

LAST WILL AND TESTAMENT OF WILLIAM E. RAYMOND

I, William E. Raymond, of the town of New Canaan in the County of Fairfield and State of Connecticut being of sound, disposing mind and memory, do make, ordain and publish my Last Will and Testament, as follows, that is to say:

First. I direct my executors, hereinafter named, to pay out of my estate all my just debts and funeral charges and the proper expenses of settling my estate. And I direct them to purchase and cause to be erected at my place of burial a suitable monument, at an expense not exceeding three hundred dollars, unless I shall procure a family monument before my decease.

Second. I give and bequeath to my beloved wife, Mary A. Raymond, the sum of twelve hundred dollars for her support and maintenance during the first year that shall elapse from and after my decease, and which shall be payable to her within one month after my decease. I also give and bequeath to her the sum of five thousand dollars to be paid to her without interest in one year after my decease; and I also give and bequeath to her all my household furniture, both useful and ornamental, of every description, including all my beds, bedding, books, pictures and parlor ornaments, all my family stores, provisions and fuel for housekeeping, all my wearing apparel, including my watch and chain, all my jewelry and personal ornaments, and all my garden implements and tools; all the aforesaid estate to belong to her and her executors, administrators and assigns forever.

And I give and devise to my said wife, for and during the full term of her natural life, the use and improvement of the following described real estate consisting of three several tracts of land all situated in said New Canaan to wit: One tract, in quantity four acres more or less, being my present homestead with the buildings thereon standing, and bounded northerly in part by land of Burling D. Purdy and in part by land occupied for school purposes, easterly and westerly by highway and southerly by land of Charles Raymond; one tract opposite said homestead, in quantity half an acre more or less, and bounded northerly by land of Solomon Lockwood, easterly by highway, southerly by land of Charles Raymond and westerly by land belonging to the Estate of Samuel Meyers deceased; one other tract, being pasture land, in quantity five acres more or less, and bounded northerly by land formerly of John Keeler, easterly by land of Lewis S. Olmstead, southerly and easterly by highway.

And it is my will that the aforesaid devises and legacies to my said wife, together with the provision hereinafter made for her, shall be to her in lieu and bar of dower in my estate.

Third. I give and bequeath to the Congregational Society of New Canaan, being an ecclesiastical society in said New Canaan of which I am now a member, the sum of three thousand dollars, to be paid to it without interest in one year after my decease, and to be invested at interest and kept and maintained by said Society as a perpetual fund, the annual income only of which shall be used and applied by said Society for the sole purpose of aiding in the maintenance

of Divine service and worship in its church forever. I give this sum partly from a desire to aid said Society, and partly because I have herein imposed upon it certain duties which I hope and trust it will undertake and faithfully discharge.

Fourth. I give and bequeath all the residue and remainder of my estate both real and personal of every kind and description whatsoever, which I shall have or be entitled to at the time of my decease, wherever and howsoever the same may be situated, including all lapsed legacies, if any there shall be, and including the remainder or reversion of the real estate of which I have hereinbefore given the use to my said wife, subject to her said interest therein, to my friends Albert S. Comstock, formerly of said New Canaan, and Edwin Hoyt now of said New Canaan, as trustees, in trust, to have, hold, take care of, manage and dispose of the same in the manner and for the uses and purposes following, that is to say.

Fifth. I authorize and empower said trustees, and their successors in said trust, at their discretion, to sell and convey all and any part of my real estate which I shall have at my decease, with the consent and approval of said Congregational Society of New Canaan, to be expressed by vote of said Society, wherever such real estate may be situated, on such terms and with such security for the payment of any part of the purchase money as shall seem best to said trustees and be approved by said Society; provided, however, that said real estate of which the use is given to my wife shall not be sold during her life.

And I advise that my real estate situated in Hardin County in the State of Iowa be not sold until such sale shall clearly appear to said trustees and to said Society to be to the best advantage, since I believe that said real estate will increase in value, and that it is desirable property to hold for the present.

Sixth. I direct said trustees and their successors to invest my personal estate so given them in trust, and the avails of my real estate whenever the same shall be sold, in such manner as trust funds may now or hereafter be invested by the laws of the State of Connecticut (except that in no case shall the same or any part thereof be invested in the bonds of any railroad company), and from time to time, at their discretion, to take up and reinvest the same or any part thereof, whenever they shall deem it best to do so; and after paying out of the annual income thereof all lawful taxes, and the necessary and reasonable expenses and charges incident to said trust to pay out of the balance or net annual income thereof the sum of twelve hundred dollars in each and every year, and in that proportion for all the parts of a year to my said wife, for her own use, during her natural life, in equal half yearly payments, at the end of every six months, or oftener as may be convenient for said trustees and for her.

And out of any excess of said net annual income, after paying said annual sum to my said wife, I direct said trustees to pay in like manner the sum of seventy dollars annually to Susan E. Comstock, sister of my said wife, for her own use, during her natural life.

Seventh. I direct said trustees and their successors to expend such sums of money as they

shall find necessary not exceeding fifteen dollars in any year, out of said net income, in causing my cemetery lot, where I shall be buried, to be kept in a neat and proper condition, and the grass thereon properly cut; and if any repairs shall be needed thereon to any of the tombstones or structures or otherwise, I authorize such trustees to cause such repairs to be made out of said net income.

Eighth. As soon as the net annual income of said residue of my estate so held in trust, after all the foregoing provisions of my will are fully satisfied, shall be sufficient therefor, and so long as said net income shall be so sufficient, I direct said trustees and their successors in said trust to employ, at a salary of sixteen hundred dollars per year, to be paid out of said net annual income in equal quarter yearly payments an orthodox evangelical clergyman of the Congregational Church, duly ordained and of undoubted Christian character, piety, learning and efficiency as a minister of the Gospel, to be designated by said Congregational Society of New Canaan, and to be examined and approved by such association of churches, or ecclesiastical council or body as shall for the time being be customarily called, assembled or consulted by the Congregational Church in said New Canaan connected with said Society and to which I belong, in the settlement of a pastor; which clergyman, while so employed, shall not be settled over nor statedly minister to any particular church or congregation, or in any particular place, but whose duty shall be to serve as a home missionary or evangelist in laboring and preaching the Gospel of Jesus Christ in such places within the State of Connecticut and to and among such people therein as are destitute of or not easily accessible to, or not disposed otherwise to avail themselves of the ordinary privileges of regular attendance upon Divine worship. And I direct that such clergyman shall act under the direction, in his work, of said Society, or of such committee or committees as said Society may appoint for that purpose (which committee, or a majority of them, I should wish to be members of said church) and that he shall act so far as is possible in harmony and cooperation with the local clergymen, and so as to build up and strengthen and not weaken or divide the local churches. I would have him, so far as possible, preach in school houses or such other places as may be accessible to him, as often as twice in each week, and lecture or conduct other religious meetings as often as once in each week, and from time to time to labor in such special manner as shall for the time being seem to him and to said Society or committee most useful in promoting his work. My advice would be that for the first two years his labors be confined to the county of Fairfield.

Ninth. Such clergyman so employed for the time being shall make report in detail of his labors and so far as he may be able of the results thereof to said Society and said Church as often as once in every six months, and shall further make reports to said Society and to said committee when thereto requested. He shall be dismissed at any time upon the vote of said Society, and another clergyman of like character and qualifications and to be examine and approved in like manner, employed in his place, subject to all the provisions herein contained.

Tenth. Said fund so set apart for the maintenance of such clergyman shall be denominated and known as the Mission Fund of the Congregational Church in New Canaan.

If at any time the net income shall not be sufficient for the purposes aforesaid, then while such deficiency continues, I direct that no such clergyman be so employed, but that the income be added to the principal and the fund accumulate until the same shall produce a sufficient income; provided, that if in the opinion of said society or committee, there shall be special need, for a limited time, in any certain place or places, such clergyman may be employed for such limited time, out of such accruing income. And if, at any future time a salary of sixteen hundred dollars shall, in the judgment of said Society and of said trustees, be insufficient to secure the services of such a clergyman as I have above indicated, then I authorize the payment of such larger salary as they may deem requisite, and direct that, if necessary, the employment of such clergyman be discontinued until the fund shall accumulate sufficiently to produce such annual income as shall be required therefor.

Eleventh. If in any year there shall be an excess of said net income after fully satisfying all the provisions hereinbefore contained, including the employment during such year and the payment of such clergyman, then I direct such excess to be added to and to become part of the principal; provided that if such excess in any year shall be more than two hundred dollars, then I give all of such excess over and above said sum of two hundred dollars to the American Home Missionary Society and the American Board of Commissioners for Foreign Missions, corporations known by those names respectively, to be equally divided between them, and to be applied to their respective charitable uses and purposes.

Twelfth. But if said Congregational Society shall refuse to perform the duties imposed upon it by the provisions hereof, either at the commencement of said trust or at any future time, or shall by dissolution or otherwise become unable to do so, then, and from thenceforth, I direct that no such clergyman be so employed, and I direct that said trustees fully comply with all the directions herein contained in respect to the payment of said annual sums to my said wife and to said Susan E. Comstock and to the care of my cemetery lot, during the lives of my said wife and of said Susan E. Comstock and of the survivor of them, and I direct said trustees to pay all the expenses of said net income to the American Home Missionary Society and to the American Board of Commissioners for Foreign Missions aforesaid, in equal shares, annually, to be applied by them to their respective charitable uses and purposes. And at the decease of my said wife and said Susan E. Comstock, or, as the case may be, upon the refusal of said Congregational Society thereafter at any time longer to discharge the duties so as aforesaid imposed upon it, then I give and bequeath out of said trust fund the sum of three hundred dollars to the New Canaan Cemetery Association, in trust, to invest the same at interest as a perpetual fund, and to use and apply so much as may be necessary of the annual income thereof in the care of said cemetery lot, and to use and apply any excess of said income, and, if necessary, any of the principal in making needed repairs as aforesaid; and I give, devise and bequeath all the residue and remainder of said estate so held in trust, free and discharged of said trust, to the American Home Missionary Society and the American Board of Commissioners for Foreign Missions aforesaid, to be equally divided between them, and direct that the share of each of them therein shall be invested at interest and kept and maintained as a perpetual fund, the annual income only of which shall be used and applied by them respectively to their respective charitable uses and purposes.

Thirteenth. Whenever a vacancy shall exist in the office of a trustee under this will, such vacancy may be filled by the Court of Probate having jurisdiction of the settlement of my estate, upon the nomination of said Congregational Society of New Canaan, and an additional trustee may at the request of said Society or of said trustees or either of them be appointed by said Court, so that there shall be three in all. If said Society shall refuse, or unreasonably neglect to make such nomination, then said Court may make such appointment without such previous nomination, provided, that it shall first cause at least eight days' notice to be given to said Society. And I direct that such trustees hereafter so appointed shall be members of said Congregational Society, provided suitable persons shall be proposed or known to said Court who will accept such trust.

Fourteenth. I request that this will be recorded at length in the records of said Congregational Society of New Canaan, and that the same, or so much thereof as relates to said Society, be read at each annual meeting, so that the members thereof may be kept informed of its provisions.

Fifteenth. If any person shall resist the probate of this will, or attempt to have the same set aside, or to defeat the same or any of its provisions, I direct my executors and the trustees under the same to defend said will and the provisions thereof by all lawful means after expenses of my estate.

Lastly. I constitute and appoint the said Albert S. Comstock and Edwin Hoyt executors of this will; and I direct that no bond exceeding the sum of five thousand dollars shall be required of them or either of them as such executors, or as trustees under this will. This limitation of the amount of such bonds is not to be construed to apply to any other person who may be hereafter appointed as their successors.

And I hereby revoke all wills by me heretofore made.

In witness whereof, I have hereunto set my hand and seal at Norwalk this 15th day of October A.D. 1883.

/s/ William E. Raymond (seal)

Subscribed, sealed, published and declared by the above named William E. Raymond, the testator, as and for his last will and testament, in presence of us, who have in his presence, at his request, and in presence of each other, hereunto subscribed our names as witnesses.

/s/ Silas P. Tuttle Norwalk Connecticut

/s/ Thadeus Crawford New Canaan Ct

/s/ Joseph Crawford New Canaan Conn

State of Connecticut)
) ss.
County of Fairfield)

We, Silas P. Tuttle, Thadeus Crawford and Joseph Crawford, being severally duly sworn, depose and say, that we each of us saw William E. Raymond, the named testator subscribe and seal the foregoing instrument and heard him publish and declare the same to be his last will and testament; that at his request, we each of us subscribed the same as attesting witnesses in his presence and in presence of each other; that the said William E. Raymond was, as we verily believe, of sound, disposing mind and memory, at the time when said instrument was so executed and attested; and that we make this affidavit at his request.

Subscribed and sworn to)
at Norwalk said)
County, this 15th day of) /s/ Silas P. Tuttle
October A.D. 1883, before) /s/ Thadeus Crawford
me.) /s/ Joseph Crawford
[Illegible Name])
Justice of the Peace)

**CODICIL TO THE
LAST WILL AND TESTAMENT OF
WILLIAM E. RAYMOND**

I, William E. Raymond, of New Canaan in the County of Fairfield and State of Connecticut, being of sound, disposing mind and memory, do make, ordain and publish the following codicil to my last will and testament, dated October 15th, 1883, namely.

First. I give and bequeath to the American Board of Commissioners for Foreign Missions, the sum of six hundred dollars, to be used by it in erecting and establishing Missionary Stations or Missions Schools in India, and in the education of children thereat. My attention was drawn to this subject by reading an article entitled "What will one Hundred Dollars do for the Board?" by Rev. John S. Chandler, of Madura, India in the Missionary Herald, a publication issued by said Board, for October 1886; and my desire is that with this legacy three missionary stations or mission school houses be established and erected and that four boys and four girls to be designated by said Board or its agents be educated thereat for one year, substantially as indicated in said article, to which reference is made: but if it is found impossible or impracticable to carry out the plan in detail as there indicated, then it is my desire that said money be used and applied as nearly in conformity thereto as said Board shall find to be practicable.

Second. I give and bequeath to Edith Raymond and Lilian Raymond, daughters of my nephew Samuel H. Raymond, the sum of five hundred dollars each. If either of them shall die before my own decease leaving lawful issue surviving me, then such issue shall together have said sum of five hundred dollars in lieu of their deceased parent. But in case of the decease of either of them before my own decease having no such issue, then I give the whole sum, to wit, one thousand dollars, to the survivor of them.

Third. It is my will and I order and direct that no part of my estate shall be intestate, and if, for any cause whatever, the share or part of my estate which is given in trust for the support and employment of a Home Missionary or Evangelist, cannot at the outset or at any future time be used and applied to the purposes and in the manner expressed in my said will, then I give, devise and bequeath the whole sum that shall remain thereof, after complying with the other provisions of my said will and of this codicil, and I also give, devise and bequeath any and all parts of my estate which are ineffectually disposed of in and by my said will and codicil, to the American Home Missionary Society and to the American Board of Commissioners for Foreign Missions, to be equally divided between them, and to be kept and maintained by them as a perpetual fund, the income only of which is to be annually applied by them to their respective charitable uses and purposes.

Fourth. I republish and reaffirm my said will in all things except so far as the same is modified by this codicil.

In witness whereof I have hereunto set my hand and seal this 16th day of June A.D. 1887.

/s/ William E. Raymond (seal)

Subscribed, sealed, published and declared by the above named William E. Raymond, the testator, as and for his codicil to his last will and testament, in presence of us, who have in his presence, at his request, and in presence of each other, hereunto subscribed our names as witnesses.

/s/ Walter C. Quintard Norwalk Connecticut

/s/ Silas P. Tuttle Norwalk Connecticut

/s/ Henry K. Selleck Norwalk Connecticut

/s/ Joseph Crawford New Canaan Conn.

State of Connecticut)
) ss.
County of Fairfield)

We, Walter C. Quintard, Silas P. Tuttle and Henry K. Selleck, being severally duly sworn depose and say that we each of us saw William E. Raymond the abovenamed testator subscribe and seal the foregoing instrument, and heard him publish and declare the same to be a codicil to his last will and testament dated October 15th, 1883 and to be taken as a fact thereof, that at his request we each of us subscribed the same as attesting witnesses in his presence and in presence of each other; that said William E. Raymond was as we verily believe of sound and disposing mind and memory when said instrument was so executed and attested, and that we make this affidavit at his request.

/s/ Walter C. Quintard

/s/ Silas P. Tuttle

/s/ Henry K. Selleck

Subscribed and sworn to before me this 16th day of June 1887.

/s/ Alfred E. Austin [SP?]
Notary Public

THE RAYMOND FUND

Originally known as
The Mission Fund of
The Congregational Church of New Canaan



Sketch by Edwin Eberman ca. 1947

Ministers-at-Large

Wilson Reed Stewart 1911-1919
Fred R. Bunker 1926-1936
John M. Deyo 1937-1939
Paul Ross Lynn 1939-1943
Loring D. Chase 1944-1947
Sumner W. Johnson 1948-1967

Allen F. Tinkham 1968-1970
Warren Vinton Murphy 1971-1975
Robert K Loesch 1976-1977
Roger S. Nicholson 1979-1994
Olivia Hayes Robinson 1995-2004

FOREWORD

The Raymond Fund of The Congregational Church of New Canaan probably is unique in the history of American Protestantism. Certainly no other church in Connecticut has a similar commitment: to select and direct a minister-at-large in the state and to administer the Trust that provides for his support.

To preserve this exciting and remarkable chapter in the religious history of Connecticut, Eleanor (Wood) Thomsen, a member of this Church and of the Raymond Fund Advisory Committee, carefully compiled the following account. We are deeply indebted to her for the splendid results of her long hours of work.

“Where there is no vision, the people perish,” said the prophet in Proverbs 29:18. Because a member of this Church did have vision back in 1883, people throughout Connecticut have since 1911 heard the Gospel proclaimed by a succession of Raymond Fund ministers and have seen the healing love of God at work in innumerable lives and countless situations. Among the several conditions he put in his will, William Edgar Raymond specifically charged the minister-at-large under his Fund to “act so far as is possible in harmony and cooperation with the local clergymen” of the areas to which he was called “so as to build up and strengthen, and not weaken or divide the local churches.” How well the eight Raymond Fund ministers to date succeeded in achieving this mission will be evident in the pages that follow.

New Canaan
December 1975

CHARLES CRAWFORD SMITH
Minister

Material for this story of the Raymond Fund has been taken from:

1. *Canaan Parish* (The Congregational Church of New Canaan, 1933), pages 168-171.
2. The chapter on "The Raymond Fund," written by the Rev. Sumner W. Johnson, in *Contributions to the Ecclesiastical History of Connecticut*, Vol II (Hartford, 1967); references in other Contributions; and information in *Historical Sketches of the Congregational Churches of Connecticut*. Most of the Raymond Fund ministers-at-large are listed as ministers of Connecticut churches before or after being appointed to the Fund. Some were listed when they served as interim ministers while appointees.
3. Annual Reports of The Congregational Church of New Canaan. Full reports of the Raymond Fund ministers are filed with most Annual Reports from 1946 on.
4. Report of the Rev. Sumner F. Johnson to the Raymond Fund Committee in 1975, giving general information on the dimensions, demands, and opportunities of the work of the Fund ministers.

Parts of this story have been taken verbatim from the report of Mr. Johnson with his permission. He has made available letters pertaining to the activities of two former Fund ministers and also has made valuable suggestions during the preparation of the story. We are most appreciative of the time and help he has given.

The first 85 years of the Raymond Fund are recorded here. Other chapters will be added in the years to come.

The Raymond Fund Committee - 1975



Wm E Raymond

THE RAYMOND FUND

Introductory Note

Because of the prophetic vision of one man -- Deacon William Edgar Raymond -- a trust fund was left to The Congregational Church of New Canaan, a heritage to this Church and the churches of Connecticut that might well be emulated by dedicated churchmen today. As a result, from 1911, when the Raymond Fund began to operate, to 1975, more than 65 churches in Connecticut have been served through the work of eight dedicated and wise ministers-at-large. Throughout the years, these men have maintained close New Canaan connections, and many members of this Church have been privileged to know them and call them "friend." They have occasionally preached in our pulpit and have been present at many of our annual meetings to present their reports in person.

William Edgar Raymond (b. 1821 - d. 1890)

William Edgar Raymond was born in New York City, March 1, 1821. Two years later his parents returned to New Canaan, where his father Samuel bought into a general store located on the east side of Main Street, where eventually the Raymond Block would be built. As this business prospered, Samuel Raymond became more and more absorbed in Democratic politics, and when in 1892 he was elected sheriff of Fairfield County, he sold his store to his sons: Charles, Thomas, and Edgar (as William E. Raymond usually was called).

About this time, the reputation of New Canaan's regular company of state militia rapidly declined, so Edgar Raymond organized a militia company called the Wooster Guards, in honor of Gen. David Wooster, Connecticut's Revolutionary militia hero. In uniforms Captain Raymond had specially designed for them, the Wooster Guards "stole the show" at a regimental review before Governor Cleveland in Norwalk, 1843.

In 1857 Edgar Raymond, who had bought out his elder brothers, sold his general store and went to Iowa, where he invested in government land, some of which property he still held when he died. He had intended to go into banking but, as he later said, objected to the way business was done in Iowa, and returned to New Canaan to be elected the town's representative to Hartford on the Republican ticket in 1859. During 1873-77 he was treasurer of Connecticut.

On his return, Mr. Raymond set up as a perfume manufacturer, working first in the basement of the town hall. Behind his home, which is now No. 191 Main, Street, he soon built a laboratory, and as his perfume and soap business prospered, he moved to a factory on Elm Street near the railroad tracks. He sold out in 1875 and retired, though for several years he was a trustee of the failing New Canaan Railroad.

As was usual in those days, some of the Raymond products were peddled by wagon through the countryside. Thus Mr. Raymond became aware of the decline of rural Connecticut. As the state industrialized and people were drawn to the cities, rural areas and small towns grew

so poor that in many places even maintenance of a church, let alone a minister's salary, was an impossibility and fewer and fewer people had opportunity to hear the word of God preached.

William Edgar Raymond joined The Congregational Church of New Canaan on profession of faith, March 6, 1853, and in 1871 was elected a deacon, which office he held until he died, February 6, 1890. In 1883 he carefully planned and executed a will, in which he provided that the major part of his estate should become the "Mission Fund of the Congregational Church of New Canaan," provided that the Church (1) assume the responsibility of nominating members of the Church to be trustees of the Fund, to be appointed by the Norwalk Probate Court, which had jurisdiction over the settlement of his estate, and (2) also appoint a committee that would recommend to the Church the appointee to serve as "missionary" and keep in touch with his work.

The Raymond Fund Minister-at-Large

Mr. Raymond's will provided that as soon as income from the Trust fund was sufficient, the trustees should employ a missionary or minister-at-large at a salary of \$1,600 per year, paid quarterly out of annual net income. This man was to be an "orthodox, evangelical clergyman of the Congregational Church, duly ordained, and of undoubted Christian character, piety, learning and efficiency," whose duty "shall be to serve as a home missionary in laboring and preaching the Gospel of Jesus Christ in such places in Connecticut where people were "destitute of or not easily accessible to ... the ordinary privileges of regular attendance upon Divine worship." This minister was to preach in churches or in schoolhouses or other places, first in Fairfield County and then elsewhere in the state, and to report regularly to the New Canaan Congregational Church.

Any excess of income over the amount needed for salary and administration was to be divided between the American Home Missionary Society (now the United Church Board for Homeland Ministries ("UCBHM")) and the American Board of Commissioners for Foreign Missions (now the United Church Board for World Ministries ("UCBWM")). If at any future time a salary of \$1,600 should not be sufficient to secure the services of such a clergyman as Mr. Raymond described, then a larger sum could be paid at the discretion of the trustees. If at any time the income from the Fund was insufficient, then no clergyman need be employed, and current income was to augment principal until the yield was able to support a fulltime minister. Mr. Raymond also provided that, for a limited time, funds could be used to satisfy a special need for ministerial assistance. If for any reason the program of the Fund were to be ended, the Trust would be divided between the UCBHM and the UCBWM.

The three trustees of the Raymond Fund are members of the Congregational Church of New Canaan, elected by the Church and appointed by the Norwalk Probate Court. The Church also names the three-member advisory committee, which, when a vacancy occurs, recommends a candidate for Fund minister.

Today the Raymond Fund minister maintains relationships:

1. To the spirit and intent of William E. Raymond's will;

2. To the Congregational Church of New Canaan, where he is encouraged to hold his membership;
3. To the specific church that requests his services; and
4. To the Connecticut Conference of the United Church of Christ.

As will be evident in the following pages, when responding to requests for their services, the Raymond Fund ministers have found many different situations. The work may require preaching responsibilities, parish duties, organizational concern and knowledge (including setting up a budget), program development, and more. Often a Raymond Fund minister has traveled more than 20,000 miles in a year. Occasionally the minister-at-large has been called to help in a situation involving a well-established but temporarily disrupted and confused congregation, suffering conflicts in leadership and loyalties. Then he must minister to the whole congregation, crossing all lines of division and carrying on an intensive pastoral ministry.

Today the minister-at-large enjoys a close relationship with the State Conference Minister and staff. The needs of Connecticut churches are best known to them, and requests for the services of the Raymond Fund minister usually are relayed through that office. Occasionally, the Conference asks the minister-at-large for special service in its interest: to survey and organize in an area where a new church may be needed; to bring Conference greeting to an Association meeting or a church event; when staff members are engaged elsewhere; to participate in ecclesiastical councils for ordinations, installations of ministers, or recognition services; to attend and share in weekly staff meetings; and more. The Fund minister-at-large always stands ready to share his experience, advice, and witness as a parish minister wherever these may be useful for strengthening the life and ministry of our churches in Connecticut.

The Reverend Wilson Reed Stewart (1911-1919)

The first Raymond Fund minister-at-large was the Reverend Wilson Reed Stewart, formerly of Vermont, who was installed in the Congregational Church of New Canaan, September 19, 1911.

There are surviving minutes of an Ecclesiastical Council, called that day “on request of The Congregational Church for the purpose of reviewing their proceedings relative to an agreement they had entered into with the Reverend Wilson R. Stewart to take up the work of missionary in the State of Connecticut in accordance with the provisions of the will of the late William E. Raymond, and if deemed expedient; to ratify their actions and share with them in the public service of Recognition.” Present were representatives of the Missionary Society of Connecticut, the Vermont Domestic Missionary Society, the Congregational Sunday School and Publishing Society and ministers and delegates from 26 churches in the area.

Once the meeting was duly organized, portions of Mr. Raymond’s will were read, also minutes of the Church meeting that had taken actions. Dr. J. Howard Hoyt, minister of the Church, answered questions. Mr. Stewart stated that he was a member of a church in the county (records indicate he had served two Connecticut churches before this time) and that he had made arrangements with the Missionary Society of Connecticut and the Sunday School and Publishing

Society to distribute their materials and otherwise represent them in a way which would help, not hinder, his Raymond Fund work. These Societies would pay travel expenses. Mr. Stewart said he preached “a Person, not a creed, and the Gospel as the power of God unto Salvation.”

It was voted that the record be deemed sufficient and the Council approved the action of the Church. A service of worship and consecration followed, ending with the installation of Mr. Stewart as state missionary and evangelist. A fine luncheon was served by the ladies of the Church, and it is noteworthy that the first Raymond Fund minister was recognized and welcomed in this formal way.

In *Canaan Parish* the Raymond Fund chapter reads in part: “Not until 1911 was the Fund large enough to yield the minimum salary (\$1, 600) stipulated by the will. Then the first appointee, the Reverend Wilson Reed Stewart, began his work, serving until 1919. The North Stamford Congregational Church, now strong and equipped with a beautiful community house as well, was his first field. In 1919, however, the income dropped so the work had to be stopped, and for many years, despite the faithful efforts of the trustees, the Fund seemed more of a burden than an asset.”

Reports about the dates of Mr. Stewart’s service and disbursements from the Fund differ and are confusing. According to reports of the trustees and the Norwalk Probate Court, no salary payment is on record until 1922. Aside from the quotation above, the earliest record of Mr. Stewart’s service is as interim pastor at the Salem (Conn.) Congregational Church in 1914. Later he served the Congregational Church at Northfield, Conn., from 1917 to 1918, moving late in 1918 to the Putnam Congregational Church. In the fall of 1919, Mr. Stewart was serving as interim at Oxford, Conn., where town files record a wedding he performed on October 21, 1919.

Records of the North Stamford Church report a Reverend Wilson R. Stewart came there as a missionary in July 1920, and served as supply until October of that year. While there, he headed a committee to study the potential of the church and the community and to raise an adequate budget for the church. In 1921 Mr. Stewart served the Lebanon Congregational Church and during his stay conducted that church’s first all-church stewardship canvass, as reported by one of its elderly members in whose home he received many of his meals.

The last record of Mr. Stewart’s ministry is as an interim in the Stanley Memorial Church, New Britain, in 1922. In 1924 he moved to East Cleveland, Ohio, to care for his father.

The Reverend Fred R. Bunker (1926-1936)

To quote *Canaan Parish* again: “With the sale of the Raymond Block on Main Street in 1925, the principal of the Fund was greatly increased, and the income was sufficient to pay the salary of \$3,500 (so set by the Church and the Probate Court because of increased living costs over the years since the will was drawn). The Reverend Fred R. Bunker, a former American Board missionary to Africa, and at that time pastor of the Wilton Church, was appointed in 1926. In addition, surplus income of about \$2,800 a year was divided equally, as the will directed, between the American Board for Foreign Missions and the Home Board.”

It was in June 1926 that the New Canaan Congregational Church voted unanimously to call Mr. Bunker as State missionary under the Raymond Fund and appointed a committee to direct his work. The committee approved his plans to build up local churches that were in need and to foster mission interest and his policy of linking weak churches to strong ones.

Mr. Bunker kept a diary (notes from this were provided by his daughter, Mrs. Edith Bunker Davis) in which are hundreds of names of churches where he worked, spoke, or preached in the ten years he was minister under the Raymond Fund. Included were: New Fairfield, Easton, Norwalk, Bridgeport, East Granby, Lordship, Lebanon, Stonington, Grassy Hill in Lyme, and many more. His longest period of service was six months -- at New London.

Throughout Connecticut, Mr. Bunker gave many lectures on missions, illustrated with stereopticon slides. In 1933, Dean Weigle of Yale Divinity School and Dean Barstow of Hartford Seminary suggested he work with students who supplied rural churches in Connecticut. He opened offices at Yale and Hartford and was given "academic standing."

Mr. Bunker resigned his post with the Raymond Fund in October 1936 at the age of 77.

The Reverend John M. Deyo (1937-1939)

"Raised up" in the First Church of Christ, Fairfield, Conn., the Reverend John M. Deyo had been minister in five Connecticut churches before serving under the Raymond Fund. The last of these was the First Congregational Church in Danbury, where in September 1935 he finished a 17-year pastorate, expecting to take a sabbatical through 1936. In the spring of 1936, however, the Reverend Merrill F. Clarke, minister of the Congregational Church of New Canaan, took a nine-week trip to Spain with his wife, and the Reverend and Mrs. Deyo moved into our parsonage while Mr. Deyo served as interim minister until the Clarkes returned. Later that summer Mr. Clarke approached Mr. Deyo about the Raymond Fund, and after Mr. Bunker resigned, Mr. Deyo was duly appointed minister-at-large, to begin work in January 1937.

The only source of information about Mr. Deyo's almost three years of Raymond Fund ministry comes from an informal and often amusing letter and long postscript that Mr. Deyo wrote the Reverend Sumner Johnson in 1960. He said he was all over the state, filling many pulpits for a few Sundays between ministers, with short stays at Bridgewater, Spring Glen, South Canaan, and Pomfret, where he was for six months. While at Oxford, during a midweek check of the church, he found a tomcat had been locked therein, "did a real cleaning job; found no mice" -- all in the life of the minister-at-large. Mr. Deyo also made a survey of the Milford Beach area, and for two summers acted as dean and chaplain at the Washington (Conn.) School Conference, held at The Gunnery.

In the fall of 1938, Mr. Deyo was asked by the Reverend Tames English, then superintendent of the Connecticut Conference, to go to Watertown, where he found "a fertile field, ready to respond to a new voice, and the choicest group of teenagers anywhere." In

September 1939 Mr. Deyo was persuaded to become permanent minister of the Watertown church and so resigned from the Raymond Fund.

The Reverend Paul Ross Lynn (1939-1943)

The Reverend Paul R. Lynn had been minister at Sherman for about nine years when, in September 1939, he was appointed to the Raymond Fund ministry at the suggestion of Dr. James English, Connecticut Congregational Conference superintendent.

Mr. Lynn was asked to work in Brooklyn, Conn., toward the formation of a community church for which people in the area had expressed a desire. The Lynns rented a house in Portland, about 45 miles away, and when Mr. Lynn began commuting daily to Brooklyn, a committee for such a church had already been formed.

In Brooklyn, both the town and church situations were difficult. Economically, the community was poor. The population of the area was changing as many Finnish folk moved in, bringing their customs, language, and worship. The Congregational meeting house had been destroyed in the 1938 hurricane and had been promptly razed through the influence of the "old Guard," a large family group that had dominated the church for years and against which many others had revolted. The Congregational Church, however, still had some funds, a small chapel, and a parsonage. In Brooklyn was also a small, diminishing Baptist group, which had an old church building but no minister, a group of Unitarians; a Roman Catholic chapel but no resident priest; and an Episcopal group which met with a nonresident ministry. There were, furthermore, five resident ministers: one Episcopal, one Unitarian, and three Congregational, including the Finnish missionary. Sunday worship and Sunday School, including the Congregationalists, continued in the Baptist church, though the Baptist minister had retired.

Of his first six months' work, Mr. Lynn wrote full reports, almost in diary form. These he called "a history of Paul's missionary journeys into Connecticut and usually referred to himself as 'the missionary.'" In Brooklyn he began immediately to conduct services and assume parish responsibilities; to develop a Sunday School program and find teachers, setting up necessary meetings; to work on a social program and plan for other groups; to arrange for a new organist; and to begin endless calling in his efforts to know people, understand the various factions and many frictions, and enlist help in the large project of cleaning and physically improving the old Baptist church.

The committee for a community church soon grew in confidence and accepted responsibility to work toward federating the remnants of the Congregational and Baptist churches and including others who wished to join. Some of the Finns entered into the plans. Work on repairing and redecorating the old church building progressed well.

Mr. Lynn kept in close touch with Dr. English and also with Superintendent Gates of the Connecticut Baptist Conference. He also became much involved in the Rural Life Committee of the Congregational Conference, and once a week taught a course at the Hartford Seminary.

Records show that a year after Mr. Lynn's arrival, a federation under a permanent minister was effected in Brooklyn in September 1940. Since that date a number of strong pastorates and the growth of the community have strengthened The Federated Church considerably.

After leaving Brooklyn, Mr. Lynn served churches in Middle Haddam and Wilton. His ministry under the Raymond Fund terminated in 1943, when he became a member of the faculty of the Hartford Seminary Foundation, Department of the Rural Church. He remained in that post for three years, after which he was minister to at least two other Connecticut churches.

The Reverend Loring DuBois Chase (1944-1947)

The fifth Raymond Fund minister was the Reverend Loring D. Chase, who in 1944 came from the Ledyard (Conn.) Congregational Church, which was his first pastorate. (In July 1975 Mr. Chase was invited back to Ledyard to preach on the occasion of that church's 250th anniversary.)

During his three and a half years as minister-at-large, Mr. Chase served in a wide variety of ways. He began his Raymond Fund work at Hartland -- 1,200 feet high and as far north in Connecticut as one can go -- serving the pastorless churches in both East and West Hartland. Part of his assignment was to estimate the feasibility of yoking the two churches under one minister. He soon found, however, that the deep social and political divisions in the towns were as real as the huge reservoir and deep valley that separated them. East Hartland communicated with Hartford; West Hartland with Winsted, and Mr. Chase's work had the "positive-negative" effect of preventing an unworkable arrangement.

Mr. Chase's longest service -- nine months -- was at North Stonington, where he worked with Kenneth Cooper of the Connecticut Baptist Conference to promote a federation of the Congregational and Baptist churches. This lasted for years, so a good piece of work had been done. His shortest tour -- 11 weeks -- was at Staffordville. Finding that a federation with the Methodist Church would not work there, he helped set up a yoked arrangement with the Congregational Church at West Stafford.

Mr. Chase then was in Simsbury, where a well-to-do church had lost its minister, owing to blindness and long illness. Restoring morale necessitated intensive calling and pastoral work. This and the need for new by-laws occupied his ministry until a new minister was called.

In Lebanon, where he next served, the church program needed to be revived after the church had spent its energy on reconstructing the historic John Trumbull meeting house that the 1938 hurricane had destroyed. An enthusiastic group of young people entered into the activities that were planned, from Lenten services to church dinners. By spring, an outstanding leader in rural life had accepted a call to become minister of this church.

Mr. Chase served in South Britain where, besides the church, his responsibilities included the chaplaincy of nearby Southbury Training School for mentally retarded children until a

chaplain with specialized training was called to that post. He spent two months in Stonington, trying to investigate and pacify a serious division in the church, which ended in the two factions 'worshiping in two places. In Wapping, under the church's sponsorship, he conducted a community preaching mission. His final service as minister-at-large was in Oakville, an industrial community of limited means between Waterbury and Watertown. Their minister of 20 years had undergone serious surgery, and Mr. Chase reported it was a rewarding experience to serve church and parish until their minister was able to resume work.

During the summers, Mr. Chase was involved in young people's conferences as dean or director at The Gunnery in Washington, Conn., and Pine Mountain in Deering, N.H. (Some of New Canaan's young people grew to know "Chuck" Chase at these conferences.) He also served on the Conference Committee on Religious Education and as staff advisor to the Connecticut Council of Churches on its Committee for Rural Life and Work; gave a short course for rural ministers at the Connecticut Agricultural College at Storrs (now University of Connecticut); and often was asked to observe and advise student pastors in their churches.

In 1947 Mr. Chase was called by the Congregational Church of New Canaan to be associate minister with the Reverend Merrill Fowler Clarke, the Church's first associate minister. Upon Mr. Clarke's retirement in 1950, Mr. Chase became minister, serving until 1964 when he accepted a call to Westmoreland Church in Washington, D.C.

The Reverend Sumner W. Johnson (1948-1967)

After ministering in two Connecticut churches -- Somers and Terryville -- the Reverend Sumner W. Johnson was appointed in 1948 the sixth minister under the Raymond Fund. In this capacity, he served in more than 35 rural, urban, and city churches for 20 years -- by far the longest tenure of any of our ministers-at-large so far. Throughout this time, Mr. Johnson also participated actively as a member of the Connecticut Conference staff, occasionally representing the Conference at meetings and always being available to counsel with rural ministers.

Mr. Johnson first served for nearly a year in the Wolcott church, where help was needed in organizing and setting up a successful financial campaign and in aiding in the call of a new minister. Then, in 1949, he was called to Westbrook, where the situation was critical and urgent and the spiritual life of the church was in decline. There was need for pastoral work and program planning and especially for new life in youth work. After organizing and directing an effective all-church canvass, Mr. Johnson during the summer took a two-month leave of absence to work in the summer conferences in the state, which were attended by 700 young people, with 116 ministers and youth leaders giving their time. He spent time in each of the seven conferences, substituting for the State Conference youth director.

Back in Westbrook, a successful financial campaign for church repair funds was held in the fall and a number of ongoing groups were formed. The church made improvements in the parsonage, and it became possible to call a new minister.

Next, in 1950, the South Glastonbury church requested the Raymond Fund minister-at-large. This was a small church that had been under a part-time minister for 32 years. Now the pastor and people felt ready for an expanded program. Working with an enthusiastic church membership, Mr. Johnson brought many new members into the church and prepared for the calling of a full-time minister.

In 1950-51, the two small yoked churches of Roxbury and Bridgewater sought Mr. Johnson's help. They were being served by a part-time student minister, and he brought them together under the leadership of a new full-time minister. Much the same condition existed in the churches in Windham Center and South Windham, both suffering from suburbanitis. They needed guidance in strengthening their programs, and in a year Mr. Johnson was able to leave them after a united pulpit committee had called a new minister who appreciated the challenge to serve two churches.

With Mr. Johnson's help, the West Suffield church, a missionary church for 208 years and one of the most rural in the state, worked on and subscribed to a budget, renovated its parsonage, and strengthened its program. The church was then able to call a young full-time minister. In turn, East Granby, Central Village, and the Short Beach church in Branford called for the services of the Raymond Fund minister and each was left with a promising new minister.

In 1955, Mr. Johnson was called as interim minister to the Congregational Church at Higganum, which for a year had been served by the neighboring Seventh Day Adventist minister. Serious complications had arisen. Mr. Johnson worked with a small group, led by the church treasurer, who was also chairman of the business committee and the Board of Deacons, a trustee, and superintendent of the Sunday School. This group recognized the need for reorganization and for spiritual growth, and after several months work with Mr. Johnson developed new confidence. The result was reorganization of the church on a functional basis and an entirely new spirit. A recent Yale graduate was called to the church, and the Raymond Fund minister-at-large was free to enter on the first of three outstanding experiences.

"Gathering a church" calls for a community survey, a religious census, comity, understanding and cooperation, the enlistment of prospective members, organization and program, leadership in raising a budget, and the continuing work of one man until a new minister has been called and settled. In 1956 the churches in New Canaan, Darien, Rowayton, Norwalk, and South Norwalk recognized a need for a new Congregational church in the area, and Mr. Johnson was called. A complete religious census of West Norwalk was made by local laymen and volunteers from the surrounding churches. Nearly 200 people registered interest, so an open meeting was held. Temporary officers and an executive committee were elected to carry on. Within a year the United Church of West Norwalk was constituted and incorporated with 100 requests for church membership and 105 children enrolled in a church school, already meeting in a public school building. Mr. Johnson, having led the work in West Norwalk, served as pastor until the installation of a minister in March 1957, leaving a strong church that was preparing a major building drive for an edifice on an excellent site.

Mr. Johnson's second challenging experience began in September 1958 in northwest West Hartford. Need for a church in this area had been recognized and discussed in the Hartford

Association of Congregational Churches, and a "Project Committee" of interested persons was at work. Mr. Johnson was requested to serve as one of the co-ministers in the organization of the church to be, and within the month the first service was held in Norfeldt School with 75 persons present. The next Sunday a church school began. By the end of November, 66 charter members constituted themselves as a Church of Jesus Christ, which was formally recognized and received into full membership by the Hartford Association at its next annual meeting in May 1959.

During these months of organization and growth, Mr. Johnson shared in the morning worship and preaching, carried on parish visitation, helped to form the church school, prepared by-laws and a constitution, and participated in the selection of an adequate site to buy and hold for later building. (There in August 1963 the United Church of Christ, West Hartford, dedicated its unusual and beautiful sanctuary-in-the-round.) By August 1959, a permanent minister was settled in the West Hartford parish, and Mr. Johnson was free for his next assignment.

In 1963, Mr. Johnson was called to a suburban area in East Farmington and northern New Britain to follow up on a religious survey that had just been completed by the Connecticut Conference Committee on Survey and Church Extension. A sponsoring committee, including ministers and laymen from five nearby churches, met with residents in this area and voted to experiment immediately with morning worship and a church school to be held in a junior high school. Shortly after, the necessary steps were taken with enthusiasm, and in May 1964 at a formal constituting service Grace United Church of Farmington-New Britain joined the fellowship of the Connecticut United Church of Christ. After several months of search, the pastoral committee called the first resident minister.

Between and after these vital experiences of helping to organize new churches, Mr. Johnson held appointments for periods of a few months. He worked briefly in Hebron and Gilead, where two churches had been yoked for many years and were considering separating. After a study, the day of separation was postponed indefinitely. He spent time in Northfield, North Greenwich, Wilton, and Lebanon, was called back briefly to West Hartford, and led a preaching mission at the church in Monroe.

In 1960 and 1962, Mr. Johnson was asked to serve in two opposite situations. At Plainfield, the church had been handicapped by the decline of industry and the area's cultural lag, which had resulted in an inadequate budget and leadership. Four months after Mr. Johnson went there, the church extended a call to a new minister. At Ridgebury, between Ridgefield and Danbury, the church (founded in 1760) was in a rapidly growing area with a changing population. For 37 years the Ridgebury church had been served by the minister of a large church in Ridgefield, who had resigned to devote his full attention to that church. Within a year Mr. Johnson was able to draw the members of the church together to work toward serving a growing community, and Ridgebury was able to call a student minister from Yale.

Three times during these years, carloads of members of the New Canaan Congregational Church visited several churches where Mr. Johnson either had been or was working. These pilgrimages by the Missions Committee were led by Loring D. Chase.

When, in December 1964, Mr. Johnson was asked to serve as interim minister in the Oxford (Conn.) Congregational Church, he found lack of unity, spiritual and financial weaknesses, and drastic need for renovation of the parsonage. At the end of a year, progress had been made in solving these problems, and a pastoral committee was searching for an experienced minister. (One was found and installed just before, the Oxford church celebrated its 225th anniversary in 1966.)

Harwinton, Westville in New Haven, Montville (a suburban town in a fast-growing county), and Pyquaug Village in Wethersfield called for the services of our minister-at-large in 1966, as did the West End Congregational Church in Bridgeport in 1967. The last church that Mr. Johnson served was Broadview Community Church, Hartford, where in September 1967 help was needed to heal serious divisions. After four months of encouraging response, he was able to leave that church to the next Raymond Fund minister.

Mr. Johnson resigned as minister under the Raymond Fund as of December 31, 1967. His had been a most rewarding and significant ministry in many Congregational churches, to which he gave good leadership, advice, encouragement, and -- most of all -- a deep spiritual commitment that was an inspiration to all who knew him .

Mr. Johnson and his wife continue to live in Connecticut, and he is often asked for advice and knowledge in situations known to the Connecticut Conference. They return to New Canaan for annual meetings and special church occasions.

The Reverend Allen F. Tinkham (1968-1970)

The Reverend Allen F. Tinkham came to the Raymond Fund ministry in January 1968 from the Niantic Community Church to continue the work begun by Mr. Johnson at the Broadview Community Church in Hartford. He served for four and a half months as interim minister, finding the people enough responsive that by spring they were able to call a permanent minister.

During the summer of 1968, Mr. Tinkham assisted the Department of Connecticut Missions of the Congregational Conference in its study of 74 churches that had memberships under 200, often with limitation of budget and lay leadership. The Conference wished to appraise with Mr. Tinkham ways in which aid might be given in specific situations. Throughout his ministry under the Raymond Fund, he continued working with the Conference on special assignments.

In his three years as minister-at-large, Mr. Tinkham served churches in Hartford, West Cornwall, Trumbull, Andover, North Haven, Willington, Dunbar, Ellington, Tolland, and Goshen. In five of these he was interim minister; in another he served as supply, helping the pastor with parish duties. Through study and analysis of the special needs or problems, he was able to strengthen churches, ease tensions, plan fund drives, help with organizational problems, and carry the duties and privileges of a pastoral ministry so that the churches grew in assuming responsibility and in ability to plan for their futures. In one situation of a federated church, after

sharing his report with the church members and the executives of the constituent denominations, he was able to arrange for some denominational aid.

Mr. Tinkham resigned his Raymond Fund ministry at the end of 1970 to assume the duties of Minister of Church Development in the Connecticut Conference of the United Church of Christ. In this post, he continues to be in touch with situations in many churches and thus advise the Raymond Fund trustees and committee of the New Canaan church. In the future he will be able to give valuable help to the Fund's ministers-at-large.

The Reverend Warren Vinton Murphy (1971-1975)

Before his appointment as minister-at-large, the Reverend W. Vinton Murphy had been minister of five Connecticut churches. He began his Raymond Fund ministry in May 1971 with a rare opportunity: the Oakdale section of Montville had need for a new church.

At Montville, Mr. Murphy was invited to cooperate with and to use an Episcopal mission. There, after more than 1,000 calls, group meetings, and much planning, services began in September, through Mr. Murphy's efforts and leadership. On Sundays, the "Community Church at St. Mary's" held an Episcopal service at 9 o'clock, a joint church school at 10, and at 10:45 a service led by Mr. Murphy. This pattern continued for a time, but at the end of 1972 the St. Mary's church disbanded and offered to sell its building and land to the Community church. Helped by several state church funds in arranging long-term, low-interest loans, this little church voted to buy the property, and with 36 charter members became the United Church of Oakdale, received into full membership in the New London Association. Mr. Murphy continued to serve the church as it developed strength and dedication, leaving when a permanent minister was called.

In the fall of 1973, Mr. Murphy was asked to guide the churches of Lyme and Hadlyme into a shared ministry, which was accomplished by the next summer. After that he served the two small churches at North Windham and Chaplin where there was great need. One had been called a "dead church;" the other was unable to pay a minister so services were conducted by laymen. Though there were many problems and frustrations, under Mr. Murphy's ministry both churches made progress toward stronger fellowship.

In North Windham at Easter 1974 one young woman joined the church by letter and four teenage boys, who had been meeting in a pastor's class for six weeks, made their confessions of faith -- something that had not happened for 10 years. Because of this, there was a surge of joyous feeling. At Chaplin, "a deep trust and wonderful love blossomed." New programs developed. A vital tiny prayer group began, as did an adult Bible class. Lay leadership continued to take responsibility for both and for the ongoing activities of the Women's Fellowship. When Mr. Murphy retired in May 1975, he hoped to see the two churches call a shared minister. Four months later a young man who had served with the Peace Corps moved into the Chaplin parsonage to minister to both churches.

In his final report, Mr. Murphy wrote, “God moves in a mysterious way His wonders to perform . . . to give a deacon of our church a long, long view of His work among His churches in Connecticut . . . and wonders are still being performed through His wonderful ministry.”

Conclusion

The Raymond Fund ministry up to 1975 has taken eight men all over the state of Connecticut, contributing a unique type of service in widely divergent situations. Many of the churches these men served were organized years ago, some in the early 18th century; a few have been newly gathered. The New Canaan Church looks forward with confidence to many more years and many more ministers who will serve the churches of Connecticut under the provisions of the Raymond Fund. Hence new chapters will be added to this story throughout the years.

Through reports, the Raymond Fund ministers have expressed their appreciation for the opportunities of serving as minister-at-large in Connecticut and their gratitude to the Congregational Church of New Canaan, especially to the successive ministers of this Church. So it is appropriate to end this story with the last line of a recent report written by the Reverend Sumner W. Johnson: “To this ministry we dare hope that the spirit of William E. Raymond says ‘Amen.’”

Financial Note

Since 1929, financial summaries for the Raymond Fund have been filed in the Annual Report of the Congregational Church. Detailed information about the Fund is available from the Fund trustees, its auditor, and the Norwalk Probate Court, which has jurisdiction over the William E. Raymond estate and with which the trustees confer.

When Mr. Raymond’s estate was accounted on January 7, 1903, those assets that became the Mission Fund of the Congregational Church amounted to \$27,850.82 and included the Raymond Block on Main Street.

In 1911, the income from the Fund was enough to pay a salary of \$1,600 to the first missionary appointee. From 1919 until 1925, the income was not sufficient to employ a minister. With the sale of the Raymond Block for \$100,000 in 1925, the principal was enough increased to provide the next appointee a salary of \$3,500 out of income in 1926. From then on, Raymond Fund ministers were appointed, as told in the preceding story, with salary increases almost annually. In fiscal 1974, salary was paid at the annual rate of \$10,000.

Of special interest is the stability and growth of the Fund during the Depression after 1929. Mortgage loans were made to local residents and were well placed. Over the years, as the mortgages were paid up, proceeds went into a variety of debt and equity issues. The most recent report filed with the Probate Court and in the Church’s 1975 Annual Report shows the total Fund valued at \$159,288. Mortgages comprise 10 percent, stocks 33 percent, bonds 14 percent, bank certificates and demand savings accounts 42 percent, and the checking account 1 percent of the

total. The yield on total assets was 6.92 percent. Gross income from all investments had gone from \$4,330 in 1920 to \$13,584 in 1975.

Beginning in 1944, the Congregational Church has paid a sum from its Benevolence Budget into the Pension Fund for Ministers, including the Raymond Fund minister. For 1944, that amounted to \$280. In 1968 a contribution for health insurance was added, making the total \$1,080. In 1974, the two contributions for the Raymond Fund minister were \$1,250, the amounts having been adjusted as the salary increased.

After salary and pertinent trust expenses are determined, any income in excess of the prior year's net income has been divided between the Board for Home and Foreign Missions divided between the Boards for Home and Foreign Missions of the Congregational Church, now the United Church of Christ. The amount has varied from \$1,400 in 1926 to each of the two Boards to a low of \$12. In 1975, both national Boards received \$238.

With inflation continuing to take its toll, the Fund's ability to retain qualified candidates for the ministry has been challenged. The trustees seek a plan that will at once perpetuate the charitable spirit of Mr. Raymond and the substantial stewardship of the Fund's subsequent trustees.

APPENDIX

Raymond Fund Ministers Beginning in 1976

The Reverend Robert K. Loesch (1976-1977)

For the annual report of The Congregational Church of New Canaan dated January 27, 1978, Rev. Loesch provided the following summary of his service to The Raymond Fund.

This report completes the second and final year of my ministry to Jesus Christ under the support of the Raymond Fund. I have been delighted to serve Him in proclaiming the Good News and serving people to know His love and mercy. I extend my best wishes to the people of The Congregational Church of New Canaan and the Trustees of the Raymond Fund as they continue this vital form of ministry.

Every three months I have sent a 3,000 word report to the Trustees about my service. Those reports are available for those who wish to read in more detail about this past year.

I have continued leadership and active participation serving people of the churches of Connecticut through evangelism and outreach by means of Heifer Project International Christian Conference of Connecticut, Historical Committee of the Connecticut Conference of the UCC, Connecticut Memorial Society, Church World Service and the Academy of Parish Clergy.

I have preached over fifty different sermons in the Oakdale United Church of Christ, and planned and guided many local parish activities and services in Oakdale, including sixty worship services, one hundred committee and group meetings, forty church school sessions, forty adult Bible study classes, and hundreds of hours in home and hospital visits and personal counselling, plus some thirty special all-church activities.

I have written over twenty feature articles for magazines and newspapers, many applying the Christian faith to practical life. I have written over forty weeks of my newspaper column "A Question of Faith" seen by over 17,000 families in Northwestern Connecticut.

I have preached or spoken publicly to the members of more than twenty different churches - including every county in Connecticut. These engagements have been in Woodstock Fairfield, Hartford, Naugatuck, Norwich, Ellington, Montville, West Springfield (Mass), Farmington, New Haven, Sharon, Stamford, Ledyard, Woodbury, Vernon and New London. Thus, I have spread the Gospel in extensive speaking and writing during this past year.

I have participated in monthly planning, study and action of the local area ecumenical ministries in the Montville and New London areas. I have participated extensively in special outreach programs at Fairfield University "Swords into Ploughshares," Ingraham House (Bristol) "Grief Counselling," Silver Lake (Sharon) "The Healing Community," "Spring Planting" and "Harvest of Resources" (Hartford), "Council of UCC Clergy" (New Britain), "Conference on Aging" Yale Divinity School (New Haven), and "University of Hartford Food and Social Policy."

I have directed two Evangelism Communications Workshops for over thirty churches in Eastern Connecticut, and actively supported programs to develop the strength of marriages, families and local churches, such as Marriage Encounter and M Power.

I have enjoyed all of these ways of serving the Lord and thank the Raymond Fund for its financial support in many of these ministries.

In Christ's Name,
Robert K. Loesch

The Reverend Roger S. Nicholson (1979-1994)

In 2004, Rev. Nicholson provided the following summary of his service to The Raymond Fund.

I was called to be the tenth Raymond Fund Minister of the New Canaan Congregational Church on June 1, 1979, during the pastorate of the Rev. Charles C. Smith. At age fifty, I had completed a long settled pastorate as minister of the South Congregational Church of East Hartford for twenty-two years.

At the time I began my service under the Raymond Fund, the position was highly regarded by the Connecticut Conference of the United Church of Christ. The long-time Conference minister, the Rev. Nathanael Guptill, considered the Raymond Fund minister and auxiliary staff position in the Conference. The Raymond Fund Trustees enjoyed a covenant with the Conference for many years, a relationship which Rev. Sumner Johnson had developed during his long career as the Raymond Fund Minister. In the Conference, the position was called "Minister-at-Large under the Raymond Fund." Essentially, the relationship was one in which the Raymond Fund Trustees looked to the Conference for guidance in where to deploy the Raymond Fund Minister. Each deployment was subject to approval by the Trustees. Following Dr. Guptill's retirement in the early 1980s, the Rev. Carroll Kann, Dr. Guptill's successor, continued the partnership with the Raymond Fund. However, he introduced the newly developing concept of trained interim ministers. With the approval of the Raymond Fund Trustees, Dr. Kann sent me for training by the Mid-Atlantic Association for Training and Consulting (MATC) in the special dynamics and skills of developmental ministry in congregations going through change. Upon my return from the training program, I began a program in the Conference to train a cadre of pastors who would specialize in interim ministry. This program became a model in the United Church of Christ. However, it also introduced to the Raymond Fund ministry an element of competition for fields of service. Where once the Raymond Fund minister had, at any given time, numerous places he could be sent, the emergence of a corps of specialists increasingly limited such options. In a real sense, the Raymond Fund can take a good deal of credit for the Connecticut Conference's Interim Ministry Program.

My work with the Connecticut Conference was in tandem with my actual pastorates. It was an "add-on" to my day-to-day work with specific congregations. My first assignment as Raymond Fund minister was at the Horace Bushnell Congregational Church in Hartford during the summer and fall of 1979. This congregation was an inner-city church struggling with rapidly changing demographics. It depended much on its endowment income to keep solvent. Unfortunately, their treasurer severely depleted the endowment through unauthorized transactions, which were basically embezzlement. The treasurer was arrested, but the congregation did not want to prosecute, so agreed to probation and repayment. The reality was much of the resources were not recoverable. I was asked to go there to do fundraising to help replace lost income. Working with the pastor, Rev. Mark Welch, I was able to raise enough funds to get the church through the fiscal year in the black. Many UCC congregations made contributions, including the New Canaan Congregational Church.

My second assignment in the early winter of 1979 was to go to the West Stafford Congregational Church to take the reins from an interim pastor who had left to assume a settled parish in Florida. The church's search committee was nearing the end of its task, so my tenure there was only a few months. The church's new pastor arrived in early December. I moved on to the tiny Church of the Good Shepherd in West Woodstock, where I served for only six weeks, basically as a Sunday supply, while the Conference negotiated for me to go to a troubled congregation in Canterbury. I began serving the Canterbury congregation in January 1980 and guided them through their search process for a little more than a year. This congregation had had a conflict with its departed pastor which had left many members alienated from one another. The main focus of my work was reconciliation and commitment to a new beginning. It was during this pastorate I went for specialized training under the MATC program. The training

greatly helped me manage the conflict in the Canterbury congregation. I was soon to realize that this sort of pastoral intervention would be the norm rather than the exception in the work of the Raymond Fund Ministry.

From Canterbury I moved to the opposite side of the state to serve the First Church of Christ in Sharon. Again, I followed a conflict which engulfed the departed minister and divided the congregation. This assignment required the longest commute, some sixty miles one way (without Interstates). On several occasions, it was necessary to spend the night at Silver Lake Conference Center due to bad driving conditions. I served in Sharon through 1981 when the Rev. Terence Ryan was called. He has served now more than twenty years.

From Sharon I moved to the Plymouth Congregational Church, again into a congregation which was badly divided after an ugly conflict around the pastor's lifestyle and leadership style. The Rev. Speed Leda, a church conflict management specialist for the Alban Institute in Washington, D.C., describes five levels of church conflict, ranging from a simple disagreement to complete and hopeless intransigency. At Plymouth the level was almost at the number five level (hopeless). This assignment was my most challenging, and exhausting. I did not make it through the search process but resigned after thirteen months of incessant quarreling. A second interim, with special counseling skills, completed the process. Their church has continued to be a troubled parish with a succession of short-term pastorates.

From the interim at Plymouth in the Naugatuck Valley, I was called to the Congregational Church at East Woodstock in the beautiful Woodstock Valley in Eastern Connecticut. I found a congregation in bad decline following the unhappy departure of the pastor. Long simmering dissatisfaction between pastor and people was aggravated when the parsonage caught fire and was severely damaged. Many blamed the minister, citing careless use of open flames. Others defended him. His resignation left much alienation among members. Stewardship dried up. The congregation was near closing. The Raymond Fund received no reimbursement for my services, true to Deacon Raymond's vision. Gradually we rebuilt relationships and eventually a new settled pastor was called. Her ministry went fairly well, but it was not a success and she left. Her successor, however, has had a strong and effective ministry, and the congregation seems to be thriving. Much of the Raymond Fund ministry is seed-sowing, and it takes a while for growth to occur. This is why interim ministry is important, to allow enough time for search committees to seek the right leader without haste of pressure.

After East Woodstock, I remained in Eastern Connecticut where Carroll Kann had asked me to serve a yoked parish, two small congregations in the same town, Pomfret. The Pomfret Congregational Church and the Abington Congregational Church had agreed to share a minister. The plan was for the pastor to alternate months, leading worship in the respective meeting houses, with the congregations joining together. It never worked very well. The Pomfret Hill Church was not happy with the Conference, taking exception to the UCC positions on social issues. While the yoked arrangement was still in place when I left, the new minister was unable to sustain the relationship. The Pomfret Hill Church voted to leave the Conference. Abington (which has the oldest frame church building in Connecticut) continues to be with the UCC and thrives under a part-time minister, who teaches at the University of Connecticut.

My next call was to the Farmington Valley, where I became minister of South Congregational Church of Granby. I followed a minister who was too evangelistic in his style for this congregation. As earnest and personable as he was, he could not make the people comfortable with his theological persuasion. Many members liked him, of course, so there was conflict when he was asked by the leadership to leave. This congregation was basically healthy and Granby was growing with many young families buying new homes. I worked hard on leadership development and stewardship training. The pastor who followed me after nearly two years has been at South Church for twenty or more years now (2004). He is a fine leader and the congregation thrives.

My next call was to an historic church in the north end of Hartford, Faith Congregational Church. The oldest African American congregation in Connecticut, Faith Church has a long and distinguished history in the Connecticut Conference. However, a dispute with their minister caused him to leave, along with a number of members who supported him. Because the Raymond Fund made it possible to engage me for less salary, Faith Church asked me to help them recover and serve them through the search process. This pastorate was a wonderful experience. I was embraced and supported by the vibrant faith of some of Hartford's finest people, many of them professionals, teachers, lawyers, physicians, and business leaders. They looked out for my safety and met me in the evenings when I drove in the city at night. Eventually Faith Church called a strong and dynamic young pastor who served them well for more than seven years.

The late 1980s found me looking back at Raymond Fund pastorates in eleven different church settings. By this time, I had become a member of the Interim Ministry Network, an ecumenical fellowship of interim specialists with its national office in Baltimore, Md. The Network sponsored basic education/training courses for pastors interested in doing intentional interim ministry. I became a faculty member and coordinator in this program. The Raymond Fund fully supported my involvement in this work, which I did in tandem with my local church ministries under the Fund. I also continued my leadership of the Connecticut Conference Interim Ministry Program. In 1996, the Alban Institute in Washington, D.C. invited me to write a book for congregations about Interim Ministry. I agreed to act as editor for such a book, which I knew would have to be contributed to by others. In 1998, *Temporary Shepherds* was published. As of February 2004, some 12,000 copies have been sold.

Following my work with the inner city congregation, Faith Church in Hartford, I moved to the Connecticut shore line to serve the First Church in Branford. Their pastor had retired after more than thirty years of service. One of the oldest congregational churches in Connecticut, First Church was part of the founding of Yale College. First Church was a classic study in guiding a congregation through significant change. Churches which have enjoyed long and happy pastorates experience strong symptoms of loss and uncertainty. The interim leader provided comfort and stability, as well as guidance in the task of facing into a new future. This congregation was also my first in which I had a professional associate to work with. That associate, Olivia Hayes (now Robinson), was destined to become the eleventh Raymond Fund Minister. Branford continues to be a strong congregation. Their new pastor has been there many years already.

From Branford I returned to the Farmington River Valley to serve as Interim Senior Minister at First Church of Christ in Simsbury, following a distinguished pastor who had served for nearly twenty-five years. One of the largest congregations in the Conference, First Church is among the top ten churches of the United Church of Christ in giving to missions. This was a congregation with very high expectations of its senior minister. Many top-level business executives serve on its boards. There was a sense of panic and urgency in getting a new senior pastor in place as quickly as possible. The challenge for the interim was to slow things down and work with a proven process. There were many problems, including loss of office staff, illness of the organist, and budget shortfalls. This was a demanding interim and required all my skills. After a year and a half, an able pastor was called and served thirteen years. First Church today continues as a strong and growing ministry.

One Sunday at Simsbury, three members of the Somers Congregational Church were in the congregation. They remained after worship to speak with me. They asked me to come to Somers to help them when my time at Simsbury was over. I then moved north and east toward Massachusetts to begin my next task. Somers Congregational Church's pastor had left after eleven years in the parish. A good pastor, he had been a poor administrator and the church organization and the plant itself were in great neglect. With a basically strong corps of dedicated members, it was possible to begin a major preparation for the future. I consider my work at Somers some of my best. The sanctuary was renovated. The dilapidated manse was sold and a newer home purchased. The office was modernized and a new telephone system was installed. A new office for the pastor was built. For eleven years, the former pastor had worked in an anteroom off the sanctuary - without heat! The bylaws were rewritten and the church organizational structure was streamlined. Huge steps were accomplished during some twenty-two months. Somers attracted a strong young minister who has led the congregation through a major expansion of its buildings. Somers is now one of the strongest churches in the Connecticut Conference.

Leaving Somers in the hands of its new pastor, I answered the call of First Church in Middletown (North Church) on the Connecticut River. This distinguished congregation down the hill from Wesleyan University was in acute despair and increasing disarray. Their beloved minister returned from sabbatical only to decide to leave parish ministry. The congregation was in trauma. It took many months to assuage the loss and fan the flames of hope. There were staff dynamics to manage as well as the search process. Once again the presence of a temporary shepherd enabled a good congregation to recover its equilibrium and gain a new vision and purpose. First Church called a minister who has served now for many years and leads the people in meaningful ministry to the Middletown region.

Leaving Middletown, I hardly had a month for self-care and rest before a call came from the First Congregational Church of Portland, across the Connecticut River from Middletown. It was a familiar challenge, to help a congregation adjust to the departure of a long-term pastor who was greatly loved and admired. I served the Portland congregation for a year and a half until they completed a very successful pastoral search. My next call, approved as always by the Raymond Fund Committee in New Canaan, was to the First Congregational Church of Westbrook on Long Island Sound. Again, I followed a beloved minister who had decided to retire after a long pastorate. The Westbrook congregation was growing in numbers and had just

completed an expansion of their building. A major challenge of this interim time was stewardship as they sought to pay for their new facilities for education and fellowship. I served at Westbrook for a year and seven months. My final call as the Raymond Fund Minister came from a distinguished Hartford congregation, Immanuel Congregational Church in the West End, across the avenue from the Mark Twain House. Immanuel was a congregation in major conflict over their departed minister, who had served for thirteen years. My interim pastorate was primarily a time of healing broken relationships among members and stabilizing a traumatic situation. I served Immanuel for nearly two years until they were able to call a new minister in 1994. I was by then in my sixty-seventh year of age and decided to retire as the Raymond Fund Minister-at-Large.

The Reverend Olivia Hayes Robinson (1995-2004)

In 2004, Rev. Hayes Robinson provided the following summary of her service to The Raymond Fund.

I was the first female Raymond Fund minister. I began serving in 1995 while I was the interim pastor at the Church of the Redeemer in New Haven. It was a very fruitful two years. We were able to settle two Bosnian refugee families. It was very rewarding - the church was revitalized and called their first female full-time senior pastor.

From Church of the Redeemer, I went to serve the Olivet Congregational Church in Bridgeport. This church was really struggling with many problems unique to many inner-city churches.

After a year at Olivet Congregational Church, I was called to the North Guilford Congregational Church. This church had become divided over “open and affirming” issues. We spent two years in the healing process.

My next calling was to the Federated Church in Colchester. This church was a short interim of a year. The church was working through some restructuring issues.

From Colchester, I went directly to the Lyme Congregational Church. The church was divided over the removal of their long-term pastor of twenty-five years. We went through a two-year healing process. The church was also particularly affected by the 9/11 tragedy due to the many people’s ties to New York City through work and loved ones.

From Lyme, I went to North Branford Congregational Church. I have just finished the eighteen-month interim pastorate, and I am looking for another call. The North Branford church was grieving a popular pastor, and it also endured some very painful deaths.