

“plication, through the manifold necessities and tribulations, which
 “may not altogether unexpectedly, nor we hope, unprofitably befall
 “us.”

I may add that the Ministers of the Church at Salem — the first Church Society — were, prior to 1657, when our Harvard first supplied its graduate: Francis Higginson, Samuel Skelton, Francis Bright, Roger Williams, George Burdet, Hugh Peters, John Fisk, and Edward Norris: all, excepting Williams, natives of England, graduates of Cambridge University, and ordained in the Established Church. Roger Williams, alike ordained, was born in Wales, and graduated at Oxford. We need not delay our purpose further than to say, that, with all their eccentricities, few greater moulding minds in that Age of heroes, can be found than those two early Ministers of the First Church at Salem, Hugh Peters: and that Prophet, exemplar, Martyr—exile for true Civil and Religious Liberty, justice and mercy to the Indian; perfect freedom and toleration to all sincere convictions — Roger Williams.

The organization of our modern sects, began in England after the Restoration; by Ministers ordained in the Established Church; the same as Methodism in the Eighteenth Century under Whitfield and Wesley who died in such membership. In the days of Laud's tyranny, it would only have lighted martyr-fires equal to those of Bloody Mary (1553-8); to have attempted to found dissenting Sects in England, if such purpose anywhere existed. But, although feeling themselves constrained for conscience sake to begin a new life in the remote wilderness of America: Sect organization formed no part of their design. With Ministers ordained in the Established Church, they transferred their old church, purified, as they believed, from abuses, in primitive simplicity, to their infant Colony. Their isolation and colonial success, shared by the Church; with the intolerance of the Laud hierarchy at home; may have conduced to their permanent separate organization: as Independents, Presbyterians or Congregationalists.

Of course, I am here only speaking of the external organization of their differing religious opinion: whose respective merits, I do not assume to mention or discuss.

I will add that, however their Church was cherished at Salem, its membership was never made, as at Plymouth, an essential condition of civil rights, and of becoming a landholder and member of the Colony, or holding office therein. It is perhaps, more to our purpose to remark on the singular fact, that it never occurred to any Eng-