

a truth which has already been illustrated on several memorable occasions.

If there is any class in all our wide domain who, more than all others, can be relied upon as being loyal to our present constitution and government, it is the pioneers of Iowa who have given a State to that very Union. In their name, and in this sacred presence, I here utter the solemn pledge that they will ever be found standing shoulder to shoulder in defense of that great political fabric, which is partly the work of their own hands, and which they have so essentially aided to strengthen and adorn.

HISTORY OF THE CONGREGATIONAL CHURCH OF DUBUQUE.

A DISCOURSE DELIVERED ON SABBATH, APRIL 8, 1860,
BY REV. JOHN C. HOLBROCK, PASTOR.

[CONCLUDED FROM JULY NUMBER.]

Let us now turn for a few moments from externals and review the spiritual history of this church and congregation. During the eighteen months labor of the first minister after the church was formed (Rev. Z. K. HAWLEY) there were four members added on profession and six by letter, so that, deducting dismissals, there were twenty-six on the roll at the beginning of my term of service. During my pastorate there has been a steady onward progress, although there have been seasons of darkness and discouragement—"fightings without and fears within." God has watered the seed sown, with showers of Divine influences and has caused His doctrine to drop as the rain and distil as the dew, and converts to spring up as willows by the water-courses. Six distinct and marked Revivals of Religion have been enjoyed in which large numbers have been turned from sin to holiness and led to cast in their lot with us.

The first of these works of grace occurred in the winter of 1842-3, immediately after my settlement, and as the fruits of it, twelve members were added to the Church on profession, besides those who joined other denominations, thus increasing our numbers by one-half. This, in our circumstances, was a great blessing, and proved to all appearance our salvation from despair and ruin, while its influence was exceedingly salutary on the community, as well as the church. It was, I believe, the first revival ever witnessed in this city. There continued to be conversions under the ordinary means of grace, and additions to the church until 1847, when another revival occurred, and as the result, about forty were added to our membership.

In 1848, there was manifested some special religious interest in the congregation, which brought some twenty persons into communion and fellowship with us. But in 1849 occurred that memorable outpouring of the Spirit which formed an epoch in the moral and religious history of this city, and wrought a mighty change in the aspect of the community, and more than trebled the strength and influence of this church. It continued six weeks, during which time the pastor preached every evening, and the Lord added daily to the church. There were about *ninety* hopeful conversions, a large portion of which, time has proved to be genuine. About *seventy* united with this church, while others connected themselves with other denominations, and many of the converts are pillars, and some fill official stations in this and other churches. A remarkable characteristic of this work was the large number of professional men that were reached; judges, lawyers, and physicians, and other leading and influential members of society of both sexes.

In 1851 a series of daily religious meetings was held, which resulted in a number of conversions and about twenty additions to the church. In march, 1853, the present pastor was called to Chicago, to establish and edit a new religious paper, "*The Congregational Herald*," and to gather a new church and congregation ("The New England,") and was dismissed from his charge here. He was succeeded by Rev. J. Guern-

sey, the present agent for the A. H. M. Society for this State. After an absence of not quite three years, the present pastor returned to his post here—Rev. Mr. Guernsey having resigned and removed to New England—and was reinstalled in 1856.

In 1857 special religious services were held daily for about four weeks, and a considerable number of persons were led to consecrate themselves to God, of whom, *thirty* united with this church. Again in 1858 an extensive revival of religion was enjoyed, meetings being held daily for prayer and preaching for the space of twelve weeks. There were numbered about one hundred and twenty-five converts, and so great was the influence of the work in the community, that other churches felt its power, and were stimulated to prayer and effort, and many in other congregations turned to the Lord. *Eighty-five* additions were made to our numbers—seventy-four persons uniting with us on the same day. The annual increase of the church has been as follows :

1839 original members.....19

On profession.

By letter.

1840.....	3	1840.....	5
1841.....	0	1841.....	1
1842.....	7	1842.....	4
1843.....	14	1843.....	5
1844.....	0	1844.....	6
1845.....	7	1845.....	7
1846.....	10	1846.....	5
1847.....	41	1847.....	10
1848.....	19	1848.....	9
1849.....	64	1849.....	5
1850.....	28	1850.....	8
1851.....	1	1851.....	35
1852.....	5	1852.....	16
1853.....	1	1853.....	15
1854.....	3	1854.....	17
1855.....	4	1855.....	8
1856.....	1	1856.....	30
1857.....	31	1857.....	39
1858.....	85	1858.....	26
1859 Pastor absent....	0	1859.....	1

324

271

Total by profession and letter in twenty-one years, 595, of

which 324, or more than half, were of the former; the whole average being *twenty-eight* per annum, and on profession a little more than fifteen. During the years of my pastorate, the whole number of additions has been 313 on profession and 211 by letter, or an average of *twenty-one* per annum by profession, and *fourteen* by letter. The whole number of deaths of members since the formation of the church, has been *twenty-seven*, or a little more than one a year. The present number of church members on the roll is *two hundred and fifty-five*, of whom, however, only two hundred and twenty are residents of this city at present. Two other churches, it will be remembered, have been colonized from this.

Of the converts during my pastorate, three have entered the ministry after a full course of study, and three are in course of preparation, besides one who, when he died, was a regular preacher in the Methodist connexion. Three other members of the church have also become preachers in our denomination, and are faithfully and successfully engaged in their work—one of them having been one of the earliest and most useful pioneer ministers in California, and at present occupying the important post of editor of "*The Pacific*," an influential religious newspaper in San Francisco. Thus our church has already furnished no less than *ten* ministers of the Gospel and candidates for that office during the short period of its existence. This and other results furnish one of many illustrations of the returns of home missionary operations in the West.

PIONEER OR FIRST SETTLERS' ASSOCIATIONS.—In this number may be found the Constitutions of these Associations for Muscatine and Des Moines counties, and in our next, we hope to publish that of Scott county. Of these three, Muscatine is the oldest, having been organized February 9, 1856, (though Des Moines county was first settled,) and the Scott Association the most efficient. The Muscatine Society has never held a "Festival," while the others have held several, which have proved eminently successful. We trust they will continue the good work, and gather and preserve many facts of interest for the future historians of Iowa. The pages of the ANNALS are ever open to the *First Settlers*, and contributions from their portfolios solicited.—[*Ed. Annals.*]

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