

DEFENCE  
OF  
REV. CHARLES W. DENISON  
FROM THE SLANDERS  
OF THE  
BOSTON BAPTIST BETHEL SOCIETY,  
AND  
FIRST BAPTIST CHURCH:  
SHOWING THE INTEREST TAKEN IN THE AFFAIR BY  
**"ELDER NATHANIEL CULVER."**

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"Surely there is no enchantment against Jacob, neither is there any divination against Israel."  
NUMBERS, xxiii. 23.

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PUBLISHED UNDER THE SANCTION OF THE  
INDEPENDENT BETHEL UNION OF THE PORT OF BOSTON.  
1846.

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For Sale at the Periodical Depots.

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PRINTED BY WILLIAM O. PAGE.



THE HISTORY

OF

THE CHURCH OF ENGLAND

FROM THE REFORMATION

TO THE PRESENT

BY JOHN HENRY CARDUS

IN TWO VOLUMES

VOLUME THE FIRST

NEW YORK: THE NEW YORK PUBLIC LIBRARY, ASTOR LENOX AND TILDEN FOUNDATIONS, 1900.

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## P R E F A C E .

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It is with a feeling of delicacy and reluctance that I spread the following pages before the public. Every well balanced mind instinctively shrinks from the presentation of private affairs, even in self-defence. But the attacks that have been repeatedly and for so long a time made on my character, compel me to the task.

The histories of individuals, both in the church and state, are oftentimes so connected with the vindication of virtue and the exposure of vice, as to render their publication necessary. Such is believed to be the case in the present instance.

I should have submitted this defence before, but for two reasons. In the first place, it was not until a few days since that the last of the documents I had sent for, reached my hands.

In the next place, I was anxious to take time in preparing my statements, so that every word might be duly weighed. These reasons, I doubt not, will satisfactorily account for my delay.

It is not impossible that some reply will appear; and, it may be, that certain additional ecclesiastical action will take place. For this, I wish it to be understood, I am fully prepared. The facts I now submit are all true to the very letter; and, if necessary, they can and shall be sustained, in a court of justice.

The society of which I am the minister is not, in any way, responsible for the facts and opinions contained in this pamphlet. The work is entirely my own.

I am compelled to speak more freely of myself than is agreeable to my feelings. I trust, however, I shall be excused, when the character of the assaults on me is generally known.

My aim is to establish in every honest heart these facts:

1. That I am much misunderstood, and therefore injured.
2. That I have been hastily, and therefore unjustly, excluded from the church.
3. That the course pursued toward me by "*Elder Nathaniel Culver*," formerly of Washington County, N. Y., (now known as Rev. N. COLVER, of Boston,) is malicious, and therefore the reasons for it should be exposed.

Determined to mete out even-handed justice to others, and resolved to be satisfied with nothing less myself, I respectfully submit the accompanying plain statement to the public.

C. W. D.

*Boston, 58 Salem Street, March, 1846.*

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\* P. S.—JUNE 15.—Another reason is found in the repeated attempts made, by threats and otherwise, to suppress the work. It has been delayed on this account, from March until June. The names of the parties attempting thus to destroy the liberty of the press are given within. D.







# DEFENCE.

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## THE BAPTIST BETHEL SOCIETY.

My attention was called to the subject of establishing a Bethel for seamen in Boston, and more immediately in connection with the Baptist Churches of this city, as long ago as the year 1839. At that time I wrote to my then friend, S. G. SHIPLEY, Esq., and asked his kind aid in the enterprise. I was then pastor of a church in the city of Wilmington, Del., where I had been happily settled nearly three years. In 1840, I returned to New England, still bent on this great purpose of my heart. I corresponded and enquired with reference to it as extensively as possible; but it was not until the summer of 1842 that the door to enter this wide field of usefulness opened before me. I loved the object, for my father and many of my kinsmen were sailors. I had preached to seamen more than two years; and had consecrated my life to their cause.

In order that I might be sustained in my contemplated meetings with as little expense as possible to my denomination, my first step was to establish the seamen's paper called "THE SHEET ANCHOR." From this I expected to derive enough to pay the expenses of myself and family—and I should have done so, if its bills had been promptly collected and its business effectively managed by the publisher—so that I could enjoy the happiness of preaching the gospel gratuitously to my brethren of the sea.

Relying on the Sheet Anchor in this manner, and on the sum of five dollars a week, paid me by Mr. Theodore Abbott, then connected with me in another paper I had originated to promote the temperance cause—the Boston (now the New England) Washingtonian—I commenced the work of benevolence under the Bethel flag. The first meeting was held on Sabbath, June 16, 1843. I shall never forget the day. The hall I had procured was over the store of the firm known as Gould and Proctor, on the corner of Commercial and Lewis streets. It would seat a hundred persons. Chairs had been borrowed for the occasion, a rough box turned on its side was the platform, and a faded yellow wash stand, with the back broken off, was the desk. An old family bible was temporarily loaned me by Mr. B. Abrahams. I had brought my own hymn book, prepared (as I did) to raise the tunes myself; and thus arranged, without a sexton, without a singer, without a



hearer, the first Baptist Bethel meeting commenced in Boston. I did not know a single person beside myself who would attend. To my surprise, therefore, as well as gratitude, I counted about forty persons present in the morning; and in the afternoon the number had more than doubled. We could not hold a meeting in the evening, for we did not have any lamps, nor oil to put in them if we had. But my mind was made up. I saw success was before me — and I went forward — preaching from the text “In the name of our God we will set up our banners.” The congregation rapidly increased. The partition was taken down, and a hall capable of seating 300 persons provided. This hall was usually well attended every Sabbath; and from the first day to this, the flag has been unfurled, and a meeting continued for the benefit of seamen, in that place. Long may that flag float there—long may that meeting continue, for the best good of this dark and sinful world!

In August, 1843, the “Boston Bethel Union” had its origin in my efforts. I was placed under its sanction, elected its Chaplain and Corresponding Secretary, although without any salary.

Soon after this, I had the happiness to form the “Boston Marine Total Abstinence Society,” an institution that has been the means, by its meetings in that Bethel and on shipboard, of obtaining thousands of seamen as signers to the temperance pledge, several of whom have since become humble and devoted Christians. From it afterward sprang the “Mariner’s Total Abstinence Society,” now one of the most efficient temperance associations in Boston—and also, indirectly, the first Total Abstinence Society connected with the Bethel in North Square.

The “Female Bethel Union” was originated by me not long after—a society that was mainly instrumental in paying for the settees in the Bethel, and that has done well in providing clothing and other necessities for seamen. It is still in active and useful existence. Some of its officers and members I am happy to esteem as among my best friends.\*

It was my privilege, also, to form a Bethel Sewing circle about the same time. This was usefully employed in the seamen’s cause, and is now merged in the Female Bethel Union.

During the twenty three months I was chaplain of the Boston Bethel Union, I received for my labors in their service, and from the Marine Temperance Society, a sum not exceeding \$200. Nearly every dollar of this was contributed by individuals not connected with the Bethel Union. I acknowledged at the time and now acknowledge with gratitude, the sum of \$70, received as the avails of a Seamen’s levee, under the auspices of the first Sewing Circle; a little short of \$20 from a concert connected with the cause of Temperance, given by those whose kindness will never be forgotten; \$30 from the first Temperance Banner presentation; \$30 as the offering of a few friends who held a social gathering at the Bethel; \$26 from some of the members of the Female Bethel Union, as I was about leaving Boston; and

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\* The name of this association has been suddenly changed, since this pamphlet was in press, to the “Boston Baptist Female Bethel Society.” The reason for this hasty change is quite obvious.



\$25 presented me, as will be seen by accompanying letters, by a society in Westboro,' Mass.

In addition to these sums, I received perhaps ten dollars, handed me from time to time, which, with my marriage fees, amounted to about \$200, for nearly two years of laborious service in the sailor's cause. During this period, my wife and two children sickened and died at my former home—Norwich, Ct. Debts, incurred in removing to Boston to engage in the cause of seamen, had to be paid; and with all these expenses, I was expected, out of these \$200, to set an example of generosity by contributing to all the benevolent objects presented at the Bethel and elsewhere, and board and clothe myself!

How far the receipts connected with the Bethel were employed to enrich me, the public may judge, when it is known that of the \$70, obtained at the levee, \$50 were paid the next day for the purpose of keeping the Washingtonian newspaper afloat; and the remaining \$20 were carried to the sick bed of my dying companion. The \$25 received from Westboro' were paid out in distributing a temperance newspaper, and in a journey made to Washington for the sole purpose of pleading the cause of seamen there, and in introducing the Sheet Anchor into the Revenue Cutters and Marine Hospitals, that its circulation might sustain me in preaching at the Bethel in Boston without a salary. Nearly every dollar of the remainder of my receipts was expended in fitting up my little room at the Bethel Hotel, a seamen's home where I boarded, and in paying a previous year's board bill of \$178, to my friend the late Dr. J. C. Ayer.\*

While thus employed, at this compensation, I have begged the Bible for the pulpit of the Bethel Union, the clock that hangs on their wall, the curtains that screen their windows, and the lamps that light their desk, and put forth every effort in my power, at my best discretion, to do good to seamen. Knowing well the disposition and habits of my sea-faring brethren, I adapted myself to their wants. I went down among them, as my Saviour did; and, as the son and brother of a sailor, I took their hard, tarry hands in mine, that I might win their noble hearts as trophies to the cross. I mingled in their temperance, social gatherings; I chatted, sang and huzzaed with them over the glorious triumphs of the pledge; I stood on their ships' decks and rallied them around the total abstinence banner; I sat at their tables, as reformed men, and partook with a hearty relish, of their humble fare—remembering that my Lord and Master once ate with the sailors of Galilee, and journeyed and slept in their lowly barks.

Those were happy though laborious days to me. I felt in my element. I saw the sons of the ocean, the brethren whom I loved, coming to the fountains of Christianity, Temperance and Virtue. I saw their families blessed, as husbands, fathers and sons were redeemed. I was contented with my lot, and willing to spend my days in such a benevolent service; but I discovered, toward the close of the second

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\* Many persons, I find, have been under the impression that I spent money freely in travelling for pleasure. It was reported in Boston last summer, that I was expending \$10 a week at Saratoga!—when, in reality, my travelling expenses were next to nothing, in consequence of my connection with the press, and I was hospitably entertained as an invalid at the Springs. Thus is one base coin after another nailed to the counter! What petty scandal will my enemies put in circulation next?



year, that, from some cause or other, I could not be sustained as I felt I ought to be. Prejudice, misrepresentation and slander were at work against me. Bereaved, dispirited and almost alone, I thought I saw indications of Providence that my usefulness could be greater in another department of the seamen's cause.

In February, 1845, therefore, I began to take steps for changing my field of labor. I did this in a quiet manner, without casting a reproach on any, for withholding from me the support I so much needed. I made arrangements with the present preacher at the Bethel, Rev. P. Stow, to become my successor; introduced and commended him to the people repeatedly; and, in consequence of his difficulties at Danvers, Mass., (his last place of settlement,) I aided him under circumstances he will well remember, by walking several miles to fill his place, that he might preach at the Bethel in mine, and thus secure for himself a useful post.

As farther proof of the friendly feelings with which I parted from the Bethel, and my desire to benefit it, I insert here the following extract from my farewell address to the readers of the Sheet Anchor:

"I avail myself of this occasion to inform those friends at a distance who may not otherwise learn the fact, that the Bethel where I have preached to seamen and others, will be regularly supplied with a faithful ministry. I understand that Rev. PHINEAS STOW, recently of Danvers, Mass., is engaged, under the sanction of several of the churches, and that his prospects of usefulness are encouraging. I hope my friends, and particularly those of the sea, will statedly attend at that dear little chapel in Commercial Street, and that it may become to them all 'none other than the house of God, and the gate of Heaven.'"

Having thus discharged my duty, I preached my farewell sermon to a crowded house, on the third Sabbath in April, 1845—uttering my last adieu with an uncomplaining tongue, and turning away with tears, like Paul from the shores of old Miletus. I felt that I was leaving a field of labor that was very precious to my heart. I stated that my only object in going, was to do more good in the seamen's cause; and in doing it, to earn, by the increase of the list of the Sheet Anchor, and by other honorable means, enough to pay the debts I had incurred, in my efforts for the good of others in that place.

"The head and front of mine offence  
Hath this extent—no more."

I was told, just before leaving, in the strongest terms, by several persons, that a salary should be pledged to me, and raised, if I would stay. I was told, too, that the only source of complaint was that I had absented myself occasionally; while the very persons who made these promises and complaints knew very well that I was about going abroad in the cause of seamen, and bidding farewell to a people so much attached to me, and to whom I was equally attached, solely because I was not sustained at home.\*

They knew very well that I wanted to stay, or I never would have gone on with such sacrifices as I had made. Out of the twenty-three

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\*The majority of the congregation would have sustained me, independent of the churches; but I felt it to be my duty to go, that the churches might have an opportunity to come forward in the work.



months that I labored at that Bethel, I was not absent five. Three months of that time was spent at the bed side of my departed wife and children. The most of the remainder was occupied in a sad and solitary pilgrimage, made after I had buried my loved ones, to the dwellings of my two only sisters, on the prairies of Wisconsin. And even in these journeys, the claims of seamen were uppermost in my soul. I delivered addresses in their behalf, and earned all I could for the Sheet Anchor.

Surely, the Boston Bethel Union\* has great reason to complain of me for this! Surely, after laboring hard twenty-three months for the enormous sum of two hundred dollars, and involving myself in debt all the while to advance the work of Christianity and temperance among seamen, that Society is very kind to charge me with instability, and heap its anathemas on my head!

I pass by, as unworthy my notice, the individual remarks of some of the officers and members of the Baptist Bethel Society. The attention of the reader is called, now, to but two of their official acts. One of them is contained in their late "Address" to the Christian public. The second paragraph of that address reads as follows:

"About two years previous to this, (June last) however, a movement in behalf of seamen had been commenced, and a place of worship opened, in which Rev. Charles W. Denison officiated as preacher. Several of the members of the First and Second Churches, who then had confidence in this individual, co-operated with him in sustaining public worship on the Sabbath, a Sabbath School, and evening meetings. But this movement failed to command the confidence of the churches, or the public generally, till at length, those few brethren who had acted in connection with Mr. Denison, became convinced that their confidence in him was misplaced, and he left the service. Thus it will be seen that the Baptist Bethel Society has no connection with, and is in no sense responsible for the movements or the character of Mr. Charles W. Denison."

It is not in my nature to be acrimonious or revengeful; but, after having bore my injuries thus long in silence, I shall now speak of this paragraph as it deserves. I write solely in self defence.

I beg the public to notice the studied caution with which all allusion to the character of my early labors is avoided. Not the slightest intimation is given as to who originated the Baptist Bethel meeting. "A movement in behalf of seamen had been commenced, and a place for worship opened." Very true; and who commenced this "movement?" Who opened this "place for worship?" "Thereby hangs a tale," which the author of the address doubtless thought it prudent to keep out of sight. And who is he that is thus attacking an innocent man? Who is he that is thus privily slandering his neighbor? I answer, he is the Rev. WILLIAM CROWELL, Editor of the Christian Watchman, Boston, who wrote the document. He is the same "individual" who once thought a poem of mine—"The Burial of Knowles"—good enough to be copied into his paper, but too good to have my name attached to it! He is the same "individual" who, (if report speaks truly,) *allowed his own father to go the Poor House,*

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\* Now the Baptist Bethel Society.



*to be supported as a pauper !* And yet this "individual" talks about *his* being "in no sense responsible for the character of Mr. Charles W. Denison !" *He* "responsible" for my character !

"I thank thee, Jew, for teaching me that word."

Yes—and more than this : I devoutly thank God that I am "in no sense responsible for the character or movements" of the filial, dutiful, parent-honoring Rev. William Crowell.

But it is said, by this "individual," that I had not "the confidence of the churches." Completely to disprove this false charge, I submit the following testimonial, signed by nearly all the Baptist ministers in Boston and vicinity, and given to me a short time previous to my leaving the Bethel :

We the undersigned, having reason to believe Rev. Charles W. Denison calculated to be useful in the cause of seamen, respectfully recommend his appointment as an Agent to the managers of the American Seamen's Friend Society :

Daniel Sharp, Pastor of Charles St. Bap. Ch., Boston.  
 Baron Stow, Pastor of Baldwin Place Ch., Boston.  
 R. W. Cushman, Pastor of Bowdoin Square Ch., Boston.  
 Rollin H. Neale, Pastor of First Baptist Ch., Boston.  
 Robert Turnbull, Pastor of Harvard St. Ch., Boston.  
 William Hague, Pastor of Federal St. Ch., Boston.  
 Duncan Dunbar, Pastor of South Boston Bap. Ch.  
 J. W. Olmstead, Pastor of First Bap. Ch., Chelsea.  
 J. W. Parker, Pastor of First Cambridge Bap. Ch.  
 T. F. Caldicott, Pastor of Roxbury Bap. Ch.  
 Nath'l Colver, Pastor of Tremont St. Bap. Ch.  
 Geo. W. Bosworth, Pastor of Bap. Ch., Medford.  
 Jona. Howe, Publisher of the Sheet Anchor.  
 S. G. Shipley,\* a friend to seamen.  
 Josiah Rogers, keeper of the Bethel Hotel, Boston.  
 Benj. Abrahams, Treasurer of Boston Bethel Union.  
 Hiram A. Graves, Editor of Christian Reflector.  
 William Howe,†

The Rev. Mr. Culver, formerly of Washington County, N. Y., was the only signer who seriously objected to giving his name. The reason for this will appear in the sequel. I did not ask him—I did not urge him—for I really thought his name would do the cause of seamen more harm than good—and was about removing the paper ; when, thinking it would not be judicious to be missed from such an array, he hastily seized the pen and signed it.

Rev. Mr. Neale objected when I first asked his name, on the score of my being in debt—a strange objection for *him* to make—but when I assured him that my object in asking the appointment named in the paper was to secure the payment of my debts, in connection with the circulation of the Sheet Anchor, he readily gave his name.

This document, then, given me at such a time, will show how true Mr. Crowell's statement is respecting my having lost the confidence of the churches ; for if I had lost that confidence, these ministers and

\* President of Boston Bethel Union.

† City Missionary.



other gentlemen, who knew perfectly well the feeling of the churches, would never have given me such a testimonial.

It will be observed that the Rev. William Crowell's name is not in the list. This may seem, to many, very unfortunate. But, the truth is, (whether I acted wisely or not time must determine,) I wished to be "in no sense responsible" for an "individual" who would deprive another of the right use of his name, and (if report speaks truly) consent to make a pauper of his own father.

The other act of the Bethel Union, to which I have alluded, is one performed through the present chairman of their Board of Managers. That gentleman "took the responsibility" to notify one of the officers of the Mariner's Total Abstinence Society that they could not continue their meetings in the Bethel, if *I* was allowed to attend and address them! The Society the same week adjourned to the new Bethel, corner of Eastern Avenue and Commercial Street.

This is the last official act of the Boston Bethel Union toward me. I leave the public to judge how far I have merited such treatment as I have received at the hands of that association. I leave the public to judge of the propriety of turning a seamen's total abstinence society into the streets of Boston, in the month of February, because they invited their former President to attend and address their meetings.

The following resolutions, passed by that Society, in my absence, and without my having seen them, will express the views of the Mariner's Total Abstinence Society on the subject.

[Extract from the Record Book of the Boston Mariner's Total Abstinence Society.]

TUESDAY EVENING, Feb. 3, 1846.

President Vose in the Chair; Prayer by the Rev. C. W. Denison; Addresses by Messrs. Hopkins, Walker, (a reformed seaman,) Rowan and Hanscomb.

At the close of the meeting, Mr. Vice President Perkins arose, and requested the attention of the audience to some remarks that he had heard disrespectful of our beloved friend Denison. It appeared from Mr. Perkins's statement that the Mariner's Total Abstinence Society had been threatened, in case they should countenance Mr. Denison, and admit him into our meetings. This aroused the indignation of all present. It was considered to be an attempt to deprive us of one of our most able defenders.

After some remarks in favor of our worthy friend Denison, and after he had retired from the Hall, the following resolutions were unanimously passed:

*Resolved*, That the Mariner's Total Abstinence Society of Boston, solemnly protest against the unchristian course pursued by the Boston Baptist Bethel Society, toward the Rev. Charles W. Denison.

*Resolved*, Furthermore, that we best understand our own business, and know how to perform the same, and in leaving this Hall, we pledge ourselves anew to the cause of temperance, and its able advocate, Charles W. Denison.

President Vose then informed the audience that hereafter the Society will hold their meetings at the new Independent Bethel Hall, corner of East Boston Ferry and Commercial streets.

A true copy from the Records.

Attest,

E. PERRY, Secretary.

It has been and probably will be said, that if I had not attended so many temperance meetings, and thereby "injured my moral character" by mingling so much with "common sailors," I should have been well sustained as chaplain of the Bethel Union. I am charged with the heinous offence of a want of dignity in my manner of going down



the ladder of the fore-castle to do good to seamen; and, unfortunately, I do not carry in my pocket a pair or two of black silk gloves to put on my hands when I stoop down to lift the unfortunate inebriate from the streets. I have even been known to walk arm in arm with a foremast hand! I have partaken of a simple repast, given by our Seamen's Total Abstinence Society, in a temperance restorator! My worthy fathers and brethren in the ministry, can attend their public festivals in splendid rum-selling hotels, where the table is swimming in alcoholic poisons, and it is all right; they can devoutly thank God for the good gifts of his beneficent providence, poured out in such purple streams of profusion, and give way at the late feast that the company may dance until the incoming of the small hours of the morning; and not a solitary tongue is wagged in censure. But because a humble seamen's preacher attends temperance social gatherings, where the only beverage is coffee, tea, or cold water, and puts forth his efforts there for the present and eternal happiness of his neglected brethren, until he embarrasses his finances, he is placed under the ban of ecclesiastical committees—allowed to suffer for the want of the patronage of the society that employs him—and finally is excluded from the church!

But let me assure the persons who thus adjudge me, whether in the Baptist Bethel Society, or out of it, that they totally misapprehend my character. Sociable and cheerful as I am habitually, I defy any person to say that I have ever been found in any gathering, public or private, except in connection with some great moral reform. I am never seen at any mere parties of pleasure—even when invited to them by members of the Church. I never enter the walls of any place of mere public amusement. I am never heard indulging in jokes with reference to any personal matters. I challenge my enemies to meet me on these points. If I am inclined, occasionally, to a repartee, it is always that I may lead those who hear it, to some good act for themselves or others. I think I understand something of human nature; I think I appreciate the peculiarities of seamen, especially; and I must be allowed to pursue my own way of doing them and others good while I live, even if my "moral character is injured" in the estimation of the Baptist Bethel Society.

There is another thing I wish to have understood in this connection.—The want of support I have had to experience as a Bethel minister, is not confined in its effects to myself alone. Other chaplains make the same complaint. I might, if it were prudent or necessary, give their names. They are men, too, much older and better than myself—men who have all the "dignity" and "moral character" requisite even for the Baptist Bethel Society;—and yet they are not supported as they should be by the churches—yet they talk seriously, at times, of hauling down the Bethel flag, and entering fields of labor where their toils will not be so harrassing.

One of these preachers I will take the liberty to mention. He is the Rev. Mr. Steward, the Baptist Bethel minister in New York. Mr. Steward left a large and flourishing society in Groton, Ct., where he had dwelt, been known as a sea-captain and a pastor for a num-



ber of years,—where his support was good, and where he expected to spend his days, to enter on the work of benefitting seamen in the commercial emporium—among the rich and influential Baptist churches there. After toiling on in a room that would seat about a hundred persons, he wished to procure a chapel, and feel more certain with reference to the wants of his family. He made repeated appeals to the churches. The following is an extract from one of them :

“ When I came, the brethren in the Churches said, ‘ you go on and labor, and we will take care of you and build you a house of worship.’ Some have done well, especially some of the females ; but the pledge has *hardly* been fulfilled. Perhaps my brethren will think I ought not to have said it in public—I don’t know as I ought. I hesitated much about it, but I did not know how to say it in any other way, and I dare not hold my peace. We applied to the two Associations for aid, and received none ; and the Churches are unwilling to let us have any of their members that are able to help us. Some of my brethren told me when I came, if we attempted to get away any of their members, they should go tooth and nail against us ; I suppose they meant those who had money. I pledged them that I would make no such effort, and I have fulfilled it to the letter.\*

“ The little band are lifting hard, and I am trying to serve them for about one half of what I received in Connecticut, reckoning the difference in house rent. This, however, I do most cheerfully, and would not say a word about it only to let our friends know that all we ask is only what is indispensably necessary.

“ Dear Brethren what shall we do ? Shall we look to some other quarter ? Shall we go out of the city ? I most fully believe that the interest is the Lord’s, and he will take care of it.”

Now this brother Steward has “ the confidence of the churches,”—he has not felt it to be his duty to attend at seamen’s temperance meetings, as I feel it to be mine. And yet it will be seen that he is in need of “ what is indispensably necessary.” I ask the public, my enemies included, to think of these facts. I wish it to be understood and remembered, that my being in debt through any efforts to sustain a Baptist Bethel interest in Boston, and my leaving that interest, were owing more to the indifference of the Baptist churches to the claims of seamen, than to any thing else.

I hope it will be borne in mind, too, that no efforts to promote christianity among seamen, in this or any other country, can be extensively successful, unless they are accompanied by strenuous exertions in the temperance cause. This is as clear to me as the sun at noon-day ; and the christian churches will yet see it in the light in which its importance at this moment demands it should be viewed. Christianity can never conquer the world, while sailors are flooding it with cargoes of New England Rum. If the Baptist Bethel Society, or any other Bethel Society, divorces itself from temperance meetings among seamen, it may succeed for a time in building up a sectarian congregation ; it may be favored with a great many dry exhortations from dead professors, and numerous long prayers from formalists ; but it can never be instrumental in promoting that living christianity which is destined to overspread

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\*I can say the same with reference to my labors in Boston.



the earth, when, by means of Bethels, Bibles, Temperance and the Holy Spirit, the abundance of the sea shall be converted to God.

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### FIRST BAPTIST CHURCH.

I became a member of the First Baptist Church in Boston, in 1842. I was excluded from it, in a most hasty manner, in December, 1845. Amongst its oldest and best members, are some of my oldest and best friends. I should have no complaint to make against this venerable church, except that which is too applicable to all churches—a general indifference to the claims of the suffering sailor. Had not persons who are not members of the body interfered with me there, I have the best reason to believe that I should not have been excluded from the church. This I shall show in the course of the present defence.

All the charges brought against me in the church, are specified and answered in the following document. I insert it here, nearly word for word as it was read to the body.

Before this document is read, I ask attention to a few facts.

1. I voluntarily wrote to the pastor of the church, nearly eight months since, informing him that my efforts in the seaman's cause had embarrassed me, and asking him to request the church to be patient with me, and I would pay every thing.

2. I came on to meet the church as soon as possible, after I received intimations that complaints were made against me.

3. *I was not allowed to appear before the church to make my defence, until I was excluded!*

4. I appeared before a few of the male members, (volunteers who had no authority from the church to act,) nearly every one of whom was prejudiced against me. I had but just arrived in the city when they met, and but little time was given me to collect my proofs—no one was present to counsel with me—five persons took seats with them avowedly as my prosecutors—and, to crown the whole, (as a kind Providence would have it, to show his instrumentality in my persecution,) "*Elder Nathaniel Culver*," formerly of Washington county, N. Y., was invited in, and acted as my principal interrogator.

5. This informal committee, after hearing every thing that could be alleged against me, and listening to my reply, made under such disadvantages, politely invited me to withdraw, and then sat on my case without any friend of mine being present, and without any authority from the church, with closed doors! The result, as I was informed at the close of the meeting, was that the church be recommended to withdraw my license to preach, leaving me still a private member in good standing! That is, I was good enough to be a member of the Church of Christ, but not good enough to preach Christ's gospel!

6. When this decision was announced to me by the acting secretary, I was not told that I should be expected to appear at the next



church meeting. If he had said so, I should have come, although I had to go again to other places in order to complete my defence. But, instead of waiting for my return—instead of hearing my additional proofs of innocence—the majority of the church present at a small meeting, held on the week following my departure, excluded me from the fellowship of the whole body!

I am happy to have it in my power to state, that a considerable number of the church refused to vote on the question—thinking that I ought to be heard in the presence of all the members. But their appeal, however made, was in vain; and the guillotine of exclusion wrought its work upon me!

As soon as my arrangements were completed, I returned to Boston, gathered additional proof in the city, and appeared openly before the church.

8. Here I asked permission for a friend to remain to take notes of what might be said, but this request was denied me!

9. A motion was then made that I be allowed to speak in my defence, although the vote of exclusion was not reconsidered. As an excluded member, therefore, my ministerial vows disregarded, a strong tide of prejudice against me, with no one to advise me, I presented my defence as is now annexed.

10. Notwithstanding my request to the contrary, I was once or twice interrupted in its reading; and, at the close, grossly insulted by one of the members—Mr. Richard Burroughs, a gentleman residing in Charter street.

I now submit my defence before the church.

## DEFENCE BEFORE THE FIRST BAPTIST CHURCH, BOSTON.

[READ IN CHURCH MEETING.]

My dear brethren and sisters in Christ:—This is one of the most solemn moments of my life. I come before you, for the first time, to answer certain charges that have been preferred against me. May God in mercy grant me to speak and you to hear, under the influence of His Holy Spirit.

Permit to assure you, at the beginning of my defence, that I shall not attempt to justify myself in anything wrong, nor shall I seek to criminate you or any one else. I confess, freely and sincerely, that I have come far short of my duty, as an humble member of this branch of the church of the Redeemer. I know it. I feel it. Most earnestly and truly do I ask your forgiveness that I have done and am doing so little for the glory of Him who has died for us on the cross. I beg of you to pray for me that I may be more holy, more humble and more useful in time to come. If I have in any way wounded the feelings of any fellow member, I entreat that I may be forgiven—even as God, for Christ's sake, has forgiven us all.

There are two favors of a personal character which I respectfully solicit at your hands. The first is that I may be heard patiently, without any interruption, to the close of my defence. The second is, that every brother and sister will pray for me as I proceed.

I stand before you an innocent man; a man guiltless of all crime; a man earnestly striving to live a virtuous life; but a man struggling with pecuniary misfortunes, and therefore, as I appear in your presence, that I am happy, for the spirit of glory and of the victim of grievous misapprehensions. My heart does not condemn me; I feel,



God resteth upon me. Sweet, indeed, is the sleep of my midnight pillow. Pleasant, indeed, are the hours of my daily toil.

The earth is beautiful and bright to me; for I am cheered through its most weary way by the protecting wing of Him who watched over the patriarch in the wilderness, and by the good will of Him who dwelt in the bush. I know, I feel, I confess, that I am but dust and ashes in His holy sight. When I think of my repeated and long continued transgressions against Him, my heart exclaims: "surely his compassions fail not; surely it is of the mercy of the Lord that I am not consumed." But as it respects my fellow-men, whether in this church or out of it, I am not conscious of intending them any wrong. Here, before Him into whose presence we are all so soon to be summoned, I solemnly declare, that I have a conscience void of offence toward God and man. I am called, like others, and especially those in the Christian ministry, to be buffeted by the arch enemy of souls. His strong temptations come upon me, as they do on every pilgrim to glory. The inclinations of my wicked heart would lead me forever astray from the path of rectitude and virtue. But, thanks be to His adorable name! having received help of God, I continue to this day. Whatever may be your final decision; whatever may be the judgment of many who are without; I am content to abide the result. Consciousness of innocence, with the help of God, will carry me triumphantly through severer trials than this. It would give me strength, I say it not boastfully—God forbid—to brave the dungeon and endure the stake.

I humbly submit that you have acted under a misapprehension of the facts of the case; and I indulge the hope that when they are presented to you in the light in which I sincerely believe they should be viewed, you will deem me far more worthy of sympathy and aid, than censure and expulsion. But be that as it may, I shall still endeavor to cherish towards you a christian spirit, and proceed forthwith in such a manner as my sense of the honor of God, and of my own character as His servant, may demand.

With what, my friends, am I charged? With adultery? No. With fornication or lasciviousness? No. With Sabbath breaking? No. With blasphemy? with heresy in doctrine? No. With slander, or malice, or revenge? No. With drunkenness? No. The only charges I have ever been informed of as coming before you, are those contained in the following letter from our pastor, received by me a few weeks since; the first and only communication I ever received from him on the subject.

Boston, Oct. 30, 1845.

REV. MR. DENISON.—DEAR BROTHER:—Reports unfavorable to your christian character, have been in circulation for some time, particularly in reference to your pecuniary affairs. Dea. J. Howe charges you with obtaining money from him in a manner that is unjustifiable. Deacon Richardson also feels hurt with the manner in which you obtained money from him, and not paying, or having the prospect of paying at the time you promised. These cases, too, are understood to be only specimens of other and similar transactions with other individuals. It is also charged against you, that you are excessively vain, that you are in the habit of resorting to unjustifiable expedients to obtain a temporary influence; such for instance, as the account you gave of preaching at Hamilton, giving the impression that you were one of the preachers selected by responsible men on a public occasion; when neither the Faculty of the Institution, nor the Pastor of the Church was aware that you preached at all, until after seeing the notice given by yourself in the Christian Reflector. It was then ascertained that you had preached somewhere in the town; but in circumstances very different from what your letter would indicate.

Your having your portrait painted on a banner, that was publicly presented to you, is another instance of childish vanity. Another instance of the same spirit, was the getting up of the Bible presentation at the Tremont Temple, as a tribute of respect to the Rev. Charles W. Denison, which was placarded over the city. This is supposed to have had its origin and consummation with yourself. Every inquiry that is made about this affair, only presents you in a light which is unministerial and unchristian.

These cases, too, are thought to be only specimens of many similar transactions. It is thought, that you are frequently in the habit of telling untruths. This is seen in connexion with the transactions referred to above, as also in other cases.

These things have for some time, been a deep grief to your friends, and to the church with which you are connected.

Your case has been before the Prudential Committee for several weeks, and on Tuesday eve, of this week, was brought before the church. The church voted to refer to a council of ministers, consisting of the pastors of the city. This council will be ready to meet on Monday of next week, at 10 o'clock, A. M. If you can be present and meet the charges, which I have stated, it will save the church from the necessity of proceeding to exclude you from their fellowship. If you cannot possibly be here on Monday, the meeting of the council might be deferred a few days. But it is essential to your own welfare as well as the honor of the church, that this matter be attended to immediately. You cannot of course, become a pastor or chaplain, or the editor of a religious journal, until these serious imputations upon your moral character are removed.



I am sorry to have to write this letter. I feel a deep sympathy with you, and can make allowance for your peculiar temperament. But it seems to me, I should be unfaithful as a pastor and christian, if I did not sanction as I do the proceedings of the church which I have noticed above.\*

Your Friend and Brother,

REV. C. W. DENISON.

ROLLIN H. NEALE.

This letter was received by me in Baltimore, the 6th of last month, having been forwarded to me from New York. I had previously written a letter to Mr. Neale, from New York, before I knew the church had proceeded to take steps in my case, on my pecuniary difficulties; in which I stated to him my determination to do my utmost to remove them, as soon as my impaired health would allow. [This letter is still in Mr. Neale's pocket, having never, to my knowledge, been shown to the church.]

Although Mr. Neale makes no allusion to this letter in his to me, yet if it were produced it would be seen that I was frank in stating to him my pecuniary embarrassments, and earnest and sincere in my pledges to him that I would do all I could to meet my engagements. But, in order to meet every charge as fully as possible, I wrote to Mr. Neale again the following letter, with a request that it might *all* be read before the church. I have understood from him that he stated "the substance" of it. I respectfully ask that the whole may now be read:

BALTIMORE, Nov. 10th, 1845.

*"To the First Baptist Church, Boston—*

"DEAR BRETHREN AND SISTERS IN CHRIST:—I last week received a letter from our beloved pastor, informing me that certain charges had been preferred against me in the church. I would come and meet these charges in person, but for two reasons:—1st, I understand, from another source, that there are certain individuals in Boston, not members of the church, who are disposed to molest me, and subject me to considerable expense, on account of debts due by the "New England Washingtonian," a temperance newspaper—debts which I am no more really bound to pay than you are. The other reason for my not coming, is that I have just made such business arrangements in this city and Philadelphia, that I could not leave without subjecting myself to material loss.

"I sit down, therefore, to answer all the charges by letter; and as I have endeavored humbly and earnestly to implore the spirit of God to guide me while I write, so I pray it may direct you all while you hear my defence.

"1. The first charge against me, is that of my late partner, my esteemed brother, Deacon Jonathan Howe. In reply to this I beg to state a few facts for your serious consideration:

"My agreement with Deacon Howe was, (as the writing and books will show,) that for editing the paper, and in my estimation the use of my name as a preacher to seamen, I should receive one half the profits. Of course these profits are to be derived from the entire income of the paper. Now there was due on the subscription list, at the time of my leaving, as shown by a published statement to which Deacon Howe assented, the sum of \$3000. One half of this is my due; for it was found, on my last settlement with Deacon Howe, that the paper had nearly, if not quite, paid its own expenses. This will appear from the books. Out of this amount due the concern I had received, for editing the paper, travelling and lecturing on its behalf, a little more than \$200 a year for nearly three years! This, too, will appear from the books. Instead, however, of proceeding with his collections, as he was in duty bound to do; placing his bills in the hands of regular collectors as I advised him to do; he demanded the repayment of all I had received!

"I was grieved at this course of the good Deacon. I had done my utmost to sustain the paper. I had obtained over 1000 paying subscribers—over 800 of them from the U. S. government. These last he received the whole amount of, from the Boston Collector of the Customs, without allowing me any commission. I had received but 25 cents on each of the rest I obtained for the two previous years. I was feeding and clothing myself the best way I could. My little property was so situated, that I

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\* I feel very much obliged, certainly, to my late pastor, for his benevolent "sympathy" and care over my "peculiar temperament." Let me affectionately beg him to accept my "sympathy" for him in return, and to caution him to watch well his own "peculiar temperament." I hope he has not forgotten an excellent sermon he once preached, on the gentle "Dew of Hermon." I hope, too, he has not forgotten the time when his own affairs needed something else beside "sympathy."



could not avail myself of it. Under these circumstances what was I to do? I did all I could. I placed my library and fixtures, insured in Boston for \$600, in the hands of Deacon Howe, and the policy of insurance. This library and policy are now in his possession; unless indeed he has sold the property, as he has intimated he should do, under the auctioneer's hammer.

"This, brethren and sisters, is the security which my worthy brother Howe has against me. I leave it with you to say, whether I have dealt with him 'in a manner that is unjustifiable.' I confess, however, that I was not so particular in keeping my accounts the first two years as I should have been. I meant to be honest, and thought such would be believed, even if every line and book was not exactly according to strict mercantile rules. I am sorry for this neglect, however, and humbly beg to be forgiven, both by you as a church, and Deacon Howe. I think it has taught me a salutary lesson, and that I shall be more careful in future. It is my intention to settle every month with my present partner, having thus learned by a painful experience that 'short settlements make long friendships.'

"But, my friends, I am willing to go further. Even admitting that Deacon Howe cannot, after a fair trial, collect what is due me from the list—even admitting that my library and other moveables do not bring more than \$200—I solemnly pledge myself to pay him every cent that shall be his due. I trust I shall soon be in the receipt of a salary of \$1250 per annum, as a Chaplain in the Navy, being ordered to sea for three years. This will more than pay off every farthing I owe. I once paid \$200 a year, of old debts, out of a salary of \$500 paid me by one man; and it shall go hard with me if I do not save \$800 a year out of a regular salary of \$1250.

"I shall take good care how I put my name on notes again, and keep my personal expenses as close as possible. This assurance Deacon Howe has recently received from me. If he will wait patiently, and God grant me his blessing, the uttermost farthing shall be paid him.

"2. As to the debt due Deacon Richardson. This is one of the debts of the Washingtonian, for which I never received the least benefit whatever. At the time it was contracted, (and the money paid to take up a note for the temperance cause, not for myself,) I as much expected that it would be paid by the Bethel Union, as I expected to see the sun rise and set. I had no doubt of it; and I was thunderstruck, on returning from a tour to see my kindred and to recruit my health—soon after committing my wife and two children to the grave—to learn that not a dollar had been collected! My heart sank within me—and I resolved, in a little while, that I would leave a field where it was evident I could not be sustained. I went abroad as an agent of the cause of seamen, in connection with the Sheet Anchor; and succeeded in obtaining from my little patrimony in Connecticut, \$100 of the \$150 due Deacon Richardson, which was remitted to him, and which I presume he has received. The remaining \$50 I will certainly pay him—with the smiles of God on my endeavors to do so. If I had received what I had every reason to expect at the Bethel, he and all others I owe, would have been paid some time since.

"Not one of my creditors but shall be paid. All I ask is patience and forbearance. My most intimate friends, those who have known me from my youth up, are well aware of my determination in this matter. They know that I 'never give up.' Go, and ask in my birth place, and what will the people tell you? Ask Rev. Mr. Clark, pastor of the church in Norwich, where I have been known from a boy. And he, and they all will tell you, that whatever may be my losses, and however I may struggle with difficulties, I always pay in the end.

"Dear brethren and sisters, be merciful to me. Do not ruin me. Do not by excluding me from your fellowship, prevent me from doing the very thing you want me to do. In some other place than Boston, perhaps on the wide ocean, where I cannot be misconceived, I will toil on in humble dependence on God, until all are satisfied. I receive now a salary for conducting my new paper, 'The Light-Ship,' and am entitled to 50 cents cash, on every paid subscriber I obtain. Now this will support me, and enable me to pay \$600 of my debts the present year, if God bless my efforts on the land.

"3. As to my being 'excessively vain.' I am happy to state that the ground of this charge is wholly baseless. In my preaching at Hamilton, my course was entirely different from that represented. I was invited to preach by a special invitation from one of the officers of the N. Y. State Education Society, a prominent mem-



ber of the Hamilton Church, The notice of my preaching was given at the close of the Commencement exercises, in the College Chapel, by the presiding officer of the Education Society, who urged the people to attend. I presume the pastor of the church was present when this notice was thus publicly given. In the account of the Commencement, I had no intention of making it appear that I was invited to preach by the Faculty. I wrote anonymously, and stated all the preaching, as is the case, frequently, in the minutes of our associations. Brethren are reported as preaching in the neighborhoods, who are not invited to preach by the associations or churches. How could I be supposed to praise myself, when I said not one word about my preaching, and when no one could know who wrote the letter? And, besides, such cases are frequent. Suppose Rev. Mr. Sampson, of Washington, in giving an account (as I presume he will) of the late meeting of the Maryland Union Association, shall speak of himself as having preached, delivered addresses, &c.? Is he therefore, 'excessively vain?' Many similar instances might be adduced. I trust, my dear brethren, you will not blame me, when you hear these facts.

"The painting my portrait on a banner, giving me a bible, pencil, and such tokens of affection, should not be alleged against me. The notices of the meeting at the Tremont Temple, were written by one of the committee of the Mariner's Total Abstinence Society. I declined having anything to do with writing them, telling him, at the time, my reasons.

"It might as well be said that our esteemed pastor is 'excessively vain' because he allows his portrait to hang in his house by the side of that of Dr. Wayland. Mr. Cushman has had his likeness lithographed, knowing it would be placed in the shop windows. Is he, therefore, 'excessively vain?' In the banner that was painted, an attempt was made to represent one of our ship-board meetings. This could not be done, without painting it as near the truth as possible. The design is the painter's, entirely. I knew nothing of it until it was sketched on the canvass.

"I have thus, dear brethren and sisters, answered the charges which have been preferred. I shall be happy if I have answered them to your satisfaction, and you will give me a letter of dismission to unite with the First Baptist Church in this city. I am known here, and at Wilmington, and Philadelphia; and whatever trials I have had to pass through in years gone by, I am clear of all charges, and wish to remain so.

"It is not for myself alone that I plead. My character is the property of my beloved son—the only tie that remains of those that once bound my household together. I am well received, now, in thousands of pious hearts. My new paper has already made many friends, while it is enlarging the field of my usefulness. I am happy in the enjoyment of Christ. I cultivate a close walk with him, as far as my poor, sinful heart will allow me. My passions, habits, plans, methods of speaking are undergoing a material change; and I ask only that you will not cut me off, but be merciful, as you yourselves, beloved friends, hope for mercy.

"A letter will reach me at this place, if directed to the care of Messrs. Wilde & Co., Publishers. Hoping it will be a letter of dismission, and praying the God of peace, and salvation may be with you,

I remain your brother, in a gracious Redeemer,

C. W. DENISON.

Soon after my letter from Baltimore was despatched, I received the following from your clerk.

TUESDAY EVENING.

It was voted that a council in your case be holden at the vestry of our church, Friday next, at 3 o'clock P. M., to consist of Pastors and Delegates from the churches in the city. It is of the utmost importance that you should be present on this occasion, as your future course may very much depend upon the result. And I am directed by the Pastor to say to you privately that if you are not present and make some concession, that the probability is that you will be excluded.\* You are therefore respectfully requested to be present, and satisfy personally those brethren who may bring charges against you.

In much haste,

Yours Respectfully,

ALFRED R. TURNER, CLERK.

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\* This was very charitable and considerate certainly! If I did not come instantly, at whatever sacrifice, I would be "excluded!" Why this haste to exclude me, even unheard? The sequel of this pamphlet will answer the question.



To this I replied, immediately, stating that I could not come at the time proposed, but that I would be present this evening, Dec. 31. [I made a memorandum to this effect in the Boston Almanac, in the page for that date—where it now stands.] It will be seen that I am as good as my word.

In a few days after sending this letter, on Saturday, Dec. 13, I received, in Baltimore, as forwarded to me from New York, a printed catalogue of my library, containing in its title the intimation that it was to be sacrificed under the sheriff's hammer. As soon as I had fulfilled my three appointments to preach in Baltimore, I started for Boston, and travelled day and night to arrive here on Wednesday morning. This I accomplished; but at too late an hour to save my property. It went off, made up in part of books given me by departed parents, to the highest bidder—although I offered, the moment I arrived, to pledge every thing I could, to pay the debt. But my library, embracing some nine hundred volumes, is gone! My prayer is that it may be the means of doing good as it is scattered abroad.

On Wednesday evening, December, 17th, at the instigation of our pastor, and by my consent, an informal committee of male members met at Deacon Shipley's, when the charges named in Mr Neale's letter were repeated, "in substance," and replied to by me as well as could be done under the circumstances—standing as I did alone, and without any previous preparation. Many facts, which I shall produce in this defence, I could not then bring forward, for want of time.

The result of that meeting was the passage of a vote, read to me by Mr. Simpson, the acting secretary, stating that it would be recommended to the church that my "license be withdrawn." Nothing was said by Mr. Simpson about the necessity of my appearing before the church last Tuesday evening—nothing of any probable action in my case. I therefore supposed, of course, it would lie over until to-night—the regular church meeting.

Being called away to New York by my business very early the next morning after the committee meeting, I wrote to our pastor as follows:

BOSTON, Dec. 19, 1845.

MY DEAR BROTHER,—I shall leave for New York this morning, to resume my efforts to extend the circulation of the "Light Ship." Though my name does not appear on the paper, I consider it my duty to obtain all the subscribers I can for it—especially as every dollar thus earned is a dollar devoted to the payment of my just debts.

God willing, I shall return and attend the regular church meeting a week from next Tuesday evening. By that time ample opportunity will be afforded all parties for calm reflection. Perhaps, too, God may especially interfere, and provide me the means to pay Sleeper & Rogers, and Deacon Richardson, at once. Would that He might be pleased to place in my hands enough to pay every farthing I owe!

You will be glad to learn that I depart on my journey, with my mind at peace with God and man. I am deeply sensible of my many short-comings—but I feel a sweet assurance that an all-wise providence will in some way enable me to convince all that I have intended no wrong.

One word as to brother N. Colver. I regret that he is still unconscious of the injuries he is doing me. He forgets the terms his spirit was left to apply to me at the late meeting in New York. But I want to see him in your presence; and nothing of the kind would afford me more pleasure than to be reconciled to him.

Give me your prayers, and believe me truly thine in Christ,

C. W. DENISON.\*

After arranging my affairs in Philadelphia and New York, in an honorable manner, I was preparing to return to Boston for the express purpose of meeting the church, as stated in this letter to Mr. Neale, when the following letter came to hand in Philadelphia last Saturday, the 27th inst. You may judge, dear brethren and sisters, my surprise on receiving it, when you hear it read:

BOSTON, DECEMBER 24th, 1845.

DEAR BRO. DENISON,—You were probably aware or rather I should say informed that your case would be brought before the church in a definite form last evening. The church met according to special notice in the vestry. After the opening of the meeting, Bro Shipley stated the object for which we were convened, and stated the fact that an informal meeting had been held by some 15 or 20 brethren. A report from that body was read by their secretary, Wm. R. Collier, stating in full what had then and there taken place. The church then voted to proceed and deliberate upon the charges brought against you, and the testimony produced; some statements were then made by Bro. Abrahams, and the subject freely discussed. During this debate another resolution was adopted, that, from the evidence produced before us this evening, it is in our estimation that Bro. C. W. Denison has been guilty of obtaining money upon false pretences. Having considered your case further, the church passed the following resolution, which was offered by Bro. Urann.

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\* Instead of reading this letter to the church, Mr. N. kept it "privately" in his pocket!



RESOLVED, That Bro. Charles W. Denison, having been guilty of falsehood and deception, be excluded from all the special privileges of this church.

Having performed the duty devolving upon me, however painful this may be to us and to the cause of Christ, yet I trust it will be for the good of all connected with you.

I remain in haste, Yours Respectfully,

ALFRED R. TURNER.

Clerk of 1st Baptist Church, Union Street.

P. S. I will present any communication which you may wish to make, as we have the regular meeting next Tuesday evening.\*

I was surprised that you should exclude me from your fellowship, without having heard me in my defence—without waiting for me to vindicate myself as far as possible. But I do not mean to blame you in the least. I doubt not you thought the cause of Christ was suffering on my account; and that the sooner my exclusion took place the better it would be for that dear cause.

This, then, is the position under which I appear before you. These are all the charges I am called upon to meet.

1. The charges specified in Mr. Neale's letter of Oct. 30.

2. The charges, not included in that letter, preferred before the informal committee of brethren, on Monday evening, Dec. 17.

3. The charges contained in the vote of exclusion, as given in the letter of our clerk, dated Dec. 24.

To each and all of these charges—and to any and all others that may be preferred against me—I am now ready to reply.

I again beg your patient and candid attention as I proceed.

1. The charges in Mr. Neale's letter.

These are answered so fully in my letter to Mr. Neale, dated Baltimore, Nov. 7, that I shall now detain you with nothing but additional proofs of my correctness. In the first instance, I refer to the case of Deacon Howe. As additional proof that I did not obtain money from Mr. Howe in a "manner that is unjustifiable," I submit his receipt in full of all demands, to this date.

BOSTON, DEC. 30, 1845.

Received of Charles W. Denison a Note for Eight Hundred Forty-Two Dollars 42 cents, in full for all demands to this date, on interest, fifty per cent of which I hereby agree to discount if paid within one year.

JONA. HOWE.

My reliance to meet this sum, advanced to me was on the collections from the subscription list; of which there was a large amount unpaid when I left the paper, as will be seen by the following statement made by the authority and under the sanction of Mr. Howe himself. It is found in the Sheet Anchor for Sept. 6, 1845,—in my valedictory address.

"Let me here appeal to delinquent subscribers. THERE ARE PROBABLY \$3000 DUE THIS CONCERN FROM THOSE WHO HAVE NOT PAID FOR THEIR PAPERS. This amount, if remitted at once, would be of great service in continuing the usefulness of the paper. Shall it not be forthcoming immediately? Can those who owe it maintain a good conscience toward God, while they continue thus to delay its payment. True, each sum is small in itself; but, when multiplied by several hundred, for nearly three years, it is an aggregate worth attending to. For the sake of the worthy publisher, who has made great sacrifices to continue the paper to subscribers with punctuality, and always on good paper and in handsome type, I entreat delinquents to remit him the amount they owe without delay. God, and the poor sailor, will bless you for it."

(Signed.)

CHARLES W. DENISON.

"We do, therefore, most earnestly and respectfully desire all who stand indebted to remit to us (by mail at our expense, if no other means offer,) without delay."

(Signed.)

THE PUBLISHER.

In addition to this dependence, I went out as an agent, hoping by collecting subscribers to meet all Mr. Howe's demands on me. In this design, I met with several reverses; my health became poor; my spirits were depressed, from various causes; and I failed to pay him as I intended. This disappointment I felt and still feel most keenly; as I knew Mr. Howe needed the money in his business. But I had done the best I could, under my peculiar discouragements; and feel acquitted at the bar of my conscience, as I trust to be at the bar of my God.

Still bent on my efforts to pay Mr. Howe every dollar I had received from

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\* My "communication," it will be perceived, was made in person.



him, I applied, at the suggestion of several naval gentlemen, and others, for the post of chaplain in the Navy—hoping that such a station would increase my usefulness and the voyages benefit my health. This application was enforced by a great many excellent names, all of which are now in the Department at Washington. From among the numerous letters sent on to the President of the United States, and Secretary of the Navy, I select the following from Hon. J. C. Spencer, Rev. Mr. Stewart, Rev. Mr. Parker, and Rev. Mr. Gurley.

TO THE PRESIDENT OF THE UNITED STATES—

SIR,—Having had the opportunity of becoming acquainted with the Rev. Mr. Denison, and with his services and labors in behalf of seamen, I can not forbear uniting with other citizens in warmly recommending him to the President for an appointment as Chaplain in the Navy. He seems to have wholly devoted himself to the temporal and eternal welfare of that valuable but much neglected class of men, and I have reason to know from the best sources of information, that he has been eminently successful. Men so strongly imbued with the spirit of Christian philanthropy, are so rare, that it would seem to be a duty to employ them in their proper and favorite vocation, whenever the opportunity presents. His own means of future usefulness will be extended and improved by such an employment, while he will confer inestimable benefits on our gallant tars,—and such as very few men are capable of conferring.

I would most fervently hope that his present application may not fail.

With the highest respect,

ALBANY, OCT. 9, 1845.

Your Ob't Serv't,

J. C. SPENCER.

NEW YORK, OCT. 17th, 1845.

THE HON. GEORGE BANCROFT, Secretary of the Navy, Washington.

SIR,—I have learned with pleasure that the Rev. W. C. Denison is an applicant for a Chaplaincy in the Navy. Widely and favorably known as a friend to the sailor, zealously devoted for years past to the promotion of his best interests and welfare, scarce yet in the prime of life, with acknowledged talent, cultivation and eloquence as a speaker, I cordially recommend him to your favor as one who I believe peculiarly qualified to accomplish the purposes of the appointment he seeks. And have the honor to be, Sir,

Most respectfully,

Your Ob't Servant,

CHAS. SAM. STEWART, Chaplain U. S. Navy.

NEW YORK, OCT. 23, '45.

SIR,—The Rev. Charles W. Denison, of the Baptist Denomination, has been for the last three years, the editor of a paper for Seamen, called the Sheet Anchor—which has been eminently useful among the class for whom it is designed, contributing much to their intellectual and moral elevation. From his known zeal for the spiritual welfare of Sailors, his success as a preacher among them, and respectable standing among all to whom he is known, I have no hesitation, but with great pleasure, give him my most cordial testimony of his fitness, as a chaplain in the navy, for which I understand he intends to make application for an appointment.

Most respectfully your Ob't Servant,

B. C. C. PARKER, Minister of the Floating Church of our Saviour for Seamen, in the city and port of N. Y.

TO THE HON. GEO. BANCROFT, &c., &c.,

Secretary of the Navy of the United States.

WASHINGTON, 18th OCT., 1845.

SIR,—I have the honor and pleasure to say that I have known for several years, the Rev. Charles W. Denison, as a very active and devoted friend to seamen, and as a Christian minister earnestly and efficiently engaged in the promotion of the various objects of religious benevolence. Should he be successful (as I trust he may) in obtaining an appointment as Chaplain in the Navy, I cannot doubt that he will greatly promote the cause of sound morality, of religious instruction and practice in the naval service. Mr. Denison has, for some years conducted a valuable periodical, mainly devoted to the benefit of seamen, and his mind is very intent upon their improvement and welfare.

I have the honor to be Sir, with the highest respect,

Your Friend and Ob't Serv't,

R. R. GURLEY.

THE HONORABLE J. K. POLK, President of the United States.

I solemnly declare that one of my objects in seeking this important, and to me useful post, was and is, to pay every dollar I owe. Receiving assurances from Mr. Bancroft, that in case a certain vacancy occurred, my name should be sent in to the President, and being assured by the President that he regarded my application with favor, I felt and still feel encouraged to hope that the post might be obtained. But determining not to remain idle in such expectation, I made immediate arrangements to start another seamen's paper, under the circumstances set forth in the annexed legal instrument:

This agreement made the 15th day of October, 1845, between Myron Finch of the city and county of New York, of the first part, and Rev. Charles W. Denison of the city and county aforesaid, of the



second part, Witnesseth that the said party of the first part agrees to publish a paper to be called the Light Ship on the first and third Wednesdays of each month; said paper to be devoted to the cause of Sailors and Boatmen; and the said party of the second part agrees to furnish matter for said paper as editor of the same for the term of one year for ten dollars per number, and to devote as much of the remainder of his time as he can to a general agency for said paper, for which the party of the first part agrees to pay him fifty per cent or fifty cents on each subscriber thus obtained who pays one year's subscription. This arrangement is not to be binding for a longer period than one year, unless by mutual consent of parties. It is further agreed that no change, either in editorship or proprietorship, shall be made in said paper without mutual consent of parties.

Signed and sealed in presence of }  
J. K. WELLMAN. }

MYRON FINCH.  
CHARLES W. DENISON.

Here, again, my object was to pay my debts in an honorable manner, by my own exertions. Besides my regular salary of \$240 a year, I received authority to pledge the paper for the payment of my debts, to the amount of \$750—as the following writing will show :

LIGHT SHIP OFFICE, }  
New York, Dec. 16th, 1845. }

This may certify that Rev. Charles W. Denison is hereby authorized to contract for supplying the Light Ship to his creditors and others at fifty cents per copy per annum to the amount of Seven Hundred and fifty Dollars. And the undersigned hereby agrees to make good on his part, all such contracts entered into by the said Denison, by faithfully supplying the papers as per agreement.

Witness, }  
JOHN H. BURK. }

MYRON FINCH, Proprietor Light Ship.

Mr. Denison is also authorized to appoint agents in such places as he may visit at his discretion, and to make arrangements for transmitting the papers to subscribers.

Light Ship Office, }  
New York, Dec. 16, '45. }

MYRON FINCH.

In proof that there was a good prospect that my debts would be materially lessened by these labors I was putting forth, under the blessing of God, I submit a receipt for my earnings for only a few weeks—and that, too, under circumstances of the greatest possible disadvantage, with my pathway shrouded in gloom, and nothing but God's smiles, a clear conscience and good habits to sustain me. The receipt is as follows :

REV. CHA'S. W. DENISON,.....	In account with MYRON FINCH,
DR. to 110 Subscribers obtained at sundry times, within a few weeks in Utica,	
New York city, Wilmington, Philadelphia and Baltimore, .....	\$110 00
CR. by Commissions \$55 00—Cash \$55 00, .....	110 00
	———— 000 00

New York, Dec. 22d, 1845.

MYRON FINCH.

The above is designed as a receipt in full up to date.

MYRON FINCH.

At this rate, when the paper should be fairly under way, I could obtain, by hard and persevering labor, travelling from house, in the cold of winter and the heat of summer, about \$1400 a year—one half of which would, of course, be mine; so that with my salary of \$240, I could realize, from this honorable and useful yet laborious source, over \$900 per annum. Every dollar of this, beyond the supply of my absolute necessities, I intended to apply to the payment of my debts—Mr. Howe's of course included among the first. In addition to this, I have made arrangements to write for a magazine, at the rate of two dollars a page of printed matter, as will appear by the certificate herewith annexed :

NEW YORK, DEC. 29th, 1845.

I hereby certify that I heard a contract between J. K. Wellman and Rev. Charles W. Denison, by which said Wellman obligated himself to pay said Denison two dollars per page for original contributions to said W.'s magazine; to wit, the Literary Emporium.

MYRON FINCH.

These articles I prepare in the silent watches of the night, or at early hours in the morning—all that I may be useful in my day and generation, and my debts be paid.

In order, too, to save expense in my journeys to plead the cause of the poor sailor, and to obtain subscribers, I secured through a friend whose kindness I shall never forget, the situation of travelling correspondent for the Boston Daily Traveller—an excellent journal, conducted by two christian men. They have



paid my creditors \$30, on account of my services, as their correspondent, and furnished me this card to the conductors of public conveyances.

Allow me to introduce to your favorable notice the bearer, Rev. Mr. Denison, who is acting as Travelling Correspondent of the Daily Evening Traveller, Boston, Mass.

Any attentions shown to him will be gratefully acknowledged by the proprietors of the Traveller.

UPTON, LADD & CO.,

Boston, April 26, 1846.

Publishers of the Traveller.

This has been of material service to me in aiding my good objects. It seemed as if Providence opened the door for me wherever I went; and if my mind had been left free for twelve months longer, I should have cancelled every dollar of my most pressing debts. I am still corresponding for the Traveller; I am still obtaining subscribers for the Light Ship; and if my brethren and sisters of this church will allow me to go forth into the field one year with their approbation, I pledge them I will make a fair return for my labors, and never entangle myself with affairs of this world again.

This is my defence with regard to my good brother, Deacon Howe. I pass now to reply to the charge respecting my dealings with Deacon Richardson: viz: obtaining money from him without a prospect of paying.

On this point, I wish my brethren and friends to understand, (what I have before stated,) that my debt to Deacon Richardson was incurred to enable me to sustain a temperance newspaper in Boston, called the Washingtonian, that I might preach the gospel to seamen free of charge to them; maintaining myself by the increase of that paper and the Sheet Anchor. To prove that such was the fact, I submit a certificate from Mr. Theodore Abbott, formerly publisher of the Washingtonian:

This certifies that the note for \$150 00, paid by Mr. Denison at the Suffolk Bank, with the money he borrowed of Deacon Richardson, was not for his own benefit, but on account of debts incurred in sustaining the Boston and New England Washingtonian, in the year 1843.

There was also another note, previously paid, by Mr. Denison, for \$100, on account of the same paper, on which I was the promisor and the endorser.

Mr. Denison, to my certain knowledge, received no compensation for the sale of the subscription list; and I have good reason to believe that, he has not had paid to him one dollar by subscribers after the paper passed out of my hands.

Mr. Denison's conduct with me was perfectly honorable and fair in all his transactions.

He has paid out at least \$300 for said paper, without any benefit to him.\*

Boston, Dec. 30, 1845.

THEODORE ABBOTT.

This debt, then, was not for my own benefit. Yet I was as anxious to pay it, as if it had been. When the money was obtained, I immediately applied it to taking up a note due by the Washingtonian, and relied on my friends at the Bethel, corner of Commercial and Lewis streets, to furnish me the means to repay Deacon Richardson. I told him I thought the money would be collected in a few weeks. My reliance was based on the following vote, passed at a public meeting held at the Bethel:

[Copied from the Bethel Union Record Book, page 11.]

"VOTED, To endeavor, besides paying the expenses of the Hall, to raise the Rev. Charles W. Denison five hundred (\$500) dollars, for his services as Seamen's Chaplain in the 'Bethel Union Hall,' corner of Union and Commercial streets."

BENJAMIN ABRAHAM, Chairman.

JOSEPH H. SEARS, Secretary.

My health being poor at this time, I left on a journey for the West—hoping to pay my way by obtaining subscribers, and thus to benefit the sailors of the

\*This is strictly true. I thank Mr. Abbot for his certificate.

It will be seen that all he ever paid me as a salary, (\$20 a month for editing a weekly paper for six months,) was more than returned to the concern by the notes I endorsed and took up. But I do not complain of this. I am thankful to God that I had the means of giving a few hundred dollars to the temperance cause. Would that it were in my power to give tens of thousands to so great and good a movement.

I wish it to be understood, in this connection, that I have no controversy with the present proprietors and editors of the Washingtonian. What I have paid for that paper, and still intend to pay, is a free-will offering on the Washingtonian altar. I never expect to receive a dollar in return.



lakes and rivers. I obtained, however, but very few; owing to the deranged state of my nervous system, in consequence of the breaches which death had made in my little family. I returned to Boston in about six weeks; and to my astonishment learned that not a dollar had been paid to Deacon Richardson. I was ashamed to see him, after such a disappointment; but did the best I could. As soon as possible, I obtained for him the sum of \$100, which is acknowledged on the note. The remaining \$50 he states he is willing to wait for one year; but I hope to pay him before that time rolls around.

Another proof of my efforts to pay Deacon Richardson is found in the following fact:—There are those present who will remember a meeting called by me at Deacon Shipley's house, a year ago last summer, with reference to the debts now due Deacon Richardson, and others. I told the friends then present my situation with the utmost frankness. I entreated them to help me; I assured them I had done all I could; and I was led to believe, from the assurances then and there given, that I should soon be relieved from all such embarrassments. If I had not felt so, I should not have told my creditors what I did. I as much believed that the brethren of the Baptist Churches would lift these debts from me, since they were incurred in efforts to advance the cause of Christ among seamen in their name, as I believed the sun would rise and set again. If I was and am disappointed, it is my misfortune, friends—not my crime. I trust my experience on the subject will cause me to be more cautious hereafter.

The remaining charges in Mr. Neale's letter are all answered in my letter from Baltimore already referred to, and given before. In proof that I did not write the notices, or handbills for the bible presentation, I refer you to the certificates from those friends who were concerned in originating the gift:

This is to certify, that I was one of the collectors of the money to purchase a bible to present to the Rev. W. C. Denison, as a token of esteem by his friends for his labors in the cause of seamen, and to my personal knowledge he was unacquainted with the circumstances until a short time before it was presented.

Boston, January 6th, 1846.

MARY ANN ANDREWS.

If any one denies my statement respecting my preaching at Hamilton, I hope to be prepared to submit additional proof on that subject.\*

2. Passing from the letter of our pastor, I come now to the complaint of one of the creditors of the Washingtonian newspaper. The following receipt from Mr. J. B. Hall will satisfy you that his account is closed to his satisfaction:

BOSTON, DEC. 18, 1845.

This certifies that when a sufficient number of subscribers have been obtained by me or my Agents, for the paper called the "Light Ship," edited by Mr. Denison, to liquidate (said papers to be furnished to said Hall at the rate of fifty cents per annum, or fifty per cent discount from the regular price) the claims which I have against Mr. Denison, I will promptly deliver to him the notes which I hold against him on account of the newspaper called the Boston and New England Washingtonian, and give receipt in full of all demands.

Witness, }  
J. A. FARRAR. }

JNO. B. HALL.

The next claim, on account of the New England Washingtonian debts, is that mentioned in a letter from Sleeper and Rogers, charging me with saying I was interested in property in Norwich, when I was not.

In reply to this letter from my former friends, permit me to state

(1.) I did not deceive them in representing that I was interested in property in Norwich, Conn., as the following advertisement will prove:

[Copied from the Norwich News, for Sept., '43.]

#### A CONVENIENT LOCATION.

**B**EING about to remove my family to Boston, I offer FOR SALE or to let, the House and Lot on Union street, nearly opposite Mr. Gager's. The house has recently undergone a thorough repair. The location is a desirable one.

FOR TERMS, apply to the Subscriber on the premises; or, in my absence, to George Sherman, Esq. Norwich, Conn., Sept. 9.

CHARLES W. DENISON.

\* This proof has since been received. See letters of Messrs. Trevor and Knapp, under the head of "New Testimony."



(2.) I did not deceive them respecting other property as will be seen by a paper, from my brother in law, yet to be exhibited.\*

My interest in this property is a life estate in one third of a farm valued at \$6000.

(3.) That Sleeper and Rogers had themselves confidence in the success of the Washingtonian, and encouraged me to go on in incurring a debt with them in its publication, is proved by the following article, written by Mr. Sleeper himself, and inserted in their own paper, the Mercantile Journal, wholly without my knowledge. I never saw it, until it appeared in their columns :

[Extract from the Evening Mercantile Journal, Dec. 22, 1843—written by the Editor.]

"THE NEW ENGLAND WASHINGTONIAN.—This paper, a well known and efficient aid in the cause of Temperance, is now published in this city by Edmund Burke, and edited by Rev. Charles W. Denison. It is conducted with ability and spirit, and contains a great variety of matter, original and selected, which must recommend it to the confidence of the friends of Temperance. WE REJOICE TO LEARN THAT ITS CIRCULATION IS RAPIDLY INCREASING, and we cannot doubt that the praiseworthy efforts of Messrs. Denison and Burke, to render it worthy of extensive patronage, WILL BE GENEROUSLY REWARDED."

I hope this encouraging notice by Mr. Sleeper will not be forgotten, inasmuch as it was one of the grounds on which I went forward in incurring a debt for the Temperance cause at his establishment.

Was it unreasonable, was it wrong in me to expect that a paper thus commended by so prudent and successful a man as my friend SLEEPER, would pay all debts I might contract for it? Certainly not.

I think it hard, my friends, that for such a benevolent act as this, I should be stripped, by your vote, of my once sweet fellowship among you; forbidden to come to your communion table, to put to my lips the emblems of a Savior's broken body and streaming blood. I must submit. But this, my friends, I most solemnly assure you. I have done all I could to pay Sleeper and Rogers, without making more sacrifices than I am now required to make. I have offered to write for them until they are paid. I have sent them an order on the Boston Traveller, where I earned the money by my pen; I have appealed to the wealthy patrons of the Washingtonian, as a clergyman; and should I meet with the smiles of heaven in obtaining subscribers, or be so situated that I may go on the sea as chaplain in the Navy, every cent I owe them shall be paid, with interest from date. Could I have obtained the consent of my late wife, to sell our property to the amount of \$500, most cheerfully would I have paid them more than a year ago. I endeavored to obtain the money for carrying on the paper, by loans, as will be seen by the following certificates:

This certifies that sometime in December, 1843, Rev. W. C. Denison called on me in this city to aid him in raising money on his life estate in property in Norwich, Conn., as he was aware that I knew of his interest in property there, and had furnished him with funds in 1836 to invest in property in Oswego, N. Y., on a note signed by himself and wife, while cashier of the Quinebaug Bank, in that city. I have not a perfect recollection of the last circumstance, but do not doubt it is correct.

Boston 30th Dec., 1845.

F. A. PERKINS.†

I went with Rev. C. W. Denison, at about the above mentioned time, to Samuel A. Walker, Esq., and Deacon Moses Grant; his purpose was to endeavor to raise money of them on loan, in order as he stated to them as well as myself, to sustain the New England Washingtonian, printed by Messrs. Sleeper and Rogers. He was very urgent in his efforts to procure the money.

Boston, 30th Dec., 1845.

J. N. BARBOUR.‡

3. A third charge now claims attention. In the meeting of the Committee at Deacon Shipley's week before last, it was stated by Mr. Abrahams, that I had appropriated to myself the sum of \$25,00, sent, as he said, to the Marine Total Abstinence Society. I stated in my defence, that the money was obtained through Mr. John B. Gough, and that I understood him to say it was intended for me. The following letter, recently received from him, will set the matter in its true light:

\* See Mr. Hovey's letter, page 36.

† Mr. Perkins is a high minded christian gentleman, of the Congregational church, now doing business as a broker, in Brazer's building.

‡ Mr Barbour is well known as a merchant. He is a member of the Baptist Church in Cambridge.



MOUNT PLEASANT, ROXBURY, Dec. 21st, 1845.

REV. CHARLES W. DENISON—

DEAR SIR—On my return from Taunton last eve, I found a letter from you, asking for information respecting the donation sent to you by the ladies of Westboro'; what I know is this. The ladies of Westboro' held a fair, and raised about seventy-five dollars. The President of the ladies' sewing circle, and some others, asked me some questions about the seaman's cause in Boston, and whether I did not think that a donation would be acceptable; I told them I thought if they sent what they could appropriate for that purpose to you, who was then laboring for seamen in Boston, it would be very acceptable. I did not know that they had sent it, until you told me you had received a donation of twenty-five dollars, (I believe), and I have always supposed it was intended to assist you in your labors among seamen.

Yours for the cause of Truth and Temperance,

JOHN B. GOUGH.

I am also charged by Mr. Abrahams with borrowing \$20, from him, and not paying it. I can assure you, my friends, I supposed Mr. Abrahams ultimately intended to make this a donation to me—as it would be but \$10 a year, for the two years he sat under my ministry, and as he has repeatedly expressed his approval of my humble labors in strong terms. If, however, Mr. Abrahams still insists on my paying him, I will give him my note for the amount, with interest, and pay him as fast as I can. I as much supposed that he intended to make it a donation as that I am living; and, especially, since all his advances to the Bethel Society, were some time since repaid.

These, my friends, are all the charges of which I have been made aware. I trust I have met them fairly. I have endeavored to do so, without dissimulation in a single particular. God grant that the truth may have its weight in all your hearts.

There are several other points on which I ask your attention for a few moments.

I confess, with humiliation and self-abasement, that I have been too negligent in keeping my accounts. This, you know, is not uncommon with ministers. But that I have been, or that I am criminal in this or any other respect, I cannot admit with a clear conscience.

I confess I have not been sufficiently careful, always, in incurring debts, even from good motives and to promote good objects; but that I have been, or am criminal on account of it, my conscience will not allow me to admit for a moment.

It may appear to you, brethren and sisters, that I am and have been, extravagant in my clothing and other expenses. Allow me to state for your information, that portions of my apparel have been given to me; and that my board has been gratuitous for most of the time during the past year. The same favors I hope will be continued to me, through the interpositions of an overruling providence. I will submit to any thing but dishonor, that I may free myself from debt.

It should be borne in mind, that mercantile men are often obliged to fail in meeting their engagements; but if they show an earnest desire to repair their losses, they are not driven from 'Change. Surely the people of God will be as merciful to me, as men of the world are to each other.

I wish it to be remembered, (as I have repeatedly stated,) that if Mr. Howe had been able to collect in all the list of subscribers, not only my debts to him, but some of his own to others, would have been paid several months ago. A gentleman in Danvers, Mass.—Capt. Porter,—told me that he had not paid any thing for the paper for the last two years, having waited to receive a bill, or to be called on for the money. Hundreds of others are, doubtless, in the same situation. I do not mention this fact to blame Mr. Howe, or any one; but to vindicate the truth. I know one collector of newspaper bills, Mr. Israel E. James, of Philadelphia, who I presume would give several hundred dollars for the Sheet Anchor list to-day.

As an additional proof of my dependence on the friends who attended on my ministry at the Bethel, I submit the following letter, from a committee of the Boston Mariner's Total Abstinence Society:

REV. C. W. DENISON—

SIR:—We the undersigned having been appointed by the members of the Mariners T. A. S. for the purpose of expressing their thanks to you for past services as President of that Society.

We therefore in their behalf say that although we much regret the circumstance of your resignation, yet they feel partly reconciled to the loss on your assuring them that you will sometimes be with them and assist in the good cause.



You have done much towards reforming the inebriate, and the fact of your applying your talents towards elevating the moral condition of your fellow man, has, we are happy to say, resulted in many cases with the greatest success.

It is through your influence that this society was first formed, and through your exertions that it still continues to exist; we feel certain that no other consideration than that of brotherly love could have prompted you to labor so faithfully, and we may add gratuitously in this benevolent work. We therefore consider all attempts at eulogy on our part superfluous, and on yours, unsolicited. We are well aware that if you continue to labor in the good cause that you will one day have your reward, and that your deeds will be recorded on tablets of gold and your praises will be sung in the presence of the Omnipotent Ruler of the Universe who will reward you with a crown of glory.

We tender you the heartfelt thanks of this society, and in whatever part of the country you may be, you will have our good wishes for your prosperity.

You have been to this society the true pilot; you have carried us safe through the most difficult passages; and we are now fairly launched on the great popular ocean. You have thus far acquitted yourself to the entire satisfaction of this society, and if the blessing of a few who wish you well will add aught to your happiness, then accept them tenfold.

Respectfully Yours,

Boston, April 10, 1845.

SAML. H. CHEEVER, } Committe.  
H. H. PERKINS.

I am prepared to meet any other charges, of any kind, that may be preferred against me. The home of my youth—the spot where I first drew the breath of life—is but a hundred miles West of this; and if any of the churches wish to know my parentage, education and manner of life from a child, they can easily ascertain the whole of my history.

I challenge an investigation into all my course, by night or day, since I came within the precincts of the city of Boston. I fear not the severest scrutiny. I feel that my greatest wish in life, is to be swallowed up in the glory of Christ.

Let me refer you, to my former locations in Philadelphia, and Wilmington. When the Light Ship appeared, (as had been the case with the Sheet Anchor,) handsome notices followed it in the columns of the papers in both those cities. I here insert one or two, as they bear directly on my personal character. Nothing else but a sense of justice to myself would allow me to insert them:

[From the Philadelphia Baptist Record, of Oct. 1845.]

**THE LIGHT SHIP.**—This is the novel, yet ingenious title of a new hebdomedial sheet, having our friend Denison, late of the Sheet Anchor, for its editor. It is published at 118 Nassau street, and will be devoted to the interests of the mariner.

On the eve of retiring from our editorial labors, and about to LAY UP our little ship Record, in Port Failure, we still wish the "Light Ship" much success in its interesting service—smooth seas and prosperous gales. It is unnecessary to say any thing of its editorial commander. He is skilful, well practised, and HAS HERETOFORE SUSTAINED A FIRST RATE REPUTATION; he always carries plenty of sail aloft, but takes care to have sufficient ballast below; keeps his ship in good trim—takes in and makes sail according to good and bad weather, and is always on the LOOKOUT.

We recommend our friends to embark with Bro. C. W. Denison.

[From a Wilmington (Del.) paper, Nov. 10, 1845.]

**THE LIGHT SHIP.**—We have received the first number of a paper with the above title, edited by the Rev. Charles W. Denison, FORMERLY OF THIS CITY; WHERE, AS A BAPTIST MINISTER, HE WAS BELOVED AND ESTEEMED FOR HIS TALENTS AND USEFULNESS. This paper is devoted to the advancement of the interests of the mariner and seafarer. Mr. Denison has long been favorably known as a preacher to seamen, and one devoted to the interests of sailors. From the manner and matter of the first No., as well as the high reputation of the editor, we have no doubt it will meet with every encouragement. It will mainly inculcate Temperance and Christianity among this useful class of our fellow citizens.

Anticipating that the charge might be brought against me that I wrote the above notices myself, I have been at the trouble to travel to Philadelphia and Wilmington, and obtain certificates from the editors there, that they wrote their own articles.

This is to certify, that the notice of the new paper, "The Light Ship," edited by the Rev. C. W. Denison, which appeared in the Baptist Record, Nov. 5th, was prepared by me, without any knowledge whatever of Bro. Denison.

Philadelphia, Dec. 24th, 1845.

WILSON JEWELL, Ed. Bap. Rec.

This is to certify that the notice of the new paper, "Light Ship," edited by the Rev. C. W. Denison, which appeared in our paper recently, was prepared without any knowledge whatever of Mr. Denison. Our remarks were spontaneous, and founded on the merits of the publication, and the well known talents and philanthropy of Mr. D.

H. H. J. NAFF, Editor of Delaware State Journal.

JOHNSON & BOZEE, Editors of Delaware Gazette.

EVANS & VERNON, Editors of Delaware Republican.

Wilmington, Del., Dec. 26, 1845.



In view of such facts as these, dear brethren, does it look reasonable, after passing through many trials of my faith, that I should all at once become a liar, a hypocrite, an impostor and a swindler? Is there any motive that could possibly have urged me to such a course? No, my friends, I am an innocent man; and when the clouds that God in His infinite wisdom has thrown around me, shall be rolled away by his ever-merciful hand, I doubt, not, you will be among the first to hail my returning brightness.

Is it a crime for a minister to be in debt? Then were WHITEFIELD, and RYLAND, the greatest of criminals—for they both were laid under censure on account of their devotion to the cause of God, leaving them but little time to attend to their pecuniary offices. Should ministers be excluded on such accounts, where their motives are good? Then Dr. BEECHER should have been driven from the ministry in this very city; then JOHN GANO should never have been allowed to leave in regular standing, the First Baptist Church in New York. I do not name these cases to extenuate myself. So far as I have been imprudent in managing my money matters, as those good men were, I am willing to suffer; but I beg that my character may be spared. I have given up property, time, strength and health, to do good to my fellow-men; and I only lament, that I did not have ten thousand dollars, to one, that I might have consecrated them all to Christ.

It may be asked, why I did not appeal to my family friends, some of whom are wealthy? I answer—I had too much independence of character. I felt that it was and is my duty to exert myself in my own support—and I shall do it.

I cannot close this communication, dear friends, without assuring you that I feel in my heart that God has sanctified and is sanctifying these sore trials to my good. He has learned me by them several valuable lessons, which I trust I shall never forget. I think I see now the true nature and uses of money. I think I feel the importance of care in keeping the minutest accounts. These two gates of my life's pathway I trust will hereafter be well guarded by the grace of God. I ask of you, my friends, to make allowance for me. In early life I was indulged to the utmost. Habits of spending were then formed which nothing but the present fiery ordeal could burn from my nature.

I have tried every way that was honorable to meet my engagements, in humble dependence on Almighty God; but it has pleased Him to disappoint me, and I bow with cheerful submission at the foot of His sovereign throne. "Not my will, but thine, O God, be done." What remains to me now is humility, and continuance in well doing. Had I not been impelled by a strong sense of duty to enter the field to labor for the neglected mariner here, and throughout the world, I might have remained at Norwich, living on my income there, and sustaining myself by my contributions to the periodicals of the day. It would have been a quiet, and in some respects a pleasant life. I should have avoided the persecutions of my enemies among the wicked, and the mishapprehensions of my friends among the good. But I should not, then, have accomplished what I have for seamen; I should not have been as well qualified as I trust I now am, by experience, and mental discipline, for increasing usefulness in the world.

Whatever may come, I am prepared for it. I can bear the jibe, the sneer, the averted face, the cold look of scorn and contempt. What are these to a christian? My dying Lord and Master bore them, and a thousand worse evils, that my soul might be redeemed forever; and can I not suffer with Him? If He bore the hate of devils for me, can I not bear the hate of man for Him?

Better men than I am have been treated far worse. I have not yet "resisted unto blood, striving against sin." My past experience, in years of early sorrow, has taught me how to bear grief. More than once have I laid my head on the cold ground, and slept through the darkness of a stormy night. Often, when a friendless, pennyless orphan, have I felt the pangs of hunger, and the shiverings of nakedness. Often have I passed by those who pitied me not, until neglect has become as familiar to me as the stars are to the sky. Without crime—without injuring a human being—unknown to the broad world—I have gone on my solitary way, until I have schooled my spirit to misfortune, and learned to bow my head in meekness to the blast. "Let the righteous smite me, it shall be an excellent oil; and let him reprove me; it shall not break my bones."



In saying this, with all soberness, I do not flatter myself that I am in the least better than other men. Far from it. I do not mean to charge my follies on others—least of all on the heart-searching and rein-trying God. I have merited all I have received—and more; but at the same time I must reassure you, as a church of Christ, that I am innocent of all crime; and if you still adhere to your vote—if you yet maintain that I must be excluded on charges which I have thus fairly answered—I will not censure and shall not criminate; I must still consider you as doing me injustice, and appeal to God and posterity for the vindication of my character.

I have now done. I respectfully ask that the vote of my exclusion be rescinded from the records, that I be allowed another week to furnish additional facts in my defence, and that a mutual council be called, when my defence shall be concluded before the church.

CHARLES W. DENISON.

Thus closed my defence before the First Baptist Church of Boston. I had been obliged to hurry it through, amid many manifestations of impatience from a few of the members.

The vote of my exclusion was not rescinded, nor even re-considered. All that was done was giving authority to a committee to comply with my request by calling a Council. I had been as ready to meet other Councils, if I could have done it.

I immediately left the city again, to find retirement with my son and kindred in Norwich, Ct., returning in ample season to meet the mutual Council. To show the true nature of this Council, the following letter is submitted, as a proof that I was anxious for an impartial investigation:—

*The First Baptist Church in Boston to the Baptist Church in ———.*

WITH CHRISTIAN SALUTATION:—The Rev. Charles W. Denison, having by the vote of this Church been excluded from its fellowship, he has asked that the grounds of this exclusion may be stated to a Mutual Council, and that he may be permitted before such Council to show cause why the aforesaid vote of the Church should be rescinded.

The Church having acceded to the calling of this Council, you are hereby requested to meet, by your pastor and one delegate, at the vestry of the First Baptist Church, on Wednesday, January 7th, at 10 o'clock, A. M.

Yours in the fellowship of the Gospel.

Boston, January, 1, 1846.

R. H. NEALE, Pastor.

Before this Council I duly made my appearance. It was composed of thirteen pastors, and delegates from that number of churches. Rev. B. Stow, of the Baldwin Place Church, was chosen Moderator, and Rev. J. W. Olmstead, of Chelsea, Clerk.

Soon after the organization of the Council, I requested that my friend S. P. ANDREWS, Esq., a member of the Tremont Temple Baptist Church, of which, Elder Nathaniel Culver is pastor, might be allowed to remain as my adviser. But this request, like a similar one before the church, was, by a vote of the Council, refused, and Mr. Andrews withdrew to another part of the house. I leave the public to draw their own inferences.

I was then asked if I had objections to any member of the Council. To this I replied that I had no objections to any one present. And,



so far as the names were reported, I had none; but I had objections, as stated to the church, to being subject to the decision of "Elder Nathaniel Culver," and the dutiful Rev. *William Crowell*. I was not willing such men should be my judges. I was willing they should be present, and say what they pleased; but I would not and shall not submit to their verdict.

I also added, that I should prefer not to have a gentleman (naming him) remain, while I should make some developements respecting Rev. Mr. *Culver*, (as influencing his course against me,) inasmuch as the relation in which they stood to each other would render it imprudent for him to be present.

The effect of this declaration on the Council was remarkable. "Elder Culver" rose hastily, but was told by the moderator that he was not a member of the Council, and could not be heard at present. He sat down in confusion; and very soon after the Council adjourned, by referring the whole of my case, without passing any judgment or implying any censure on me, back again to the church.

With this decision I was satisfied, because it returned me to the seat of power with renewed strength; and I should have respectfully asked another hearing of the church, and submitted the additional testimony contained in this pamphlet, had I not been published to the world in the *Christain Reflector*, of the next week—a paper partly owned by the personal friends and pecuniary supporters of Elder *Culver*—in the following paragraph:—

CHARLES W. DENISON.—It becomes our painful duty to announce that Charles W. Denison, *after a long and most careful examination of evidence*, has been adjudged unworthy the office of a minister or membership in a Christian church. He has been excluded, *by an unanimous vote*, from the First Baptist Church in this city. Charges of glaring falsehood, and of *obtaining money on false pretences*, were sustained against him by an *overwhelming amount of evidence*.

This article, so false in some of its most material statements, was almost immediately copied into several daily papers. It went to New York, Norwich, Philadelphia, and other places, with the speed of the press; and, in some instances, it was accompanied with comments of the most cruel description.

In view of such an outrage, thus committed upon me when I was repelling the attacks of my enemies, when my case had been referred by a large and respectable council back to my church, I felt that my only appeal was to the tribunal of public opinion. I was encouraged to this just course by the fact that two days before the article appeared, the pastor of the First Church informed me, in the most solemn and affectionate manner, that he had reason to believe I should be restored in less than six months! I was sure that I deserved to be—that I ought not to have been excluded;—but, my mind is now made up never to appeal to that or any other church again. I intend to remain in that respect independent of all sects and denominations the remainder of my life. I feel something as the apostle Paul did when he threw himself on his rights as a citizen. I appeal to the public, as an American and a man.



It will be perceived that there is an important difference between the expressions used in this article in the Reflector, and those employed in the vote of exclusion as it was passed at the church meeting, and forwarded to me by the clerk.

The Reflector paragraph—not written, I am happy to believe, by my friend the Editor, who is now absent in the West Indies—states that I had “a long and most careful examination of evidence;” whereas the public will perceive that my evidence was not examined at all! I was not even allowed to present my proof of innocence before the church, until I had been excluded!

I understand private Councils met on my case, and heard the testimony of those bitterly prejudiced against me; but at neither of these Councils, called without my knowledge or consent, could I be present. I was notified of one of them, but at too late an hour for me to come several hundred miles to attend it. Some of my letters—or portions of them—were read before these one-sided Councils; but, of course, I could not adduce, at such a distance, and on so imperfect a notice, all the facts which I now present to the public. All the action of such Councils is *ex post facto*, and therefore null and void.

It has been stated that I had a choice of the persons who should co-operate with the church in the investigation. But I assure the public it is not so. I had no choice in the case whatever.

I do not even now know who the secret Councils were that sat to pass judgment on me in my absence.

The persons who volunteered to meet on the informal committee of examination had not been spoken to by me previously; and I had reason to believe that all of them but one man had pre-judged my case unfavorably. No intimation was given me that I might choose others from the church.

In my appearance before the church on my defence, I was not allowed any counsellor or reporter to aid me.

When the last Council was being arranged, I was refused the privilege of calling ministers and delegates from New York, Philadelphia, Norwich, and other places where I was well known; my objection to “Elder Culver,” formerly of Washington County, N. Y., and Rev. William Crowell, was sought to be overruled; and the only adviser I asked for was refused a seat at my side! Before this only Council where I could appeal, I had not uttered twenty words in my defence, and in proceeding to unfold one of the causes of my persecutions, when the body broke up, and adjourned, *sine die*!

This, I beg the public to notice, is the “*long and most careful examination of evidence*,” I have enjoyed, in the estimation of the paragraphist of the “Christian Reflector.”

But again. This article states that I have “been adjudged unworthy the office of a minister.”

This is not so. My ministerial and ordination papers have not been touched, and cannot be, except by the Council that ordained me. That must be convened again, and my ordination revoked, before my “office as a minister” can be reached; and even then, the gospel of Christ and the law of the land authorize any independent society to employ me, if they please, as their minister.



My enemies must try to tear some other cord from around my heart. They cannot reach this. I am an authorized gospel minister,

“In spite of Satan and of Rome.”

Yet again. I am said in this paragraph to have “been excluded by *an unanimous vote*.” This is false, as scores in the church will testify. There are over three hundred members of that church who never heard a syllable of my defence, and who were never present at any church meeting when my case was so hastily acted upon. Many of them, who have heard the facts, are convinced of my entire innocence; and, if they were not themselves in fear of exclusion, would attend my meetings, and come out openly in my favor. Some of these, when the decision was made, refused to vote against me, although they were afraid to vote for me.

So much for the “unanimous vote,” of the “Elder *Culver*” writer of the *Christian Reflector*. So much for the Vatican missive that has been fulminating its thunders through the country in the papers!

The remaining part of the paragraph, couched in language designed to do me the greatest possible injury, is equally wicked and equally false. My refutation of such vile slanders is found in the plain statement of facts contained in this pamphlet, and in the spotless life an ever-gracious God is enabling me to live. I defy any person under heaven, man, woman or child, to prove the least thing criminal against me. I never wronged any one of a farthing.

“Thrice is he armed who hath his quarrel just,  
And he but naked, tho’ locked up in steel,  
Whose conscience with injustice is corrupted.”

### NEW TESTIMONY.

In my defence before the church I stated that I had additional evidence to present in my favor—evidence which would have been presented to that body long ere this, if I had not been excluded so hastily. The church, it will be remembered, would not wait for me only one poor week, that I might gather this evidence! I now proceed to submit it to the public.

1. With reference to my connection with the *Sheet Anchor*.

Through all my efforts in the seamen’s cause I have always maintained, and I still do maintain, that if the debts of the *Sheet Anchor* were collected—debts which the publisher admits to be due at this moment—there would be enough to pay all that has been advanced to me for my labors in the concern. I desire the public to bear this fact in mind.

But in addition to this fact, I have the testimony of a gentleman of veracity to the unreasonableness of oppressing me for the debts of that paper, when the publisher states it is “on the full tide of successful ex-



periment." It is the opinion of many that Mr. Howe owes me rather than I him.

The gentleman alluded to is Captain Rees, a friend of mine, now engaged in the Shipping business on Commercial street, and an attendant at the new Episcopal Bethel. He is not identified with me in any way, and gives his name solely in vindication of the truth.

He is ready to bear witness that a few weeks since he called on Mr. Howe, at the Sheet Anchor office, and was there informed by him that his paper had at least 5000 paying subscribers—that its prospects were quite brilliant—and when Captain Rees hinted to him that he thought, perhaps, he ought not to insist on Mr. Denison's debt after what he had done to establish the paper, the good Deacon became angry, and the Captain soon after left.

The public will now judge with what propriety Mr. Howe can charge me with intruding on the business of his paper. He has published recently an infamous card, charging me with inducing subscribers to stop the Sheet Anchor. I repel the imputation, as a foul slander. I defy him, or any person, to produce a single case of the kind.

That some of my friends have stopped the Sheet Anchor, since I left it, and especially since the late attacks on me have appeared in it, and that others will stop, and become subscribers for the *LIGHT SHIP*, I do not doubt; but am I to blame for this? Nay, verily. The worthy Deacon has no one to blame but himself. I only ask a comparison of the two papers, as to size, variety, and the character of their respective articles. I need not say a word more than this. In a late number of the *LIGHT SHIP* there were over a hundred and forty-one readable articles, while the Sheet Anchor of a similar date had twenty-eight!

I should not have drawn this comparison, if I had not been compelled to it by the relentless, persecuting course pursued toward me by Mr. Howe. It is now nearly two months since I was in his office—and it is very possible, I shall never go there again. The last time I called he treated me with an acrimony and a violence not to be described—and this, too, after all I have done to establish for him a paper, which he boasts is prospering beyond his most sanguine expectations!

My object in calling was to obtain a few private articles belong to me that had been saved from the wreck of my property in his hands. Some of these I have since secured, through the kindness of a ministering brother, whose name I mention with pleasure—Rev. BARON STOW. But when I asked for some of the body linen and clothing that was then before me in one of my trunks—articles made by the hands of my dead wife, and her mother—when I told Mr. Howe that I really needed, in the cold blast of winter, the flannel shirts and woollen stockings he had there belonging to me, and which even the law did not allow him to strip thus from me—he coolly told me I could have them if I would pay him his price, and politely turned me out doors!

I quietly retired from the office—the place where I had done my best to promote the success of its proprietor while doing good by pub-



lishing a seamen's paper—calmly telling him, as I closed the door, that we should yet meet again where justice will be done. I am still of that opinion.

It may be said that I had already received large sums from the Sheet Anchor. This, again, is false. For every dollar I have received, my services as editor and agent have been more than an equivalent; and for what I am indebted to the concern I am bound in a note of hand, payable in one year from December 30, 1845. Reckoning the present and prospective income of the paper, therefore, Mr. Howe will lose nothing. With what justice, then, has he assailed me! With what mercy has he tempered his repeated blows! I leave the public to judge.

A similar course was pursued by Mr. Howe with reference to my library, paintings and engravings. As the result of self-denial and labor I had gathered a choice miscellaneous collection of books, and other articles, numbering nearly one thousand copies. Some of them were left me by my father, when he died on board his ship in a foreign land. Others were the memorials given me by dear friends. All of these I had voluntarily placed in Mr. Howe's hands as collateral security, with the distinct understanding that I should have ample time to redeem them. He was so kind as to write me that he had removed my library to his office, and would take care of it for me!

And yet, in my absence, with only a notice of a few weeks, when I was sick and borne down by misfortune, Mr. Howe attached these things by the sheriff, hurried them to the auctioneer's shelves, and sacrificed them for a mere pittance! What was worth to me, and insured for, \$600, was sold under the hammer for \$167,30! Again I leave the public to judge of such an act as this. Well may the man who commits it exclaim,

“O, my offence is rank—it smells to heaven.”

The accompanying letter from Mr. Howe on this subject is in point. It will be perceived that it is rich in scripture phraseology:

BOSTON, JULY 3, 1845.

DEAR BROTHER.—Your own judgment will perceive the reason of my attempt to make you “sorry with a letter;” and I trust that *we* shall have occasion to rejoice that ye “sorrowed to repentance,” and that ye were “made sorry after a godly sort,” so that we may “receive damage one of another in nothing.”

In relation to the things “whereof ye wrote unto me;” I have received from you, from June 11 to July 1, forty-five dollars on ac't of the Sheet Anchor, and five dollars on another account. I shall keep close to our written obligation, and trust you will do the same.

Your property in my office can remain without further expense until the latter part of August, when my lawful hold of it will cease, and *some other one will seize on it*, unless transferred to me by bill of sale,\* or sold by auction.

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\* This bill of sale I forwarded to Mr. Howe immediately. I expected, of course, that he would not sacrifice my property at public vendue, for I knew that he might have raised money on it to the amount of several hundred dollars. But, perhaps, as he wanted to make me “sorry after a godly sort,” he concluded the more sorrow he could heap on me, the deeper would be my repentance; and, therefore, for fear that some one else would not make me thus sorry by selling my library under the knocks of the auctioneer, he thought he would do it himself! That was *VERY* kind in him, certainly. I hope I shall be duly grateful for such a proof of christian affection.



*Had I not taken it as I did, another would have done it.* [What an excuse for a Christian !]

As Bro. Warren, who bears this, is about leaving, "I cannot with pen and ink further write unto you" at this time, but trust to "see you face to face," at some future time, when I shall "freely communicate to you all my mind."

Yours, truly, as ever,

JONA. HOWE.

## 2. Further, with reference to Deacon Thomas Richardson.

It will be remembered that the charge he has made against me, is that I obtained \$150 from him to take up a note for the "Washingtonian," on the declaration that I had property in Norwich, when, in reality, (he says,) I had none.

Now the following writing from Deacon Richardson himself, is his own best answer, to this charge :

At the request of Mr. Denison I would state that I received the one hundred dollars on my note in Oct. 1845, from Mr. George Sherman of Norwich Conn.

THOS. RICHARDSON.

The gentleman named in this receipt is my brother-in-law, and is well known as a man of property and influence in Norwich. He is the agent for the estate in which I am interested—and I am happy to say, has always been, and is now, my firm friend. The \$100, forwarded to Deacon Richardson by Mr. Sherman, were a part of the rents to which I am entitled. Deacon Richardson, after having pocketed his one hundred dollars, for a paper that never benefitted me one farthing, will now, probably, be convinced that I told the truth, when I said I was interested in property in Norwich. Or if the good man is not thus convinced, the public will be.\*

I submit, also, the following letter from another friend in Norwich, as proof to the same point. The writer is a justice of the peace there, and a partner in law of Ex-Governor Cleveland :

NORWICH, FEB. 2, 1846.

MY DEAR SIR,—I have a distinct recollection that some time in the year 1845, George Sherman, Esq., of this town made an affidavit before me as a magistrate of this county, that you was then interested (as heir at law) in a farm situate in Voluntown, in this State of which Joseph Palmer then lately died seized and possessed. The precise extent of that interest I do not now recollect, but my impression is that it was for your own life.†

Very respectfully yours, &c.,

REV. W. C. DENISON.

J. A. HOVEY.

My amiable friend, Mr. Howe, may, perhaps, publish a statement that this property is in the name of my late wife and little son. Very well. He is at liberty to do so. The public will understand that it makes no difference in what name a man's property stands, so long as

\* Although the vote authorizing me to expect a salary of \$500 per annum had not been formally passed by the Bethel Union, yet the secretary of the society (who was and is my friend) gave me assurances that the money would be collected to pay Deacon Richardson.

In addition to this, at a meeting held some months previous, Rev. Mr. Neale introduced a similar resolution, and advocated its passage. It was well received at the time, but laid on the table, for reasons that were satisfactory to me.

Mr. Neale had repeatedly assured me that I might depend on pecuniary aid from his church.

† I consider my interest in this property, and that in Norwich, worth about \$3000.



he is legally entitled to its income. I am truly thankful a part of my patrimony is in the name of others; for if it had not been, Mr. Howe would long since have taken care of it—as he did of my library.

3. With reference to the debt—about \$180,00—due for the Washingtonian to Messrs. Sleeper and Rogers. The following certificate will show what, in the opinion of their counsel, is the estimate in which those gentlemen hold my efforts to meet their claim:

I herewith testify that I was present, by invitation of Rev. C. W. Denison, at an interview between him and C. T. Russell, Esq., attorney for Messrs. Sleeper & Rogers, on Dec. 31, '45; that Mr. Russell stated, in the course of the conversation, that he represented the views of his clients: that Mr. Denison exhibited his contract with Mr. Finch, of New York, proprietor of the "Light Ship" newspaper, authorizing him to pledge his interest in said paper to the amount of \$750; that Mr. Denison offered to allow Mr. Russell to draw on Mr. Finch, according to the terms of the contract, for the full amount of Sleeper & Roger's bill (\$173 and some cents): and that Mr. Russell concluded the conversation by expressing his firm belief, and that of his clients, that Mr. Denison never meant to defraud them; that he had made an unfortunate investment, such as others are liable to make;\* and that he had no doubt Mr. Denison would do all he could to pay the debt.

(Signed.) ALFRED R. TURNER.†

4. With reference to the \$25,00 received from Westboro,' which is the money I am charged with having appropriated to myself. The following letter from the lady, who forwarded the money will be satisfactory on that point:

WESTBOROUGH, DEC. 31, 1845.

MR. DENISON: SIR—I have just received a letter from you making inquiries relative to a donation which you have received from the young ladies sewing circle in this place.

This donation was made in December, 1843, with the understanding that you should act your own judgment as to the particular manner in which to appropriate the money, and presume the way in which it has been used will meet the satisfaction of the society.‡

Yours Respectfully,

M. E. S. NOURSE.

\* There are some, perhaps, who will blame me, even, for being what they would call "injudicious" in making such "investments." In justification of my judgment I refer the public to the fact that the Washingtonian is now a cash paying paper, as I knew it would become. This advantage would have accrued, in part, to me, had not sickness and death in my family called me away from the management of the concern.

The Sheet Anchor, another of my "injudicious investments," according to the publisher, has increased to 5000 paying subscribers. Of course if Mr. Howe had been patient with me, if he had not suffered himself to be influenced against me, I should now be justly sharing in this prosperity.

The Baptist Bethel, which I planned and carried almost alone for two years, involving myself on its account all the while, is destined ultimately to succeed. So is my present INDEPENDENT BETHEL. Thus much for my "injudicious" plans.

† Mr. Turner is Clerk of the First Baptist Church.

‡ In proof that the employment of this money by me in the circulation of temperance papers among seamen and others, was satisfactory, also, to the Marine Total Abstinence Society, I cite the following vote from their records:

[Extract from the Secretary's book of the Boston Marine Total Abstinence Society.]

"VOTED, That in view of the expense and labor attending the late visit of our President to Washington, to advance the cause of temperance and sailor's rights, the society appropriate twenty-five dollars to him."

A true copy from the Records.

Attest,

JOSEPH H. SEARS, Secretary in 1844.

Surely, such plain and official statements as these ought to satisfy every candid man. I think they will.



5. With reference to the origin of the last banner and bible presentation. The annexed testimonial from my ever-firm friends, Mr. Joseph Vose, and Mr. Herald H. Perkins, is conclusive on the subject:

BOSTON, DEC. 30th, 1845.

This may certify that I am acquainted with all of the circumstances connected with the presentation of the banner to the Boston Mariner's Total Abstinence Society, through Rev. C. W. Denison; that I am certain, from my own personal knowledge, that the affair did not originate with him, but with his friends, of which I am proud to say I am one, among the many who have been snatched from a drunkard's path by his labors at the Bethel in Commercial street. I also certify that it was designed to encourage him in his efforts to promote temperance among seamen in Boston; that I procured the banner and design myself, had it painted myself with the assistance of a few other friends, without the knowledge of Mr. Denison; that it was agreed by a unanimous vote of the society, that the proceeds of the meeting at the presentation be given equally to Mr Denison and said society.

I also certify that Mr. Denison's course as President of the Mariner's Total Abstinence Society, has given entire satisfaction in all respects, and we feel by his loss that we have lost a friend and brother.

Yours, with respect,

JOSEPH VOSE,

President of the Mariner's Society.

I certify to the above.—H. H. PERKINS, Vice President.

6. With reference to my preaching at Hamilton, N. Y. The accompanying letters from gentlemen who were in Hamilton, at the time, will forever silence all doubt:

ALBANY, JAN. 27th, '46.

DEAR BROTHER DENISON:—I can testify that Dr. Trevor is Secretary of the Board of the Education Society; and that I heard him ask you to preach in the church in the village of Hamilton; that he conversed with me on the subject; and that I told him there could be no objection to it, and that I would have the notice given out. I can also testify that I was told that the notice *was* given in the chapel, though I was not there. I can also testify that you *did* preach in the Baptist church, in Hamilton village, and that there was a respectable congregation, and that I opened the meeting by prayer.

Yours, as ever,

JACOB KNAPP.

HAMILTON, N. Y., JAN. 19, 1846.

DEAR BROTHER,—Ill health and pressing engagements when I was able to attend on business must be my excuse for thus long delaying a reply to yours of the 1st inst. I will now endeavor to reply to your queries.

1st. Feeling desirous to hear you in behalf of seamen, I had a conversation with Elder Knapp on the subject, and he proposed to invite you to preach on behalf of seamen, to which I assented.

2nd. As to the notice of the meeting, I can say nothing personally, as I left the seminary before the close of the exercises—I did, however, previous to leaving ask Dr. Kendrick to give notice of the meeting; to which he replied, "It is not our custom to give notices of other meetings here." I asked, "Is not the object of Mr. Denison's mission a good one?" He replied, "Yes, it is; but we cannot give the notice." A few more words passed between us, and I left with rather uncomfortable feelings. I have understood that when the large audience was dispersing the Rev. Mr. Loring gave notice of your meeting.

3d. The meeting was held in the vestry of the First Baptist church, and was attended by a respectable audience.

Yours in christian affection,

J. TREVOR.\*

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\* Recording Secretary of the New York Baptist Education Society.



7. With reference to my application for a chaplaincy. It will not be forgotten that my object in applying to be appointed a chaplain in the Navy, was, in connection with my efforts for the good of seamen, to save a sufficient amount from my salary, to enable me to pay the debts incurred in my labors in the seamen's cause. In the prosecution of this design, I obtained the ensuing testimonials, which have been politely forwarded to me, at my request, from the Navy Department.

The first recommendation is from prominent citizens of my native county, most of whom have known me from my youth up:

NEW LONDON, CONN., SEPT. 1845.

Believing Rev. Charles W. Denison, a native of this county, well qualified to serve his country as Chaplain in the Navy, we respectfully recommend his appointment.

C. F. CLEVELAND.\*  
 SAMUEL INGHAM.†  
 J. C. PALMER.‡  
 B. POMEROY.§  
 EPHM. WILLIAMS.  
 PERRY DOUGLAS.  
 JAS. A. HOVEY.||  
 ELIJAH AMES.  
 JOHN DE WITT.  
 JOEL W. WHITE.¶  
 JNO. T. WAIT.\*\*  
 CHARLES F. LESTER.††  
 STANLEY G. TROTT.‡‡  
 JOHN P. C. MATHER.§§  
 WILLIAM L. 'HOMMEDIEU.  
 NOYES BILLINGS.  
 JOHN DANFORTH.  
 GEORGE SHERMAN.  
 ABIEL B. SHERMAN.

From the President and Secretaries of the American Seamen's Friend Society, and others of my fellow christians and citizens, well known in the city of New York.

NEW YORK, SEPT. 29, 1845.

We, the undersigned, having been acquainted with the Rev. C. W. Denison a number of years, as a preacher to seamen and as editor of the "Sheet Anchor," believe him to be qualified to serve as Chaplain in the Navy, and recommend him for that office.

EDWARD RICHARDSON, President American Seaman's Friend Society.  
 W. L. HUDSON, Commander U. S. Navy.  
 SAMUEL BROWN, General Agent Sailors' Magazine.  
 LUTHER P. HUBBARD, Agent New York Marine Bible Society.  
 J. SPAULDING, } Secretaries American Seamen's Friend Society.  
 H. LOOMIS, }  
 SIDNEY A. COREY, Pastor 11th Street Church, New York city.  
 JOHN O. CHANEY, Superintendent Sailor's Home, Boston.  
 W. B. MACLAY, Member of Congress.  
 BENJA. M. HILL, Cor. Secretary American Baptist Home Mission Society.  
 HENRY CHASE, Minister of the Mariner's Church, New York.

\* Late Governor of the State.

† Late Member of Congress.

‡ Late State Senator.

§ Judge of the County Court.

|| Secretary to Gov. Cleveland.

¶ Recently Consul to Liverpool.

\*\* Late State's Attorney.

†† Late Collector at New London.

‡‡ Post Master at New London.

§§ Mayor of New London.



From the high respectability of the subscribers to the within recommendation, several of whom are well known to me, I take great pleasure in uniting in it.

B. F. BUTLER.

CHARLES G. SOMERS, Pastor of the South Baptist Church, New York.

R. H. MACLAY.

RUFUS BABCOCK, Cor. Secretary American and Foreign Bible Society.

ELISHA TUCKER, Pastor of Oliver Street Baptist Church, New York.

S. H. CONE, Pastor of First Baptist Church.

SAM. P. ROBINSON, [Brooklyn.]

JOSEPH STOCKBRIDGE, U. S. Navy.

S. S. CUTTING, Ed. N. Y. Recorder.

WILLIAM R. WILLIAMS, Pastor of Amity Street Baptist Church, N. Y.

ALEX. MING, JR.

WM. FAULKNER, Editor of the Norwich News.

From citizens in the city of Wilmington, Del., where I was formerly pastor of a church:

WILMINGTON, DEL., DEC. 1. 1845.

We, the undersigned, have known the Rev. Charles W. Denison while pastor of a church in this city for three years, and believing him well qualified to serve as a Chaplain in the Navy, unite in recommending him to the President of the United States for that post.

W. R. SELLARS.

ROBERT D. HICKS.

D. C. WILSON.

H. F. ASKEW.

HENRY HICKS.

SOLOMON SHARP, JR.\*

JOHN McCLUNG.

ALEXR. PORTER.

From Hon. R. H. BAYARD, late U. S. Senator from Delaware. I resided near Mr. Bayard's house while in Wilmington:

WILMINGTON, DEC. 2d, 1845.

SIR,—The Rev. Mr. Denison, formerly editor of the Sheet Anchor, who is personally known to you, is desirous of obtaining the appointment of Chaplain in the Navy. I know of no clerical gentleman more likely to be useful to the service, and therefore beg leave to recommend him to your favorable consideration for that appointment.

I have the honor to be very respectfully,

RICHARD H. BAYARD.

HON. GEORGE BANCROFT, Secretary of the Navy.

From the Hon. ANDREW T. JUDSON, Judge of the United States District Court for the State of Connecticut;—a gentleman whose acquaintance I have enjoyed for a number of years:

U. S. DISTRICT COURT ROOM,  
CANTERBURY, CT., OCT. 8, 1845. }

SIR,—I take pleasure in commending to your Excellency's notice, the Rev. C. W. Denison, whom I have known for a long time, as a warm hearted, eloquent preacher, of the Baptist denomination.

Mr. Denison desires the appointment of Chaplain in the U. S. Navy, and I may be allowed to add, that I know of no gentleman in his profession better qualified.

With great respect, your Ex'ys. Ob't Ser't,

ANDREW T. JUDSON.

HIS EX'Y J. K. POLK, President of the U. S.

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\* Surgeon in the United States Navy.



From S. De Witt Bloodgood, Esq., Editor of the New York Daily Transcript :

NEW YORK, OCT. 37, '45.

DEAR SIR—I beg leave respectfully to introduce to your acquaintance the bearer, the Rev. C. W. Denison, the object of whose visit to Washington will be explained by himself, and also in a letter from the Rev. Mr. Parker.

I most cheerfully add my recommendation to his, and hope that you will give this application a favorable consideration.

In the administration of your department you have shown such skill and energy in the improvement of the physical condition of the service, that I do not doubt you will regard its moral wants with equal zeal.

Respectfully,

S. DEWITT BLOODGOOD.

THE HON. MR. BANCROFT, Secretary of the Navy.

From REV. DR. WELCH, Albany, N. Y., to HON. W. L. MARCY, Secretary of War.

ALBANY, OCT. 10th, '45.

HON. AND DEAR SIR,—The object of this brief note is to introduce to your favorable consideration my esteemed friend, Rev. Chas. W. Denison.

He is making application for an appointment as Chaplain in the Navy, and I feel much interest in his success. His long intimacy with seamen, for whose improvement and salvation he has for many years been devotedly engaged, eminently qualifies him for usefulness in this department. I am persuaded if the best good of the mariner be regarded, a better man could hardly be selected.

Any aid you may render him in this matter, will very greatly oblige

Your friend, &c.,

B. T. WELCH.

From REV. C. G. SOMMERS, New York, to HON. MR. MARCY :

NEW YORK, OCT. 16, '45

DEAR SIR,—A single moment only is allowed to me, to add my commendation to that of Dr. Welch, in favor of my excellent friend and Brother, Rev. C. W. Denison. In the circle of my acquaintance, I hazard nothing in saying, that I know of no other individual, so well qualified to render himself useful in promoting the moral improvement of seamen. With an earnest desire, that this application may secure your approbation, and in its results prove eminently instrumental in the present and everlasting welfare of many of our gallant tars.

I am, with great respect yours, &c.,

CHARLES G. SOMMERS.

Many more testimonials, of a similar character, might be given ; but these will suffice to satisfy the public how I stand where I am best known.

I will add one letter more, from a Baptist clergyman, of the first standing in Philadelphia, inviting me to preach for him on my way through that place of my former residence :

PHILADELPHIA, DEC. 13, 1845.

DEAR BRO. DENISON:—Relative to your preaching for us on Sabbath a-week, I have only to say that it will give me a great deal of pleasure to see you and hear you. Can you not come up early in the week, be at our Missionary meetings, and leave the time of your preaching for us open for future arrangement?

Yours in the gospel,

WM. SHADRACH.

I could not remain, as proposed, but attended two missionary meetings where Dr. Judson was present, and took part in one of them.



I have now noticed and repelled all the charges laid before the church; and do not feel bound to travel out of the record to follow every idle tale that has malice for its inventor, and scandal for its trumpeter. There is, however, one slander employed by my fellow citizen, Mr. Richard Burroughs, residing in Charter street, to which I will briefly allude.

That gentleman, among other equally agreeable things, charges me with having cut out leaves from the Treasurer's book of the Marine Total Abstinence Society. This is a somewhat grave accusation; and after this public contradiction of it, I respectfully and affectionately admonish Mr. Richard Burroughs, to be cautious how he repeats it. A civil prosecution will check his unruly tongue, if nothing else can.

The following letter from the member of the Society who was its Treasurer when the leaves were missing from the book, and who explained to his successor when they were removed, is perfectly conclusive on the subject of my ever having anything to do with them.

From Mr. JAMES P. RICE, formerly Treasurer of the Boston Marine T. A. Society—now a student in New Hampshire:

NEW HAMPTON, FEB. 7th, 1846.

MY DEAR BROTHER:—Your note came to hand this evening, stating that you had returned to the city and commenced your labors at the new Seaman's Chapel. That I was glad to hear. But the report that you mention of cutting or tearing out leaves from the book in which the accounts of the Marine Temperance Society was kept while I was treasurer, is absolutely false. That time was from Oct. 1843, to April 1844.

I remain your brother in Christ,

J. P. RICE.

Another private slander, not mentioned to me in the charges of the church, is that I had retained the sum of \$10,00 given to me to be forwarded to the American Seamen's Friend Society, at New York, by S. G. Shipley, Esq., who received it from Mr. Jonathen Pierce, Groton Mass.—It was stated that the files of the Sailor's Magazine had been searched for several years, and no such acknowledgement could be found. Here, then, was proof positive against me! But a good providence had saved from the hundreds of my pamphlets sacrificed at the Sheet Anchor office, the Annual Report of the A. S. F. S. for 1843, and the Sailor's Magazine for March of the same year; and on shaking the dust from them, and turning to the 34th page of the Fifteenth Annual Report, and the 224th of the Magazine, fifteenth volume, the money appeared duly acknowledged! In the Magazine it stands as follows:

DONATIONS,

Jonathan Pierce of Baptist Society, Groton, Mass. . . . \$10 00

In the Report it is thus acknowledged:

MASSACHUSETTS.

Groton.—J. Pierce, . . . . . \$10 00

I have subsequently received a letter on the subject, from my friend Capt. RICHARDSON, the truly efficient President of the American Seamen's Friend Society—a gentleman, who knows how to sympathise



with those who are making sacrifices for the good of sea-faring men—in which he says:

NEW YORK, 3 JAN'RY, 1846.

MY DEAR BROTHER:—I have just received yours of 31st ult., and have no doubt of all you say about remittances, but have not time to-day to look over. I would not trouble myself about such a matter. *Let them come and see if they do not believe you.* I believe you—and trust by a patient, humble course, you will prevail in your present trying case.—May God be with you and with His people, who undertake your investigation.

In haste yours sincerely.

E. RICHARDSON.

Thus is another lie (to use a sailor's phrase) "brought up all standing." What one will my enemies set afloat next?

Another pitiful story, of the same class with those already refuted, (a fabrication originated at the Sheet Anchor office,) is that I obtained forty subscribers for that paper in Syracuse, N. Y., and kept the accounts and the money! Now, it has been so ordered that the last time I was in that town was nearly five years ago—more than two years before the Sheet Anchor was issued!

I invite attention to the letter that follows, from a gentleman who was formerly one of the editors of a daily paper in Syracuse:

SYRACUSE, DEC. 25, 1845.

REV. C. W. DENISON: DEAR SIR—I perceive by a hint in your kind letter, that you are not allowed to fall under the curse of having "all men speak well of you." But men must have more wisdom in their statements, or those who misrepresent their fellow men will soon be discredited when they speak the truth. I am informed you have been annoyed by a report in Boston, that you had obtained forty subscribers for the Sheet Anchor in this place, and had given no account of the names or money. Having an extensive acquaintance here, I feel justified in saying it is a fabrication. I called on the Post Master, who informed me that no person had ever called at his office to inquire for such a paper, and did not receive it. The utter untruthfulness of such a report should relieve you of all annoyance from it.

Very truly, your friend,

J. N. T. TUCKER.

Thus is a quietus given to another silly tale. I wait patiently to see what one my enemies will invent next.

In my defence before the church I spoke of my owning a lot of land in Oswego, N. Y.,—which I was ready to pledge to Mr. Howe. I have since received a letter from one of my correspondents there, who informs me that the property has been sacrificed in the revulsions that have occurred in that place. This is a loss to me of over \$2000. The letter is from Mr. D. HARMON, JR.—My enemies can write to Oswego, if they please, and ascertain from him whether I ever owned any property there.

But I am not discouraged at this loss. With the blessing of God on my humble labors it will be repaired. I only regret it as preventing me from immediately fulfilling my engagements.

It is with feelings of gratitude and melancholy that I spread before the public extracts from a letter from Rev. Mr. Clarke, pastor of the Central Baptist Church, Norwich Conn., to Rev. Mr. Neale, Boston. The allusions to the departed carry me back to other days.

Mr. Clarke will please accept my thanks for this kind letter.



NORWICH, JAN. 5TH., 1846.

MY DEAR BR. NEALE :—Let me say I have been intimately acquainted with Brother Charles W. Denison for the last six years. He has often been at my house—has spent a number of Sabbaths with me, as this is his native town, or the town where he was brought up, and where his wife and her friends have long resided. I know them well,—they are among our most respectable citizens. They are all Pædobaptists. I have been called to accompany Brother Denison to the grave with three of his dearest friends—two children, and last his dear wife, all in the flower and bloom of youth. A better wife no man ever had. Brother D. is alone, except one little boy.—The graves of his family are but a little way from me while I write. Now in all the intercourse which I have had with him I can but believe him to be a converted man, a child of God ; and that he possesses talents and age, &c., that ought not to be lost to the world without very *good reason*.

Brother Denison's HOPE is one of the strongest feelings of nature. He lives in a brighter and better world than stern reality allows this to be ; hence he is often likely to fail in his calculations. This, I have been led to think was the fact in respect to his pecuniary matters. You know how honest men may be led forward by strong hope based upon false ground ; hence very many men in business make failures,—and some ministers do the same.

With the peculiar circumstances in which Divine Providence had placed me, with reference to Brother Denison, I felt that I ought to be allowed to write a line to you. If I had not had a long acquaintance, and that under almost every class of circumstances, I should not have said a single word respecting him.

Yours in haste,

M. G. CLARKE.

As an additional proof of the position I have occupied in my native county, (New London, Ct.,) I insert an extract from a letter written to me while I was Editor of the Sheet Anchor, by my former guardian, Hon. T. W. WILLIAMS, then a Member of Congress.

WASHINGTON, DEC. 27, 1842.

REV. AND DEAR SIR :—If I may be permitted to express an opinion, from my long acquaintance with you, and the fact that so many of your kindred followed the sea, I should judge that the cause of seamen would find an earnest and warm support at your hands.

I knew your father, as a sea-captain. I remember his burial, far from his family and home, in a foreign land, when you were but a few years old. The relation in which I was placed by that circumstance, as your guardian, has ever caused me to feel a deep interest in your welfare. You have, therefore, my best wishes for your success.

I might add other reasons, showing, as I think, your peculiar fitness for the work in which you are now engaged, and why it should meet with the support of all who feel an interest in promoting the welfare of seamen : such as your association with sea-faring men from your birth, in sight of the ocean, and your experience as their chaplain ; the death, in distant parts, and by drowning, of all your paternal uncles ; the fact that the remains of your only brother lie buried beneath the sands of the shore of Lake Michigan ; all tending to awaken in your bosom a deeper feeling for the brave and generous sailor.

I remain yours, truly,

THOMAS W. WILLIAMS.

Another ridiculous rumor set afloat against me (probably by "Elder Culver" and his friends,) is that I had attempted to join the Order of Odd Fellows, for the purpose of being better prepared to assail him, and that I was rejected ! To refute this lie, I obtained, within a few days past, the annexed note :

BOSTON, FEB. 16, 1846.

MR. DENISON : SIR—It does not appear from our records that you have been



proposed to, or rejected by, any Lodge of Odd Fellows in this city. Each Lodge has a list of those rejected by that and other Lodges ; and it would probably appear if you had been rejected. I think such is not the case. I never heard anything of it before I received your letter.—Besides, I think no Odd Fellow would have proposed you without your permission.

Yours truly,

J. G. MORSE,\*

306 Washington Street.

Thus it appears that I am not only not an Odd Fellow—but that I have never been proposed to the Order ! I am still waiting patiently to see what the busy-bodies of slander will try next.

This note of Mr. Morse accomplishes a double purpose. It refutes the “weak invention of the enemy” respecting my present position, and proves me innocent of an old charge of having been the author of a catch-penny pamphlet entitled “Odd Fellowship Exposed,” to which some forging scoundrel attached enough of my name as a “Past Grand,” to induce the public to think I was the author. Of course I could not have exposed Odd Fellowship, for I never belonged and never was even proposed to the Order.

My slanderers are kindly advised that they will be under the disagreeable necessity of rising earlier in the morning, if they would find me sleeping on my post.

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### THE REASON OF MY EXCLUSION.

In view of the facts and testimonials now submitted, the public will be at a loss to know how it was that a respectable body of people like the First Baptist Church of Boston could have excluded me—and, especially, in so summary a manner. It will be remarked by my fellow citizens, as it has been repeatedly already, that my punishment was altogether disproportioned to my offence ; that the charges named in Mr. Neale’s unsupported letter were altogether too frivolous to warrant my exclusion ; and that, therefore, there must have been some secret motive influencing those who controlled the church action in my case—some “wheel within a wheel” yet undiscovered. What this hidden influence is I shall now proceed to disclose.

But before I do so, I ask permission to fortify my argument by one or two illustrations.

1. It cannot be that I was excluded from the church for anything criminal, because Mr. Neale’s letter does not imply it, and because the clerk of the Committee, that, at my request, called the last Council, stated in the presence of the Council, that the church had nothing criminal to allege against me. And yet I was excluded, and that, too, unheard !

2. It cannot be that I was excluded on account of my embarrassing

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\* Permanent Secretary of Massachusetts Lodge.



myself in the cause of seamen and temperance, because others are allowed to remain in the ministry and church, who have been and are now far more in debt (and that, too, in their private account,) than I am on account of others. I shall be excused if I name a few instances.

There is a clergyman, now pastor of a large church in this city, who so involved himself in a worldly speculation as to lose nearly all the property he then possessed; and I have heard it stated, that he had to take the benefit of the bankrupt law. Yet, he is in good standing.

Another minister took the benefit of the act, while involved in private debts, and has never been excluded.

Another much respected minister came to this city in debt several hundred dollars, for publishing a religious paper, and saved enough out of a liberal salary to pay his creditors. If I had received only a small salary at the Bethel, I should before this have paid all my debts.

Another minister was in debt so much (as has been alledged, on account of extravagance in his family,) that his prudential committee had to induce the church to increase his salary, for the purpose of keeping a sufficient amount in their hands to meet his liabilities. And yet all these are in regular standing!

Deacons and private members of the church can own and let public houses where alcoholic poisons are sold, and drunken rows committed on the holy sabbath; they can fail, and turn off their creditors with ten or twenty cents on the dollar; others can retain the church funds, employ them for their own uses, suspend payment, and then have the amount they owed the church, made up by private subscriptions; others still, (as is the case with more than one of my enemies,) can indulge in profane language before their workmen, and others, as many persons can testify;\* others, even Deacons, can turn a mother, and a sister from their doors, and do many other things too scandalous to mention; and yet they are not excluded!

But I, in my absence, without a hearing before my church, and while asking a delay of only one week, that I might collect evidence of my innocence of every charge. I am thus summarily and forever cut off from the Baptist communion!

“O, justice! thou hast fled to brutish beasts,  
And men have lost their reason.”

I am an humble man. I am not worthy to occupy the attention of the public with my private wrongs. But I boldly declare that a more flagrant instance of ecclesiastical persecution has not occurred in modern times. If I were living in the days of Roger Williams, I doubt not there are those here who would drive me from the Bay State, to dwell smong savages. Most devoutly do I thank Heaven, that the days of bigotry and intolerance are numbered in New England.

“O call this holy ground,  
The spot the Pilgrims trod!  
They left unstained, what here they found,  
Freedom to worship God.”

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\*I have heard these oaths, myself, in one instance, uttered by a professor who has been active in persecuting me.



As another illustration of the peculiar trials to which ministers are exposed, I give the following facts, furnished on good authority. "A young clergyman, who was settled in one of the New England States, and who for a time struggled hard to maintain himself and family, upon the miserable pittance he received for his labors, finding that he was becoming involved, resolved to seek some field of labor wherein he could receive a support, or else to abandon the ministry, which he loved as his life, for employment that would at least yield him bread. He changed his field; and, by the blessing of Providence, his lines fell in more pleasant places. He was again settled over a society, one that yielded him a support, but nothing more. When he left his former field of labor, the society were indebted to him, more than enough to pay his liabilities, but they did not pay him; wished him to wait;—as a necessary consequence he left in debt to some individuals, who had furnished him upon credit, the necessary means of support;—but no sooner was he established in his new home, than they beset him for their pay. In vain he told them that he had no other means to pay them, save what he hoped to derive from his labors, in his former charge. They were inexorable. One day, as he was busy preparing for the Sabbath, the officers coolly walked in and attached his furniture and books, for the payment of his bread, while laboring for a society of which his rapacious creditor was a member, and who were, and are to this very moment, indebted to the poor victim, to the amount of more than twice the debt."

This is not a solitary instance. My own case must now be added to the list. But I do not complain.

"To God, in whom I trust,  
I lift my heart and voice;  
O, let me not be put to shame,  
Nor let my foes rejoice."

These things being true, what was the reason of my exclusion?

The principal reason lies partly out of view, and I proceed to expose it. It is found in the interest taken in my affairs by

## **ELDER NATHANIEL CULVER,**

formerly of Washington County, N. Y., known in Boston as Rev. N. COLVER, of Tremont Temple. I speak of him "more in sorrow than in anger." I am compelled by a sense of duty to state what follows:

I became acquainted with Mr. Culver in the year 1839. He was commended to me as an individual who had been somewhat prominently engaged in the moral reforms of the day. I knew but little of his private history; and although I had heard some rumors against him, my impressions were in his favor. In speaking of him, now, I act solely in self defence. I have no wish to injure him.

At the time I first met him he was on his way to Boston, to commence a Free Baptist Church here. I did not meet him again until 1840, when I came to Boston on business. I then noticed, (what others have frequently observed,) his extreme censoriousness of spirit, his bitter per-



sonal invectives toward the aged, as well as the young; and soon found that however I might agree with him in some public measures, I could sympathise but very little with such a man in private.\* I could not, and did not give him my entire confidence. I am now perfectly convinced that my estimate of his character was correct. In proof of this declaration, I submit the following facts:

It was in the Summer of 1841, that I tarried at Mr. Culver's house all night. My society had been courted by him, and I visited him occasionally. On the night in question, not far from mid-night, a lady, a stranger to me, who was stopping with Mr. Culver, awoke the whole family by her violent outcries. As a number of persons, (except Mr. Culver,) rushed to the passage way, where she was walking and weeping, and talking, I heard her make such statements as satisfied me that Mr. Culver then, or at some previous time, had been taking improper liberties with her! She was at length pacified, and retired. But the affair made a deep impression on my mind; and I have never slept under Mr. Culver's roof since that night.

It has been said by Mr. Culver and his friends, that the lady was deranged. This may be so; but it is a little singular, that she should happen to be deranged on that particular subject, at that particular time of night, and in that particular place!

Not very long after this, while entering hastily, by means of a night key, the house of one of the deacons of a Baptist church in this city, at that time one of my friends, I saw Mr. Culver in the entry, immediately under the stairs, holding a lady in his arms in the most indelicate and disgusting manner. I passed rapidly by them, merely noticing that the lady was evidently disconcerted at his approaches, while his countenance was wreathed with one of his peculiar smiles, and his voice mellowed to its softest tones.

I was shocked at his position, as a professed minister of the gospel, a married man and a father, and hurried past him to an adjoining room. The lady continued to complain of his liberties, and in a few moments he left her.

To the truth of this fact I am ready, at any moment, to make oath before any civil magistrate.

I had my suspicions further aroused, from an incident that occurred while he was in England; but I said nothing to any one of these and other cases, hoping that he would be brought to see the impropriety of such a course of conduct, and abandon it. But well did he remember that I was aware of these facts, as will appear in the sequel. He was afraid, (to use one of his "elegant extracts,") that I would "slop over." And well he might be! Hence his interest, of late, in my business transactions.

In the course of the Summer of 1845, I visited a clergyman in the state of New York, (not "a Mason," nor an "Odd Fellow,"—nor a "pro-slavery" man, let me remark, for Mr. Culver's especial comfort,) who handed me a pamphlet, of which the following is the exact title:—



THE  
TRIAL

OF

**ELDER NATHANIEL CULVER,**

FOR AN ALLEGED ASSAULT AND BATTERY ON

**POLLY SMITH,\***

BEFORE THE GENERAL SESSIONS OF THE COURT,

*Held in and for the County of Washington, N. Y., on the 8th, 9th,  
10th, 12th, 13th, 14th, days of December, 1831. With a  
Brief History of the events which preceded the complaint.*

—  
PRINTED AT SANDY HILL, N. Y.  
1832.

This pamphlet is now in my possession. It may be seen by any one who will call on me at my study, 58 Salem street. It is published by Mr. Culver's defenders—not his opponents. It contains the testimony of Miss SMITH, given under oath before a Justice of the Peace. The details are of such a nature that I must be excused from presenting them here. The lady charges him with the basest conduct—with assailing her in the most indecorous manner—while at the time he was the head of a family!

The result of this trial was, that the jury could not agree. The prisoner was not acquitted: he barely escaped by being discharged, in consequence of the rising of the Court.

The unprejudiced citizens of Washington County, who know all the facts, are the best judges; and their opinion may be inferred from the fact that "Elder Culver" soon after left the county, and located near Philadelphia.

That he has friends in his former county—that an *ex parte* Council has been held in his favor in that region—that certificates and letters have been obtained there among his followers—I am well aware; but, on the other hand, that a large mass of the delegates to the Washington County Association left the church in which they were assembled last year, because Elder Culver was to preach there; that a new house of worship was erected by the Baptists who seceded from under his ministry, embracing the flower of the denomination, in Greenwich village; and that other persuasions have been very much increased in the community, from among the Baptist families, through their want of confidence in Mr. Culver; will not and cannot be denied.

It was reading this pamphlet, thus published, and thus sustained, that seriously shook my faith in Elder Culver. I hoped he was inno-

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\* This is a nick-name, given by Elder CULVER's friends. The lady's name is MARY SMITH. I never saw her, but understand that her family is respectable.



cent, and so wrote him; but I had, even then, my fears. I saw the book was issued by his own immediate neighbors—I saw that he was defended at the bar by his nephew—I saw that he himself wrote the introduction, (at least,) representing himself as a spotless victim on the altar of Masonic vengeance—and yet so plain, so artless, so solemn was the statement of Miss SMITH, taken in connection with what I had myself seen and heard in Boston, that I could not in my conscience but believe him *a guilty man*! This honest conviction I expressed to my brother clergyman with whom I was then staying—at the same time adding the charitable hope that Mr. Culver had seen his error, had repented of it before God, and was then living as a Christian man.

I publish to the world the fact that my expressing this honest conviction, and in the mild terms alluded to at first, is one of the causes of my persecutions and exclusion from the First Baptist Church of Boston.

Now for the proof:

I expressed my opinion with regard to Mr. Culver to a clergyman in Brooklyn, N. Y., who was then coming to Boston to exchange with Rev. Mr. Neale, pastor of the First Church. This opinion of mine was communicated by that clergyman to Mr. Neale. Mr. Neale communicated it to Mr. Culver. Mr. Culver consulted with some of the members of the First Church—and, *especially with one of its officers, who has a deep pecuniary interest in the Tremont Temple*, and whose daughter had experienced indignities at Mr. Culver's hands! A few of the oldest heads were thus put together; and it was then and there resolved that I should be excluded from the church, and that my pecuniary difficulties, my statements respecting preaching at Hamilton, and "excessive vanity," should be alleged as the cause! Hence the letter from Mr. Neale to me—hence the hasty action of the church.

In the prosecution of this amiable plot, Mr. Culver set himself to work with his usual tact and industry in such matters. I must be silenced, at all hazards. I must not be allowed to "slop over" what I knew to be the truth respecting him. He became remarkably interested in my private affairs. He called on my creditors, or induced others to do so, and learned all he could respecting my liabilities. He waited, with his blandest smiles, on Mr. Howe, at the Sheet Anchor office, and poured into his ear the pleas that should move him to complain of me to my church; and, as I have reason to believe, was one of the causes of Mr. Howe's placing my library under the sheriff's hammer. Probably he was anxious to obtain some good books at a small price. If so, I fervently hope he succeeded—for I do not know a man on the face of the earth who stands more in need of good books than "*Elder Nathaniel Culver*."

But if any further proof were wanting to show that my expressing my opinion of Mr. Culver, is one of the principal causes of my persecutions, I have it—and that, too, from his own lips. Let him deny what I say, if he dares.

At the late meeting of the Triennial Convention in New York, Mr.



Culver was present, and figured somewhat conspicuously. He sought me in the crowd, and the following conversation ensued. Said he:

"Denison! you'd better come to Boston, and attend to the charges brought against ye."

My reply was:

"Mr. Culver, I shall come to Boston when I get ready. I am now preparing to come there. I have no fears in coming, for I know that all that can be charged upon me is that I have involved myself in debt for the benefit of temperance and seamen."

"No," said he, (and I ask the public to mark well his words.—I quote his own peculiar phraseology.)—"No, *that* AIN'T ALL THERE IS AGAINST YE—by a good deal. DIDN'T YOU TELL MR. TAYLOR, OF BROOKLYN, THAT YE BELIEVED THE STATEMENT OF THAT GIRL IN WASHINGTON COUNTY?"

"Yes," I replied, looking him full in the face. "Yes, Mr. Culver, I *did* tell him so; and I *do believe that girl's statement!* I read the report of your trial, as it came from the hands of your friends; and I could not help believing what the girl testified to, under oath. *I believe it now*"—I added, continuing to look him directly in the eye,—“but I hope, as I have always said, that you have repented of what you did, and now are living like a christian.”

Never shall I forget the effect of this reply. It was perfectly electrical. It was even more impressive than that produced by my short speech before the last Council in Boston. Mr. Culver rose hastily in the pew, where we had been seated somewhat by ourselves. His countenance was the most perfect living picture of rage I ever beheld. His eyes glared on me like the burning fierceness of a furnace.

With a brief allusion to the *exparte* Council that attempted to defend him, he exclaimed, as he thrust his fist toward me: "Denison! you're a liar! you're a scoundrel! you're a villain! you're no better than a murderer—you're a dangerous man!"

As he said this he sprang out of the pew, and, declaring he would have nothing more to say to me, dashed down the aisle of the church, and mingled with the throng.

I immediately gave two clergymen, who were near by—one of them residing in Philadelphia and the other in Boston—a brief hint of the interview, and soon after left the church to attend to my business at the office of the Light Ship. These gentlemen will be ready testify to this fact.

Under the influence of his highly christian feelings, Mr. Culver came on to Boston. His work against me went on with redoubled energy. He met me at the Sheet Anchor office on the day of my arrival to save my library, where he called to see that those "good books" would certainly be sold.—He met me in the informal committee of the First Baptist Church, and was my chief cross-questioner there.—He went among my friends, and poisoned their minds against me as far as he could—until his benevolent mission was accomplished, and I was excluded from the church. So much for the peculiar interest taken in my affairs by "Elder Nathaniel Culver," formerly of Washington County, N. Y.



But God was and is still on my side. The attempts made by Mr. Culver and his friends to destroy me, because I had dared to express an opinion I could no more prevent forming in my mind than I could prevent the shining of the sun at noon-day, has re-acted in my favor; and, I doubt not, it will continue to do so. His persecutions of me, for opinion's sake, have led me more directly than ever to the foot of the cross; they have placed me more firmly than ever on the solid rock of decision of character. Indeed, these recent fiery trials have almost made me a new man; and I sometimes feel like publishing a card of thanks to my enemies for the inestimable benefits they have unintentionally conferred upon me.

*"Fas ab hoste doceri."*

Since my exclusion, Elder Culver and his friends have continued to manifest their interest in me, in various ways. Besides that delightful paragraph in the Reflector, written by one of his immediate advisers, if not by the Elder himself, several influences have been at work. One of his deacons, with a private member, has called on me repeatedly; and sought to "entangle me:" but it has all been in vain. Another one of his deacons called, and most earnestly entreated me not to publish anything of what I knew on this subject. I have been threatened and coaxed in all sorts of ways, and at various times. But I know where I stand. I feel the firm foundation of truth beneath my feet—and "I shall not be greatly moved."\*

Another fact with reference to Mr. Culver has come to my knowledge within a few weeks past. It is the case of a lady, who has been a member of a christian church for several years. She states that during a brief interview, in this city, Elder Culver placed his hands on her in a manner the most revolting to decency—and, proceeded, before she could escape him, to liberties the most shamefully unbecoming. This lady is ready, if necessary, to testify to the fact in a court of justice. I was not aware of this case when I saw Mr. Culver in New York, and when I wrote him from that city, last fall.

I view of such facts, I feel thankful to a holy God that, in his mysterious providence, He has cut me off from a Baptist church, while such a man as Nathaniel Culver is allowed to remain one of the ministers in its fellowship.

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\* While this pamphlet was going through the press, Rev. Mr. NEALE and DECON S. G. SHIPLEY, (the latter gentleman involved several thousand dollars in the Tremont Temple,) called at the printing office, to intimidate the printers. Meeting me there, they gave me to understand that Mr. CULVER was determined to throw me into prison if I alluded to him in these pages! Let him do it, if he can. I had rather be in prison, like John the Baptist, as an innocent man, than in a TEMPLE, like Herod, as a guilty one.



## CONCLUSION.

## MY PRESENT POSITION.

Immediately after I received the letter that announced my exclusion, I resolved to return to Boston. I knew I had friends here, and I was not afraid to face my enemies. I was resolved to preach to seamen here, and elsewhere, if I had to do it standing in the snow on the wharves.

With an overruling providence for my guide, therefore, I again entered the city, and soon unfurled the Bethel flag from a new place of worship. We began, it is known, in the dead of winter. Our hall, was unattractive in its appearance—an untooled granite room, with nothing but the unplanned floor beneath, and the white-washed beams above. The location was remote from dwellings, and the crossing of the street inconvenient. Our meetings have not been published in any paper but the *Light Ship*, and that is printed in New York. We have had none of the great, or the rich, or the influential, to rally around us. My enemies, and the enemies of christianity and temperance, as represented in our Bethel, have been busy night and day. Yet, with all these things against us—and I write it with devout thanksgivings to God—our success has been truly wonderful. The congregations, considering all the circumstances, have been numerous; and, sometimes, our hall has not been large enough to contain the people.

The seamen—the class we most aim to benefit—are coming in with us, and signing the total abstinence pledge. Our sabbath school, although just being commenced, promises to be very useful to the neighborhood; and the distribution of bibles, books, tracts, and religious and temperance papers, will, we trust be of great service to our fellow-creatures—especially the sons of the ocean and their families.\*

The following Constitution and List of Officers of our new Society, will show the public that we are determined to go forward. Nearly every officer has been, or is now, connected with the sea.

## CONSTITUTION

## OF THE INDEPENDENT BETHEL SOCIETY.

[Formed January 14th, 1846.]

ARTICLE 1st. This Society shall be called the “*Independent Bethel Union of the Port of Boston.*”

ART. 2. The object of this Society is to sustain the Rev. Charles W. Denison in promoting Christianity and Temperance among seamen and others.

ART. 3. This Society shall be independent of all sects, denominations and societies, whatever; provided always, that Mr. Denison be at liberty to maintain his own conscientious views of the gospel and its ordinances.

ART. 4. The place in which this Society may meet shall be known as the “*Independent Bethel Hall,*” until a permanent or floating chapel is procured.

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\* This was written in March, when our Bethel was in the Eastern Avenue. We now meet in a much more convenient place, in the Gerrish Block, corner of Blackstone and Ann streets. I usually preach Sabbath morning and afternoon. We have Temperance meetings on Sunday, Tuesday and Friday evenings. Seats free. My friends and the public are cordially invited.



ART. 5. This Society shall hold at least two meetings for the worship of God on the Sabbath day, and devote every Sabbath evening to Temperance, and its kindred virtues. As many meetings as possible shall be held on ship-board, and in the houses occupied by seamen and their friends.

ART. 6. The collections on every Sabbath morning and afternoon shall be appropriated exclusively to Mr. Denison's support, and be placed entirely at his disposal. He may, if he pleases, devote them to any benevolent object. Other collections or donations may be obtained by Mr. Denison, or by the Society, for his support, or for objects connected with the Society, as circumstances may demand.

ART. 7. Any person of good moral character may become a member of this Society by contributing annually one dollar or more to the funds.

ART. 8. No rum-seller, nor any abettor of a rum-seller, shall be a member of this Society.

ART. 9. The funds of this Society shall be subject entirely to the control of the board of officers, always excepting the Sabbath morning and afternoon collections, and such other donations as may be intended solely for Mr. Denison.

ART. 10. This Society shall do all in its power, consistent with its objects, to promote the welfare of such seamen's homes and boarding houses, as are conducted on correct principles.

ART. 11. The President shall preside at all the meetings of the Society, and in his absence the other officers in the order in which they are elected. All the meetings shall be opened by prayer and singing.

ART. 12. The Treasurer shall make written monthly reports to the Society of the state of the finances.

ART. 13. The Secretary shall keep a fair record of all the proceedings of the Society; to be read at every regular meeting.

ART. 14. This Society shall hold a meeting for business the first Wednesday evening in each month; and as much oftener as the objects of the Society may require. The President shall call a meeting at any such special time, at the request of any three officers or members of the Society.

ART. 15. The annual meeting of the Society shall be held on the evening of the first Monday in January, when a written statement shall be submitted by the Secretary, and the officers chosen for another year.

ART. 16. Any society of gentlemen, or ladies, or children, may become auxiliary to this Society, by conforming to this constitution, and devoting its funds to our objects.

ART. 17. This constitution shall not be altered, except at an annual meeting of the Society; and by a vote of two-thirds of the members present at said meeting.

SAMUEL H. CHEEVER, *President.*

WILLIAM BARTEMAS, } *Vice Presidents.*  
GEORGE BRADFORD, }

J. H. GRUSH, *Recording Secretary.*

Rev. CHARLES W. DENISON, } *Corresponding Secretary and Agent.*

HERALD H. PERKINS, *Treasurer, 9 Tileston street.*

JOSEPH VOSE, } *Managers.*  
OLIVER HAYNES, }  
GEORGE HARDY, }  
JOHN MUNRO, }  
JAMES DAVENPORT, }  
JOHN H. THOMPSON, }

Any donations made or sent to the Treasurer, Mr. H. H. Perkins, 9 Tileston street, will be gratefully acknowledged, and faithfully applied.

The expenses we have to meet the ensuing year will be nearly as follows:



Rent of Bethel,	-	-	-	-	\$500 00
For services of Sexton,	-	-	-	-	50 00
Fuel and lights,	-	-	-	-	50 00
Settees,	-	-	-	-	150 00
Salary of Chaplain,	-	-	-	-	000 00*

Total expense for this year, - - - \$750 00

To meet this sum of \$750, a year, we rely first on the generous donations of the public, sent in to our treasury, and the subscriptions to our constitution.

2. On the collections taken up in the Bethel Sunday, Tuesday and Friday evenings.

And, 3. On such extra efforts as may be put forth by our friends. It is our hope that this reliance will not be in vain. Our object being solely the best good of sea-faring men, and their families, we make our appeal with confidence to the patronage of the public.

I avail myself of this occasion to acknowledge the liberal benefaction of the friends who presented me a bible, and the favors already received since my return to Boston. Supporters have rallied around me beyond my expectation. I thus publicly return to them all my most sincere and hearty thanks. By their kindness, I have a hospitable home, and a quiet study provided me. Some have sent me, in the most delicate manner, articles of clothing. Others have made me private donations—saying to me, as they pressed my hand in theirs, “Go on—with God’s blessing, you are sure to succeed.” I shall go on—and my prayer is that the blessing my friends ask for me, may descend on them abundantly.

It will be perceived that the object of our new Society, is one that commends itself to every benevolent heart—the spread of christianity and temperance among seamen, and such others as may attend on my ministry. Five meetings for this good object are held in our Bethel every week; and it is intended, whenever the weather will permit, to re-commence the ship-board meetings which I began to hold Summer before last. Thousands have attended these meetings, and hundreds have signed at them the temperance pledge.†

Tens of thousands more, I hope, will yet attend them, and be led by them to the enjoyment of the blessings of the religion of Christ, and the total abstinence movement.

There are over 50,000 seamen visiting the port of Boston every year. For the religious instruction of this great number not more than 1600 seats are provided. Over 8000 sailors and boatmen are found in this city every day. Surely there is need, then, of even more Bethels beside ours.

Our Society, it will be seen by the constitution, is in no way secta-

\* It will be remembered, that the constitution allows the Chaplain the Sabbath morning and afternoon collections. These will probably amount to about \$200 a year, that is, if the congregation continues to increase. I do not complain, if the collections shall only be one half this sum—as that will help to pay my board.

† These are now held at the Baltimore packet Pier, every Sabbath evening, at 6 o’clock. They are quiet and orderly. Hundreds have signed the pledge at them already.



rian. Christians, of all denominations, are welcome to enjoy with us the sweet and holy privileges of the house of God. My own religious views are precisely the same I have conscientiously held for the last fifteen years; but I give to others the same liberty of conscience which I claim for myself.

The conversion and reformation of seamen is the great aim of my life. For the promotion of this object I make this appeal in the name of the INDEPENDENT BETHEL UNION OF THE PORT OF BOSTON. For the promotion of this object I call around the Bethel flag such christians as have confidence in my integrity, and believe they will profit under my preaching. For the promotion of this object I earnestly ask the prayers of friends of the Redeemer in all lands. And I feel firmly assured, as my trust for success is solely in God, that I shall not make this appeal in vain. "If God be for us, who can be against us?"

For the encouragement of ministers of the gospel who are willing to spend and be spent in doing good, I submit a few still more private facts of a pecuniary nature. I want to show my brethren that they need never despair—

"Abate no jot of heart or hope,  
But onward press—right on."

The amount of my liabilities in Boston is as follows:

To Deacon Jona. Howe, on account of my efforts to establish the Sheet Anchor, a seaman's paper,*	\$400 00
To Mr. J. B. Hall, on account of similar efforts for the Washingtonian, a temperance paper,	130 00
To Sleeper and Rogers, on account of same,	174 00
To Deacon Thomas Richardson, on account of same,	50 00
To Mr. B. Abrahams, as per following bill:	

BOSTON MAY 12 '46

MR CHARLES, W, DENNISON

to BENJ ABRAHAMS  
1844

Oct 20	Cash Leent	\$5 00
Nov 28	Cash Leent to bury Child †	20 00
Nov 25	Cash Paid for Cord oak wood	6 50
"	Do Sawing and Pieling	1 75
		33 25

Intriest on Do

Red Paymt

Sundry bills in the same connection due others,	22 00
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Total, ‡	\$809 25
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Mr. Abrahams has created the impression that he is on my paper to the amount of several hundred dollars!

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\* Mr. Howe's claim is \$800—but he is bound to take \$400, if the note is paid within the year. We shall see whether I raise the money. I have strong faith in God.

† Let the public mark this item. This money, which I supposed would be considered as advanced to me on the vote for my salary, and which was used to aid me in burying my dead, is now demanded of me, with some thoughts of "interest"! And for not paying this debt, so contracted, I am excluded from the church!

‡ This is nearly every dollar I owe in the world.



As an offsett to the above, I present the following Order, which has been duly forwarded to Mr. Abrahams. I have not heard whether or not he accepts it. He certainly ought to accept it, and give me a receipt in full.

I am ready and willing to give my other Baptist creditors orders in the same way, which will more than liquidate all that they can claim.

ORDER FOR MR. ABRAHAM'S BILL.

TO BENJAMIN ABRHAMS Esq.,

*Treasurer of the Boston Bethel Union, for 1844:*

SIR: Please pay Benjamin Abrahams, Esq., or order, \$33 25 cents, on account of a vote passed by said Bethel Union, while you were its Treasurer, and presiding at the meeting at which said vote was passed, promising to raise me a salary of five hundred dollars per annum, as your chaplain: not one dollar of which salary has yet been paid.

By so doing you will much oblige

Your fellow laborer,

In the faith and patience of the saints,

58 Salem Street, }  
Boston, May 22d, 1846. }

CHARLES W. DENISON.

If any further evidence of my uniform determination to do all in my power to pay my old friend Deacon Howe were wanting, I submit the following note to him:

58 SALEM STREET. }  
Friday, May 22d, 1846. }

DEACON JONATHAN HOWE—

SIR: As a proof of my anxiety to close our accounts in an honorable manner, I propose that if you will print and publish such nautical tales as I will write, the proceeds shall be applied, in such a manner as our mutual friends shall say is just, to the liquidation of my debt to the Sheet Anchor.

Sincerely, your well wisher,

CHARLES W. DENISON.

P. S. I usually receive \$2 per page of printed matter; but I will write for you at one half that sum. A few hundred pages will "square the yards" between us. I can sometimes finish from ten to thirty pages a day.

C. W. D.

The following letter from Deacon Howe to the proprietor of the "Light Ship," will convince the public of the justice of his claim against me. It is no wonder that he offers to sell that claim for a dollar! I mean, however, if my life is spared, to pay him the full amount:

SHEET ANCHOR OFFICE, }  
Boston, June 4, 1846. }

DEAR BRO. FINCH:—Your letter of June 2, is before me. I cannot "mystify," for "the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts;" 1 Chron. xxviii. 9;—"there is nothing covered, that shall not be revealed; neither hid, that shall not be known:" Matt. xxii. 2;—and "every one of us shall give account of himself to God:" Rom. xiv. 12. In compliance with your request, I propose to purchase the "Light Ship" at the expense of supplying its subscribers obtained during the first three months, gratuitously, and those obtained during the second three months for twenty cents each, to the end of their year, you transferring your claim on Bro. Clarke, if he shall agree thereto, as payment for the same: *on condition that no one now interested in the "Light Ship" shall, in any way, be accessory to getting up or supporting another seaman's paper.*\* Or I would sell

\* This shows one of the reasons of Deacon Howe's course towards me. My commencing the Light Ship at New York incensed him greatly; whereas one of my objects in my labors for that paper was to pay my debt to the Sheet Anchor.



the "Sheet Anchor" to Bro. Finch, on the same condition, (not to publish,) for **FOUR THOUSAND DOLLARS**, one thousand at the time of transfer, the balance in three equal annual instalments. If I retain it I shall probably increase its subscription list to twice four thousand.

I believe a personal interview would be of great utility, whether we agree on any terms of transfer or not, for weighty reasons.

Your's *seriously*,

JONA. HOWE.

To encourage my brethren still further to persevere in efforts for the happiness of others, and to silence the poisonous tongue of slander, I add a statement of my expenses, wardrobe, &c., to show how "extravagant" I am, (as is alleged against me.)

Board, in a quiet family, per week \$4—per year,	-	\$208 00
Fuel and lights, per year,	- - - - -	20 00
Postage and Stationary,	- - - - -	25 00
Donations to benevolent objects, besides the Sheet Anchor and Washingtonian,	- - - - -	\$20 00

My wardrobe consists of the following :

- 1 Sabbath suit, bought last Spring.
- 1 common suit, bought a year and a half since.
- 1 cloak, costing \$8, paid for by a New Year's Address, written for a religious paper.
- 2 hats, &c.
- 1 pair brogans, costing a year ago, \$2 25
- 1 glazed cap, worth 25 cents.
- 1 old summer suit.
- 3 pair of woolen socks: [Mr. Jona. Howe, 39 Merchant's Row, has the rest of my hose, several shirts, and a common summer suit.]
- 1 dozen shirts, and a supply of handkerchiefs, bosoms and collars.
- 1 umbrella, two presented canes, 1 pair of old overshoes.
- My new library consists of some fifty volumes—all given to me. A good nucleus.

E. E. "Errors excepted."

Was there ever such a specimen of ministerial extravagance? Can the public wonder, any longer, why my enemies are so tender of my reputation? But let me solemnly assure my persecutors that they cannot destroy me, so long as I live a virtuous life. Let them remember that while bread and water can be obtained in Boston, I shall remain here. Those who so earnestly wish me to leave the city, and who have set themselves up as prophets to predict that I shall soon be gone, will have to be as grey as the most venerable badger on earth, before they enjoy the pleasure of my departure. In Boston I shall live. In Boston I would lay my bones.

I have now, for the present, concluded my defence. Should my enemies attack me again, I wish them and my friends to understand that I am fully prepared to defend myself, at all points. My opponents can meet me here, at any time that may suit their convenience. I have come to Boston to remain. The benevolent wish of one of my enemies that I might go somewhere else and preach, (by which it seems he thought me good enough to preach elsewhere, but not good enough to preach in Boston,) cannot and will not be gratified. I am very sorry, indeed, that I cannot oblige him in this particular; but, really, he



must excuse me. My field of labor is among the sea-faring population of Boston,—a field opened to me more than six years ago—and, with the help of God, I mean to cultivate it to the very best of my ability.

In summing up this defence, I return my thanks to those who have followed me through the details I have been required by a sense of duty to present. I am well aware that so much personal matter, especially when connected with an individual so humble as myself, is liable to be tedious; but I could not, in justice to the cause of christianity and my own character, have said less.

I have spoken boldly and strongly—but I am sure that every honest man will say it has been none too bold nor too strong for the truth. Who have I offended in these pages? Is there a true man or woman who will blame me for thus defending virtue, and exposing vice?

From some gentle hints I have received, it is altogether probable that two of Mr. Culver's deacons, and one of the proprietors of the Tremont Temple, will charge me with owing them. To put the public on their guard against this new slander, I shall meet and refute it here. These gentlemen once advanced me three sums of money, to enable me to meet necessary expenses, in the name of a certain benevolent society, of which I was then the agent. The treasurer of that society is justly bound to pay them, inasmuch as that society owes me arrears of salary, more than enough to meet these demands. Should these gentlemen call on me, either *in propria personæ* or by a proxy of any kind, I shall be happy to give them an order on a treasury, of which one of their number formerly carried the bag—and who, for aught I know, carries it now! Is not this perfectly fair?

A fresh and aggravated instance of persecution is now occurring, while I am preparing these pages for the press. Some of my enemies, (including several ladies and gentlemen engaged in the murderous rum traffic at the North End,) hearing that there was a prospect of my friends obtaining for me a much larger and more convenient hall than that in which we commenced our meetings, very benevolently interested themselves in the affair, called on the agent and lessee of the building, exhibited the printed vote of my exclusion, harrangued them against me, and assured them it would never do to allow so bad a man to preach in such a place! In this very benevolent movement, Deacon Howe has kindly taken part. How far they will be successful in preventing me from securing any appropriate house for an Independent Bethel, remains to be seen. They will please to remember, however, while thus charitably employed, that the wharves of Boston will probably be left standing, after they have said and done all they can. Our ship-board meetings will be continued every spring and summer, as long as there is a deck to stand upon, or a pulsation of life in my heart.

“The groves were God's first temples, ere man learned  
To hew the beam, or rear the architrave;”

and the forests of masts, with the shadow of friendly sails spread over us, will furnish a fit Bethel in which to preach christianity and total abstinence to seamen and their friends.



The Pilgrims worshipped Jehovah-jireh on a rock; and their descendants are not worthy of them if they cannot do the same.

It has been remarked by one of my villifiers that I am capable of any thing. I think he will discover by this time, that I am at least capable of defending my reputation from the assaults of slander. For what is life without reputation? If I have no other inheritance to leave to my only child, I will at least hand down to him a name unsullied by a single crime.

There are many, I perceive, who seem astonished at my cheerfulness and excellent health under my repeated trials.

But they forget the invincible power of a good conscience, when sustained by the christian religion. Thus aided from on high, thus calm in my own bosom, I am happy and buoyant on the foaming waves. "And who is he that will harm you, if ye be followers of that which is good?"

I love and can truly adopt the sweet lines of *Charles Mackay*.

If thou in darkest days canst find  
An inner brightness in thy mind,  
To reconcile thee to thy kind:—

Whatever obstacles control,  
Thine hour will come—go on—true soul!  
Thou'lt win the prize, thou'lt reach the goal.

If not—what matters? tried by fire,  
And purified from low desire,  
Thy spirit shall but soar the higher.

Content and hope thy heart shall buoy,  
And men's neglect shall ne'er destroy  
Thy secret peace, thy inward joy.

I close with the precious promise made to his people by the eternal God: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

#### ERRATA.

In consequence of the haste with which these pages have been pushed through the press, several errors have occurred.

In the Preface, the asterisk should come after the word "delay," fourth paragraph.

The date of the certificate on page 10, should be April 12, 1845: thirteen days before I left the Bethel.

The date of Mr. Turner's letter, page 19, should be Nov. 29.

34th page, 15th line from the bottom, for "belong" read belonging.

The two last lines on page 15 were transposed in making up, and the error not discovered until a part of the edition was printed.

On page 24, in the vote of the Bethel Society, "Union" street should be Lewis.

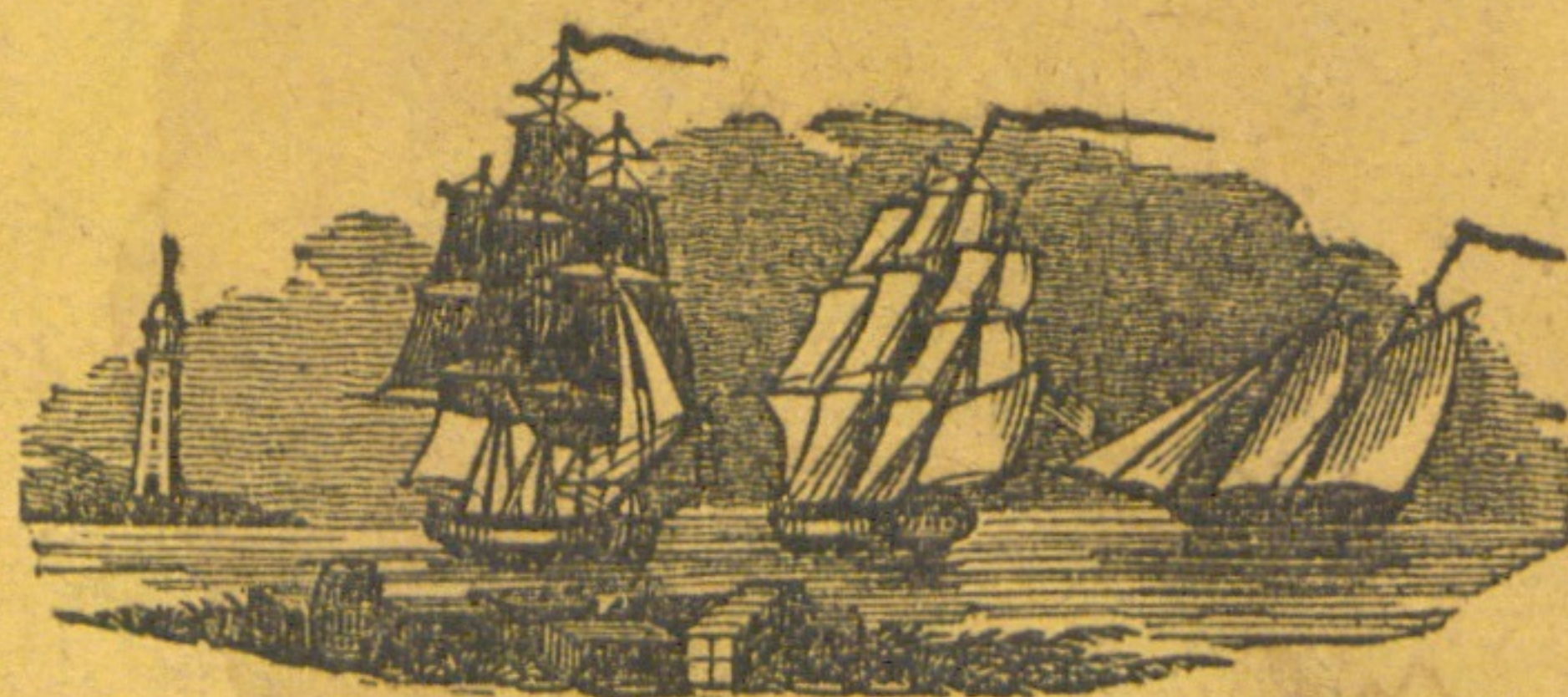






# INDEPENDENT SEAMEN'S BETHEL.

“NEVER GIVE



UP THE SHIP.”

## REV. CHARLES W. DENISON,

Formerly Editor of the “SHEET ANCHOR,” and first Chaplain of the “BETHEL UNION,” having located permanently in Boston, has re-commenced his SEAMEN'S MEETINGS. They will be held every Sabbath, at the usual hours, under the sanction of the “INDEPENDENT BETHEL UNION OF THE PORT OF BOSTON,” in the GRANITE HALL, in GERRISH BLOCK, CORNER OF ANN AND BLACKSTONE STREETS. SEATS FREE.

TEMPERANCE MEETINGS will take place every SUNDAY, TUESDAY, and FRIDAY Evenings.

PRAYER MEETING every WEDNESDAY Evening.

A SABBATH SCHOOL, and BIBLE CLASSES for Seamen and Young Ladies, will be taught every Sabbath.

BIBLES, TRACTS, and RELIGIOUS and TEMPERANCE PAPERS, will be supplied gratuitously to Seamen.

*YOU are INVITED to attend ALL the MEETINGS.*

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EDITED BY REV. CHARLES W. DENISON,

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Published twice a month, simultaneously, in Boston, New York, Philadelphia and Baltimore.

LEARNED, TOMPSON & CO., Proprietors,  
Corner of State st. and Merchants' Row, Boston.

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