

**EXERCISES IN COMMEMORATION OF
THE FIFTIETH ANNIVERSARY OF THE
ORDINATION OF REV.
JAMES ANDERSON AS PASTOR OF THE
CONGREGATIONAL CHURCH,
MANCHESTER , VT., AUGUST 12, 1879**

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Exercises in Commemoration of the Fiftieth Anniversary of the Ordination of Rev. James Anderson as pastor of the congregational church, Manchester , VT., August 12, 1879 by Vt.) (Manchester

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*Prof. W. C. Fowler
from his friend J. D. McKim*

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As Pastor of the Congregational Church,

MANCHESTER, VT.,

August 12, 1879.

MANCHESTER:
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FROM
THE BEQUEST OF
J. BRISTOL WOODS HARVARD
1878

MANCHESTER, June 4, 1879.

REV. JAMES ANDERSON,

Dear Sir: The day being near which will complete *fifty years* since your installation as pastor of the Congregational church in Manchester, the object of this communication is to request the favor of a discourse from you at, or near that time, commemorative of the event.

We feel assured that in making this request we express the wish of the members of the church not only, but of the entire congregation and of this community.

Your friends,
J. D. WICKHAM,
W. P. BLACK,
ZERAH HARD,
WM. B. BURTON,
SAMUEL G. CONE,
THEO. SWIFT,
L. D. COY.

Reply.

GENTLEMEN :

If it is the pleasure of this church and people to review the period since August 12th, 1829, the day of my installation, as you kindly represent, I shall be happy to do what I can to give interest to the occasion.

Very Truly and Respectfully Yours,

J. ANDERSON.

Rev. J. D. Wickham, D.D.,
And others.

HISTORICAL DISCOURSE.

By REV. JAMES ANDERSON.

Amos, 7th chap., 14th and 15th verses.

Then answered Amos and said to Amaziah, I was no prophet, neither was I a prophet's son ; but I was a herdman and a gatherer of sycamore fruit : and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel."

The early history of many who have occupied the pulpits of the church, gave little promise of their ever becoming preachers of the gospel. Some like Bunyan, and John Newton, came up from very low depths of moral degradation, to great and deserved eminence in the Christian ministry.

Saul of Tarsus, previous to his eventful journey to Damascus, armed with power and authority from the chief priests to arrest all that should be found calling on the name of the Lord Jesus, would hardly have been looked upon as one likely to become the great Apostle of the Gentiles. He was not the last of the persecutors of this world that, subdued by grace, have given their labor and their lives to the cause they once sought to destroy. After all, the men of this character form rather the exception, than the rule of selection for the Christian ministry.

It is indeed not only a profound and lofty Isaiah, or an eloquent Apollos, but a humble shepherd, like David, a meek and diffident man like Moses, or a quiet herdman like Amos, that shows from what a variety of classes and conditions of men, the Lord selects the messengers of his grace to the perishing and the lost, choosing with infinite wisdom indeed, but very differently in many cases, from what exalted human reason would have done. And as it was predicted of the Messiah, that he should not cry, nor lift up, or cause his voice

to be heard in the street, or employ any violent forces in bringing forth judgment unto victory — a method entirely different from what the spirit of the age would have proposed — so in respect to the employment of moral forces under the Christian dispensation we read, that not many wise men after the flesh, not many mighty, not many *noble*, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world hath God chosen, and things which are despised, yea and things which are not, to bring to nought things that are, that *no flesh* should glory in his presence.

Thus in the design and projection of the Christian ministry, the wisdom of this world has no part. It is the Divine, not the human, that holds direction here. And strange, and contrary to human reason as the choice of agents, or adaptation of means to ends, in the work of redemption may appear, we know that our Divine Lord makes no mistakes, selects no material for which he has not a place. No agent, or instrument, which he does not know how to employ. Thus is wisdom justified of all her children.

Looking back from our present standpoint, it is quite natural to enquire how the relation of "pastor and preacher" which we this day commemorate, came to be established. How did it come to pass that a young man from a distant city, unknown to any one here, and known among his own people better as the Drummer Boy, by the noise he made, or helped to make on festal occasions or days of military review, than by any indications he then gave of ever sounding the long roll for calling sinners to repentance — how did it come to pass, that such a one should, in the course of Providence, himself be planted *here*, to fulfil a ministry of fifty years of more and less intimacy among this people?

The answer to this question may be opened thus. In a brief sketch of revivals of religion in the first church in Hartford, by Rev. Dr. Hawes, pastor, published, 1865, more than forty