the classes of ladies!

Of statistics during the prehistoric period, I have none, but statistics begin to appear at about sixty years ago, which are good for about thirty years, after which they begin to fade.

Mr. Wright was teaching class number thirty-seven as then known on the superintendent's list. Before he became its regular teacher there were periods when it was teacher-

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less. Mr Wright was too deeply interested in the Bible and took his church obligations too seriously to permit a group of men who sought his instruction to be abandoned without leadership. From that early date until his health failed he carried the burden of teaching.



MELVIN W WRIGHT

By 1887, when there are records available, the class had a membership of about twenty. In 1917, when available records fade, the membership was about ninety-five. Until 1900 the membership kept at about twenty. From 1900 to 1917 the membership increased. There were over a hundred in

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1911, followed by a period of decline with a brief revival in 1916. This was the young men's class of the church, now surviving as the older men's class.

During the historical period, 1887 to 1917, an attempt to form a younger young men's class was made by action of the school and with the sympathetic cooperation of this class. This was the formation of the Winthrop Class, taught by Mr O. A. Barker. This was organized January 1, 1900 and had during its first year a membership of about forty-nine and an attendance of about thirty. In 1909 this Winthrop Class voted to vacate its class room and "for the present" to sit with Deacon Wright's class, and to the present time still sits with the Wright Class.

I have not available dates of Deacon Wright's services as teacher. In 1915 he is mentioned as at that date having given twenty-five years continuous service as teacher. The records available show that he was teaching at least as early as 1887. Perhaps there was an early period when he thought of himself as a substitute, rather than a regular teacher, but we can all bear record that he was a teacher, versed in his Bible, giving loyally the truth as he found it. He was a student of the Bible and for his many years of leadership we are grateful. With failing health he was forced to close his beloved work in 1935, closing a service of forty-eight years.

Since then activity of the class has been led by the pastor, Dr W. Douglas Swaffield, with the cooperation of members who believe that men are even now interested in religious matters and, as Baptists, would support the truths for which the Winthrop Street Baptist Church and Sunday School stand.

The class was doubtless organized as the Wright Bible Class with officers and committees about 1911 when it appears in the school records as the Wright Bible Class. During periods when there has been no general men's association to contribute to the activities of the church the class has, by occasional week night programs and leadership, assumed the responsibility for such programs and helpfulness.

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THE HELENA P CHACE BIBLE CLASS

EDITH I. GODFREY

On September 9, 1888, seven girls formed a new class. They had been members of the class of Miss Hannah White and of Miss Annie Norton. These seven girls were Carrie Brown, Lizzie Brown, Belle Dick, Florence Feltch, Belle Magann, Clara Simmons, Elsie Smith. The first teacher was Miss Carrie Francis, probably better known as Mrs. Harrison K. Dean, who taught the class for nearly six years. She was followed by Mrs. Walter N Smith who remained its teacher for four years.

When Miss Helena P Chace began teaching the class June 5, 1898, the class numbered eight members, Bessie Brown, Carrie Brown, Lizzie Brown, Eva Cook, Lanta Dunbar, Lotta Dunbar, Hattie Reed, Minnie Sherman. Two of these were original members, Lizzie and Carrie Brown, and two of them, Hattie Reed, now Mrs. Walter Howard, and Minnie Sherman, now Mrs. Hugh Arundale, are members at the present time.

On November 24, 1902, the class was organized with a Constitution and full list of officers. The object, as stated in the constitution, was "to study the Bible earnestly and prayerfully in order to build up Christian character, to win souls to Christ, and to minister to the social welfare of each member of the class" It was at this time that the class took the name of the Chace Bible Class. Mrs. Ralph Barker was the first president and was active in class affairs during the early years. Mrs. O. J. White also held office and was helpful to the class in other ways. At a later period Miss Bertha Nicolet, who came to Taunton to work among the French population in Whittenton, was a member and at one time held the position of assistant teacher.

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Miss Chace was much interested in the spiritual welfare of the individual members of the class, and as a result quite a large number of the members joined our church. It was also during this time that a number became teachers of classes in our own Sunday School and at the Whittenton Branch. The largest membership while Miss Chace taught the class was forty in the years 1906 and 1907. She taught the class for about twelve years.

In 1910 Miss Chace was taken seriously ill and was never able to resume active participation in class affairs. The members of the class attempted to teach themselves when unable to secure a substitute. It was during this time that Mr. Spellman, a teacher in the Bristol County Business School, taught the class for several months. This was a period of decline and by December, 1912, the membership had dropped to twenty-four.

In January 1913 the class was fortunate in obtaining Miss Augusta E. Stewart as teacher though she would accept only the title of assistant teacher until after the death of Miss Chace on December 21, 1913. She has been the teacher of the class for over thirty years, has held the class together and kept it growing by her capable and interesting way of teaching the Bible lesson and by her interest in the individual members of the class. Since 1917 the active membership has been about fifty. After Miss Chace's death, at the annual meeting in 1914, the class voted to use the name The Helena P. Chace Bible Class.

Most classes increase their members by the addition of one or two names at a time. This class, while following the usual way of enlarging its membership has had additions from classes which had to disband on account of the small number who attended the Sunday School session. The death of teachers or the serious illness which compelled them to give up that work, has also brought new members into the class. Perhaps the most notable increase in numbers was the addition of three entire classes, who at their request, joined the class. These were the classes of Mrs. Crowell, Mrs. Barden, which some may remember as Miss Perrin's, and Mrs. Godfrey. At the present time

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there is but one member of these classes who is a regular attendant in the class, Mrs. Benjamin Smith, who has been a member of our Sunday School since 1886.

Miss Addie Hopkins at one time was a member of the class and it was at her suggestion, when Superintendent of the Sunday School, that the class secured the present Sunday meeting place in the church parlor. In our present membership is the person who has been longest a member of the church, Mrs. George Brown, who has been a member of our church for sixty-five years.

The class has contributed to the expenses of the Sunday School and has had a part in many of the projects undertaken by the church. They helped to pay the salary of Miss Gertrude Russell who was a Sunday School worker and visitor in 1909. They gave toward the expenses of the Vacation Bible School, sending delegates to the Summer Conferences, also to church debt, piano and organ funds. They placed Miss Chace's name on the Roll of Remembrance and have given generously to the Easter offering. They have appropriated money toward the buying of new hymn books, paid for one of the pictures that hangs in the vestry, as well as the expense of putting a hardwood floor in the Primary Room and for improving the church yard for auto parking.

They have not neglected missions. In the early years they gave toward the education of native students in the mission schools in Africa, Japan, and India, also for the expenses of the Alaska Orphanage. While Miss Carrie Shurtleff was in West China, they sent a box of things she could use in her work as well as some for herself. They have helped her in other ways and in appreciation she sent the class the piece of Chinese embroidery that hangs framed in the church parlor. In 1928 they gave thirty dollars toward the Helen Barrett Montgomery Chair of Missions at the Andover-Newton Theological Seminary.

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THE BAPTIST YOUNG PEOPLE'S UNION

FLORENCE LEONARD

The first young people's group in the church seems to be "The Young People's Prayer Group" which was organized in the early 1880's. The age limit allowed anyone between the ages of fourteen and thirty to attend the meetings which were held every Tuesday evening in the church. Among those listed as members were Carrie Francis, L. Abbott Hodges, George L. White, Melvin W. Wright and Frank L. Tinkham.

In 1889 this group disbanded and a new organization known as "The Social Union" was founded. This was a very active and capable group, meeting in the church regularly and sponsoring lectures, receptions, organ recitals, lawn parties, strawberry festivals and socials. For a number of years they took care of the details of publishing the "Parish Chronicle"

In 1892 the Social Union changed its organization and name to The Baptist Young People's Union. As far as we know our group is the only one in the State Convention which still retains this name.

It was through the efforts of this group that a great Associational Rally was held in our church resulting in the formation of the Young People's Union of the Taunton Baptist Association. This was the pioneer associational union formed under the banner of The B.Y.P.U. in Massachusetts.

Among the outstanding activities carried on in more recent years are the annual pilgrimage to North Taunton, annual sponsoring of the Sunday morning and Sunday evening services, the annual Easter Sunrise Service, caroling for shut-ins on Christmas Eve, the giving of Thanksgiving baskets and the sponsoring of envelopes for one of the boys in the service.

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Much of the success of the B.Y.P.U. has been due to the help and guidance of those who have served as counsellors. Some of those who have served in recent years are Winthrop M. Mager, Mr. and Mrs. Herman Decker, Rev. Owen Thompson, Miss Marilyn Ducharme, Miss Bernice Barnes and the present counsellors, Winthrop Tinkham and Mr. and Mrs. Everett Leonard.

In spite of the fact that many of our members are now in the service of our country our society is carrying on with exceptionally fine meetings and good attendance and is determined to keep the banner of the B.Y.P.U. flying high.

THE ROYAL DAUGHTERS

SYBIL C. JOHNSON

MILDRED C. WHITMARSH

“Whatsoever thy hand findeth to do, do it with all thy might.”

In January 1900 Mr. Frank L. Tinkham, Superintendent of the Sunday School, went hunting for a teacher for eight little girls just graduated from the primary room. We were most fortunate in his selection of Miss Carrie Brown, a member of the Helena P. Chace Bible Class.

(Editor's note The names of the eight little girls were Mildred Chace, Margaret Hobbs, Ruth Coombs, Faustie Lane, Ruby Davis, Caroline Gammons, Pearl McLeod and Sadie Barton.)

The class was organized in those early years with officers and members striving for perfect attendance and succeeding many times. Before the class left the Junior Room in 1903, Bertha Smith and Mable Raymond became members. After receiving our Bibles from the Junior Room we were then assigned two rows in front of the platform in the Senior Room.

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As new members were enrolled the school recognized our growth by assigning us to our first class room which was a part of our present room. Our class has had various Sunday School rooms since its founding.

The 'Class of Good Cheer' we had been named as a class of children. Our teacher, Miss Carrie Brown, called a meeting for the purpose of selecting a class name which would have a deeper meaning. From several listed names the 'Royal Daughters' name was chosen.

Miss Carrie Brown became Mrs. Edwin J Mager in 1906 and was married by Rev O J White. When it was impossible for Mrs. Mager to continue teaching the class permanently Miss Bessie Brown consented to assume the responsibility in 1908 and continued to January 1910. We are indebted to Miss Bessie Brown for procuring the Royal Daughters Charter in 1909 This represented membership in the International Sunday School Association which was considered quite an honor. The following names are listed on the charter

Ruth Lang	Doris Turner	Ethel Johnston
Louise Rugg	May Crowley	Alice Duquet
Bernice Wyman	Ethel Shepard	May Dreghorn
Annie Hackett	Annie Jones	Eunice Williams
Mabel Raymond	Alida Hathaway	Evelyn Miller
Hattie Bowen	Pearl Meeker	Susan Richards
Mildred Burt	Florence Hill	Florence Witherell
Mabel Newhall	Mildred Chace	Bertha Smith
Ruth Chambers	Margaret Hobbs	

An interesting item of history is the contest which took place between the Phillip Class and the Royal Daughters for the purpose of stimulating attendance and acquiring new members. The Royal Daughters won the contest and were entertained by the Phillip Class with a social.

After Bessie Brown married Mr. Howard Ferguson in January 1910 she moved away to make her home in Tacoma, Washington. Following her departure Mrs. James Boyd took the class but within a few months passed away with pneumonia. From the time Mrs. Mager was married until she returned to

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teach us permanently in 1910 there were various teachers, Mrs. Charles Nickerson and Mrs. Myron Hill filling some of those years, and Bessie Brown nearly two years.

In 1938 Alida Cole, who had served as class president during our earliest years, namely 1910, 1918, 1927, 1928, 1935 and 1936, gave the Royal Daughters banner to us for Christmas, our colors being purple and white. This hangs in our present class room. It was framed by Rufus Wood, husband of Margaret, one of our original girls.

It is a sort of tradition with us to have an annual banquet. On April 7, 1914 we held our third which was the first time the Superintendent of the Sunday School, Mr. Tinkham, and Mrs. Tinkham, as well as the Rev. C. F. Eddy and Mrs. Eddy were invited. Previously just the pastor had attended. The pastor and the superintendent spoke on the same subject, namely, "inspiring them to greater service in the Sunday School." The following month of May eleven girls became teachers, some permanently and some as substitutes.

Many of our girls were happily surprised with bridal showers, and baby showers, too. Through the years many summer picnics have been held, either at summer resorts where a member was vacationing or at the homes or gardens of others. These were enjoyed especially by "new" parents who could take the little tots.

In 1916 Mildred Burt started our first sewing circle. We met one afternoon a week at the homes of the girls. Mothers of small children came to the club bringing the children with them. This kept the young mothers more deeply interested in each other and gave them closer contact with the church activities. This continued for a number of years. Mildred Burt is our corresponding secretary and has been for over twelve years. Previous to this office she was recording secretary at times.

When there were twenty-one and Mabel Wilbur, now an honorary member, was our president, we held a birthday banquet in January 1921, gave a play "Aunt Matilda's Birthday Party", and Mildred Chace read the class prophecy

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Our membership had increased so much by 1922 that a plan was adopted to appoint Section Leaders. Each section comprised ten or twelve members. Eunice White's section decided to give a play "Abbu San of Old Japan" with many Royal Daughters taking part. The proceeds were sixty-five dollars and were given to the church for the improvement fund.

When Annie Harrington was superintendent of the Cradle Roll in 1924 and 1925 the membership was one hundred and fifteen. The Royal Daughters proudly gave up the class room which they had furnished and the Cradle Roll now occupies.

In 1925 after Olive Shields had completed her course at the Baptist Institute for Christian Workers in Philadelphia, she received a call to become a missionary in India. This class was greatly honored in having Olive as our most outstanding member. One whole Sunday was given by the church and school in devotional services. Prayers were offered, hymns were sung, speeches were made and gifts were presented upon her departure. The class presented her with a purse of gold to purchase a camera.

Olive Shields taught from 1921 to 1923 at the Walker School. Mrs. Mager's remarks referred to what it meant to the Royal Daughters in having one of their members doing such a noble work and called upon all members of her class to follow her in her consecration. Olive was born in South Peacham, Vermont, attended the University of Vermont and the Johnson Normal School before coming to Taunton in 1921. When she left us her destination was Kodiakanal, South India, where she was to teach missionaries' children, about two hundred in number. Our class has sent her magazines, Christmas gifts, and many girls have written to her.

Through the forty-four years in which this Class has lived, two hundred and thirteen names appear on the enrollment list. In 1930 there were one hundred and twelve children of our members in the Sunday School. Many of our members are now on the honorary list. Some in this group have moved to other locations while others are unable to be with us. A total of seven are on the memorial list. Some of our members have classes

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of their own and many others have taught in the past. Mae Rivard, a member since 1903, now an associate member teaching in the primary department, and Bertha Thayer, our only charter member who is active now, are the oldest members with us today. At present we have thirty active members with an average attendance at Sunday School of fourteen.

Outside of serving our class well Eunice White and Doris Wood each have been president of the Women's Society. Our third member to hold that office is Frances Brown, who now has that honor.

Our records show that we have made annual contributions to the Friendly Circle for the Blind, the White Gifts to the church and during the past two years we have increased our annual Easter offering. Memorial bouquets have been placed on the church pulpit in honor of our deceased members. May baskets have been distributed to the shut-ins, and Christmas baskets, too, have been given. Our share in the Christmas offering is also recorded. In 1938 we gave one hundred and forty-eight dollars for church repairs. The class room we now occupy cost us a considerable sum to redecorate. Two and a half years were given faithfully, one day a week for Red Cross work by volunteers. Elizabeth Field took charge and gave a splendid report on the number of garments made by this group. Through faithful and willing workers many profits have been derived from rummage sales, food sales, apron sales and so forth. We have purchased books for service men and have filled weekly offering envelopes for our soldiers. We have given funds to the World Wide Guild, Ocean Park delegates and to Northfield delegates. During this war we have given several War Bonds to the church and have increased our donations to the Red Cross.

It has been our privilege as Christians to assist in preparing the Communion Service and we have sponsored the weekly prayer meeting of the church as it became our turn. Many members have worked on various committees of the church to help in serving our pastor wherever and whenever his needs became known.

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The last item of history, but by no means the least, is our fortieth birthday banquet which we celebrated in 1940 while Doris Wood was president. There were fifty-seven members and guests present. A turkey dinner was served and a birthday cake with forty candles and the class inscription in royal purple on white frosting was cut by Mrs. Mager and a slice given to every member. Charlotte Broadhurst, in behalf of the class, presented Mrs. Mager with a traveling bag, she having asked for a leave of absence to take a trip to Arizona.

Our gift to the church on this memorable occasion was two brass vases with suitable engraving. These were to be placed in the sanctuary and were presented to Rev W. D. Swaffield by Mabel Reilly.

We like to think of Mr. Swaffield's compliment of that evening when he said that the earnest workers of this class 'have been the backbone of the church.'

The president then introduced Mrs. Bertha Shurtleff who was to assume the duties of teacher in Mrs. Mager's absence. Mrs. Shurtleff presented the class with a bouquet of forty carnations.

Mrs. Mager left in the fall of 1940 for Tombstone, Arizona on a leave of absence as teacher. In 1942 we found that her absence was to be permanent for she married Robert Burns Vallance of Tombstone and was to make her home there.

In connection with the history of the Royal Daughters' class we would like to express our appreciation of the faithful service of our former teacher, Mrs. Vallance. Over a long period of years the class, as well as each individual member, was important to her.

Having moved to a distant state and taken up new home ties and church activities, she still finds time to write a letter to our class each month. As part of her work Mrs. Vallance has organized a class of young girls and they have chosen the name of Royal Daughters, thus making 'A tie that binds our hearts in Christian love.'

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We wish Mrs. Vallance and her new class the best of success in their work for the King.

If we could grasp the real meaning of living such a self forgetful way it would be to follow the pathway which our present teacher would have us tread.

Mrs. Bertha Shurtleff took our class as a substitute teacher in March 1938, but when word reached us that our former teacher, Mrs. Mager, could not return, Mrs. Shurtleff was unanimously proclaimed as the one to guide us in the Master's work. Now that our class has lived these forty-four years, may we as individuals dedicate ourselves more fully to the gospel that we may carry the teachings we receive to others.

THE QUEENS OF AVALON

The Queens of Avalon, during the past thirty-three years, has been one of the most powerful organizations for girls in our church. The influence of this group of girls has been felt in every branch of our church and it is not unusual to find that most of the young ladies who are doing active work in our church and Sunday School today have received a great deal of their training in Court Winthrop. Unfortunately their records are not complete and a detailed report of their history cannot be made. Much of the success of the Queens is due to Mrs. Merle T Barker who has been the Lady of the Lake for the past thirty years. The following history was written by her.

"Winthrop Court No. 23 of the National Order of the Queens of Avalon was organized in our church in September 1911 It is now the oldest Court in the United States.

"The purpose of the order is to teach the fundamentals of Christian living. Each girl has the opportunity of advancement through the three main degrees. Entering as a Pilgrim she receives her colors — the blue of loyalty with the white cross to remind her that she is ever to wear the white flower

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of a blameless life. She binds herself to prepare for 'the privileges and duties of true womanhood. The Lady's degree carries the girl further along the road of imagination into 'the blessed land of Avalon. She takes a solemn vow of 'purity in thought, word and deed' and dons the scarlet of sacrifice. After long and careful preparation when a lady is fifteen years old she keeps her 'vigil' in the church in prayer and meditation. As her Queen's degree is bestowed she agrees 'to rule wisely and lovingly, and to use rightly the influence of Christian womanhood in the world' The white of the Queen's degree bears the white cross on a red field — symbolic of the sacrifice of self in service. Experience has proved that a great percentage of these girls who have taken these three degrees become loyal and industrious members of the church. Very often, too, they initiate new units in churches to which they move, and so repeat their experience in the lives of other girls.

"Although no exact records are available it is estimated that at least four hundred and fifty girls have been members of the Court. Through the years worthwhile programs of recreation, education and inspiration have been regularly carried out. The Court has rendered many services to the church, our local hospital and the community. Many of the older girls have continued their interest in the Order by joining the graduate body known as Winthrop Chapter "

It might be well to add to Mrs. Barker's history that in addition to the three degrees mentioned, there are three other honorary degrees that are granted by the National Chancellors for exceptional work, the degrees of Baroness, Viscountess and Countess, and that many of the girls have attained the rank of Baroness, several the rank of Viscountess and a few the highest rank of Countess. The Court is a member of the Taunton County Palatine, which includes all the Courts and Castles in this vicinity, and the Province of New England, which includes all the Courts and Castles in New England, and the members of Court Winthrop have been very active in the work of both of these groups.

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THE KNIGHTS OF KING ARTHUR

WARREN P. BROWN

It was during Dr. Garton's pastorate that the National Order of the Knights of King Arthur was selected as the best church organization for boys. Winthrop Castle No. 2167 was organized in our church on January 18, 1911. Fifteen boys became charter members with Russell J. Park the first King. Merle T. Barker was appointed "Merlin" or adult leader, and J. Fred Barden assistant. From the beginning the Castle was active and successful. During its history of 33 years, 387 boys have been members and 131 have taken their "Knight's Degree", which is only given to those who are church members. The Castle met in various rooms of the church until 1913 when the boys built themselves a subterranean hall in an empty coal bin in the cellar. This served until the church so generously gave the Castle its spacious hall on the third floor of the annex in 1923. The Castle celebrated its 25th birthday in 1936 with an elaborate series of meetings arranged by a committee of older members headed by Laurence E. Davis. A very beautiful record of the Castle called "Ye Book of Winthrop" was made by A. Malcolm Mager, and it is a source of deep regret that it was unavoidably lost by fire. Mr. Barker has continued as Merlin, and has been ably supported by many of the older members. Donald G. Merrill, John E. Clare, Laurence E. Davis, L. Allen Freeman and Charles M. Kingsbury have been the Assistant Merlins and Mr. Kingsbury has served for two periods aggregating nearly 20 years. All the pastors of the church since 1911 have been deeply interested in the Castle. Dr. Swaffield has been its "Dubric" or chaplain since 1927. Ten members have taken the Earl's degree, and three have been honored by election to the National Board of Chancellors. Mr. Barker, L. Allen Freeman and Carl E. Crawford. The Castle has been

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valuable to our church, through various services rendered and has influenced many young men to become active and consecrated church members.

*"So we'll face the day together
Work together, play together
Climb life's varied way together
Friendship never dies"*

THE LIST OF KINGS

1911-13	Russell J Park	1930-31	Alex J MacDonald
1913-14	Clayton Lincoln	1931-32	Edwin J. Mager, Jr.
1914-15	Harold E. Cole	1932-33	George E. Leonard
1915-16	C. Kenneth Smith	1933-34	Everett A. Leonard
1916-17	Charles M. Kingsbury	1934-35	Burns MacDonald
1917-18	Raymond B. Leavitt	1935-36	Malcolm D. Leonard
1918-19	William G. Hodges	1936-37	William W Lambert
	George R. Highling	1937-38	Charles Byram
1919-20	Merton L. Young	1938-40	Stuart Fraser
1920-21	Sheldon T Dean	1940-41	Robert G. Northwood
1921-23	William Q. P Collins	1941-42	Brayton P Willis
1923-25	Laurence E. Davis		Carman T Hicks
1925-26	Owen D. Thompson	1942-43	Howard M. Farrow
1926-27	L. Allen Freeman		Robert H. Metthe
1927-28	Carl E. Crawford	1943-44	Charles W Pinkham
1928-29	Albert H. White		Warren P Brown
1929-30	G. Herbert Molden		

THE PORTUGUESE BAPTIST CHURCH

GEORGE L. WHITE

Years ago, when the Free Baptist Church of this city was to be discontinued the question came up as to the advisability of securing their buildings (now the Calvary Methodist Church) and the organizing of a second Baptist Church.

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Some members agreed to accept letters of dismissal, should such a Church be organized. It was decided not to do so and, as conditions in the city have so changed, time has proven that it was a wise decision.

Therefore, the only Church which has grown out of, or gone from our Church, in all its long life is the Portuguese Baptist Church of Taunton.

In 1910 or 1911, a mission was begun for the new Americans speaking the Portuguese language. Its services, preaching and Bible School were held in the vestries on Sunday afternoons. Some of our members assisted in teaching, at the piano, in other ways and in being helpful and friendly to the congregation.

The attendance grew slowly and each year a few joined our Church by baptism. Rev Mr. Antone Rodrigues was pastor for several years and he, with his fine family, assisted the mission in its growth.

About 1937, the congregation purchased a house on Oak Street and by hard manual labor and sacrifice of time and money made it into a nicely finished and furnished "House of Worship" in which they justly have pride.

On December 29, 1938, our Church dismissed forty-three members to organize the new Church Society, and on February 21, 1939 it was received into the membership of the Taunton Baptist Association.

Rev Manuel Avila was pastor for some years and was ordained soon after the new building was ready for use. The present pastor is Williston M. Holbert who will soon finish his theological studies.

The Church is doing good work, is meeting its obligations, and the members are enthusiastic in the endeavor to extend the "Good Tidings" among the Portuguese of the city. In fact, they have started a mission in East Freetown, Mass.

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THE INASMUCH CIRCLE OF KING'S DAUGHTERS

EMMA A. BABBITT

The Inasmuch Circle of the International Order of the King's Daughters and Sons was organized June 15, 1914 by nine ladies of the Winthrop Street Baptist Church, the same number of ladies who, on January 13, 1886 met with Mrs. Botome in her home in New York City "where by the grace of God, the order of King's Daughters was born into the world for a ministry that should never end."

The present membership of the Inasmuch Circle is sixteen, including three of the charter members who are Mrs. Arthur Sartoris, Miss Annie Howard and Miss Helen Whitmarsh. The Circle is affiliated with the County and State Federation of King's Daughters' Circles.

Meetings have been held evenings fortnightly, usually at the homes of members, but sometimes at the church or Red Cross rooms. They are opened with a devotional period, followed by readings from the Silver Cross, the official publication of the Order, then work and usually refreshments.

The first officers of the Circle were Mrs. John Church, president, Mrs. Arthur Sartoris, vice president, Miss Grace Dunn, treasurer and Miss Alice Howard, secretary

The work done by the Inasmuch Circle has been varied and extensive. It has given assistance in various ways to our church and Sunday School and missionary interests within and outside our city. It has given to the Boys' Club, Girls' Club, Salvation Army, Friendly Circle for the Blind, Old Ladies' Home, Red Cross, White Cross Hospitals, Gordon Rest, Morgan Memorial, two French orphans, Belgium Relief, Polish Relief, Near East Relief, Social Welfare League, Missionary barrels, gifts to shut-ins and children and numberless calls are being made to bring cheer "In His Name"

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On our twenty-fifth anniversary we presented as a gift to our church six chairs to be used exclusively for the Communion Service.

The Inasmuch Circle is grateful for the open doors of opportunity

THE ALTRURIAN CLASS

MARION SMITH

In the year 1916, a group of young women, under the leadership of Mrs. Cora H. Robinson, was organized as the Altrurian Class of the Winthrop Street Baptist Church.

This group carried on from year to year under the guidance of Mrs. Robinson with an average membership of twenty members. The class meets the second Friday of each month, not including July and August, at the homes of different members.

As the class name indicates, its motto is 'Do For Others' The class has taken part in church activities and has been ready and willing to help in all matters relating to the Church. Several of its members are taking an active part in the musical and teaching programs of the church at the present time.

The class continued in its work under Mrs. Robinson's leadership until the time of her death, June 27, 1942. Mrs. Robinson was held in high esteem and was loved by all who knew her and the class suffered a great loss in her death. The class has given one hundred dollars to the 'Roll of Remembrance' in loving memory of Mrs. Robinson, who gave so much of her time and love to the Altrurian Class.

In October 1942, the class was very fortunate in procuring Mrs. Florence Mowry as its leader and teacher. The class is now under Mrs. Mowry's leadership with a membership of twenty-four active members and four inactive members.

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THE HODGES CLASS

DORIS LEONARD

In the year of 1917 Mrs. Herman Hodges undertook to substitute for a few weeks a stray class of girls, which really was the beginning of the 'Hodges Class' Perhaps our need for a teacher like her was the reason for her staying with us. To Mrs. Hodges we owe everything, not only as a teacher, but as a good friend.

The charter members were Mildred Smith, Laura Bremner, Ruth Weldon, Winifred Molden, Ruth Taylor, Beatrice Hathaway, Elsie Slade, and Gladys Carsley Of the above mentioned, Gladys Carsley and Elsie (Slade) Ruddock are the only two active members at this time. This group met at Mrs. Hodges' home perhaps once a month. Winifred Molden was elected as the first president and held the office until she passed away in 1928. Freda Rugg was then elected president and held the office until 1935 At this time Claire Guilford and Dorothy Ricketson were elected secretary and treasurer respectively

In 1935 the class became organized as the "Hodges Class", with Hattie Brown going in as president, a new president being elected every two years since then. These were Gladys Carsley, Jessie Hirschy, Harriet Cole, bringing us up to date with Doris Leonard as president and Pearl Curtis as vice president. By vote of the class the office of secretary and treasurer were made permanent.

From the original group of eight girls our membership has increased to thirty-eight. We meet regularly every two weeks at the homes of the girls. For a number of years we made May-baskets for the beginners' department and for the shut-ins of the church. We have also done work for the Red Cross and

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the Morton Hospital, made scrapbooks and have put on numerous suppers for ourselves and for other classes of the church. Last year most of us took a course of "Home Nursing" taught by Gladys Carsley at our regular meetings.

During the past years we have had two gymnasium classes, one led by Stuart Mador when we were younger, and in later years Harriet Cole was our instructor. We also had a bowling team at one time and have had numerous parties and social times.

On October 6, 1942 we celebrated our twenty-fifth anniversary, at which time we had a banquet with forty-two members and guests present. The presentation of a shower bouquet of twenty-five silver dollars to our teacher and a gift of twenty-five dollars to the church highlighted this occasion.

Our outstanding contributions to the church have been a donation of two hundred dollars in 1936 and another of one hundred dollars in 1941. We also made a present of the offering plates now being used in the auditorium and reupholstered one of the large chairs on the platform. We have given chairs to the Junior Department and in February 1942 purchased a twenty-five dollar War Bond for the church.

Due to illness Mrs. Hodges has not been able to be with us for the past few months and Harriet Cole has acted as substitute teacher.

To Mrs. Hodges we wish to dedicate the following verse

*"Wise advisor and help is she,
Lightening our sorrows with sympathy,
Good times she shares, and hard work, too,
Always ready her part to do.
A tribute here tonight we send,
Our loyal teacher, guide, and friend."*

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WINTHROP COMMANDERY

JOHN E. CLARE

World War I having ended, the Knights who had been in the service of their country returned home. Finding themselves a little too old to attend regularly the castle meetings, but still desiring to enjoy the comradeship of knighthood and to be of service to their church and castle, at the suggestion of their Merlin, Merle T Barker, formed the Winthrop Commandery

The aims and ideals are best explained in our constitution.

"Purpose — We the undersigned older members of Castle Winthrop No. 2167 of the Order of The Knights of King Arthur, for the purpose of furthering a loyal comradeship among ourselves and in order to perpetuate the Castle, its traditions and ideals, and to serve its younger members, do hereby bind ourselves by these articles into a Commandery of the Knights of King Arthur.

"1 That we may be mindful of the ties uniting us to our Church, Bible School and Castle and as a reminder of the spirit of our forefathers the Commandery shall be known as Winthrop Commandery

"2 Our membership shall consist of those members of Winthrop Castle who are sincerely concerned for its welfare, in sympathy with its aims and ideals, and ready to express their interest by any service they can render. Any member of the Castle who is in accord with these interests may become a member of the Commandery upon a unanimous vote of approval by the Commandery "

So was Winthrop Commandery formed. Its first Commander was Donald Merrill, a charter member of Winthrop Castle.

Down through the years we have endeavored to be of service to our Church and Castle. Now we look forward to the end of this terrible conflict, World War II, and the return of our Knights from battle with the hope that in Winthrop Commandery they will find, as we did years ago, comradeship and the chance for service to their Church and Castle.

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THE WOMEN'S SOCIETY

In the annual letter to the Association in 1835 there is a statement that says "A female sewing society has been formed under pleasing auspices and is now in interesting and successful operation." This was the first women's organization in the church with the exception of the "female bible class" in the Sunday School. Since that time the women of the church have been continually active and there has been a Missionary Society in existence continually. These societies have all done a great deal for Home and Foreign Missions and for the church. In the "Parish Chronicle" there are many items that show what valuable work the women of the church did, including the packing of 'missionary barrels' and the rendering of many other services for the work of Christ, both at home and abroad. The present Women's Society is the outgrowth of these former Missionary Societies and the following history has been written by Mrs. Glenville Knickle.

The present Women's Society of the Winthrop Street Baptist Church was organized in the year 1926. On October thirteenth of that year a meeting of the women of the church was called by the pastor, Rev. W. Douglas Swaffield, to discuss the advisability of forming such an organization. There were forty women present and it was voted unanimously to form such a society. A committee was appointed at this time to draw up a constitution and on October 20, 1926 it was adopted. The following comprised that committee: Mrs. Walter A. Merrill, Mrs. George L. White, Mrs. Edwin J. Mager, Mrs. Albert Lapham, Mrs. Charles R. Black, Mrs. Myron H. Hill and Mrs. Clarence L. Vanderwarker. With the exception of Mrs. White and Mrs. Mager, these women are still active members of the Society.

"Today, in its seventeenth year of service, this Society is one of the outstanding organizations of our church.

"Officers are elected each year and consist of a president, four vice presidents, a secretary and a treasurer. In 1937 another

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office was added, that of president's assistant. The first president elected to service was Mrs. William R. Park, Jr., and today that position is ably filled by Mrs. W Parker Brown. Other past presidents include Mrs. Louis T Wood, Mrs. W Douglas Swaffield, Mrs. Chester Godfrey, Mrs. Albert White, Mrs. Raymond MacCraw, Mrs. George Hammond, Mrs. Herman Decker and Mrs. Addison Stiles. Various committees are also named to take charge of specific phases of church work. Meetings are held the first and third Tuesday of each month. A regular meeting being alternated with an all day Sewing meeting.

"One of the outstanding aims of our society is the advancement of missionary work, both at home and abroad. Much good has been done in helping and sustaining our missionaries in all their endeavors. During past years we have had the privilege of hearing word pictures of their work and accomplishments through missionary speakers at some of our meetings. Our present Home Missionary is Miss Laura Fish, who is doing wonderful work in Porto Rico, and in the foreign field is Miss Seter Margaret Drever, who, despite the war, is still carrying on in South China.

"The sewing meetings under the direction of the Benevolent Committee, have accomplished much in the past few years. Various articles of clothing and wearing apparel have been made during these sessions for our missionary work. Sewing linen for our own church and repairing of choir and baptismal robes has also been done, as well as other work for our local hospitals and Red Cross Chapter. At present this work is being done under the able leadership of Mrs. Myron Hill.

"Some of the social activities of the church sponsored by the Women's Society are the Annual Harvest Supper and the Annual Christmas Party. We have also entertained members of the Old Ladies' Home and the Friendly Circle for the Blind.

"In 1930 we were instrumental in organizing the World Wide Guild for young girls in age from twelve to fifteen years.

"Substantial gifts of money have been given each year towards the Easter and Christmas offerings of our church. The

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needy have been remembered, flowers and cards have been sent to the sick and shut-ins. For the past two years we have helped to finance gifts to our young people serving their country in this war. We have sent gifts to our missionaries and also given money to the Red Cross, the World Emergency Fund and various other funds for the upkeep of the church.

As we look back over the years and at our present efforts along all lines of Christian endeavor, we feel that we have rightly upheld the terms of our constitution, namely: 'That we shall promote the spirit of Christian fellowship and helpfulness among the women of the church and advance Missionary, Benevolent and Social work.

'This year our program theme is 'Hope' and with this in mind we look confidently ahead to greater opportunities for larger service in the work of our Master.'

WINTHROP CHAPTER

MARTHA WORDELL

Winthrop Chapter No. 5, Queens of Avalon, was formed in 1936. The Chapter is made up of older members of Winthrop Court No. 23 of the Order of the Queens of Avalon for the purpose of furthering a loyal comradeship among its members and in order to render more effective their desire to be of service to the National Order and the traditions and ideals of the Court.

Winthrop Chapter held its first meeting October 7, 1936 at the home of Mrs. Sheldon B. Hodges at which time plans were discussed for the new chapter.

Those present were as follows Rachel B. Quinlan, Pearl Hammond, Dorothy D. Thompson, Gertrude A. Brown, Dorothy H. Wood, Ethel Fisher, Martha A. Tillson, Mildred H. Leonard, Marjorie E. Woodward, Marguerite L. Crawford, Louise F. Mager, and Jessie A. Hodges. At this meeting the following officers were elected

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Queen Regnant	Marguerite L. Crawford
Royal Scribe	Jessie A. Hodges
K. of R. Purse	Rachel B. Quinlan
Lady of the Lake	Helen G. Barker
Marshal	Gertrude A. Brown

During the years that the Chapter has been formed, it has spent most of its time doing surgical dressings for Morton Hospital, work for the Taunton Visiting Nurse Association, and Knitting for Britain. Outside of two socials a year, most of the meetings are spent doing work for the above mentioned societies.

The Chapter has about 14 active members.

THE BARKER BIBLE CLASS

JOHN VIEIRA

The present class, as an organization, is comparatively young, having officially organized and taken the name of the Barker Bible Class in 1936. The history of Barker classes, however, goes back many years prior to that date. The earliest Sunday School records available are those of 1861 and at that time Anson J. Barker was teaching a class of young men. In all probability he had been teaching for some years previous to that date. His son, Orville A. Barker, also taught in the Sunday School for many years, and his grandson, Merle T. Barker, has been teaching a class of young men or boys for more than 40 years. It would seem then that there has been a Barker Class in the church for at least eighty-three years, and very probably longer.

The Barker Bible Class of today can be classed as the young men's class of the church and takes in the men of the church from the ages of twenty-five to forty-five. The enrollment is large and the attendance averages from twenty to twenty-five. Its sessions, primarily of the "discussion group" type, are skillfully led by Mr. Barker and frequently, through well put questions and statements, the members of the class appropriate more of the lesson period than does the teacher.

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Since the advent of Camp Myles Standish there have been many men in the service from all parts of the country who have been guests of the class on Sunday mornings.

The first officers of the class were elected in 1936 and consisted of Charles M. Kingsbury as president, George A. Hammond as treasurer and John Vieira as secretary. Mr. Hammond and Mr. Vieira have been reelected to their offices every year and can almost be classed as permanent officers. The office of president has been held by Albert Brown, Norman Northwood, Kenneth Kelley and Herman Decker, who holds the position at the present time.

Unlike most of the organized classes the Barker Class is strictly a Sunday organization. It holds no monthly meetings for business or social times with the exception of an annual supper and an annual outing. The supper, to which wives and sweethearts are invited, is usually held in the spring with an attendance of sixty to seventy. The outing, which includes the children, takes place in June at Peter's Point, Mr. Barker's summer home, and is always looked forward to as one of the events of the year.

Since this is the only class in the church for young men it fills an important place in our Sunday School, and since the men in the class have the opportunity of presenting their own ideas and thoughts and discussing those of others in a free, but admirably supervised discussion, it likewise fills an important place in the lives of its members.

THE HASLAM CLASS

HILDA BRITTO

Originally the class, now known in the Young People's Department as the Haslam Class, was known as Alida Cole's class. When the Cole family moved away in 1935, Miss Esther Swaffield taught the class for one season.

The following fall in 1936 Mrs. Marion Smith became the teacher and it was then that other girls in the same age group

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who had no class joined with them. The class was then known as the "Smith Class"

At the end of two years Mrs. Smith was not able to continue as the teacher and there followed a period of let-down, when the class had no teacher. Several girls began teaching in other departments and many dropped out completely. After a few months of this, the class re-organized and held its first meeting at the home of their new teacher, Mrs. Hattie Brown, in March, 1939. The class then became known as the "Brown Class"

New members came into the class and monthly meetings were held regularly so that those teaching in other departments could still keep in touch with a class their own age. The class went along until the fall of 1942 when Mrs. Brown had to give up the class.

In April of 1943, under the leadership of Mrs. Ethel Haslam, a new class was organized for girls between the ages of twenty and thirty. The class was first known as "The In-Betweeners", but the name was soon changed to the "Haslam Class"

There is a total enrollment of 32 girls and they have an average of seven attending Sunday School. Seven does not seem a large enough average for such a large class, but it should be noted that six others are teaching in other departments and about ten others have children who are still too small to attend Sunday School.

At the monthly meetings, the girls make surgical dressings for the hospital, have speakers, and make various articles for the annual Christmas sale. The class now is larger and stronger than it has ever been before and hopes to become one that the church can depend on for any service it may render.

CHURCH DRAMATICS

The church has become known for its annual Easter and Christmas plays and pageants. These have been given regularly

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for some thirty years and always draw a large congregation, many times filling the auditorium to capacity. There have been many beautiful and inspiring pageants and plays presented, all of which have effectively presented the Easter or Christmas story.

The success of these performances is largely due to Mr. Merle T. Barker who has staged and coached practically all of them, assisted by a capable staff of helpers, some of whom have been aiding in the presentation of the pageants for many years. A removable addition to the auditorium platform, converting it into a sizeable stage, and a portable set of footlights, located in the front pews, have both aided in adding a 'professional' touch to the performances.

In past years several organizations have been well known for their ability in theatricals. The Knights, Queens, Commandery and Chapter have put on a number of plays that were well cast and admirably performed. Two of the best were "Cranberry Corners" and "Uncle Rube."

Today, because of the competition of outside activities, church plays seem to have become a thing of the past, but our Easter and Christmas performances still live on, and still present the story of these two great church festivals in a most effective and stirring manner.

THE TAUNTON BAPTIST ASSOCIATION

When first organized the church joined the Warren Baptist Association and was a member of it until the Taunton Baptist Association was formed.

On November 4, 1835 delegates from seven churches, located in North Attleboro, Fall River, Seekonk, New Bedford, Taunton, Somerset and Dighton, met at the Second Baptist Church in Taunton to "deliberate upon the propriety of forming a new association in the County of Bristol and vicinity in the Commonwealth of Massachusetts." The ministers and delegates of these churches "after due consideration, resolved that

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in view of this convention it is expedient that churches in Massachusetts connected with the Warren Association, and such other churches in the Commonwealth as may desire it, be formed into an Association." The name chosen was the Taunton Baptist Association and since that time some forty or more churches have been affiliated with it. Five of the original churches are still members, Dighton, Fall River First, New Bedford First, Somerset and the Winthrop Street Baptist.

This church has always been active in the affairs of the Association. A number of our pastors have held the office of moderator. James F Wilcox was moderator in 1848 and Andrew J Pollard held the office five times as follows 1850, 1855, 1857, 1860 and 1869 J Colver Wightman was moderator in 1874 and again in 1880. Joseph K. Wilson held the office in 1887, Obed J White in 1897 and Robert T Craig in 1920. Our present pastor, W Douglas Swaffield was the moderator in 1930. Two of the lay members of our church have had the honor of serving the Association as moderator, Orville A. Barker holding the office in 1903 and Frank L. Tinkham in 1925

The office of clerk of the Association has been held by several of our members. Henry Clark held the office in 1839, and Andrew J Pollard was clerk in 1852, 1853 and 1866. Deacon Arthur J Gould held the office for a period of twenty-four years and Merle T Barker was clerk for ten years.

The office of treasurer of the Association has a history similar to the history of that of our own office of Church Clerk. It was held for a period of sixty-three years by the Barker family, Anson J Barker, Orville A. Barker and Ralph E. Barker, each serving a period of twenty-one years.

The Association has met in this church on numerous occasions since the organization meeting, including the fiftieth and one hundredth anniversary meetings. The years in which this church entertained the Association are as follows 1836, 1847, 1853, 1858, 1867, 1878, 1885, 1896, 1908, 1918, 1919, 1925, 1935 and 1942.

Winthrop Street Baptist Church

In addition to those who have held the principal offices of the Association, all of our pastors and many of our members have been and still are constantly active in the work of the Association.

THE CHURCH IN WAR

Since the founding of our church in 1819 the United States has been involved in five wars. Probably there were members of our church in the service of their country during the Mexican War in 1844 to 1846, but no records were kept to give us this information. During the years preceding the Civil War our church and association took a firm stand against slavery and for the preservation of the Union. When Lincoln first called for volunteers for the Union Army there were doubtless many from our church who responded. Captain Orville A. Barker attempted after the war to compile a list of our members who served in that great conflict. He was unable to make an accurate compilation but estimated the number at fifty

Our records show that six of our members served in the Spanish American War in 1898.

World War I is fresher in our memories. There were forty-four boys and one girl who went into the service from our church. On March 10, 1918 a shield bearing their names was presented to the church at a special service.

Today's conflict is not completed history as yet. As this history is being written there are over one hundred and fifty of our young people in the services of the Armed Forces of our country. On February 22, 1942 a duplicate of the 1918 shield was presented to the church bearing the names of those who were then in the service. This shield has long since been filled and service flags now hang in the vestry with all the names of our soldiers, sailors, marines and nurses.

Our prayers and our thoughts are constantly with these young people of ours. May God speed the day when they can be with us once more.