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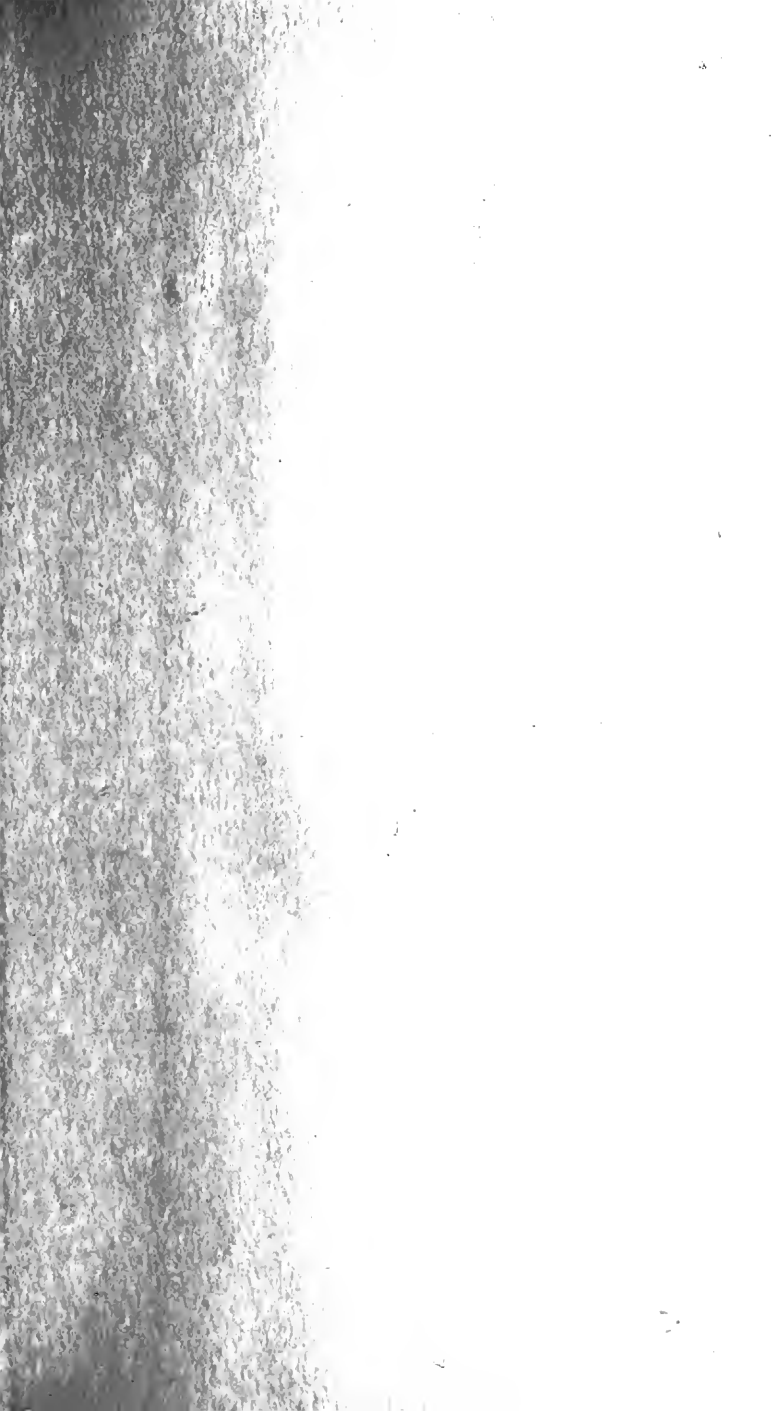
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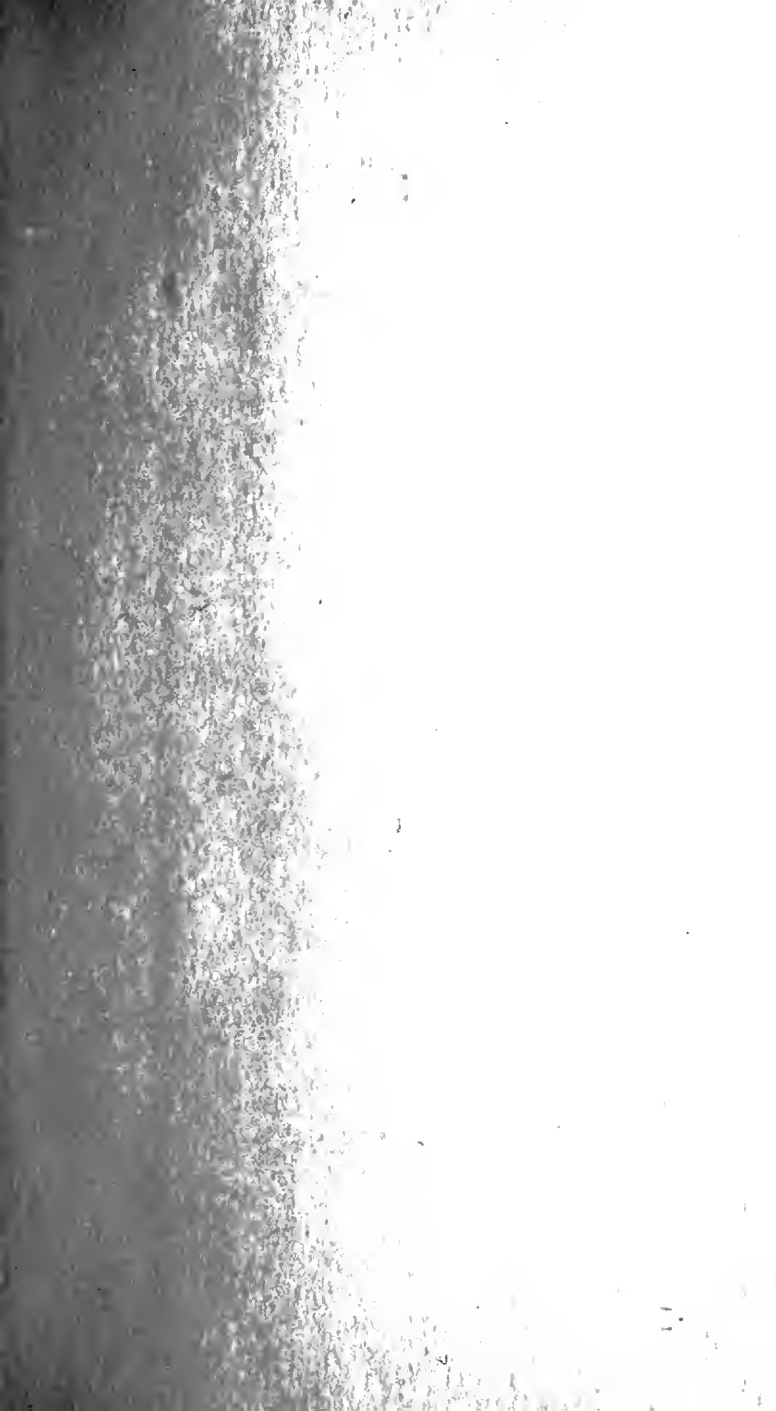


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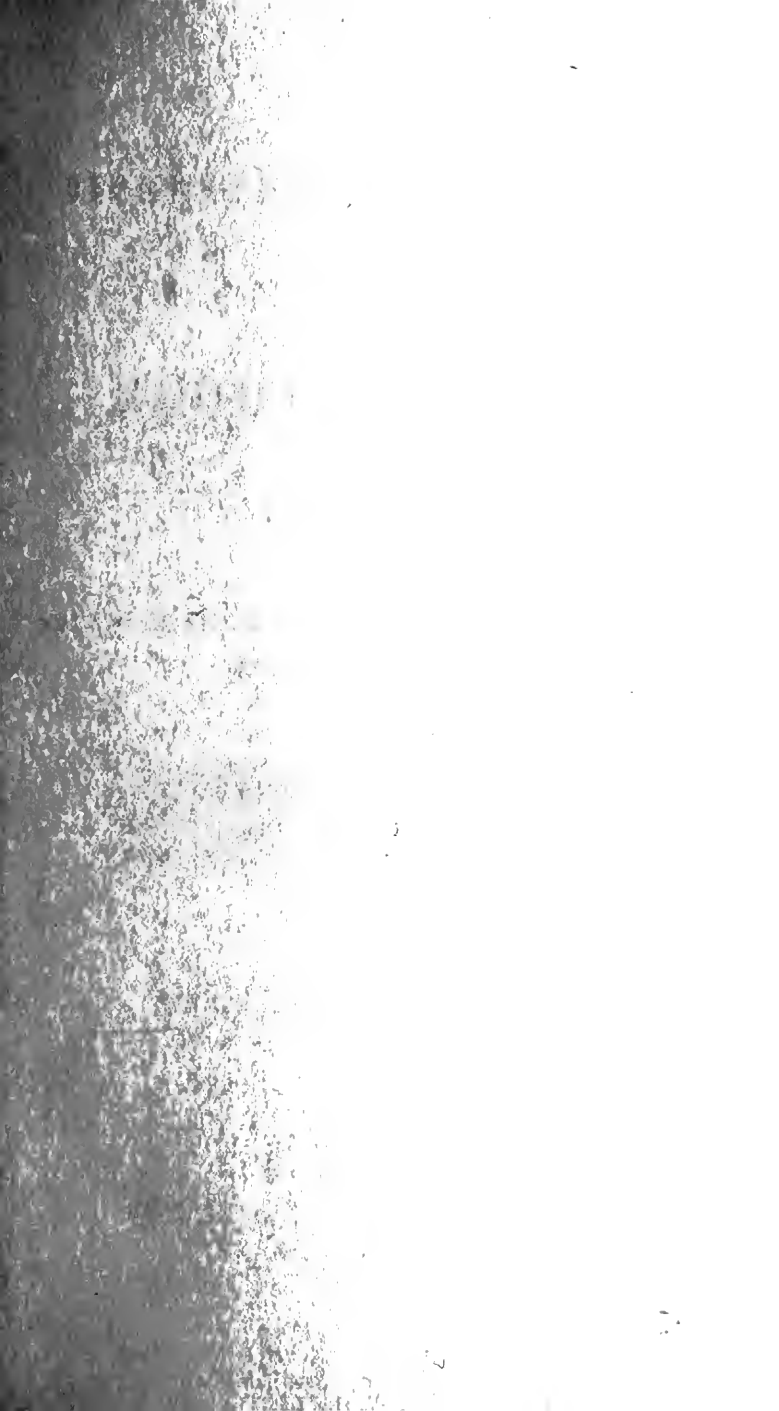
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**BIOGRAPHICAL SKETCHES**

**OF THE**

**MOODY FAMILY:**

**EMBRACING**

**NOTICES OF TEN MINISTERS AND SEVERAL LAYMEN,**

**FROM 1633 TO 1842.**

“Just men they were, and all their study bent  
To worship God aright, and know his works  
Not hid; nor those things last, which might preserve  
Freedom and peace to man.”

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**BY CHARLES C. P. MOODY.**

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**BOSTON:**  
**PUBLISHED BY SAMUEL G. DRAKE.**  
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**1847.**



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## ADVERTISEMENT.

THOUGH the following Sketches relate almost entirely to the descendants of a single family, yet it is hoped they possess sufficient interest to enlist the attention of the general reader. The President of one of our New England colleges, in a letter to the author, says, "It will give me great pleasure to see historical sketches such as you propose, including the Moody Ministers in general. Those venerable names ought to be brought more to the knowledge of this generation. Their goodly savor remains, and will remain. But we want facts and events, and truths and good deeds, brought to light, in which they were so conspicuous and remarkable in their times." The author intends, at some future day, to pursue these researches still further, and perhaps may add other sketches to those now offered; and should sufficient encouragement be given to this humble effort, it is not unlikely that a volume of Sermons, selected from the writings of the several ministers here mentioned, may be given to the public. It is hardly to be expected that a work of this kind will be entirely free from inaccuracies in dates. The only error of this kind, however, that we have observed, occurs in the notice of the Rev. Joshua Moody, of Star Island, page 94: for 1706 read 1707; and for 1782, as the time of his death, read 1768.

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## INTRODUCTION.

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THE wise man forcibly says, that "the memory of the just is blessed," and that they "shall be had in everlasting remembrance." This sentiment is justly applicable to the men whose lives are imperfectly portrayed in the following pages, — men "whom an eminency in grace and sense hath made considerable in the world," and the savor of whose influence is, to this day, like "the smell of a field which the Lord has blessed." They were, indeed, men of renown; remarkable in their day and generation for many "worthy deeds," which it were well to remember and emulate. They "obtained a good report through faith," so that the barrel of meal and cruise of oil failed not in the most trying times. They cheerfully endured "bonds and imprisonments" for the word of God and the purity of his worship, as well as for the inalienable right of giving expression to the dictates of their untrammelled and independent minds. Nor is it too much to say that they "wrought righteousness, escaped the edge of the sword, out of weakness were made strong, and turned to flight the armies of the aliens." It is but proper, therefore, that we cherish a respectful and affectionate remembrance of their numerous excellencies; that, by the force of their holy example, we, and those who come

after us, may be induced to walk in the path of life;—for, to use the language of another, “in every stage of their career, they were prompted by an enlightened humanity, and a prospective reference to the happiness of their descendants.” As a source of improvement, therefore, it is not less our interest than our duty to contemplate this long line of worthy ancestors. “When once convinced of their purity, sincerity, and wisdom, may not the near relation which we bear to them give a salutary influence to their example; and their language and sentiments—different, as a portion of them were, from what are current now in society—afford some facilities to the reception of that sacred volume with which they were so familiar?”\* To drink deeply of the spirit of the Bible, is the surest pledge that we shall walk worthy of those who have preceded us in the ways of virtue and righteousness.

Our fathers were remarkable for their longevity, and the extent of their literary attainments; but, above all, for their spirit of enterprise; their bold, persevering habits; their independence of mind and character, irrespective of the popular will; and for the similarity and purity of their religious faith. The united ages of the seventeen persons noticed in these sketches amount to 1,142 years, averaging 67 years to each; the oldest being 82, and the youngest 50 years. They were not all, indeed, liberally educated men, nor did they all think precisely alike on religious and theological subjects; but they evidently had a paramount regard to the claims of education. They manifested

\* Address of Hon. John Davis before the Mass. Hist. Soc.

and imparted to others a sacred regard to the authority of the Bible, and ever cherished a deep sense of the necessity of personal holiness. By these means, they exerted no inconsiderable influence on the minds and hearts of the community in which they lived, labored, and died.

There seems to be a growing desire, on the part of many, to know more of their ancestors: the places where they lived; their habits of life; their trials and hardships; and their modes of thinking and acting, not only upon the topics familiar to them, but especially upon such subjects as have come down to us, and now engross the public mind. If we find them differing from us, we immediately begin to look at the circumstances by which they were surrounded, and the influences which were likely to lead them to a given course of action. We believe this inclination to study the past, and especially to make genealogical researches, is productive of the most salutary results. A few years since, the author of this little work, ignorant of the biography of many of his ancestors, turned his attention to this branch of study; and, pursuing his inquiries from time to time, found his interest deepening at every step of his course, and began to wonder that no one had offered to the public the many interesting particulars opened up to his view. He therefore solicited several persons to embody the facts, and to prepare a volume for the press; but, finding none willing to perform the task, he was compelled, in lieu of a more competent hand, to engage in it himself.

The preparation of this volume was a pleasing task; but, though the book itself is small in size,

the labor of collecting and arranging its materials was of considerable magnitude, undergone amid the pressure of other duties, and often detracting from the necessary hours of repose. The author would here gratefully acknowledge his obligations to those gentlemen who not only lent him books, but gave him transcripts from their own memoranda. Among them, he would particularly mention the Rev. JOTHAM SEWALL, of Maine, now eighty-four years of age, who, being a native of York, and a descendant of Rev. Samuel Moody, furnished much information respecting Samuel and Joseph Moody; the Rev. JONATHAN GREENLEAF, for many years pastor of a church in Wells, who rendered essential service in relation to the same individuals; and the Rev. WILLIAM COGSWELL, D.D., late of Gilmanton Theological Seminary; the Rev. President ALLEN, now of Northampton; and the Rev. T. H. MILLER, of Portsmouth, each of whom afforded more or less assistance. The memoir of Paul Moody was written by the Rev. Dr. EDSON, of Lowell, who was well acquainted with Mr. Moody.

MR. WILLIAM MOODY, the principal progenitor of our name in New England, came, according to the best records we can obtain; from Wales, England, in 1633; wintered in Ipswich in 1634; and removed to Newbury, with the first settlers of that place, in 1635. Tradition asserts that they landed on the north bank of the river, about one hundred rods below the spot where the bridge now stands.\* Here Mr. Moody was admitted a freeman, and received a grant of ninety-two acres of land. His wife's

\* Coffin's Hist. of Newbury.



name was Sarah, by whom, according to uniform tradition, he had three children,— Samuel, Joshua and Caleb. Joshua was born in 1632, Caleb in 1637, and the date of Samuel's birth we have not obtained, but it is generally supposed that he was born previous to his father's emigration to this country. The indefatigable historian of "Ould Newbury," Joshua Coffin, Esq., asserts that Mr. Moody had a fourth son, William, and endeavors to prove this assertion by giving the date of his marriage, the names of his children, &c. We regret to be compelled to dissent from so high an authority; but Mr. Coffin himself has furnished us with the grounds of our doubt. He says that William was married in 1684, at which time the three other brothers had been married between twenty-five and thirty years. Supposing him to have been born near the time of his father's coming to this country, he must have been, at the time of his marriage, about fifty years of age. Then, again, his death is put down as having occurred in 1730, making him about one hundred years of age. His wife's death is mentioned as having taken place in 1702, aged 38, rather a young woman to be united to a man of his years. Now we think all this may be very satisfactorily explained, by supposing that Mr. Coffin has identified William, first son of Samuel Moody, as a *son* of William, instead of a grandson. Taking this explanation to be the fact in the case, there will then appear no discrepancy in dates, or improbabilities as to age. Mr. Coffin's assertion is also contradicted by various statements of the writer's grandfather, Rev. Silas Moody, who was born more than one hundred years ago, in New-

bury, and was probably well acquainted with the genealogy of his ancestors.

William Moody, as well as his three sons, were of considerable note, both in the ecclesiastical and in the civil affairs of the town. The names of William, Samuel, and Caleb Moody often occur in the various committees of the church; from which we may infer that they were not only pious men, but also possessed much practical wisdom and general intelligence.

There is a tradition that William Moody was by trade a blacksmith,\* and that he was the first person in New England who adopted the practice of shoeing oxen, to enable them to walk on ice. Whether he ever acquired the enviable appellation of "the learned blacksmith," is a matter of some doubt; but that he was a generous patron of letters, seems evident from the fact that so large a number of his immediate descendants entered the learned professions. Indeed, almost all the early Moodys were distinguished by the maturity and activity of their minds, and their uncommon intelligence, having exhibited an enlightened and far-reaching observation quite in advance of the age in which they lived. There have been nearly forty persons of the name, who have graduated at the New England colleges.

Mr. CALEB MOODY, third son of William, and brother of the Rev. Joshua Moody, was twice married, and had a large family. He was representative of Newbury in the General Court of

\* Coffin says that he was a saddler. It is not improbable that, when the saddle and the pillion served the purposes of the more comfortable carriage, the blacksmith and the saddler were united in one person, as we now not unfrequently see the blacksmith and the carriage maker.

Massachusetts, for the years 1677-8. During the tyrannical administration of Andros, Mr. Moody, in 1688, was imprisoned five weeks, for daring to speak and act like a freeman; his account of which is graphically given in Coffin's History of Newbury, p. 150. The chief offence seemed to be his having in his possession a paper, the title of which was,

"New England alarmed,  
To rise and be armed,  
Let not papist you charme,  
I mean you no harme," &c.

The purport of the paper was to give notice to the people of the danger they were in, being under the sad circumstances of an arbitrary government. He died Aug. 25, 1698, aged 61.

Mr. JOHN MOODY, of Roxbury, was admitted freeman in 1633.—*Winthrop's Hist. New England*, i. 106; *Prince, Annals*, ii. 96.

There are several families of our name in the western part of Massachusetts, who are all supposed to have originated from a Mr. SAMUEL MOODY, who, Coffin asserts, came to New England in 1635, went to Hartford, and thence to Hadley, with the first settlers. He had three sons — John, Samuel, and Ebenezer — and three daughters. John had five children, and died in Hartford. Samuel died at eighty years of age, and Ebenezer at eighty-three. There is a tradition that Samuel Moody, of Hadley, was a brother of the William Moody who settled in Newbury; but we have no facts to establish this tradition.

It will be observed that the name of Joshua Moody is spelled *Moodey*. This was his mode of writing his name, which we have followed.

JOSHUA COFFIN, Esq., in a letter to the author, remarks that —

“ Rev. JOSHUA MOODEY was remarkable, even among the Puritans, for his decision of character, his indomitable and unflinching firmness under great and peculiar trials, and above all for his decided opposition to the delusion which, in the time of the Salem witchcraft, in 1692, had, with few exceptions, deceived the whole population of Massachusetts, and which, in the death of nineteen persons, had so tragical a result. Had it not been for his boldness, the number would doubtless have been greater. The memory of such a man deserves to be honored, as exhibiting a beautiful combination of talents, piety, firmness, a conscientious adherence to the convictions of duty, with a singular exemption from the superstitions peculiar to his age. The Rev. SAMUEL MOODY, of York, familiarly known every where as ‘Father Moody,’ was distinguished in his day for his talents, his piety, his eccentricities, and the strength of his faith. Anecdotes of him, illustrating each of these traits, are still told, which, if collected, would be exceedingly interesting, as exhibiting a character which, either in the ministry or out, is at any time rarely found. Who in New England has not heard of his son, the Rev. JOSEPH MOODY, sometimes called Handkerchief Moody, or of *his* son, the celebrated MASTER MOODY? Perhaps, from no academy in New England, has such a constellation of talent been sent to old Harvard, as were fitted for that venerable institution by good old Master Moody. There are still others of the name, of later date, who deserve a notice, particularly Mr. PAUL MOODY, whose history would be almost identified with the history of Waltham and Lowell. But I need not enlarge. I will only add, that there are still in Newbury several families of the name, some of whom occupy the same farms held by their ancestors, of the same name, more than two hundred years ago; and, without being invidious, the name has been, and still is, one of high respectability.”

## BIOGRAPHICAL SKETCHES, ETC.

~~~~~  
REV. JOSHUA MOODEY,\*

OF PORTSMOUTH AND BOSTON.

JOSHUA MOODEY, son of William Moodey, one of the original settlers of Newbury, was born in England, in the year 1633, about one year before his father came to this country. He received the rudiments of his early education at Newbury, and was probably prepared for admission to college by the Rev. Thos. Parker of that town, who, besides discharging his ministerial duties, generally had twelve or fourteen scholars under his tuition. He was undoubtedly well fitted to enter college, especially if he enjoyed the instruction of this eminent classical scholar. He was graduated at Harvard College in 1653, after which he commenced the study of divinity, and very early began to preach. He had, before leaving Cambridge, made a public profession of religion, and joined the church in that town. He commenced his ministerial labors, in Portsmouth, N. H., early in the year 1658, at which place he laid the foundation, and eventually gathered, the first Congregational

\* So spelled by him.

Church in that place. He was then supported by eighty-six subscribers. In the year 1660, the town passed a regular vote for his establishment in the pastoral office, but for some reason, he was not ordained until 1671, at which time the first church was gathered, though it appears he preached there statedly from the time of his first coming.\*

That part of New England owed much to the talents, the example, fidelity and zeal of Mr. Moodey. He was one of the first clerical characters of the country, and showed a noble spirit of independence and faithfulness to his Master's cause under uncommon trials.

#### HIS GATHERING THE FIRST CHURCH IN PORTSMOUTH.

His account of gathering and carrying on the Church of Christ in Portsmouth, which is written in a fair hand, will, no doubt, be more acceptable than any abridgment of it which the writer of this sketch can offer. We find it copied at large, from his records, in Alden's Account of Religious Societies in Portsmouth, from which we transfer it to our pages, with much other interesting matter from the same source.

“Portsmouth, N. E., anno 1671. After many serious endeavors, which had been used

\* Farmer, in Quarterly Register, and Alden's Account of Religious Societies in Portsmouth.

by the then minister of the place, since the pastor of the church there, in public and by several of the inhabitants in private, the Lord, without whose presence and blessing man builds in vain, was pleased at length to lay the foundation of an house for himself in this place, of the beginning and progress whereof here follows a brief but true account.

“ In the winter time of the foregoing year, viz. : 1670, there were several meetings together of the minister with several of the inhabitants, who were members of other congregations in the country, and by providence settled inhabitants in Portsmouth, to discourse and confer about that great work and necessary duty of entering into church fellowship, that themselves might enjoy all the ordinances of the Lord’s house and their little ones might also be laid near God’s altars, and brought up under the instruction and discipline of his house. Nor could they that were members of other churches, any longer satisfy themselves to live without the enjoyment of these edifying and strengthening ordinances; that their souls had in some measure, formerly tasted the good of, though now, for some years been kept from. Others also well affected to the work, professed their longings after those fat and marrowed things in God’s house, and their readiness to join with them in helping to build, if they should be found fit for the same.

“ Hereupon, several assembled in private, and sought the Lord by fasting\* and prayer, that he would discover to us a right way, there being many fears and discouragements before us, for ourselves and our little ones, and we hope we may say he was entreated of us, as the event hath in some measure, blessed be his name, made manifest.

“ It was agreed that those, which were in full communion with other congregations abroad, should acquaint the respective churches, to which they did belong, with the motion on foot, and desire their advice, approbation, countenance, and prayers therein, which was accordingly done.

“ There was a meeting appointed in a private house, wherein all, that had given their names for the work, were to assemble and read to each other, a reason of the hope that was in them, by giving account of their knowledge and experience, that so they might be satisfied one in another, and be capable of joining together as members of the same body. Several days were spent in this exercise, to the mutual refreshing and endearing of the speaker, and to the awakening and warning of others of the neighbors that were, as they had liberty to be, present at these exercises.

“ In fine, there was another meeting to inquire whether all, that had made relations,

\* Ezra 8: 21, 22, 23.



were so satisfied one in another, as to their relations and conversations, as that they could with freedom of spirit join in a body together, and unite in the same society, according to the rules of Christ. What ground of scruple lay upon the spirit of any, with reference to one or other of the forementioned company, was lovingly and plainly propounded, and satisfaction was ingenuously tendered on the one party and accepted by the other. Furthermore, we did discourse of and discover our apprehensions and persuasions concerning the order and discipline of the house of God. And there was an unanimous consent unto what had been publicly delivered in many sermons in the latter end of the year 1670, and the beginning of the year 1671, from Ezekiel 43: 10, 11, 12, about the laws, ordinances, and forms of the house, with the goings out thereof, and the comings in thereof. Of such high concernment did and do we account it to be for peace and edification of the whole, that both pastor and people should in these matters, at least for the substance, and as near as may be in mere circumstantialia also, speak the same things.

“Hereupon there were some appointed to acquaint the civil authority, according to the law of the country, with what was thought on among us, that by the good liking and encouragement of the same, we might make an orderly and comfortable procedure in the work be-

fore us. Which being done, several churches were sent to and entreated to send their elders and messengers upon the—— which was appointed for the gathering of the church and ordination of officers therein. The church of Cambridge was sent to, because the pastor did belong to that church. They brought his dismission. Also the church of Ipswich, Rowley, and Hampton. They met accordingly and Gov. Leverett came also.

“He that was appointed pastor, preached in the morning out of Ezekiel 48 : 35. ‘*The name of the city from that day shall be, The Lord is there.*’ After sermon, some intermission was made, and on their meeting again, the pastor, with all those who were to be the beginners of the new church, made their relations, and those who were members of other churches had their dismissions, and all made their relations, whether members or non-members, and they were approved of by the messengers of churches, and embodied into a Church by an explicit covenant. Then the pastor was ordained, after the unanimous vote of the church for choice of him, and liberty given to all the congregation to object, if they had aught to say. He was ordained by several of the elders, at the desire of the church, Mr. Cabot giving him his charge, and Mr. Wheelwright the right hand of fellowship. Then the pastor ordained Samuel Haines Deacon, with the imposition of hand and

prayer. A psalm was sung, and the congregation dismissed by the pastor with a prayer and blessing."

The following is "The Church Covenant that those, who first embodied, did on that day publicly and solemnly enter into.

"We do this day solemnly and publicly, in the presence of God and his people, avouch the one only living and true God, Father, Son, and Spirit, to be our God, and his word or revealed will to be our rule, and do with ourselves give up our children to be the Lord's. We do also professedly and heartily subject ourselves to Jesus Christ, as the Head of his Church, and do covenant and promise that we will submit ourselves to the government of Christ in this particular church, according to the laws of his house, that we will watch over our brethren and be watched over by them, according to rule, and that we will in all things so demean ourselves towards our pastor and fellow-members, as also towards all others, as becomes the gospel, that the Lord may dwell among us, and bless us, and we may be a peculiar people to his service and glory. And all this we promise by the help of Jesus Christ, and in his name, looking up to him for assistance, as being of ourselves capable of doing nothing." "Subscribed by Joshua Moodey, John Cutt, Richard Cutt, Elias Stileman, Richard Martyn, Samuel Haines, James Pendleton, John Fletcher, and John Tucker."

From this ancient and interesting document, from the fellowship of Mr. Moodey with the ministers of Massachusetts, and from his published works, it is pretty well known what were his religious sentiments. They were not the caricatures of Calvinism, which have been so often and so unfairly charged upon some of the early divines of New England; but were substantially those sentiments which are embodied in the Shorter Catechism of the General Assembly of Divines, or in the doctrinal articles of the Church of England.

As a minister, Mr. Moodey was zealous and faithful. For a series of years the Church flourished under his pastoral care, during which time he distinguished himself by his independent and faithful manner of preaching, and the strictness of his church discipline.

#### HIS PERSECUTION BY CRANFIELD — NONCONFORMITY.

The connection which had been so happily formed and long preserved with the church at Portsmouth, was at length sundered by a transaction which illustrates his unbending integrity and fidelity as a man and as a pastor of a christian church.

The Lieut. Governor of the Province, (Mr. Cranfield,) suspected that the general influence of Mr. Moodey was the chief obstacle to the accomplishment of his own schemes of self-aggrandizement. Failing of success in

his favorite plans, he resolved to inflict upon the unyielding pastor some memorable marks of his unjustifiable resentment.

At this time, (1684,) an occurrence took place which served to excite in the bosom of the Lieut. Governor a more definite purpose of persecution. A Scotch ketch that had been seized by the Collector, was carried out of the harbor in the night, the owner of which, George J——, a member of the church, swore, upon trial, that he had not had a hand in sending her away, and that he knew nothing about it; but, the circumstances were such, that there were strong suspicions he had perjured himself. He found means, however, to settle the matter with Cranfield and the Collector; but Mr. Moodey judged it necessary, notwithstanding what the Governor had done, to do something to vindicate the honor of his church. He requested of the Governor copies of the evidence, for the purpose of instituting an ecclesiastical examination. Mr. Cranfield ordered the minister to desist from his attempt, and threatened him with severe consequences in case of a refusal. Mr. Moodey was not to be thus intimidated. With admirable firmness he resolved to do his duty, at any hazard. He preached a sermon “upon swearing and the evil of false swearing,” and had several church meetings, called the offender to an account, and, at length, brought him to a public confession. This pro-

ceeding on the part of Mr. Moodey, irritated Cranfield to the highest degree. In order to have an opportunity to wreak his vengeance upon the persevering and conscientious pastor, he was determined to put the uniformity act into operation. By a statute then in force, or perhaps by an arbitrary construction of the statute, ministers were required to admit to the Lord's Supper all persons who should desire it, who were "of suitable years, and not vicious," according to the Liturgy of the Church of England. Cranfield gave notice to Mr. Moodey, that he, with Robert Mason and John Hincks, intended, on the following Sunday, to partake thus of the sacrament. His demand was not complied with. The consequence was, Mr. Moodey was indicted, Feb. 5th, 1684, and imprisoned for thirteen weeks. *See Belknap's History N. H. vol. 1.*

In the complaint against Mr. Moodey, he was contemptuously set forth as having the *semblance* and *appearance* of a minister, who had refused to administer the sacrament to the 'honble Edward Cranfield, esq. governor of his majesty's province of New-Hampshire, Robert Mason, esq., proprietor, and John Hincks, esq. of the said province." The following is the order issued to the Sheriff, by which he was taken to prison:—

"In His Majesty's name you are hereby required forthwith to take and apprehend the body and person of Joshua Moodey, of Portsmouth, in the said

province, clerk, and carry him to the prison of Great Island in the said Province; and the prisonkeeper, Richard Abbot, is hereby required to receive him the said Joshua Moodey and keep him in safe custody in the said prison, he having bin convicted of administering the sacraments contrary to the laws and statutes of England, and refusing to administer the sacraments according to the rites and ceremonies of the church of England, and the form enjoined in the said statutes. There to remain for the space of six months next ensuing, without bail or mainprize. Fail not."—*Bellknap's Hist. N. Hampshire*, vol. i. p. 321.

The following account of this transaction is in Mr. Moodey's own language :

"The Pastor was indicted by Governor Cranfield, for refusing to administer the sacrament of the Lord's Supper unto him, after the way of the Church of England, and because he had often administered it another way. He pleaded liberty of conscience, allowed by the commission, but was impleaded by Joseph Raynes, King's Attorney, and was sent to prison, where he continued thirteen weeks; and then, by the intercession of some friends, was dismissed, with a charge to preach no more, on pain of further imprisonment. The persecution being personal, and his mouth utterly stopped, while the other ministers in the Province were undisturbed, and there being a door opened to preach elsewhere, it was thought advisable for him to take up with a call to the Old Church in Boston, where he continued preaching till the year 1692, and

then, by advice of a council, he returned to Portsmouth again, in the beginning of the year 1693. The Judge of the Court was (Captain of the Fort) Walter Barefoot; the Justices, Mr. Fryer, Peter Coffin, Thomas Edgerly, Henry Green, and Henry Robey. Over night, four of the six dissented from his imprisonment; but before next morning, Peter Coffin, being hectorred by Cranfield, drew off Robey and Green. Only Mr. Fryer and Edgerly refused to consent; but by the major part he was committed. Not long after, Green repented and made his acknowledgment to the Pastor, who frankly forgave him. Robey was excommunicated out of Hampton Church, for a common drunkard, and died an excommunicant, and was by his friends thrown into a hole near his house, for fear of an arrest of his carcass. Barefoot fell into a languishing distemper, whereof he died. Coffin was taken by the Indians, and his house and mills burnt, himself not slain, but dismissed. The Lord give him repentance, though no sign of it have appeared. Psalm 9: 16."

Joseph Raynes, the Attorney-General, appears to have been a creeping politician, and willing to engage in any dishonorable work that would subserve his own personal interests. His conduct in carrying on this persecution against Mr. Moodey was much complained of. Vaughan says, that Mr. M.'s defence was short, and "not without many interruptyones



and smiles by the pragmatticke, busey, impertinente attorney." Raynes was for a short time Sheriff; and being unwilling to give up a warrant which he had executed, was sent for by the Governor; but not appearing so soon as was expected, his Excellency went to Raynes' chamber, and administered summary justice by giving the little great man a severe horse-whipping, and ordering an officer to "carry the rogue to jail." And Cranfield himself eventually became so odious to the people, that he was obliged to abscond, and return no more.

After Cranfield had imprisoned Mr. M. he sent word to Rev. Seaborn Cotton, then settled at Hampton, that "When he had prepared his soul, he would come and demand the sacrament of him, as he had done at Portsmouth." Mr. Cotton, fearing that the Governor would come *before* his soul was properly prepared, retired to Boston, and there remained until Cranfield had left the Province, when he returned to his people.

William Vaughan, apparently a pious man, was imprisoned at the same time with Mr. Moodey, for sending information of Cranfield's misconduct to England, or for refusing to submit to some of his arbitrary demands. He kept a sort of journal during his imprisonment, and after enumerating various trials says,

"But above all our menester lyes in prison, and a fammin of the word of God cominge upon us. No public worship, no preachinge.

of the word, what ignoranse, profanes and misery must needes ensue!

“The sabbath is come but no preching at the Banke, nor anny allowed to com to us; we had noone but the fameley with us, the pore people wantinge for lake of bred. Motyones have been made that Mr. Moodey may goe up and prech on the Lord’s daye, tho’ hee com downe to prisson at night, or that naibor ministers might be permitted to com and prech, or that the peple might com downe to the prisson and here as many as could, but nothing will doe; an unparraleled example amongst christians to have a menester putt oute and no other waye found to supply his plase by one menes or other. Mr. Frier was severely thretned for refuseinge to subscribe Mr. Moodey’s commitment, but hath obtayned fairly a dismityon from all publike offices. Justis Edgerly also cashiered, and bound over to the quarter sessiones. It is said that Justis Greene, is much afflicted for what he has done, but Roby not. Peter Coffin can scarce show his hed in anny company.

“Good Mrs. Martin was buried, being not able to live above one saboth after the shutting up the dores of the sanctuary.”

While in prison at Great Island, where he was confined without permission to visit his family, he wrote the following letter to Rev. Samuel Phillips, of Rowley. It shows that a good man, though deprived of the comforts of

social life and personal liberty, may, like Paul and Silas in prison, and John on the Island of Patmos, being the Spirit and enjoy the comforts of the Holy Ghost. It is believed that this letter has never before been published.

“FROM THE PRISON, 27th, 1st mo. (O. S.) 1684.

“*Reverend and Dear Sir:*

“Your large epistle worthy to be in print, as the second Book of Samuel, came to hand lately, unto which, the haste of the bearer will not allow me to give a large answer, nor will my abilities enable me, if I had ever so much time, to give a full and suitable one.

*Non possum par pari referre.*

“Your sentiments, proverbs, apothegms, verses and prose are so pertinently and warmly applied that they went to my very heart, and I believe they came from yours. Blessed be God for your sympathy with me, your counselling of me, your cordials too, — words fitly spoken, — there wanted nothing to make your work complete save convictions and reproofs, which though I am not without in myself, yet possibly it might have some further influence if you, (especially yourself, whom I so highly honor and love,) should apply them. Oh! why do you not tell me of my laziness, formality, barrenness in religion, neglect of precious opportunities that are put into my hand, which I did not so use as I might? Oh! this not doing every thing the

hand finds to do with the might! Why do you not chide me for all the levity and vanity you have observed in my words and conversation, unbecoming my profession and function, *cum multis aliis*, &c.? Oh that I could now call to remembrance all of that nature that God is reckoning with me now for! Alas! how much better might I have done, been more instant in season and out of season! How little have I believed and lived the gospel I have preached! other things, impertinences and vanities, how much of my precious time have they ran away with, and yet to this day not cured! Oh! pray for me that I may feel even this, that I now write, to purpose; that God would thoroughly humble, pardon, sanctify, and comfort me. Who shall deliver me from this body of death? Blessed be God for Jesus Christ.

“I have received from Mr. Danforth an account that you have been spoken to or written to, by the Elders, to come over and help us a while. I would strongly urge the motion, which might be of singular advantage. I hope one of your sermons now would do more good than many of mine. We have been thinking of getting a minister for the Point, but yesterday I sent for Mr. Mason, and he came to me to the prison, and I have obtained of him that a minister may be allowed to come from abroad, and preach in my meeting house. Sometimes we may be able to get a friend to

help us, which we prefer far before preaching at the Point, the latter being only on a supposal of the non-allowance of the former. But I have gotten liberty from Mr. Mason, who presides now in the Governor's absence, (who is gone to New York,) so that there is no danger of your coming and preaching, (no, my dear affectionate aunt need not be afraid.) I have sent to Mr. Dummer, and hope he is with you this Lord's day; however, shall expect you here next, and when you come prepare to tarry two Sabbaths at least. My cousin will not be unwilling, considering the necessity. Oh! consider that my poor flock have fasted about forty days and must now be an hungered. Have pity upon them, have pity upon them, Oh thou my friend! &c., and, when you have taken your turn, we shall hope for some other. Let this good work for the house of God be done by you, that you may be blessed of God, for good, according to all you have done for his house, and that at such a time when it was so laid waste. You will thereby not only visit me in prison, but feed a great multitude of the hungry and thirsty little ones of Christ, which will be accounted for at that day. But why do I plead more? [Thinks I hear you whispering in mine ear, stop, cousin, stop; I am more ready to grant than you to ask; and when you ask two, I intend three or four days.] Yea, and if you should furnish five or six friends, the more work

the more wages. Pray come early enough in the week to give notice to the people.

“I do also in behalf of my dear and tender wife, thank you for yours to her, which she will acknowledge when she sees it. Now pray for me that I may have an humble heart, and that my whole soul, body and spirit, may be sanctified, and kept blameless to that day; that my place of prisonment may be as at Patmos, a place wherein I may be in the Spirit not only on the Lord’s day but every day; that I may so demean myself as that God’s glory, and my own edification and salvation, may be the fruit of my confinement. And the good Lord be with you and all yours, my aunt and all my cousins, (unto whom I beg a particular and respectful remembrance,) and with all the ministers in this western world, that they may work strenuously and sincerely while the day lasts, that no such night may come upon them or their churches as has befallen us, and if the cup must go round, that every one may be prepared to take it out of a Father’s hand. I am, more than ever,

J. MOODEY.”

We may well remark here, in the language of the devout Baxter, that “God seldom gives his people so sweet a foretaste of their future rest, as in their deep afflictions. He keeps his most precious cordials for the time of our greatest faintings and dangers. He gives them when he knows they are needed and will

be valued, and when he is sure to be thanked for them, and that his people will be rejoiced by them. Especially when our sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The martyrs have possessed the highest joys. When did Christ preach such comforts to his disciples, as when 'their hearts were sorrowful' at his departure? When did he appear among them, and say, 'Peace be unto you,' but when they were shut up for fear of the Jews? When did Stephen see heaven opened, but when he was giving up his life for the testimony of Jesus? Is not that our best state, wherein we have most of God?"

#### HIS EFFORTS FOR HARVARD COLLEGE.

On several occasions Mr. Moodey made very commendable efforts in behalf of the interests of literature. In 1669, when he was minister at Portsmouth, and there was a proposal for a general collection throughout the colony of Massachusetts, for the purpose of erecting a new brick building at Harvard College, the old wooden one being small and decayed, Mr. Moodey, by his exertions at Portsmouth, and by his influence, aided by other friends of learning, obtained the subscription for that object of £60 per annum for seven years. The address to the General Court, communicating this instance of liberality, was

undoubtedly written by Mr. Moodey. The following is a copy of it, found in the Colony Records of Massachusetts: —

“To the much honored General Court, of the Massachusetts Colony, assembled at Boston, 20th May, 1669. The humble address of the inhabitants of the town of Portsmouth, humbly sheweth, That seeing by your means, under God, we enjoy much peace and quietness, and very worthy deeds are done to us, by the favorable aspect of the government of this colony upon us, we accept it always in all places with all thankfulness; and though we have articted with yourselves for exemption from public charges, yet we never articted with God and our own consciences, for exemption from gratitude, which to demonstrate, while we were studying, the loud groans of the sinking college in its present low estate, came to our ears; the relieving of which we account a good work for the house of our God, and needful for the perpetuating of knowledge, both religious and civil, among us and our posterity after us; and therefore grateful to yourselves whose care and study is to seek the welfare of our Israel.

“The premises considered, we have made a collection in our town of sixty pounds per annum, (and hope to make it more,) which said sum is to be paid annually, for these seven years ensuing, to be improved at the discretion of the Honored Overseers of the College, for the behoof of the same and the advancement of good literature there, hoping withal that the example of ourselves (which have been accounted no people) will provoke the rest of the country to jealousy, (we mean an holy emulation in so good a work,) and that this Honored Court will in their wisdom see meet vigorously to act for diverting the sad omen to poor New England, of a College begun and completely upheld while we were little, should sink now we are grown great, especially after



so large and profitable an harvest that this country and other places have reaped from the same.

“Your acceptance of our good meaning herein will further oblige us to endeavor the approving ourselves to be

Your thankful and humble servants,

JOHN CUTT,

RICHARD CUTT,

JOSHUA MOODEY,

“In the name and behalf of the rest of the Subscribers in the town of Portsmouth.”

This address was presented to the court by the last two, on the twentieth of May, 1669, when it was gratefully accepted, “and the governor, in the name of the whole court met together, returned the thanks of the court for their pious and liberal gift in the college herein mentioned.”

#### HIS MINISTRY IN BOSTON.

As before related, after his persecution in Portsmouth, he fled to Boston, where he was received with open arms by the members of the First Church, and on the third of May, 1684, an arrangement was happily effected for him to coöperate with Rev. Mr. Allen, as assistant preacher to that church. The following extracts from the church records, will show how Mr. Moodey was introduced to the situation he there held.

“ 11, 3 mo. 1684.

“ At a meeting of the Old Church in Boston :

“ Q. Brethren, the Providence of God having brought Mr. Joshua Moodey unto the town under such circumstances, as you know, whether you be

willing, that, in the name of the church, he be desired, during his abode and residence here, to be constantly helpful to our teacher, Mr. James Allen, in preaching the word of God among us? *Voted*, affirmatively.

“The providence of God having cast Rev. Mr. Joshua Moodey among us, by shutting the door of liberty for his ministry in his own Church, at Portsmouth, we do earnestly desire that he would constantly exercise ministry with our teacher among us, until he hath free and open liberty to return to them again, which we express as an explanation of our former vote by our mind therein.

“Voted unanimously, as attest,

JAMES ALLEN,  
JOHN WISWALL.”

Here he commenced his labors under flattering circumstances. The congregation were pleased with him, as a man, as a scholar, and as a theologian. He was so distinguished for his literary and scientific attainments, that on the death of President Rogers, July 2, 1684, he was elected his successor, as President of Harvard College. But he modestly declined the honor of that station, preferring his situation as assistant minister in the First Church.

Mr. Moodey had distinguished himself as an ardent friend of that independent ecclesiastical action promulgated by the Puritans, and adopted and sustained by the Congregationalists. Mr. Allen, his associate in Boston, had felt the iron hand of persecution in England: thus they were fit companions to sustain and comfort each other under the peculiar trials they were called to endure. At this

time (1686) efforts were made grossly to infringe upon the rights of the independent churches, and to subvert some of their most cherished privileges. The author of the *History of the First Church*, in Boston, in commenting upon these matters, says,

“Mr. Allen was one of the two thousand ministers who, in 1662, had, in a manner, been sacrificed by the Bartholomew act. The Congregational character, with its growth, had acquired a respectable degree of independence and hardihood; and the designs and manners of Englishmen, arriving from the parent country, as they were not altogether calculated to secure confidence, began to awaken unpleasant suspicions. The presence of the excellent Moodey reminded every one of the imperious and abominable conduct of Cranfield, who had insisted that the Lord’s Supper should be administered conformably to the English Liturgy, and in no other way; and the behaviour of Randolph and Andros wore a similar aspect. In this state of things a meeting was held at Mr. Allen’s, at which all the ministers, and four of each congregation were present. They had the same impression respecting the intention of the governor. They believed that he purposed making use of a meeting house for the celebration of public worship according to the liturgy; and they were agreed in opinion, that they ought to frustrate his purpose. — Their counsels, however, were ineffectual.

After viewing the three meeting houses, the governor determined to make use of the one belonging to the Third, or Old South Society. It was in vain that the measure was deplored by a number of the most respectable proprietors; that they urged their right to the edifice, and the land on which it stood, and the cruelty of infringing on their religious immunities. — The governor caballed with two or three busy bodies, and ordered the sexton of the church to open the doors and ring the bell. The fellow durst not refuse obedience to the first magistrate of the colony, and the service was performed in the meeting house agreeably to his wishes. This infraction on the rights of Congregationalists was perhaps never repeated; for immediately afterwards the first Episcopal Society in Boston was instituted, and a church consecrated to the English establishment.”

\* \* \* \* \*

“ Among the enlightened, bold, and faithful ecclesiastics of New England, in her infantile state, Joshua Moodey, who now for several years had adorned the pulpit of the First Church, will ever stand in a conspicuous station. It is not wonderful, therefore, that the society, which knew his worth, should, on the prospect of losing him, make a formal effort to detain him as a permanent associate with their present pastor.”

Consequently the church voted, 22d July, 1691, “ to inquire of the deacons about the

way to pay for the rent of Mr. Moody's house," and to see "what is given and fit to be settled on our teaching officer, to be *without variation.*"

#### HIS OPPOSITION TO THE WITCHCRAFT DELUSION IN 1692.

While Mr. Moody was a resident of Boston, he evinced the enlargement and independence of his mind, by stemming the swollen tide of excitement which the subject of witchcraft had called forth. Unlike some of the ministers of the age, he declined giving any countenance to the severe measures which the popular will loudly demanded. His usefulness in Boston was seriously abridged by the anathemas which his manly resistance to a popular and spreading delusion, drew upon him. It was chiefly by his moral courage, that a gentleman and his wife, who had been lodged in jail in Boston, were saved from the cruel doom which the laws in those days awarded to persons suspected of witchcraft. An account of this is particularly narrated in the following letter, by Rev. William Bently, of Salem, published in the 10th vol. Coll. Mass. Hist. Soc. :

“In the times of the witchcraft in Salem village, no person, distinguished for property, and known in the commercial world, was accused, but Philip English. He came while young into America, from the island of Jersey; lived

in the family of Mr. Hollingworth, a rich inhabitant of Salem, and afterwards married his only daughter and child, Susanna. The wife had received a better education than is common, even at this day, as proofs I hold sufficiently discover."

"From some prejudices, as early as 21st April, 1692, she was accused of witchcraft, examined, and committed to prison in Salem. Her firmness is memorable. Six weeks she was confined; but being visited by a fond husband, her husband was also accused, and confined in the same prison. By the intercession of friends, and by a plea that the prison was crowded, they were removed to Arnold's jail, in Boston, till the time of trial.

"In Boston, upon giving bail, they had the liberty of the town, only lodging in prison. Upon their arrival, Messrs. Willard and Moodey visited them, and discovered every disposition to console them in their distress. On the day before they were to return to Salem, Mr. Moodey waited upon them in the prison, and invited them to the public worship. On the occasion, he chose for the text, '*If they persecute you in one city, flee to another.*' In the discourse, with a manly freedom, he justified every attempt to escape from the forms of justice, when justice was violated in them. After service, Mr. Moodey visited the prisoners in the jail, and asked Mr. English whether he took notice of his discourse? Mr.

English said he did not know whether he had applied it as he ought, and wished some conversation upon the subject. Mr. Moody then frankly told him that his life was in danger, and he ought by all means provide for an escape. 'Many,' said he, 'have suffered.' Mr. English then replied, 'God will not suffer them to hurt me.' Upon this reply, Mrs. English said to her husband, 'do you not think that they who have suffered already, are innocent?' He said, 'Yes.' 'Why, then, may not we suffer also? Take Mr. Moody's advice.' Mr. Moody then told Mr. English that if he would not carry his wife away, he would. He then informed him that he had persuaded several worthy persons in Boston to make provision for their conveyance out of the colony, and that a conveyance had been obtained, encouraged by the Governor, jailor, &c., which would come at midnight; and that proper recommendations had been obtained to Governor Fletcher, of New York; so that he might give himself no concern about any one circumstance of the journey; that all things were amply provided. The Governor also gave letters to Governor Fletcher, and, at the time appointed, Mr. English, his wife and daughter, were taken and conveyed to New York. He found, before his arrival, that Mr. Moody had despatched letters; and the Governor, with many private gentlemen, came out to meet him; and the Governor entertained

him at his own house, and paid him every attention, while he remained in the city. On the next year, he returned.

“In all this business, Mr. Moodey openly justified Mr. English, and, in defiance of all the prejudices which prevailed, expressed his abhorrence of these measures, which had obliged a useful citizen to flee from the executioners. Mr. Moodey was commended by all discerning men, but he felt the angry resentment of the deluded multitude of his own times, among whom some of high rank were included. He soon after left Boston and returned to Portsmouth.

“Mrs. English died in 1694, at 42 years of age, in consequence of the ungenerous treatment she had received. Her husband died at 86 years of age, in 1734.

“This is the substance of the communication made to me at different times from Madam Susanna Hartshorne, his great-grand-daughter, who died in Salem, 28th August, 1802, at the age of 80 years, who received the account from the descendants of Mr. English, who dwelt upon his obligations to Mr. Moodey with great pleasure.”

During Mr. Moodey's nine years' residence in Boston, as assistant minister of the First Church, he often visited the church in Portsmouth, and kept their private meetings and fasts, and so that bereaved church 'held together, though some removed, and others were taken away by death.'



## HIS RETURN TO PORTSMOUTH.

After the departure of Lieutenant-Governor Cranfield, who had shown himself worthy of a mitre under Archbishop Laud, messengers were several times sent from Portsmouth to Boston, to treat with Mr. Moodey about his return. Copies of the letters, which passed between him and the selectmen, upon this subject, are preserved in the town records of Portsmouth, from which it appears that the affection between him and the people of his former charge, was mutually retained.

In 1691, the people of Portsmouth, having invited Rev. John Cotton, afterwards of Hampton, to settle there, Mr. Moodey wrote to the town on the 29th of May, informing them that he would return, if it were their wish; and at the same time expressed his opinion that they had been hasty in giving a call to Mr. Cotton. He had previously written to the church, stating his willingness to return and renew his pastoral relation with them, if it were thought best, and proposed that a council should be called to advise them how to proceed. The selectmen did not think proper to call a town-meeting, to lay this letter before the town, but wrote to Mr. Moodey, that they had consulted many individuals respecting it; that they did not see the necessity of a council; that his leaving them destitute so many years, especially after their repeated invita-

4\*  
*Edw. L. Moody*  
*Thatcher Aris*

tions to him to return, was evidence of his intention of quitting them altogether; and that since the town had given a call to Mr. Cotton, they were not at liberty to act until they had received his answer. Mr. Cotton advised them to make another application to Mr. Moodey, and if he did not accept this invitation, "they might honestly provide for themselves such person as they judge fittest to supply the place of the ministry here." The town accordingly voted on the 8th of October, to send another messenger to Mr. Moodey, and request his return, and to inform him "that in consequence of his absence, part of the town had withdrawn and provided themselves with a minister, and that they were not able to maintain a minister as they had formerly done. Notwithstanding which, they engage, provided he return forthwith, to pay him eighty pounds a year, and let him have the use of the glebe and parsonage house. But if he do not take up with the above propositions, the church and town are resolved to concern themselves no further with Mr. Moodey, but look upon ourselves clear from him and he from us." Mr. Moodey thought the intervention of a council of great importance, and was unwilling to return without the advice of one. The town and church being of a contrary opinion, a council was not called, and Mr. Moodey concluded to remain at Boston. Whether he made any further overtures to the town is uncertain, but

they relaxed from their determination to have no further connection with him. On the 18th of January, they voted, "That whereas our reverend pastor, Mr. Joshua Moodey, was for a long time ago driven from us, and the troublesomeness of the times having hitherto hindered his return, the town doth now invite him to return and supply his place as formerly; and on that condition, the town doth engage to make good his salary in every respect as formerly, so long as said Mr. Moodey doth supply the place of the ministry here."\*

At length, by the recommendation of an ecclesiastical council, and the earnest entreaties of his congregation, he returned to Portsmouth sometime in 1692, and was welcomed back by the people with warm interest. Here he spent the remainder of his days, with his affectionate flock, in usefulness, harmony and love. The number of communicants which had been admitted into the church at Portsmouth, previous to 1697, was one hundred and sixty.

#### HIS DEATH, AND EULOGY BY DR. COTTON MATHER.

He was naturally of a very robust and hardy constitution; but from too close application to his studies, and to the discharge of his parochial duties, he contracted some disor-

\* Annals of Portsmouth; Am. Qu. Reg. Vol. IX. No. 3.

ders which obliged him to repair to Boston for medical aid. He had been there but a short time, before he fell a victim to his disease. He died on the Sabbath, 4th July, 1697, in the 65th year of his age, and was "interred in the tomb of the worshipful John Hull." His days had been checkered, but their conclusion was serene.

Great harmony subsisted between him and his parish before he was driven away by Cranfield's persecution; and after his return, until his death. When he was confined by his last sickness at Boston, his church and people observed a season of fasting and prayer for his recovery.

Doctor Cotton Mather preached his funeral sermon, from these words: "*Looking steadfastly on him, they saw his face, as it had been the face of an angel.*" He calls him *that man of God*, and has left on record a full testimony to his usefulness in life, and to his happiness in death. "All the churches in New England considered him as a person whom an eminency, both in sense and grace, had made considerable. All the churches of Boston enjoyed and admired his accomplishments for the evangelical ministry, many years together. The church in Portsmouth, (a part of the country that very much owes its life unto him!) *crys* out of a deadly wound in his death, and is ready to cry out, 'Our breach is great like the sea: who can heal it?' His

labors in the gospel were frequent and fervent, whereof the press has given some lasting, as the pulpit gave many lively testimonies. Yea, if it were counted one of the most memorable things in St. Francis de Sales, that he made four thousand sermons to the people, I can relate as memorable a thing of our Moodey. Before he died he had numbered some hundreds more than four thousand of them. And unto his cares to edify his flock by sermons, he added more than ordinary cares to do it by visits, — no man, perhaps, being a kinder visitant. He was not only ready to do good, but also to suffer for doing it; and as he was exemplarily zealous for a scriptural purity in the worship of our Lord Jesus Christ, so he cheerfully submitted unto an imprisonment for that cause of God and of his country: wherein, like Stephen, he had the honor to be the first that suffered in that way for that cause, in these parts of the world. Briefly — for piety, for charity, and for faithfulness to the main interests of our churches, all that knew him, and know the worth of these things, wish that among the survivors he may have many followers.” To a minister who visited him on his death-bed, he declared, “that he was rejoicing in the hope of the glory of God; that he was longing to go to the precious Christ whom he had chosen and served; that the spirit of Christ had comfortably taken away from him the fear of death.” When that minister urged

him to leave with him any special desire that he should judge proper to be mentioned, he said, "*The Life of the churches — the Life of the churches*, and the dying power of godliness in them. I beseech you to look after that." The minister at last said, "*The Lord Jesus Christ is now, sir, going to do for you as once for Joshua*, (your name-sake.) He is just going to take from you your old, sorry, ragged garments — those of your flesh — and clothe you with a change of raiment, with the garments of heavenly glory, and give you a place among his angels." Whereto he replied, with some transport, "*I believe it! I believe it!*" After this, he said but little, but lay in an uneasy drowsiness until the afternoon of the day following, which was *the Lord's day*; and then, even on the day whereon he had so often been *in the spirit*, he went unto the blessed *world of spirits*; on the day which he had so often sanctified in a *sacred rest*, he went unto his *eternal rest.*" — Fun. Serm. in Magnalia.

#### HIS PUBLISHED WORKS.

One work of which Mr. Moodey was the author, was printed at Boston, by Richard Pierce, in 1685, 12mo. pp. 109. It is entitled, "A Practical Discourse concerning the Choice Benefit of Communion with God in his house, witnessed unto by the experience of saints as the best improvement of time, being the sum

of several sermons on Psalm 84: 10, preached at Boston, on Lecture Days." This little volume is accompanied by a prefatory address to the reader, by Rev. James Allen, which gives it a handsome and just encomium. Another edition of this work was published in 1746, accompanied by a preface from Rev. Messrs. Joseph Sewall, Thos. Prince, and John Webb, in which they say, "These Lectures were delivered by a man of God whose praise is in the churches, not only as an able and fervent preacher, but also as a confessor for Christ, and the purity of his worship." In 1691 he published a sermon on the "Sin of Formality in God's Worship, or the Formal Worshipper proved a liar and deceiver, preached on the weekly lecture in Boston, from Hos. 2: 12." He also preached and published the Artillery Election Sermon, 1674, from the text, 1 Cor. ix. 26, 4to pp. 48; and the Court Election Sermon in 1692. John Dunton says he was well known for his practical treatises. He is supposed to be the writer of the epitaphs on Mrs. Bailey and Rev. Thomas Bailey, preserved in the history of Watertown.

#### HIS MANUSCRIPTS.

Mr. Moodey wrote more sermons, perhaps, in the same number of years, than any other man of whom we have any account. The *ninety-third* volume of his manuscript sermons

is in the library of the Mass. Hist. Society, the last of which is numbered 4070, and dated 30th September, 1688, which will average more than two and a half sermons a week for a period of thirty years, beginning at the time when he commenced his ministry at Portsmouth, in 1658. Dr. Mather says that the number of his sermons had attained to several hundreds over four thousand at the time of his death, in 1697. In Alden's account of this man, mention is made of "a very solemn exhortation, delivered by this noted divine, March 6, 1686, before the execution of a malefactor who had been convicted of murder."

#### HIS FAMILY.

Mr. Moodey was twice married, and had several children. It is probable, from Gov. Hutchinson's papers, that he married a daughter of Edward Collins, of Cambridge, and sister of Rev. John Collins, of London. His second wife was widow Ann Jacobs, of Ipswich, who survived him. One of his daughters, named Martha, married Rev. Jonathan Russell, of Barnstable, grandfather of Eleazer Russell, Esq., of Portsmouth. Another, Sarah, the second daughter, married Rev. John Pike, of Dover, N. H., several of whose children were baptized by their grandfather. Mr. Pike was a classmate of Mr. Russell's. The other daughter was Hannah. We do not



learn that he had more than one son, Samuel, who was for several years a preacher at New-Castle, (Great Island.)

#### HIS WILL.

In his last will and testament, Mr. Moodey directs, "If I die in Portsmouth, my body shall be laid in the burying-place there, under the great stone, by the side of the oak, where I buried my first wife and the deceased children I had by her;—hereby strictly inhibiting those profuse expenses in mourning, or otherwise, so frequently wasted at funerals." To his children, he gives the following charge: "I do all also lay the solemn injunctions of a tender and dying father upon all my children, that they love one another dearly, and that there be no difference between them about any thing I shall leave them. And in order to the preventing any difference, I advise them to meet as soon as they may after my decease, and discourse and share matters between them, while the remembrance of a dead father is fresh and warm upon their souls."

## REV. SAMUEL MOODY,

OF NEW CASTLE AND FALMOUTH.\*

SAMUEL MOODY, son of Rev. Joshua Moody, of Portsmouth, was probably a native of Portsmouth. We have not been able to learn the year of his birth, but find he was graduated at Harvard College in 1689, and was for several years a preacher at New Castle. In 1695, he married Esther, daughter of Nathaniel Green, of Boston, by whom he had two sons; Joshua, born 31st Oct. 1697, and baptized in the First Church in Boston in 1698, and graduated at Harvard College, 1716; Samuel, born 29th Oct. 1699, studied physic, was a magistrate, and died at Brunswick, 1758, aged 59; they also had one daughter, Mary, born Nov. 16, 1701, who was married to Edward Mountfort.

It is said that about the first of the last century, he preached several years at the Isle of Shoals. His hearers were mostly fishermen, and he endeavored, as all ministers should, to adapt his discourses to the capacity and understanding of his people. Addressing them once on the occasion of a shipwreck, he inquired, — “Supposing, my brethren, any of you should be taken short in the bay, in a North East storm — your hearts trembling with fear — and nothing but death before you — whither would your thoughts turn?

\* Now Portland.

— what would you do?" He paused, and an untutored sailor, whose attention was arrested by the description of a storm at sea, supposing he waited for an answer, replied, "Why, in that case, d' ye see, I should immediately hoist the fore-sail, and scud away for Squam."—*Farmer and Moore's Coll.*

After a while, he seems to have laid aside his calling as a preacher, and to have assumed that of a military commander. Whether this step was taken in consequence of the paucity of warriors, or the continued and malignant outrages of the Indians, or whether it was because of the peculiar fitness and meetness of the man to deal with the wily, jesuitical foe, history doth not inform us. He was a sort of spiritual Gideon, and felt, no doubt, that he was called upon to wield "the sword of the Lord, and of Gideon." He took command of a body of men in an expedition against the Indians at the eastward, and not unfrequently held a "talk" with them upon the matters in dispute. In *Farmer and Moore's Collection*, vol. i. pp. 58—61, is a long letter of his, to the Government at Boston, giving an account of one of these interviews. Mr. Moody eventually located himself with the new settlers in Falmouth, and has always been regarded as one of the principal persons of "standing and worth" who assisted in building up that colony. While at Falmouth, Mr. Moody performed

many important services for the town. He took active and early measures for the establishment of a preached gospel. His house was the resort for the minister and the school-master. He was the principal committee-man who invited Rev. Thos. Smith to settle in the town; and when "the first church that ever was settled to the eastward of Wells" was constituted, "Major Samuel Moody was desired to entertain the messengers and ministers upon ordination day," on which occasion he had the pleasure of receiving, among others, his cousin, Rev. Samuel Moody, of York, who made the first prayer at the ordination of Mr. Smith.

The following further sketch is found in Willis's History of Portland.

"Major Samuel Moody may justly be called the leader of the little colony at Falmouth. In 1705, he had the command of forty men, stationed at St. John's fort, Newfoundland; in 1709 he commanded the fort at Casco. While here he had some correspondence with father Ralle, French missionary at Norridge-wock, and he became the organ of communication repeatedly during the war between the Indians and our government. After the fort was dismantled, having had opportunities to become acquainted with the favorable localities of Falmouth, he concluded to fix his residence upon the Neck, to which he moved his family in 1716. His son Joshua graduated at Harvard College the same year, and his second

son was then pursuing his studies at that institution. They both became active inhabitants of the town. The acquisition of this respectable family was of great importance to the prosperity of the infant settlement. It gave strength to its hopes, and afforded encouragement to others to select this as their place of residence. The confidence reposed in him by his townsmen and the government, may be inferred from the fact that he was chosen one of the selectmen seven years, and placed in other responsible places in town; he was also appointed by the government justice of the peace, at a time when that was truly a mark of distinction, bestowed as such, and not for a fee, and one of the justices of the court of common pleas for the county; this office he held at the time of his death, which took place April 5, 1729,\* in the 52d year of his age."

\* We think there must be an error in this date. If it be correct, it would make him but twelve years of age when he was graduated, which is not very probable.

## REV. SAMUEL MOODY,

OF FIRST PARISH, YORK, ME.

THE subject of this memoir was the fourth son of Caleb Moody, of Newbury, and grandson of William Moody, who came from England. He was born at Newbury, Jan. 4th, 1675, and was nephew of Rev. Joshua Moody, whose memoirs are given in the preceding pages. His father held a very respectable rank in society, and was the representative of Newbury in the General Court of Massachusetts, in the years 1677 and 1678. Of his early life we know nothing, but find that at the age of twenty-two he had finished his education at Harvard College, and graduated with the honors of that institution in the year 1697. In May, 1698, he commenced preaching in York, and was regularly ordained and settled over the first parish in that place, in December, 1700, as successor of Rev. Shubael Dummer, where he continued an eminently useful and successful minister of the gospel for near fifty years.\* He was a man of remarkable piety, and was greatly beloved and no less feared by the people of his charge, and to this day his praise is in all the churches. He was distinguished alike for his eccentricities, his zeal as a man of God, his remarkable faith and

\* Farmer's Reg.; Alden's Epitaphs; Greenleaf's Ecclesiastical Sketches.

fervency in prayer, and his uncommon benevolence. Hon. Mr. Sewall, in his topographical account of York, says that he was a man "whose fame equalled any gentleman of the clergy of that day." Rev. Dr. Chauncy names him as among the principal men of New England.

Rev. Jotham Sewall, of Maine, in a letter published in the Boston Recorder, says: "Father Moody's first wife was HANNAH SEWALL, the only daughter of John Sewall, of Newbury, my great-grandfather. So that she was first cousin to Dr. Sewall, of the Old South Church, in Boston, and great-aunt to me. It is stated on her grave-stone, that she died, *in sweet assurance*, on January 29, 1728, aged 51 years. Her monumental stone is large, and all filled up with commendations of her virtues and graces. I presume it was done by her husband." They had three children, viz: Rev. Joseph Moody, Pastor of the Second Church in York; Mary, who became the wife of Rev. Joseph Emerson, of Malden; and Lucy, who died at an early age.

About eight years before Mr. Moody's settlement at York, the place had received a terrible visitation from the Indians. Rev. Mr. Dummer was shot as he was mounting his horse at his own door, and his wife taken captive. Nearly the whole town was destroyed on the same day, there being fifty persons killed and one hundred taken captive. The

little settlement was well nigh disheartened, and were about abandoning the place, but finding a support from the government, they were encouraged to continue their possessions ; and after being without preaching for several years, finally settled Mr. Moody, in the latter part of the year 1700. Mr. Moody preached in York for about two years previous to his settlement there ; during which time he also performed the services of Chaplain to the garrison in that place. We find the following petition among the records of this Commonwealth, which go to show his pious care for the people, and that their temporal circumstances were not such as greatly to heighten his hope of worldly prosperity :

“ *To his Excellency RICHARD, Earle of Bellomont, Captain General and Governor-in-Chief, in and over his Majesty's Province of the Massachusetts Bay in New England, and to the Honorable the Council and Representatives of the said Province, convened in General Assembly, June, 1699.*

“ The petition of SAMUEL MOODY, Preacher of the word of God at York, in the County of York, within the Province above said,

“ **HUMBLY SHEWETH ;**

“ *Whereas, this Honorable Court hath so far considered the desolation and distress of the said town of York as to order an augmentation towards upholding the worship of God there, which is gratefully acknowledged by the inhabitants ;*

“ *And whereas, 'tis certain the said town is unable to afford a competent maintenance, and that there is as much need of help as ever, having no house for the ministry, and many remaining still destitute of habitations for themselves ;*



"Your petitioner, therefore, humbly prays in behalf of said town, and for the relief of himself and family, that you will please to order your petitioner such allowance for the last year, beginning the 18th of May, 1698, as to your wisdom and justice shall seem fit.

"And your petitioner, as in duty bound, shall pray," &c. SAM'L MOODY.

"HOUSE OF REPRESENTATIVES, *July 13, 1699.*  
Read a first time. Read a second time *July 15,* and twelve pounds resolved to be given in answer to the petition aforesaid, out of the public treasury, to Mr. Samuel Moody, preacher of the word of God at York.

"Sent up for concurrence,

"SAMUEL CONVERSE, Speaker.

"*July 18, 1699.* Read in Council, and consented to, ISA. ADDINGTON, Secretary."

The following is the certificate of his chaplaincy, found in the archives of this State :

"*To the hon'ble ye Commissioners for Warr.*

"These may certify that Mr. Sam'l Moody hath served as a chaplain to the Garrison at York, from the 18th of May last unto the day of the date hereof.

York, Ap. 20, 1699."

Signed by the Selectmen.

It is related in Sullivan's History of Maine, from which some of the preceding facts are gathered, that as late as 1746, only one year before Mr. Moody's death, the people used to attend public worship with their arms in their hands. For nearly the whole period of his ministry the country was in an unsettled state, either from the incursions of the Indians or the interference of the French, so that it required the faithful servants of God, who would labor for their divine Master in the

thin and sparsely populated places, almost literally to take their lives in their hands and go forth trusting in the God of Jacob. It is wonderful, in contemplating the ways of God, to see how he has ordered the arrangements of his providence, in raising up and adapting men to the times in which they live. The age in which Mr. Moody lived, and the circumstances by which he was surrounded, were not such as invited tame inactivity, or assisted in the production of philosophical and finely polished sermons. He had the boldness of Isaiah, as well as the fervor and directness of Paul, striking at once into the most stirring themes of the gospel, making the sinner feel its power and cower under its awful truths. Though he was modest and humble, it is said that he feared the face of no man, and was an uncommonly faithful reprover of wickedness, wherever he discovered it. He was absolute in his mode of government, and no one dared to disobey him in his family or congregation.

#### HIS IMPORTUNITY IN PRAYER.

He was a man of prayer, and was remarkable for his importunity at the throne of grace. Several anecdotes are related, to show that like a wrestling Jacob, he often wonderfully prevailed.

“He stormed the gates of Heaven by fervent prayer,  
And brought forth triumph out of man’s despair.”

His prayer against the French fleet in 1746, is of this character. A large force was fitted

out in France, with the intention of destroying the British Colonies for their daring work in taking Cape Breton the year before. It was heard of in this country; help could not be expected from England, and consternation was depicted on almost every countenance. Rev. Jotham Sewall, in communicating this fact, says: "I was glad to have my early recollections confirmed, several years since, in a conversation with Col. Dummer Sewall, late of Bath, when he was almost ninety-two years of age. He was *born* and *trained* in York. I asked him if he remembered anything about the *Chebucto* fleet. He said "Yes, I recollect it, though I was quite young. I remember the consternation that was depicted on almost every one's countenance. But we had recourse to prayer. The church in York appointed a day for the purpose, and on that occasion Father Moody, in praying against this fleet, brought to view the expressions made use of in the Scripture against Senacherib. "Put a hook in his nose, and a bridle in his lips; turn him back again by the way that he came, that he shall not shoot an arrow here nor cast up a bank; but by the way that he came, cause him to return." By and by the old gentleman waxed warm, and raised his hands and his voice and cried out, "Good Lord, if there is no other way of defeating their enterprise, send a storm upon them, and sink them in the deep." It was found after-

wards, that not far from that time a tremendous tempest burst upon that fleet, which scattered and shattered them, and foundered numbers of them. A remnant of the fleet got into *Chebucto*, (the Indian name of the harbor of Halifax.) The commander-in-chief was so disheartened, supposing all the rest was lost, that he put an end to his own life. The second in command did the same. The third in command was not competent to the undertaking. A mortal sickness prevailed among the troops, and great numbers of them laid their bones in Chebucto. They finally packed up their all, and went back to France without striking a blow. "Never," says an able and pious writer, "was the hand of Divine Providence more visible than on this occasion; never a disappointment more severe on the side of the enemy; never deliverance in favor of this country more complete, without human help." The troops on board the fleet, when they left France, it is said, amounted to eight thousand, with arms and ammunition to arm four thousand Indians. Their intention was to destroy the British colonies; and so confident were they of success, that the Admiral carried a broom at his mast-head, intimating that he would sweep all before him; and if God had not interfered, in answer to prayer, it seems as if they would have accomplished their object, for England had enough to do that year to quell the Scotch rebellion. A Christian community as-

cribed the praise of their success and salvation to that Almighty Being, who caused *the stars in their courses to fight against Sisera*, and ever controls the destinies of man; and many regarded this remarkable prayer of Father Moody as the prayer of the righteous man that availeth much with God.\*

#### HIS GREAT FAITH.

His faith was most extraordinary. In a number of instances, when entirely destitute of some of the necessaries of life, Mr. Moody has retired to his closet to look to Him who provides for every living thing, and to the astonishment of his family, supplies were opportunely and abundantly afforded, from quarters and under circumstances totally unexpected. His faith was often tried, but it was blessed. His wife told him, one morning, that they had nothing for dinner. He replied that this was nothing to her; what she had to do was to set the table, as usual, when the dinner hour came. Accordingly, when the hour came, she set the table, spread the cloth, and put on the plates; and just then a neighbor brought in a good dinner all cooked.

On another occasion, Mrs. Moody told him, one Saturday morning, that they had no wood. "Well," he replied, "I must go into my

\* Letter from Rev. Jotham Sewall; Williamson's Maine; Belknap's Hist. New Hampshire.

study, and God will provide for us." During the day, a Quaker called in, and asked for Mr. Moody. Mr. Moody appeared, and the Quaker said to him, "Friend Moody, I was carrying a load of wood to neighbor A. B., and just as I got opposite thy door, my sled broke down, and if thee will accept of the wood, I will leave it here." Mr. Moody told him that it was very seasonable, and would be very acceptable, for he was then entirely out of wood.

~~These instances were reported by Mrs. Emerson, of Malden, daughter of Father Moody, to the wife of a clergyman. And Mrs. Emerson confirmed the remarkable accounts of her father's faith.\*~~

At a certain time great ravages were made by the canker worm, which well nigh destroyed every green thing. In the general distress a day of fasting was observed to implore the removal of the scourge; and on that day Mr. Moody officiated for his son-in-law, Rev. J. Emerson, of Malden. The late Deacon Samuel Waitt, of M., used to tell the story as he had often heard it from his own father, who was an eye-witness of the affair. A very aged lady yet living, tells it as she received it from her grandmother. Dea. Waitt's father said that when they went to the meeting-house that morning, the canker-worms were so numerous that you could scarce set down the foot with-

\* Writer in the Christian Mirror, Feb. 17, 1842.

out crushing them by the score. The lady referred to not only alluded to the same circumstance, but said that as she crossed the stone walls on her way, she saw them hanging on the bushes, as she was wont to phrase it, "in pecks."

Mr. Moody's text was from Mal. iii. 11: "I will rebuke the devourer for your sakes."

As he became warmed with his subject, he seemed filled with a sort of prophetic fire, and at last appealed to his hearers in terms like the following:—"Brethren, here is the promise of God! Do you believe it? Will you repose full confidence in it? I believe it, and feel an assurance in my soul that God will bring it to pass." It was given to him according to his faith: for when the somewhat protracted service was done, the destroyer had disappeared at the rebuke of the Lord. Not one of the insects, which had been so multitudinous, was to be seen alive. The father of Dea. Waitt said that he saw them lying dead in "little windrows" on the shores of the creek which runs through the town. These were probably left by the receding of the tide-water which had been draining from the meadows.

It were too much to regard this as a modern miracle, or as the fruit of a miracle-working faith. That the facts took place as stated, is a uniform "tradition of the elders" in that pleasant village. The Christian view of the

subject would seem to be, that it was one of those cases in which God answers prayer *by means of natural agencies*, as in the ordinary course of his providential government of the world. We know that many of the insect tribes pass through their organic changes, all of them nearly at once: and some such change may have occurred just at that particular juncture. The local tradition is, that the phenomenon of the sudden disappearance of the destroyer, was owing to a sudden change in the weather. This cause might well account for the effect, so as to take away the preternatural aspect of the story. But it ought not to be forgotten, that such atmospheric changes may be wrought by the providence of God, as his special answer to believing prayer; and this is the explanation which a devout and Christian philosophy would give.

#### HE LIVED BY FAITH.

When he was settled in York, he refused to receive a stipulated salary, but chose to live on the voluntary contributions of the people, though it has been said he would not advise others to do so. But as he had settled in that way, he chose to *see it through*, for he preferred to *live* by faith. The parish built him a house, appropriated a spot for a parsonage, and hired a man to manage it, while Mr. Moody literally knew not any thing that he



possessed.\* In one of his sermons, he mentions that he had been supported twenty years in a way most pleasing to him, and had been under no necessity of spending one hour in a week in care for the world. Yet, he was sometimes reduced almost to want, though his confidence in the kind Providence of God never failed him. When he had gotten to be old, an article was inserted in a warrant for a parish meeting, "to see if the Parish would settle a salary upon Mr. Moody." He heard of it, and attended the meeting. When that article was called up to be acted upon, he opposed it! His friends remarked that he had gotten to be old, and had but a poor support, and what little he did get came from his best friends, and that it operated very unequally in the parish. He replied, "Who are my best friends?" Without waiting for an answer, he enumerated a number of persons himself, and then said, "Are not these my best friends?" It was admitted. "Well, are they not the best livers in town?" It was granted that they were well to pass as to property. He replied, "Yea, and they always will be so, as long as they lay themselves out for the support of the gospel.†

\* Greenleaf's Ecclesiastical Sketches of Maine.

† Allen's Biog. Dic.; Rev. Jotham Sewall.

## HIS BENEVOLENCE.

His benevolence was unbounded. His wife, as well as others, thought he was too lavish of his *little*, when any one applied to him for assistance in distress. To put a check upon his liberality, and give him time to consider, she made him a new purse, and when she had shifted the change into it, she tied the strings in several knots, so that he might have time for reflection while untying them. Not long after, a poor person asked alms of him. He took out his purse, and attempted to untie the strings; but finding it difficult, he told the person he believed the Lord intended he should give the whole! and so gave purse and change together; so that Madam Moody's contrivance to *save* a little, proved to be rather a losing experiment.\* We understand a similar anecdote is related of Rev. John Elliot, the apostle to the Indians.

On one occasion, when he was going to Boston to attend a great Convention or Conference, accompanied by Elder Seward as a delegate, he saw a poor man in the hands of the officers, who were taking him to jail for debt. Father Moody inquired the amount for which he was to be imprisoned, and found he had sufficient to defray the debt, which he immediately did, and the poor man was liberated. "Elder Seward," said he to his companion,

\* Rev. Jotham Sewall, in the Christian Mirror.

“I must depend upon you to bear the expenses of my journey, for I have nothing left.” The Elder ventured respectfully to question the propriety and prudence of his conduct in thus rendering himself so dependent; but the old clergyman replied, “Elder Seward, does not the Bible say, ‘cast thy bread upon the waters, and thou shalt find it after many days?’”

Towards evening he reached the city; and the good people of the city, then, as now, ever ready to bestow attention upon talent and piety, came out upon Boston Common, to see the famous Father Moody. Elder Seward did not fail to relate the morning’s adventure, and after they had retired to their lodgings, a waiter brought Father Moody a sealed packet. He opened it, and found it contained the precise sum which he had given to the poor man in the morning. Whether it was the benefaction of some one benevolent individual, or the proceeds of a subscription, the deponent saith not; but the old man turned to his companion exclaiming, “Elder Seward! I cast my bread upon the waters in the morning, and behold! it is returned to me in the evening.” — Lowell Offering, Vol. ii. No. 1.

It is related, that on a cold, frosty morning, a poor woman came into his house without any shoes on her feet. Learning, on inquiry, that she was destitute of those necessary articles, he went to the bedside and took his wife’s only

pair of shoes and gave them to the poor woman. When his wife arose she made diligent search for her shoes, but on Father Moody's coming into the room he told her he had given them away to a poor woman. "Dear Mr. Moody," said she, "how could you do so, when you knew they were all the shoes I had in the world?" He replied, "Oh never mind it, dear wife, the Lord will send in another pair before night, I doubt not." In the course of the forenoon a neighbor brought in a pair of new shoes, stating that they were too small for his wife, and he thought he would bring them over to give to Mrs. Moody, if she would like them. Of course they were received.

#### HIS APTNESS AT QUOTING SCRIPTURE.

His aptness at quoting and applying scripture was known to be proverbial. One of his parishioners observing that he was in the habit, when performing table services, of quoting some passage of scripture descriptive of the food provided, was desirous to know what he could find in the Bible to suit *shell-fish*. He provided a dinner of *clams*, and invited Mr. Moody to dine with him. In returning thanks after the refreshment, he blessed the Lord, that he not only furnished supplies from the produce of the fields, and flocks and herds; but permitted them to "*suck of the abundance of the seas, and of the treasures hid in the sand.*"

## HIS ECCENTRICITIES.

His eccentricities were very striking, and under this head we might place nearly his whole memoir. Rev. Joseph Emerson, of Malden, married Father Moody's only daughter, Mary. When he took his wife to see her father, he usually spent the Sabbath, and preached for him. He wrote his sermons out accurately, pretty much in full, before delivering them. Numbers of Mr. Moody's hearers were very much taken up with Mr. Emerson's sermons, and ever ready to say, "Oh! what instructive sermons! — we can *learn* something from them." Father Moody found it out, and thought with himself, "If I should sometimes write a sermon in full, it may be that I shall do good to these people, that I cannot benefit in my rambling way of preaching," for he wrote but little, and often nothing, for his pulpit preparations. So, for a variety, he wrote a sermon out in full, and began his meeting on the Sabbath, calculating to read it to his people. He proceeded on a while, and then stopped and looked around upon his hearers, and said, "Emerson must be Emerson, and Moody must be Moody. I feel as if my head was in a bag. You call Moody a *rambling preacher*, and it is true enough; but he is just fit to catch up *rambling sinners*. You are all run away from the Lord." And on he went in his old way, re-

solved not to be trammeled at that rate. It was like the coat of mail to David ; he had not proved it.

At a certain time, the church under his care got into difficulty. At a church meeting, finding it difficult to get along with their business, they concluded, by his advice, to adjourn for a season, and pray for light and direction. On the next Sabbath, Mr. Moody preached from the following text: 2 Chron. 20 : 12, "Neither know we what to do ; but our eyes are upon thee." After some introductory remarks, he stated this for his doctrine : " When a person or people are in such a situation that they know not what to do, *they should not do they know not what* ; but their eyes should be unto the Lord for direction."

He was remarkable for *back-handed* strokes, and odd expressions in preaching. He, at one time, had a hired man, by the name of John Pike. John could sing. He attended a lecture, on some occasion, at a private house. There was no one present that could *tune the psalm*, but John. So after he had read his psalm or hymn for singing, he spoke to John to *set the psalm*. He obeyed. After they had got through with the singing, he addressed his chorister in this manner : " John, you never shall set the psalm again in the world ; you are ready to burst with pride."

At a time when a number of his brethren in the ministry were together at his house, on

some occasion, they undertook to call him to an account for his odd expressions in preaching, and told him they did not think he did right. "Why, what have I done?" said he. They told him what expressions they had heard of his using, and then said, "Father Moody, you know whether it is so or not; if it is so, we do think you ought to be more careful, lest you bring reproach upon the profession, and injure the good cause you advocate." He made no reply, but went up into his study, and was gone a few minutes. When he returned, he brought a memorandum of twenty or thirty instances of hopeful conversion that had taken place under preaching, in which he used just such expressions as they objected against. He read sermons over to them, with the *expressions, names, and dates, &c.* They looked on one another with silent astonishment, for a little while, and then one of them observed, "If the Lord owns Father Moody's oddities, I believe we must let him take his own way." So the storm blew over.

When Mr. Moody was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him, if agreeable. The man appeared very glad to see him, and said, "I should be very glad to have you stop and preach for me to-morrow; but I feel almost ashamed to ask you." "Why, what is the matter?" said Mr. Moody. "Why,

our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition upon a stranger." "If that is all, *I must and will stop and preach for you,*" was Mr. Moody's reply. When the Sabbath day came, and Mr. Moody had opened the meeting and named his text, he looked round on the assembly, and said, "My hearers, I am going to speak to two sorts of folks to-day, *saints and sinners*. Sinners, I am going to give you your portion first, and I would have you give good attention." When he had preached to them as long as he thought best, he paused, and said, "There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please!" But all tarried and heard him through.—*Sewall*.

#### HIS SUCCESS IN THE MINISTRY.

With all Mr. Moody's oddities, he was eminent for piety, and was a remarkably useful minister of the gospel. Says the Rev. John Haven, in a sermon delivered at the re-opening and dedication of the meeting-house of the First Congregational Parish in York: "Powerful revivals were witnessed in this place during Mr. Moody's ministry, and large additions made to the church, which is said to have contained between three hundred and four hundred members before he left it. He fear-



lessly preached what are termed *the humbling doctrines of the cross*. The church records having been consumed when the parsonage house was burned, in the spring of 1742, it is impossible to present so definite an account of Mr. Moody's success in the ministry, as otherwise could be done. Hence I will simply add, that after forty-seven years of faithful labor, he fell asleep in Jesus, leaving one of the most flourishing societies, and the largest church in the State, to mourn his loss."

The records of the church at York say: "As a zealous and faithful man of God, he was extensively known. He was looked upon in his day with uncommon respect, both for his talents and piety. His published discourses are still read. His ardent piety, as well as his eccentricities, will be long remembered, and his memory devoutly cherished, by generations yet to come. The ministry of Mr. Moody was singularly blessed to the people. During his ministry, religion was very prosperous in this place. About the year 1741, a general revival of religion commenced, and many were hopefully converted and gathered into the church; but the present number cannot now be ascertained. While he was pastor, it was the practice to choose and ordain elders. At his death, this church had arrived at its height of prosperity, and contained three hundred and seventeen members, in full communion."

In his younger years he often preached be-

yond the limits of his own parish, and wherever he went the people hung upon his lips. In one of his excursions, he went as far as Providence, where his exertions were the means of laying the foundation of a Congregational church, and the town voted, May 18, 1724, to give from three to four pounds annually to assist Mr. Moody. So long a journey, at that early day, and with the limited means of conveyance then at hand, must have been regarded as quite a missionary tour. He was a zealous friend to the revival of religion which occurred throughout the country a short time before his death. And though his ministry had been singularly blessed, yet it seems that it was reserved to some of his later years to see among his people some of the most wonderful displays of saving mercy. It was about the year 1741 that he received a visit from the Rev. George Whitefield, a celebrated young itinerant minister, whose fine talents and fervent piety drew from his auditory the strongest expressions of praise in all the churches. "His imagination was luminous and lively, and his heart full of religious sensibilities. The tones of his clear and musical voice he could strikingly adapt to the sentiment, and his gestures, frequent and forcible, were above all rules of art; for they were the true impulses and graces of nature. Though he spoke without notes, and used plain language, yet, by a happy choice of words and figures of

speech, he enforced and illustrated his discourses with wonderful effect. In general his doctrines were in conformity to the sentiments of the Episcopal Church; he preached the remission of sins through the atoning merits of a Redeemer; and in his supplications a spirit of grace seemed to take possession of his whole soul, and carry him and all who heard him to the mercy-seat and the throne. Mr. Whitefield visited York, Wells, and Biddeford, where he preached to crowded assemblies, that were both captivated and melted with the life and copiousness of his sermons. Churches were refreshed, souls were converted, and the settled ministers — Messrs. Moody, Jefferds, Smith, Willard, and Elvens — who were at that time all “burning and shining lights” at the altar, partook largely of the thrill and influences with which the preacher himself was animated. — *Williamson's Maine.*

To give “attestations” to these and similar awakenings, in different parts of New England, Mr. Moody met in Convention with a company of ninety ministers, in Boston, July 7, 1743. He favored the revival, and the preaching of Whitefield, but gave no countenance to separations or disorders of any kind.

Mr. Whitefield returned to New England in 1744, and landed at York on the 19th of October. It is recorded that the good Mr. Moody called on him, and said, “Sir, you are, first, welcome to America; secondly, to New

England; thirdly, to all faithful ministers in New England; fourthly, to all the good people of New England; fifthly, to all the good people of York; and sixthly and lastly, to me, dear sir, less than the least of all." At Mr. Moody's earnest request, after some hesitation he preached, and immediately went to Portsmouth.\*

#### EXPEDITION TO LOUISBURG.

In 1745, only two years before Mr. Moody's death, and when he had arrived at the advanced age of seventy years, he accompanied the American army as Chaplain, on the celebrated Cape Breton expedition. He must have possessed a very strong constitution, to have retained a vigor sufficient to have enabled him to perform this fatiguing voyage of six or seven hundred miles. The American army was triumphant. An uncommon series of providential interpositions, gave the strongest fortress in America into the hands of the Provincial and British naval forces. And it was at a dinner given by Sir William Pepperell, after the surrender of Louisburg, and in commemoration of that event, that Mr. Moody craved that remarkable blessing, at the table, which was at once concise and to the admiration as well as disappointment of all present. Sir William, and others, knowing Mr. Moody's

\* Great Awakening, p. 341.

prolixity on such occasions, were fearful lest the dinner might get cold, or the British officers offended, or both; yet knowing Mr. Moody's arbitrary and independent disposition, no one could take the liberty to suggest to him, that brevity in his address to the Throne of Grace, in that instance, was desirable. When all was ready, the chief in command spoke to Mr. Moody that dinner was ready. He, all unconscious of their feelings, approached the table, and lifting up his hands, disappointed them very agreeably by expressing himself in this apt and laconic manner:—"O Lord, we have so many things to thank thee for, that time will be infinitely too short to do it; we must therefore leave it for the work of ETERNITY. Bless our food and fellowship on this joyful occasion, for Christ's sake. Amen."

His anxious friends were so agreeably disappointed, they took it down in writing, and brought it home, and by that means, (says a letter from Rev. Jotham Sewall) I obtained a correct account of this short and comprehensive blessing.

It is worthy of remark, that while the father was on this eventful and trying expedition, his son, Rev. Joseph Moody, was at home in his own church, making one of those wrestling, overcoming, conquering prayers, which only has its antitype in the patriarchs and prophets of old.

When Mr. Moody was solicited by Sir Wil-

liam Pepperell to go as chaplain upon this expedition, it is said he entered upon it with great zeal, and predicted that Louisburg would be taken, and that he should cut down the cross and images, the objects of Papal worship. Some of his friends undertook to dissuade him from his purpose; but he said, "No, there never was a bullet made to hurt him." On stepping on board the vessel at Boston, he seized an axe exclaiming, *the Sword of the Lord and of Gideon*; and after the place was taken, he shouldered his axe and went up to the images, and actually cut them down with his own hands, as he had predicted.\*

And in the Mass House there, he preached the first Protestant sermon ever heard on the Island, from these words: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—*Ps.* 100: 4, 5.

#### MISCELLANEOUS ANECDOTES.

There are many anecdotes of Mr. Moody still in circulation, some of them are of a very interesting nature, and may well serve as illustrations of his character. For some of the following we are indebted to the Lowell Offer-

\* Appendix in the Memoir of Rev. Joseph Emerson.

ing of 1842, the Editress of which claims to be a descendant of this famous old divine.

A young clergyman was once visiting him, and on the morning of the Sabbath, he asked him if he would not preach. "Oh, no, Father Moody," was the young gentleman's reply; "I am travelling for my health, and wish to be entirely relieved from clerical duties. Besides, you, sir, are a distinguished father in Israel, and one whom I have long wished to have an opportunity of hearing, and I hope to day for that gratification."

"Well," said the old man, as they wended their way to the meeting house, "you will sit with me in the pulpit?"

It was perfectly immaterial, the young minister replied: he could sit in the pulpit or the pew, as Father Moody preferred. So when they entered the meeting house, Father Moody stalked on, turned his companion up the pulpit stairs, and went himself into the parsonage pew.

The young man looked rather blank when he found himself alone, and waited a long while for his host to "come to the rescue." But there Father Moody sat before him as straight and stiff as a stake or statue, and finding there was to be no reprieve for him, he opened the Bible, and went through with the exercises. Perhaps the excitement caused by this strange treatment might have enlivened his brain; at all events, he preached remarka-

bly well. After the conclusion of the services Father Moody arose in his pew, and said to the congregation, "My friends, we have had an excellent discourse this morning, from our young brother; but you are all indebted to *me* for it."

Perhaps it was the same young clergyman, (and we should not wonder if it were the very night after this clerical joke,) of whom the following anecdote is related. He requested his guest to lead the evening household service, but was answered by a request to be excused. "But you will pray with us," exclaimed the old man. "No, Father Moody, I wish to be excused." "But you *must* pray." "No, sir, I *must* be excused." "But you *shall* pray." "No, sir, I *shall* be excused." "But I command you to pray." "Mr. Moody!" replied the young man, in a determined voice, "you need not attempt to browbeat me, for I *won't* pray." "Well, well," exclaimed the old gentleman, in a discomfited tone, "I believe you have more brass in your face, than grace in your heart."

A daughter of President Edwards was once at his house, upon a visit. "I shall remember you in my public prayers this morning," said he to her one Sabbath as they started for the meeting. "No! oh, no! Father Moody, I beg of you not to do so. I entreat of you not to do it." But in his morning service, he did pray for the young lady who was then an



inmate of his family, the daughter of one of the most distinguished divines; and while all eyes were probably directed to the parsonage pew, he continued, "she begged me *not* to mention her in my prayers, but I told her *I would.*"

Father Moody was very direct and fearless in his rebukes to the evil-doers; and he wished always to see them shrink and cower beneath his reproof and frown; but in one instance at least, he was not gratified.

Col. Ingrahame, a wealthy parishioner, had retained his large stock of corn, in a time of great scarcity, in hopes of raising the price. Father Moody heard of it, and resolved upon a public attack upon the transgressor. So he arose in his pulpit, one Sabbath, and named as his text, Prov. 11, 26, "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Col. Ingrahame could not but know to whom reference was made; but he held up his head and faced his pastor, with a look of stolid indifference. Father Moody went on with some very applicable remarks, but Col. Ingrahame still pretended not to understand the allusion. Father Moody grew very warm, and became still more direct in his remarks upon matters and things. But Col. Ingrahame still held up his head, as high, and perhaps a little *higher* than ever, and would not put on the coat so aptly prepared for him. Father Moody at

length lost all patience, "Col. Ingrahame!" said he, "Col. Ingrahame! you *know* that I mean *you*; WHY DON'T YOU HANG DOWN YOUR HEAD.'

Mrs. Ingrahame, the Colonel's lady, was very fond of fine dress, and sometimes appeared at meeting in a style not exactly accordant with her Pastor's ideas of christian female propriety. One morning she came sweeping into church, in a new hooped dress, which was then very fashionable. "Here she comes," said Father Moody, from the pulpit; "here she comes, top and topgallant, rigged most beautifully, and sailing most majestically; *but she has a leak that will sink her to hell.*"

One day seeing two wild geese passing over, he hastily took down his gun, and made a sort of ejaculatory prayer and promise, that if the Lord would give him both of them, he would give the best one to his poor neighbor. He fired and brought them both down. One of them was a nice, fat, large bird; while the other was very inferior in quality. He took them both in to his wife, and requested her to dress the best one for the poor widow over the way. His wife objected, and wished him to reserve that one for their own use. "No, no, Mrs. Moody," replied her husband, "the Lord shall have the best, according to promise," and he carried it to the poor woman, as an offering to the Lord, in defiance of his wife's objections.

He was a spiritual monarch among his people, and his church was so large that this circumstance alone, gave him a high distinction. He once made an exchange with the minister of Rye, and it was noised around in the latter place, that a minister would preach for them who had *so many hundred members in his church*. This caused the meeting house to be filled to overflowing, and among others was a young lady, the belle of the town, greatly addicted to dress and finery. Under the influence of Father Moody's eloquence, she was entirely changed. She renounced all her frippery, and became eminent for sobriety, meekness, and devotion.

One evening Father Moody was told of a certain man who did not pray in his family. He immediately ordered his horse, and forthwith was on his way to the man's house. When he arrived it was late, and the family had all retired for the night. Mr. Moody soon roused them, and told the man what he had heard. The poor culprit acknowledged the truth of the allegation. "Well," said Father Moody, "you are living in a great sin: you must do it no longer!" The man replied that he could not pray; he did not possess the gift of prayer; but Father Moody told him he *could* pray and he *should* pray. "I will not leave the house," continued he, "until I hear you pray." He pressed, and urged the affair, until the man in agony of spirit exclaimed, "Lord! teach

me to pray!" "Well done," responded Father M., "that is a good prayer; you have begun excellently; I am satisfied; now go ahead, and as the purpose of my visit is accomplished, I will bid you good night."

Father Moody, when returning from one of his parochial visits, fell in with a stranger. Religious conversation was soon introduced, and he, without reluctance, joined in it. He demurred to many of Father Moody's propositions. He denied that many of the doctrines then, as now, considered the very pith and cream of orthodoxy, were true. He declared that the Bible did not teach them, and supported his declarations by a whole array of passages from the Holy Scriptures. Our good minister was amazed and perplexed. He had never before engaged so bold and stiff an antagonist. He could not defeat the man, and with much difficulty escaped being defeated by him. "And who," thought he, "can this creature be? He cannot be a son of New England, or of Old England, or of any part of Christian Europe; he must be the Evil One himself." Full of this persuasion, he returned home and told Madam Moody that he had been disputing with the devil. "And what," inquired she, "did the old fellow say?" "Why," replied Father M., "he said that the doctrines of original sin, and effectual calling, and an eternal hell, are not contained in the Bible; and he quoted abundance of Scripture

to support his blasphemy." "But did the devil quote *Scripture*?" said Madam, who partook of the common notion that the Evil One could not frame his mouth to utter such sacred words. "Yes, yes," answered the old man, "and enough of it too. But mind you! he quoted it in a *devilish* way."

The following additional anecdotes have recently come to our knowledge :

In the time of the revival, as he was going to one of the meetings which he had appointed, he overtook a poor *lame* woman, oppressed with a sense of her sins, who was slowly making her way to the same place. He reined up his horse, and told her to get up on the fence and jump on the pillion behind him. She thanked him, but modestly declined the civility. "Yes, yes," said he, "jump on; the time has now come when the *lame* shall *leap* for joy." So she rode behind Father Moody to meeting, and in a few days her heart did leap for the spiritual joy it found in believing in Jesus.

Father Moody was very thorough in searching out any cases of disagreement or disaffection among the members of his church or people. One day, he heard of three families, living in one house, in a distant part of his parish, who did not speak with or visit each other. He said it must not be, and called for his horse and started off. When he arrived at the house, he met with a most welcome reception by one of the families, and was invited

in. After tarrying awhile, and when about making preparations to go, he was invited to pray. "Oh! yes," said he, "I am never too much in a hurry to pray; but you have other folks in the house; please call them in." "No, they don't come in here." "Don't they? well, then, I will go in and see them." In the second family he found the same difficulty existing as in the first. He then went into the third, and after due conversation proposed for them to call in their neighbors, and engage in prayer. "Oh! no," said they, "we don't visit each other." "Well, then," said the persevering minister, "I'll take the *devil's stand* in the *entry*, and all of you come to your doors while I pray." They all did so, and, ever after that, they were good friends.

He once owned a very fine horse. Many persons had tried to buy him, but all to no purpose; he was determined not to part with him. All at once his horse became a great affliction to him, and he sent for one of his neighbors, and entreated him to take him away. "Why, what's the matter, Father Moody, with your horse? I thought he was perfectly gentle and kind, and you would not part with him." "Oh! he goes right up with me into the pulpit, and I cannot have him there — I will not have him there."

The school-house was hard by the parsonage, and the boys one summer began to make too free use of his apples. This annoyed Mrs. Moody exceedingly. She told Mr. Moody of

the trouble, and how dreadfully *wicked* it was for the boys to *steal*. "Well, well," said he, "I'll put a stop to that." So off he went to the school-house, and gave the boys a lecture on the sin of stealing; and then said, "Now, boys, whenever you want any apples, go right into my orchard, and get just as many as you wish; you need not steal them." He came back, and told Mrs. Moody the boys would not *steal* any more apples.

He was an irritable man, though he was constantly watchful against this infirmity, and was ever ready to confess it even to children and servants. On one occasion when he had been led to say some ill-advised things, after a moment's reflection, the tears started from his eyes, and he began to bewail his folly, and exclaimed, "Oh! if it was not for the example of the *Jewish* Prophet Jonah, left on sacred record, *I should have no hope of myself!*" He once went into a tavern, and among a number of gamblers found a member of his church. In his indignation, he seized hold of him, and cast him out at the door.

On the occasion of a certain ordination at Portsmouth, the Rev. Jonathan Edwards, of Northampton, was appointed to preach; but from some cause he was unexpectedly detained on the road, and did not appear at the appointed time. The Council delayed the ordination as long as they could, and then proceeded to the church without him. Father Moody was present, and they called on him as

a substitute. He was requested to make the introductory prayer, immediately before the sermon. In that part of it in which it was proper for him to allude to the exercises of the day, he besought the Lord that they might be suitably humbled under the frown of his providence, in not being permitted to hear, as they had all fondly expected, a discourse from "that eminent servant of God, the Rev. Mr. Edwards of Northampton;" and proceeded to thank God for raising him up, to be such a burning and shining light, for his uncommon piety, for his great excellence as a preacher, for the remarkable success which had attended his ministry, and for the superior talents and wisdom with which he was endowed as a writer, &c. &c. Mr. Edwards arrived at the church a short time after the commencement of the exercises, and entered the door just after Mr. Moody began his prayer. Being remarkably still in all his movements, and particularly in the house of God, Mr. Edwards ascended the stairs, and entered the pulpit so silently, that Mr. Moody did not hear him; and of course was necessitated, before a very numerous audience, to listen to the very high character given of himself by Mr. Moody. As soon as the prayer was closed, Mr. M. turned round, and saw Mr. Edwards behind him; and, without leaving his place, gave him his right hand, and addressed him as follows, "Brother Edwards, we are all of us much rejoiced to see you here to-day, and nobody, probably, as much



so as myself; but I wish that you might have got in a little sooner, or a little later, or else that I might have heard you when you came in, and known that you were here. I did 'nt intend to flatter you to your face; but there's one thing I'll tell you: They say that your wife is going to heaven, by a shorter road than yourself." Mr. Edwards bowed, and, after reading the Psalm, went on with the Sermon.

#### HIS PUBLISHED WORKS.

He published several books: "The Doleful State of the Damned, especially such as go to Hell from under the Gospel," 1710; Election Sermon, 1721; and a Summary Account of the Life and Death of Joseph Quasson, an Indian. The first two of these books are now in the Library of the Massachusetts Historical Society. He also published "Judas the Traitor hung up in chains, to give warning to Professors, that they beware of Worldlymindedness and Hypocrisy: a Discourse, concluding with a Dialogue;" also, "A Sermon, preached to Children, after Catechising, in the town of York (Me.), July 25, 1721;" and "The Way to Get out of Debt, and the Way to Keep out of Debt," a subject which we are inclined to think would be well for some persons to revolve at the present day.

His writings would compare well with those of Baxter. He always seems deeply impressed with a sense of his one great object—to

lead sinners to the knowledge and acknowledgment of the truth as it is in Jesus. His talents as a preacher and writer were certainly of no common cast. His imagination was fruitful and lively. The following *similitude* is from his pen, and was copied from his manuscript only a few years since. It bears no date. It is a comparison of the *Christian* with the *Bee*; and, were it put in John Bunyan's rhyme, it would rank with similar effusions from his rare pen :

1. A Bee is a laborious, diligent creature. So is a Christian. His life, under God, depends on his diligence. Nothing is to be got in Christianity but by labor. "In all labor there is profit; but the talk of the lips tended to penury," if that be all.

2. A Bee is a provident creature: is continually laying up in store for futurity. So is a Christian every day laying up in store for eternity. He looks not at the things that are seen and temporal, but at the things which are not seen and eternal.

3. A Bee feeds on the sweetest and choicest food. So does the Christian. He lives on the word of God, which is sweeter than the honey-comb. He feasts on Christ, who is the bread of life which came down from heaven. He feasts on the love and favor of God, and so man does eat angels' food.

4. A Bee puts all into common stock. So the Christian is of a generous, communicative temper, and desires that others as well as himself may partake of his spiritual gains and increase.

5. A Bee will suck honey out of every flower; yea, they say out of a dunghill. So the Christian improves every ordinance, every providence, for the increase of grace; yea, he will even improve the sins of others for advancing of grace in himself. It stirs up his gratitude to God for restraining grace. It makes him the more watchful and prayerful. It increases

his holy mourning and godly sorrow. Rivers of waters run down his eyes, because men keep not God's law.

6. A Bee keeps to her own hive, and never goes about, for its necessary food. So a Christian, a daughter of Sarah especially, is most in her element when she is in her own tent. She is a chaste keeper at home, and when she goes abroad, if to the house of God, or to the private meetings of the upright, or to visit her friends, still is gathering food for her soul.

7. A Bee is always ready armed, and quick and expert in the use of its weapons. So is a Christian with respect to his spiritual armor, particularly the sword of the Spirit, which is the Word of God, wherewith he fights his spiritual enemies, and overcomes all their temptations.

The Word's a sword, faith puts it on,  
And on occasion draws;  
The enemies of the soul fall down  
Before God's holy laws.

8. The Bee is an ingenious creature, very nice and accurate in its work. So is the Christian; he walks and works by rule, he squares all his actions by the exact direction of the word of God, and the unerring pattern his Saviour has set him.

9. Bees are a sort of commonwealth, and are under strict order and government. Every one keeps to his place and work. So are Christians like to a city compact together, and they each mind and keep to his own particular station and employment, and abide with God in the calling wherein he is placed.

10. Bees keep their heat during the cold season, by keeping together. So do Christians keep up their spiritual warmth and liveliness by associating together. "If two lie together, then they have heat; but how can one be warm alone?"

11. The Bee, when its sight is obstructed by dirt, &c., got over its eyes, is very restless and uneasy, and never leaves rubbing till it has got it off. So the

Christian, if he has lost his bright views of spiritual things, will never rest until he gets a renewed clear discovery of them.

12. The Bee, as it has always a bag of rank poison, as much in proportion to its bulk as a rattle-snake; so the Christian, together with the precious grace of God, has also a body of sin and corruption, the remainder of the poison of the Old Serpent.

13. The Bee gets all her living by flying. If her wings fail, she necessarily dies. So "the just shall live by faith," which has been compared to flying in the air.

14. The Bee is a long-lived creature. Some say a swarm of Bees have been known to live thirty years. So the Christian's life is long, yea, everlasting.

15. The Bee is a creature of a plain mien, untoward appearance, not gay and gaudy like the butterfly. Its excellencies are intrinsic. So the Christian does not affect to make fair show in the flesh, but is all glorious within.

#### HIS DEATH.

Rev. Jonathan Greenleaf, in a communication to the Christian Mirror, in March, 1842, says that Madam Lyman, the widow of Rev. Isaac Lyman, the successor of Rev. Samuel Moody, related to him many interesting facts, both in regard to Samuel and Joseph Moody. "She was brought up in the family of Rev. Samuel Moody, and perhaps was a relative, and was about twelve years old when he died. I have spent many hours in her company. She was an agreeable, intelligent, and pious woman. She died at the age of about ninety, something more than twenty years ago. She

related to me, some years since, a circumstance which took place at the death of Mr. Moody, which made a deep impression on her mind; she being in the room at the time. The old gentleman was in great distress of body; and Joseph his son sat behind him on the bed, holding him up in his arms. When he ceased to breathe, and the people began to remark that he was gone, his son exclaimed with a loud voice, "*And Joseph shall put his hands upon thine eyes.*" He then put his hands around, closed his eyes, and laid the lifeless body back on the bed."

His remains lie buried in the common burying place, near the meeting-house, in York, with the following inscription on a stone placed over them:

"Here lies the body  
of the Rev'd

SAMUEL MOODY, A.M.

The zealous, faithful, and successful Pastor of the First  
Church of Christ in York.

Was born in Newbury, January 4th, 1675.

Graduated 1697. Came hither May 16th,

1698. Ordained in Dec., 1700, and

died here Nov. 13th, 1747. For his

farther character, read the 2d

Corinthians, 3d chapter,

and first six verses."

The memory of Mr. Moody is still precious, and will no doubt be devoutly cherished by coming generations. He was truly an extraordinary man: strong in faith; of fervent

piety; of great zeal, courage, resolution, and exertion in the ministerial labors. His name may still be found engraved upon the cornerstone of the meeting-house where he labored.

The following is the inscription on the gravestone of Mr. Moody's wife, alluded to in the former part of this memoir :

"Mrs. HANNAH MOODY;  
 Consort of ye Rev'd Mr. Samuel Moody,  
 An early and thorough convert, eminent for holiness, prayerfulness, watchfulness, zeal, prudence, sincerity, meekness, patience, weanedness from the world, self-denial, public spiritedness, diligence, faithfulness, and charity, departed  
 this life in sweet assurance of a better,  
 July 29, 1727-8,  
 aged 51.

Follow them who through faith and patience  
 inherit the promises."

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## REV. JOSHUA MOODY,

OF STAR ISLAND, OR GOSPORT, N. H.

JOSHUA MOODY, son of William Moody, and grandson of the first William, who came from England, was born in Salisbury. (*Coffin.*) He was the minister of Star Island, or Gosport, N. H., from the year 1706 to 1733. He was a man of piety, and a pathetic and useful preacher. After leaving the Shoals, he settled as a schoolmaster at Hampton, and afterwards removed to Newbury, Mass., where he died of apoplexy, 17th April, 1782, aged 82.—*Coll. Mass. Hist. Soc.* vii. 255.

REV. JOSEPH MOODY,  
OR "HANDKERCHIEF MOODY,"

PASTOR OF THE SECOND CHURCH IN YORK, MAINE.

THIS excellent man was the only son of the celebrated Samuel Moody, Pastor of the First Church in York. He was born in the year 1700, the same year of his father's settlement. At the age of eighteen he received the honors of Harvard College, and for fourteen years he was a very useful and active man in civil life. For some years he was Clerk of the town of York, and Register of Deeds for the County, in both of which offices he has left ample testimonials of his care, industry, and correctness. He was also a Judge of the County Court, when he was but thirty years of age. His father was very desirous that he should be a preacher of the gospel, as he was possessed of superior talents, and was considered a man of eminent piety. The importunity of the father prevailed with the son. The Second Parish in York was incorporated in the year 1730. It was settled originally by Scotch people, and was always known by the name of Scotland. In 1732, a church was gathered; and Mr. Moody, being warmly solicited to take the pastoral charge of the same, resigned all his civil offices, and was accordingly ordained. But the importance of this new

trust proved too much for his great sensibility ; and after about six years, falling into a gloomy and singularly disordered state of mind, he relinquished his public labors.

#### THE CAUSE AND EFFECTS OF HIS NERVOUS DISORDER.

Mr. Moody's disorder was of the nervous kind. He supposed that the guilt of some unforgiven sin \* lay upon him, and that he was not only unworthy the sacred office he held, but unfit for the company of other people. He chose to eat alone, and kept his face always covered with a handkerchief when in company. His judgment of men and things, excepting what related to himself, was in no manner impaired. He visited and frequently prayed with the sick and in private families, and he also prayed at times in public, with great fervency, pertinency, and devotion ; but always insisted that he was only the voice of others on these occasions.† He was remarkable for his mild, amiable temper, his piety, his gift in prayer, and his faith.

\* In the former part of his life he accidentally killed a youth for whom he had great affection, and it was supposed that this melancholy affair had a very sensible effect upon his mind. Having been the cause of his young friend's death, as a token of his grief, he was determined to wear a veil the remainder of his life. He accordingly, ever after, wore a silk handkerchief drawn over his face, and was generally known, in the way of distinction, by the name of *Handkerchief Moody*.

† Greenleaf's Ecclesiastical Sketches of Maine.



Not long before he relinquished his public ministerial labors, he buried his wife, who had relieved him of much of the pressure of worldly cares. This event no doubt greatly increased his nervous difficulty. He ceased to preach in the year 1738, and for about three years the people of his charge waited patiently for his recovery; but, seeing no prospect of it, a council was called in August, 1741, and the pastoral relation dissolved.

#### HIS OCCASIONAL LABORS.

After this, through the importunity of his friends, he occasionally preached a public discourse, and often led in devotional exercises. They, knowing his ready, copious gift in prayer, and his spirituality and solemnity, were very desirous of enjoying the privilege of uniting with him, and would often invite him; but he would as often excuse himself by saying he was *unable*, — *he could not*, — that he was nothing but a *shadow*. At last one of his friends suggested, that, if he was nothing but a shadow, he might do for a *mouth* for his friends to express their *desires through* to God. The thought struck him agreeably. He did not know but he might be as much as that, and from that time he commenced praying with others as *their mouth!* He would sometimes make five or six calls in the morning in a neighborhood, before it was too late for fami-

ly prayer. When he called on a family, he would tell them he came to bring their *mouth to them*. They were glad of the privilege.—He would sometimes pertinently particularize persons in family prayer.

Says the Rev. J. Sewall, at a certain time, “My grandmother, when she was a widow, with her youngest daughter (a little girl), was on a visit in Dea. Bragdon’s neighborhood. In the morning, Mr. Moody came in, to be the mouth of the family. In prayer, he particularized my grandmother, and prayed for *her and hers*; and among other things, he had this sentence: ‘Lord, thou knowest she has laid awake many an hour, in the silent watches of the night, meditating upon the *signification of her name*,’—Mehitable—how good is God. Although my aunt was so young when this took place, it was so engraven upon the tablet of her memory, that she detailed it to me, with the circumstances, when she was a widowed old lady. She was grandmother to the late Rev. Daniel Crosby, of Charlestown, Mass.” It has been said that sometimes, when he officiated in his father’s pulpit, he would remark, in naming his text, that, “If Mr. Moody were present, he would preach from the following text” (naming it). And through the different periods of his discourse, he would often say, “If Mr. Moody were present, he would say,” &c. &c., carrying out the idea that

he was only the mouth through which his father spoke to the people.

He was a man of a tender spirit, and of the deepest piety; and though he labored under this singularity of mind, yet, when he did not feel particularly gloomy, his conversation was commonly very cheerful and edifying.

#### HIS STRONG FAITH.

Like his father, he possessed a remarkably strong faith, as is shown in the extraordinary instance of his prayer respecting the taking of Louisburg, on the island of Cape Breton, from the Roman Catholic French, by the people of New England, on the 17th of June, 1745. He had been supplying his father's pulpit, while he went as chaplain to the army. By information from Louisburg, it was found that the place was not taken. It was suggested that a day of fasting and prayer should be held in York. Neighboring ministers attended and assisted. Joseph Moody offered one of the prayers, which it was thought was nearly two hours long. He went on a long time, using all manner of arguments and pleas that he could think of, for the reduction of the place, that the enterprise might be prospered; then *turned* in his prayer, and gave thanks that it *was* done, it was delivered up, it was ours. Then he went on a long time, praising God for his unmerited mercy. He closed his

prayer with statements of this kind: "Lord, we are not better than those who possessed the land before us; and it would be righteous if the land should spue out its inhabitants a second time." After the troops returned, and they and others compared dates, it was found that the place was taken on the very day that the fast was held, and that the capitulation was closed while he was praying! About two years afterwards, when peace was concluded between France and England, the place was given back to France; so the land spued out its inhabitants a second time; and it afterwards became a common remark, by many who heard that prayer, that "Mr. Moody took Cape Breton in his prayer, and gave it up again."

"In relation to this remarkable prayer," says an aged minister now living, "how he came to the knowledge of the fact, I must leave; but of the fact I have no kind of doubt. My parents, and a number of old people that I have conversed with, heard the prayer. The coincidence of the facts with the prayer is matter of history."

#### HIS GENTLE REBUKES.

After the death of his wife, he boarded with Deacon Bragdon, who was naturally a man of a hasty temper. The Deacon had been out one morning, and had had some difficulty with one of his neighbors, about bad fences and

breachy cattle. He made out to keep his temper tolerably well, while conversing with his neighbor; but after he had left him, reflecting on some circumstance, *old Adam* got up to a pretty high pitch by the time he got home. As soon as he had entered his own house, in great perturbation of spirit, he called out to Mr. Moody, "O Mr. Moody! you must pray for my poor neighbor; he has got *terribly* out of the way." Mr. Moody replied, "And does not Deacon Bragdon need a few prayers too? May not he be *some* out of the way, as well as his neighbor?" "Oh! no, no; if I thought I was to blame, I would take my horse and ride fifty miles *on-end!*" "Ah! Deacon Bragdon, I believe it would take a pretty good horse to *outride the Devil!*" This last reply of Mr. Moody, it is supposed, calmed the good Deacon.

After Mr. Moody had worn his handkerchief over his face for some years, while living with Deacon Bragdon, he ascertained that the Rev. Daniel Little, of Kennebunk, was to supply on the annual fast day, and that he put up the night before, not a mile from Dea. Bragdon's. Mr. Moody rose quite early on fast-day morning, and went to Mr. Little's bedroom window, and called out, "Daniel Little! Daniel Little! the birds are up and praising God, and you are here asleep. You have the sins of a whole nation to confess to-day, and yet asleep!" He then hastily withdrew. Mr.

Little stepped out of his bed, and raised his window to speak to him; but he was gone. Mr. Little had not been preaching a great while then. Mr. Little acquired his theological education with Mr. Moody, and married his niece, Miss Emerson, of Malden.

#### HIS HABITS IN PUBLIC.

When he dined with others, he sat at a side-table, with his face turned away from the company, toward the wall, when he removed the handkerchief from his face. He would sometimes let his friends see his face, by shutting his eyes when he raised his handkerchief. When he performed public services on the Sabbath, he would turn his back to the people and turn *up* his handkerchief, and then face them, turning it *down* when he prayed.

When he attended meeting, and observed some looking about inattentively, he would go, when the meeting was out, and write on something they would be likely to see, "Where are your eyes now?" "What has the minister said last?" and to that effect. He took delight in having people attentive in time of worship. Mr. Lyman, his father's successor, used to say, "He died a martyr to his own declaration," viz. "that he could not preach;" for in the latter part of his life, when over-persuaded to preach, he made the attempt, and died soon after. It has been a question whether it was not quite possible that his father made a

mistake in urging him to undertake the work of the ministry ; that, if he had continued on in the course he was pursuing, he might have filled up a long life, with great usefulness to his fellow-creatures and comfort to himself and friends ; while, by turning aside from the path he chose, and which even Divine Providence seemed to mark out for him, he accomplished comparatively but little, and lost his present comfort.

#### HIS FAMILY.

Rev. William Allen, who had the perusal of his journal, which was kept for many years in short-hand and Latin, says, "It appears he had a strong attachment to Mary Hirst, of Boston ; but in May, 1722, she was visited by Capt. Pepperell, who was more attractive in the eyes of the lady than the humble school-master. She became the wife of *Sir William Pepperell*." A friend in York informs us that Mr. Moody married Miss Lucy White, daughter of Rev. John White, of Gloucester. He left three sons : *Samuel*, the first Preceptor of Dummer Academy, in Byfield, who never was married ; *Joseph*, who had a large family ; and *Thomas*, who also left descendants.

#### HIS CHARACTER, HABITS, DEATH, ETC.

The following letter from Rev. Jonathan Greenleaf was some years since published in the Christian Mirror, and possesses much interest, inasmuch as it gives the only account

we have seen of the closing scene of Mr. Moody's life :—

“ While I was settled in the ministry at Wells, adjoining York, ‘ Scotland Parish ’ was a complete desolation, no minister having been settled there for about twenty years, and but three persons were left in the church, and those three were females, and one of them more than one hundred years of age. Hence the neighboring ministers performed various ‘ missionary tours ’ among that people. It was during some of these tours, that I learned the circumstances I will now relate.

“ Mr. Joseph Moody had preached but about six years, when the nervous disorder seized him, which laid him aside, or nearly so, for the remainder of his life. It was said, that, when he was a boy, an accidental discharge of a gun, in his hand, killed another boy. This circumstance deeply affected his mind; and when the nervous disease attacked him, he thought he was a murderer, and this, among other things, gave him great distress. After the death of his wife, he ceased to keep house, and boarded with Deacon Bragdon. It was supposed that he always maintained secret prayer; but for many years he would not pray with others, nor hold any conversation, unless it was drawn out of him. The first time he was known to pray with others, was under very pressing circumstances. The person whose duty it was to lead the family devo-



tions, was, from some cause, quite out of humor, and the service was likely to be neglected, when Mr. Moody, who sat there in silence, with his face covered with a handkerchief, as usual, was appealed to, whether he would suffer family prayer to be neglected, because such a person was out of temper. 'Will not Mr. Moody be our mouth on this occasion?' Mr. Moody immediately kneeled down, and prayed with great fervency. From this time he caught hold of the idea of being the *mouth* of others in prayer, considering himself simply as the instrument through which the sound came. After this he spent much time in passing around the parish, entering every house, and proposing to be their mouth in prayer. He would hold but very little, if any, conversation, but was praying continually. He still wore his handkerchief over his face, and kept himself secluded from the world.

"I found with a family in that parish, a manuscript journal of Mr. Moody's, extending from before his ordination to nearly the close of his life. The greater part of it was written in characters; but, with the help of President Allen, I was able to decipher some part. I found many curious things, and many eccentric things, savoring of the peculiarly diseased state of his mind, yet mingled with the deepest devotion. I will give one or two specimens. At a certain date he makes the following record: '*This day, while engaged*

*in prayer, I thought of a way to fasten my study door, and afterward found a better.* He then went on to moralize on the impropriety of worldly thoughts, injected into the mind in the time of prayer.

“At another time he makes this record: *‘This day Elder Kingsbury made us a visit. The Elder, much engaged in religion, was greatly carried out in returning thanks at the table — was twenty minutes about it.’*

“The death of Mr. Moody was sudden, and attended with some remarkable circumstances. He had in early life been a great singer, but after his indisposition he laid it wholly aside; and although he recovered so far as to pray, and sometimes to talk, and even at times laid aside his handkerchief, and appeared somewhat more cheerful, yet he would not sing. At length, one day, which he spent alone in his chamber, he was heard to break forth into singing, to the great astonishment of the family. Almost the whole afternoon, he was singing, with great animation, the 17th Hymn of the 1st Book of Watts’ Hymns:

“Oh for an overcoming faith,  
To cheer my dying hours,” &c.

He did not come out of his chamber at night, and the next morning was found dead in his bed. Such was the end of this good man.”

The following is the inscription on his grave-stone :

“Here lies interred the body  
of the Rev'd  
**JOSEPH MOODY,**  
Pastor of the Second Church in York;  
An excellent instance of knowledge, learning,  
ingenuity, piety, and usefulness.  
Was very serviceable as a Schoolmaster, Clerk,  
Register, Magistrate, and  
afterwards as a Minister. Was uncom-  
monly qualified and spirited to do  
good, and accordingly was  
highly esteemed and great-  
ly beloved. He de-  
ceased Mar. 20,  
1753, aged  
53 yrs.

Although this stone may moulder into dust,  
Yet Joseph Moody's name continue must.”

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**JOSHUA MOODY, ESQ.**

OF PORTLAND, ME.

**JOSHUA MOODY**, son of Rev. Samuel Moody, of New Castle, and grandson of Rev. Joshua Moodey, of Portsmouth, was born at New Castle, in New Hampshire, 31st October, 1697; was baptized in the First Church in Boston, 17th July, 1698; and was graduated at Harvard College in 1716. He did not study a profession; established himself in Portland; was an acting magistrate; sustained many

public employments, and was a large landholder. He married Tabitha Cox in 1736, by whom he had three sons — Houtchin, William, and James. He died 20th February, 1748, aged 50.— *Willis's Hist. of Portland, Part II.* 54.

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## DR. SAMUEL MOODY.

OF PORTLAND, ME.

SAMUEL MOODY, son of Rev. Samuel Moody, of New Castle, and brother of the preceding Joshua Moody, of Portland, was born at New Castle, N. H., Oct. 29th, 1699, and graduated at Harvard College, 1718. He was chosen the first Clerk of the First Parish in Portland, in 1734, and annually re-elected until 1744, and again in 1746. Joshua Moody, his brother, was chosen the intervening years. He studied physic with Dr. Davis, and was a surgeon in the army of 1722; afterwards received a military appointment, and died at Brunswick, while commanding officer at Fort George, Oct. 31st, 1758, having nearly completed his 59th year. He left three sons: Nathaniel, who had three sons and four daughters, and died at Boston; Samuel, of Portland, who had five sons — John, Samuel Joshua, Bradstreet, and Minot — and six daughters, and died in 1803, aged 73; and Joshua.— *Willis.*

## REV. JOHN MOODY.

OF NEWMARKET, N. H.

JOHN MOODY was born in 1705, in that part of Newbury which is called Byfield Parish. He was probably son of John, grandson of Samuel, and great-grandson of William, who first came from England. Having studied theology, he was invited to settle at Biddeford, Me., in 1728, but modestly declined the invitation, that he might have further time for study. He was ordained the first minister of Newmarket, N. H., Nov. 25th, 1730, and died in 1778, aged 73. He was an original member of the New Hampshire Ecclesiastical Convention, and took an active part in promoting the establishment of a collegiate institution in New Hampshire, previous to the granting of the charter for Dartmouth College, in 1769.

## REV. AMOS MOODY,

OF PELHAM, N. H.

AMOS MOODY, son of the preceding Rev. John Moody, was born in Newbury, Mass., November 10th, 1739, and graduated at Harvard College in 1759. He studied divinity with the Rev. Dr. Tucker, of Newbury, and succeeded Rev. James Hobbs, the first minister of Pelham, N. H., Nov. 20th, 1765. In consequence of a division in the town, upon religious subjects, the incorporation of a poll parish, and the erection of another meeting-house, Mr. Moody was regularly dismissed Oct. 24th, 1792. His moral character was not impeached, and he remained in fellowship with the church till his death. The next year after his dismissal, he was representative of Pelham in the General Court, and was for several years a member of the Legislature and a civil magistrate. He died March 22d, 1819, aged 79. He married Elizabeth Hobbs, the widow of his predecessor, and lived with her about fifty years, during which time there was neither birth nor death in their dwelling.—*Kelly, in Coll. of Farmer and Moore, 43.*

## MR. ENOCH MOODY,

OF PORTLAND, ME.

ENOCH MOODY was a native of Newbury ; he was born in 1714, and was the first son of Mr. Joshua Moody, grandson of Caleb Moody, and cousin of the Rev. Samuel Moody, of York. In early life he located himself in Portland, but at what particular time cannot now be determined. Willis, in his History of Portland, says, "He was here in 1739, when he married Dorcas Cox, of this town, who died in 1743, aged 22. In 1750 he married Ann Weeks, a daughter of Wm. Weeks, by whom he had Enoch, born 1751 ; Benjamin, born 1753 ; Nathaniel, 1758 ; Dorcas, 1764 ; Lemuel, 1767 ; Samuel, 1769 ; Anne, 1773 : his wife died in 1795, aged 62. The oldest house now standing in town was built by him in 1740 ; this is on the corner of Franklin and Congress streets, and was occupied by him until his death, and is now in possession of his heirs. He died in 1777, aged 63. He was selectman of the town three years ; and, in the early stages of the revolution, he was placed on important committees, and took an active part in the proceedings of that period."

## DEA. BENJAMIN MOODY,

OF NEWBURYPORT, MASS.

BENJAMIN MOODY was the second son of Caleb, son of the first Caleb. His father was brother to the Rev. Samuel Moody, of York. He was born in 1721, and died on the 23d of February, 1802, at the advanced age of 81 years. The inscription on his tombstone thus portrays his character:—

“Though lowly in station, and unaspiring in mind, he attained the most exalted and venerable of human characters, that of an exemplary and eminent Christian. This sacred profession he substantiated and adorned by a humble, meek, and affectionate spirit, by simplicity and gentleness of manners, and by a conversation singularly uniform and irreproachable. His very soul seemed composed of love to God, and tender benevolence to man. In him, religion appeared at once dignified and amiable, commanding and attractive. He had a *good report of all men*, while he was most endeared to the best. Yet he felt and lamented innumerable defects, and placed all his dependence on the merits of the *divine Redeemer*; into whose hand, after a short illness, he resigned his soul in sweet submission and humble hope.”

The Rev. Daniel Dana delivered a sermon, from Ps. 37: 37, which was published, on occasion of the death of Mr. Moody, who was a



ruling elder in his church, from which the following passages are taken :—

“Doubtless, if the delineation given of the perfect and upright is in any measure just, most of you have been applying it to that venerable man of God, whose recent departure has excited so extensive a grief through the town. Few, probably very few, there are, or have been, to whom it is equally applicable. On most occasions, I have been averse to public description and praise of the dead ; but, on the present, neither regard to the Providence of God, nor to your sensibilities and probable expectations, nor my own feelings, would permit me wholly to decline it. There is a peculiar pleasure, as well as propriety, in paying honor at death to those excellent men who through life shrunk and retired from their own praise. And if religion is the highest glory of our nature, and if to have much of the spirit of Christ is to be eminent in religion, I must confess I have known no man personally, who has appeared to me more worthy of honor and everlasting remembrance, than he whom we now lament.

“The basis of his character seems to have been an habitual sense and reverence of Deity. He exhibited much of the fear of God ; a fear, which, far from being abject and servile, seemed constantly cherished by a filial, ardent, active love. Wherever he went, and however employed, his simple object was to do his

Father's business, and approve himself to his eye. A lively impression of his Providence in all events commanded his submission, and his fatherly favor sweetened to him every blessing of life. He enjoyed God in all things, and all things in God. In an eminent sense, he walked with his Maker, and appeared habitually to converse less with his fellow-creatures, than with Him who is invisible.

“The man who converses much with God, will be *humble*. This was a conspicuous trait in the character of our deceased friend. While all around him were convinced that he was eminent in grace, he seemed honestly to apprehend himself less than the least of all saints, and often felt oppressed in receiving that love and honor which, to others, appeared far less than was due. Indeed, humility, that cardinal virtue of the Christian, made up a great part of his character. He had deep and extensive views of human depravity, and of his own indwelling corruption, and went mourning under a sense of them. Hence he experimentally felt, and highly appreciated, the importance of a Saviour, of his atonement, his intercession, and the influences of the Holy Spirit. Hence he prized the peculiar doctrines of Christianity. He felt that they only laid a foundation, sufficiently broad and deep, for the salvation and the religion of a sinner. On these he ventured his soul and his eternal hopes. They not only supported him in death,

but sweetened and adorned his life ; while his life recommended them, and demonstrated how superior is a religion, animated by the pure principles of the gospel, to every thing beside that bears the name. The very spirit of his Master breathed in his temper, and shone out in his life. Where shall we find a man of such an affectionate, uniting, healing spirit ; so ready to overleap those barriers which bigotry erects between Christians ; so free from that narrow, contentious, censorious spirit, which, I am grieved to say it, has done such infinite mischief in this place ; so ready to take to his arms and heart the friends of God, wherever found, and with whatever society connected ; so ready to throw the veil of candor and compassion over their infirmities ; so zealous for the love and peace, as well as the truth and purity, of the gospel ; so distant from the affectation of pressing unhallowed human passion into the service of religion ; so ready to bear and forbear, to become any thing, every thing, or nothing, so that Christ might be honored, and his cause promoted ? Yet, when occasion and duty called, he was no unfaithful *reprover* ; and the evident reluctance with which this office was assumed, with the meekness and compassion which tempered his reproofs, gave them double weight and efficacy.

“The sick and afflicted among us will long remember the Christian benevolence and sympathy with which he visited, counselled, and

comforted them. On these occasions, and others, his *prayers* were remarkable. Never have I heard from the lips of a man, prayers which to me appeared more of a nature to solemnize and elevate the mind, to enkindle and cherish the spirit of devotion ; I might add, to instruct and to edify. With what a fulness of thought and argument, — with what pertinence, weight, and variety of expression, have we often, in our religious meetings, heard him plead the cause of God and man, of his fellow-creatures and fellow-Christians, of his dear country and dearer Zion ? His prayers were far from study and formality, and literally the overflowings of a pious heart. Remarkably did they realize the sublime description :

“Prayer ardent opens heaven ! lets down a stream  
Of glory on the consecrated hour  
Of man, in audience with the Deity.”

He conversed with his God as a friend ; yet who ever perceived, in the prayers of this good man, any thing the most remotely bordering on unbecoming familiarity or irreverence ?

“He loved the habitation of God’s house, and was never more in his element than when engaged in public worship. Did not his constant attendance in the sanctuary, — not only on the Sabbath, but on all occasional meetings, if practicable, and this when he walked from so great a distance, though almost sinking under infirmities, and, by his blindness in latter days, necessitated to be led by others, — did

not such an affecting spectacle forcibly reprove some of us, who live near the sanctuary, and have our strength and faculties unimpaired?

“He was universally conscientious and exemplary. The love of Christ, which constrained him, and the fear of God, in which he acted, imparted a complexion of dignity, amiableness, and uniformity, to his whole demeanor. And methinks the high esteem and reverence in which he was held by all classes and characters among us, afforded a pleasing demonstration how much may be done by living, breathing, and acting out the true spirit of Christianity, to commend it to the consciences of all, and to keep alive a general conviction that there is something great and excellent in real religion.

“As he was held in general veneration, he was particularly valued and honored in this church and congregation, in which he sustained the office of ruling elder, if I mistake not, nearly thirty-four years. *He ruled well, and is worthy of double honor*, if to temper the dignity and authority of Christian government with exemplary tenderness, moderation, and meekness of wisdom, can claim such a description.

“His death was *peaceful* — remarkably free from every thing of terror and dismay. He manifested, indeed, in his last scene, his usual humility in speaking of himself. Nevertheless, in the clear consciousness of death’s ap-

proach, he signified his cheerful resignation to the will of God, and declared that he was not afraid to die. Being asked if he did not think he was going to the enjoyment of his Saviour, 'Oh!' replied this humble man, '*if I might be so happy!*' Soon after, he fell asleep, and is doubtless now enjoying that happiness of which he had such exalted conceptions and such ardent desires."

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## REV. SAMUEL MOODY,

PRECEPTOR OF DUMMER ACADEMY.

MASTER MOODY, as the subject of this article was generally called, was the son of that eminent man of God, the Rev. Joseph Moody, first minister of the Second Parish in York. He received the honors of Harvard College in 1746 and 1749. He was distinguished for his critical and thorough knowledge of Latin and Greek. He early devoted his attention to theology, and became a preacher of repute in several places, in one of which he received an invitation to settle in the ministry. Like several of his relatives, he was at times afflicted with a nervous affection, which gave him a very humble opinion of himself and of all his performances. He was led to tremble at the thought of such an important undertaking. It appeared to him, especially in some

of his gloomy turns, that he should never be able to honor his Redeemer in so solemn a work as the duties of the pastoral office involved; and he finally relinquished the pulpit for the arduous labors of an instructor of youth.

In this character he shone with an unrivalled reputation. The Preceptor of Dummer Academy, in the meridian and past the meridian of life, was the subject of greater veneration and applause, than the president of any college in America. His scholars were commonly the most distinguished, at the university, for their accurate acquaintance with the classics; and not a few of them have been numbered with the most eminent literati of New England.

He was a member of the American Academy of Arts and Sciences, and was honored with a magistrate's commission. His presence, when free from his nervous complaint, always gave pleasure in the company of the learned. A fund of information, with his readiness to communicate, accompanied with an unusual ease and elegance of address, rendered him a welcome guest in every circle.

He died, suddenly, at Exeter, in New Hampshire, while actively engaged in an object of benevolence, for the benefit of his native place.

*Alden's Epitaphs.*

The Catalogue of Dummer Academy, printed in 1844, thus notices this distinguished individual:—

“ He was a very celebrated and successful teacher in his native town, until called to take charge of Dummer Academy, in 1763. Under his tuition, during his residence at York, were Joseph Willard, D.D., LL.D., afterwards President of Harvard University; Caleb Strong, LL.D., afterwards Governor of Massachusetts, and others who attained to great eminence, and who ever cherished a grateful remembrance of the profitable hours they spent under his care. Upon the opening of the Academy, under his instruction, it at once attained a very high and unrivalled reputation. Youth from all parts of this State, and the neighboring States, collected to enjoy its privileges; and, during its most palmy days, it was not only filled to overflowing, but frequently great numbers applied who could not be admitted. For over seven years, the number of scholars averaged upwards of seventy. The fame of Master Moody was spread far and wide; and no prouder memorial of his success as a teacher could be given, than the names on the catalogue, of those whom he educated.

“ But his intense labors brought on a mental aberration, which, though at first slight, was afterwards so increased as to incapacitate him for the responsibilities of his situation. He died at Exeter, N. H., December 14th, 1795, and was interred in his native village. A plain stone alone marks the spot where the re-



mains of this distinguished and worthy man lie, with the following inscription upon it:

Integer vitæ scelerisque purus.

SAMUEL MOODY, Esq.

PRECEPTOR OF DUMMER ACADEMY,

The first Institution of the kind in Massachusetts.

He left no child to mourn his sudden death,

(for he died a bachelor,)

Yet his numerous pupils in the United States will ever retain a lively sense of the sociability, industry, integrity, and piety, he possessed in an uncommon degree; as well as the disinterested, zealous, faithful, and useful manner he discharged the duties of the Academy

for thirty years.

He died at Exeter, Dec. 14, 1795,

aged seventy.

“ If (says a worthy pupil of Master Moody, who is now living) there was ever a man of whom *all* this could be truly said, that man was Master Moody.

“ His eminent success as a teacher was owing, in a great degree, to his keen observation of character, and entire devotedness to the profession of his choice. Few men ever had that control over youth which he possessed. He was exceedingly beloved by his pupils, and at the same time highly respected. He never commanded, but to be obeyed. He did not deem it necessary at all times to preserve perfect silence in the school-room, and very frequently the scholars were permitted to study aloud, to leave their seats, and converse with

each other during study hours ; yet so perfect was his government, that one rap on his desk invariably brought them into complete order. The rod was used but seldom, and he took pride in the fact that for thirty years, while teacher, he had never resorted to it. He devised many expedients to take its place. One, for example, which is often mentioned by his surviving pupils, was, if a scholar was found guilty of falsehood, to punish him by detaining him from his sports on Saturday afternoon until he had read through the book of Proverbs."

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The following sketch of the character of Mr. Moody is from a Sermon at his funeral, Dec. 23, 1795, by one of his pupils:—

“ Samuel Moody, Esq., son of that eminent man of God, the Rev. Joseph Moody, first beloved pastor of the North Church in York, and grandson of that godly and faithful man, the Rev. Samuel Moody, many years pastor of the South Church in that town, was born at York in April, 1726, and received the honors of Harvard College in the year 1746. Designed by his friends for the work of the ministry, and probably at that time inclined to it himself, he made divinity his study for some time. When he entered the desk, he appeared to good advantage, was a considerably popular preacher, and received an invitation to settle in the ministry ; but, considering the

greatness of the work, and constitutionally prone to gloom at times, he trembled at the thought of so great and solemn an undertaking, lest he should sink under the weight of it, and gave up the design.

Mr. Moody seemed in many respects well calculated for the work of the ministry. He was what has been usually termed orthodox, *i.e.* Calvinistic, in sentiment; yet catholic — far from bigotry; considered it unprofitable, and unbecoming gospel ministers, to dwell chiefly in their preaching upon the mysteries of the kingdom of Heaven, which are incomprehensible to all. He was easy of access, open and frank, friendly and communicative.

Composition was easy to him; no man had a greater fund of words at command, and no man seemed to possess a happier talent at arranging them properly, and bringing out of his treasure the best words to convey his ideas: consequently, his language was pure, and his style manly, easy, and elegant. Having (notwithstanding he was possessed of such qualifications for the ministry) laid aside all thoughts of engaging in the arduous work, he devoted himself to the service of the young and rising generation. The education of youth was his delight; for this, Heaven seems to have especially designed him; for this he was in many respects well qualified; and in this sphere he long shone with distinguished lustre.

He was an adept in those branches of liter-

ature which are necessary to qualify youth for admission into colleges. He had little to do with mathematical studies, and discovered an aversion to them; but the Latin and Greek languages were familiar to him, and he had considerable acquaintance with the French tongue.

Being known as an instructor of youth, he was applied to from various parts of the country; and, while he resided in his native town, he did his part to furnish the world with several very eminent scholars and eminently useful men. From York he was called to take charge of a school founded by Gov. Dummer, which the fame of Master Moody soon filled with students, and through his influence this seminary of learning was incorporated into an Academy. Here this learned preceptor presided with great respect and eminent usefulness near thirty years, till, on account of the increase of constitutional infirmities (which never implied any badness of heart), his friends advised him to resign his charge, and retire. This excellent man had a hand in forming the minds of many youth, who have risen to eminence in the world, and have shone with great lustre in the spheres in which they have acted. Witness the sacred desk, the bench, the bar, yea, every learned profession. He often reflected with great pleasure, that his sons (as he termed his pupils) were to be found figuring eminently in almost every de-

partment;— Judges of courts, Senators in Congress, in the Senate of the Commonwealth, and among the most shining characters at the bar; yea, at the heads of schools and academies: and even the University of Cambridge was, at the time of his death, indebted to him for their President, and for the Professors of Divinity, Mathematics, Philosophy, and Oriental Languages.

Having taken this brief survey of the life of Mr. Moody, we proceed to the most important branch of his character, which was his glory, his comfort, his happiness—viz. that he was godly and faithful in all. When the godly and faithful man is described to be a believer in God and in his Son Jesus Christ, conscientiously conformed to the will of his heavenly Father,— a man of prayer; zealous in the cause of God; delighting in opportunities of communion with him, in attendance upon his public worship; exercising himself to have always a conscience void of offence towards God and towards men; sincere in all his professions toward God and men, and conscientious in his whole deportment, in every character, station and relation in life,— I think it will be said by those who knew him, Such was the character of Master Moody. We may appeal to those best acquainted with him, whether they have known a man more conscientious in his regard to the great God, or more strictly just in his dealings with men. Was any per-

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Edward L. Moody  
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son, acquainted with him, afraid to trust his property in his hands? Did any man scruple taking his word? It was sacred, and inviolable as his oath. His tongue was unused to speak deceit — never given to slander and reproach. This maxim he inculcated upon his pupils: *De mortuis et absentibus nil nisi bonum* — concerning those that are dead and those that are absent, say nothing but good: and never man more rigidly adhered to it than he. It has been frequently observed of Mr. Moody, that he spake evil of nobody; that if he erred in giving characters, it was in speaking too favorably of those who did not take due care of their own reputation. Blessed with eminently pious connections, the best instructions and examples, by a Divine blessing on those means he was excited to remember his Creator in the days of his youth, and make a public profession of the religion of Jesus. And the inhabitants of his native town have been witnesses, and God also, how holily and justly and unblameably he has conducted; how solicitous to behave like a Christian, and do honor to the great and good cause he had espoused; how exemplary in his observance of divine institutions; with what diligence, constancy, and solemnity, he attended the public worship and holy ordinances of God. No gloom on his mind, no weather, no travelling, prevented this. If it was possible to go to the house of prayer, his seat was never empty.

This godly man was faithful in the discharge of every trust reposed in him, and punctual to an extreme. As a magistrate, from his known fidelity and sacred regard to an oath, it must be concluded that he was a terror to evil-doers. As a preceptor, his pupils will testify his fidelity in inculcating upon them the importance of diligence, as they would not frustrate the expectations of their friends. Of this he was a remarkable example himself, — ever punctual to his hours, and filling up the whole time with duty. By his instructions and constant example, he recommended to his pupils the pursuit of those things which are honest, just, true, pure, lovely, and of good report. Master Moody was a sincere and faithful friend, and a man zealous and indefatigable in his endeavors to promote the honor of God and the good of mankind, in his lucid hours: at those periods he seemed always to be laying some plan to subserve those great ends. Though his plans (in the opinion of his friends) were not always the most judicious, when he was so exceedingly braced, and his ideas in a degree deranged; yet there was always the same benevolent design: *the liberal soul devising liberal things*. Though he finished his public career some years before his death, yet his zeal for the general good was not in the least abated, when he felt himself capable of serving mankind in any respect. His friends will testify how anxious he was, in the last weeks of

his life, after having been dead a year (as he expressed it), and raised from the dead, to see harmony restored to his country, and an end put to the clamoring against the President of the United States and other faithful officers of government; how solicitous for the preservation of peace, and the speedy resettlement of a pastor in the north parish in York; with what zeal he aimed to carry into effect a plan laid for promoting useful knowledge in his native town, by establishing a social library: in the pursuit of this object, he suddenly finished his course.

These hints have given an imperfect picture of this Israelite indeed, in whom was no guile. But, alas! this godly man has ceased; this faithful man hath failed from among the children of men. The pious, the learned, friendly, benevolent, generous and compassionate, industrious and faithful Moody is no more: not blotted out of being; but, having bid adieu to this world, has taken possession of immortal life — a life worth enjoying; the reward of a good and faithful servant. Let us go and do likewise, — like him be faithful unto death, that with him we may receive a *crown of life, a crown of glory which will never fade away.*



## REV. SILAS MOODY,

OF ARUNDEL, MAINE.

SILAS MOODY was born in Newbury, Mass., May 9, 1742. He was in the fourth generation from his great ancestor, William Moody, who came from England. Samuel, his great-grandfather, married Mary Cutting, Nov. 30, 1657. Their children were William, John, Samuel, Cutting, and probably others. Samuel, the third son, was born 1671. He had but one son, — William, — whose sons were Samuel, William, Thomas, Silas, and Nicholas. SILAS, the fourth son, is the subject of our sketch. He entered Cambridge College at the early age of fifteen, and, receiving the usual honors of that institution, graduated in 1761. For several years subsequent to this, he taught school, and did not finally settle in the ministry until the early part of the year 1771. At what time he became hopefully pious, and consecrated himself to the great work of preaching the gospel, we have never been able to learn; but the probability is, that it was not far from the time of his entering college.

## HIS SETTLEMENT IN ARUNDEL.

Having preached a few sabbaths in Arundel (now Kennebunkport), Me., the town gave him a call to settle in the gospel ministry in

1770. They offered him a salary of £80 (\$267) and a gratuity of £140 (\$466) towards building him a house. Mr. Moody, in his answer to the invitation, replied, that "the unanimity which appears in the church and town with regard to my tarrying here, I cannot but acknowledge, demands my serious consideration; and did all other things appear equally encouraging, I should not have remained so long in suspense about complying with your invitation. Some civil and ecclesiastical affairs in this place are not in so happy a situation as I wish they were; but the sense which the people seem to have of the necessity of their being regulated, and the worth and importance of peace and love, it is hoped, will be a motive for them to see that they are settled in the most friendly manner, and as soon as may be." The remainder of his reply related to the state of his health, which, he said, was "very weak," and which unfitted him for enduring the hardships and fatigues which a strong constitution might bear with; and the manner in which his salary was to be paid, if he accepted their invitation. His terms were not complied with immediately, but, after some delay, were accepted; and Mr. Moody sent the parish the following letter:

*"To the Church of Christ in Arundel, and to the Inhabitants of said Town, greeting.*

"When I received an invitation from you, to settle in the work of the gospel ministry

with you, the difficulties then subsisting were very discouraging to me. Though they are not now wholly removed, yet your unanimity with regard to my tarrying here, and the desire you express of rectifying what is amiss, that you may live in love and unity, give me some encouragement to accept of the call you have given me. Trusting in Him who ruleth over all, to direct, and hoping that you will use the means that Christian prudence shall dictate, which may be conducive to your own felicity and my comfort, I hereby give my consent to settle with you in the work of the gospel ministry, upon the encouragement you have given me to carry on that work. \* \* \*

“Wishing that the God of all grace would bless you and me, that we be mutual blessings to each other; that I may faithfully discharge the sacred office of the gospel ministry, and that you may live in love one to another, as becomes Christians,

“Your friend and servant,

(Signed) SILAS MOODY.”

He was ordained January 9, 1771; and, notwithstanding his feeble state of health, urged by the love he bore to the flock of his charge, and the solemn responsibilities of the Lord of the vineyard, he continued his labors among his people, with some few interruptions, for a period of about forty-five years, and until within about one year of his death.

## HIS MARRIAGE.

In 1773, he married Mary, daughter of the Rev. Daniel Little, of Kennebunk. This amiable and pious lady was descended, in direct line, from the Rev. Samuel Moody, of York, who was grandson of William Moody, who first came from England. Rev. Samuel Moody, of York, had a daughter, Mary, who married Rev. Mr. Emerson, of Malden, whose daughter became the wife of the Rev. Daniel Little, of Kennebunk, and mother of Mrs. Moody. She was an excellent woman, a true help-meet to her husband; and was not only prepossessing in her personal appearance, but exhibited, in an eminent degree, the ornament of a meek and quiet spirit, and was greatly beloved, by all who knew her, for her tender sympathies and Christian virtues. She survived her husband twenty-six years, and died in 1842, aged 85.

## HIS CHARACTER AS A MINISTER.

It is recorded of Mr. Moody, that he was a man of undissembled religion and piety, conscientious and faithful in the discharge of duty. With the Holy Scriptures he was well acquainted, having studied them with care and advantage. His sermons were evangelical, plain, and spiritual; not designed to lead his hearers into unfathomable mysteries,

but to make them sound in the faith, and lead their hearts to Christ. His religious sentiments were Calvinistic ; not bigoted, but liberal. The Divinity of Christ was a precious doctrine, and he dwelt with peculiar pleasure on the great scheme of redemption.

The author of the History of Kennebunkport says of him : " He was a man of fair talents ; but his health, which was always feeble, disqualified him for close application to his studies. Some of his occasional sermons evinced much research, and the one on the death of Washington was published by request of his society. He maintained a considerable degree of popularity, and was much respected during his long settlement in Arundel of more than forty-five years." As a pastor he was very laborious, from a sense of duty and necessity ; his parish being the whole town, which was about nine miles long by four wide.

His ministry embraced the period of both the American wars ; and, consequently, he led his people through troublous times. On examining his sermons preached at these periods, it is observed that a most pious and tender solicitude is manifested, lest the corruptions of the times should prove hurtful to the Church of God, and thereby many be led away from the truth. About the time of the breaking out of the American Revolution, he preached a sermon from Isaiah xxvi. 20, in

which he notices the threatening aspect of the times, and urges the duty of greater watchfulness, prayerfulness, and devotion on the part of God's people.

Mr. Moody was eminently practical in all his discourses, as well as in his pastoral labors among the people ; taking great pains to promote not only a sound morality and a most strict regard to the outward observance of the ordinances of the gospel, but also an inward, heartfelt piety. He was particularly anxious that all the people of the town should attend the preached word ; and hence he had one of the largest and most flourishing congregations in the State, during a large period of his ministry. The catechizing of the children of the town, a practice then observed by most faithful ministers, was a constant and regular service with him, and one in which he took much delight ; his long experience teaching him the value of thus engrafting the Divine word into the young and tender mind. He was much interested in the children of the town ; and his faithful and affectionate instructions, and the good impressions made at these catechisings, were never effaced. There are many now living who say, "I never shall forget Mr. Moody's pious conversations."

Rev. John Kelley, of Hampstead, N. H., in a letter to the writer, dated September 16, 1846, when Mr. K. was eighty-three and a half years of age, says :

“ While I lived some time in the vicinity of Arundel, I saw and heard, several times, Rev. Silas Moody, and was much entertained with the seeing and hearing of so serious and godly a man in the pulpit. And from the present state of society in that place, we may learn what a happy influence a good minister may have upon a people, for many years to come. Arundel was originally called Cape Porpoise, but it now bears the name of Kennebunkport. In that place a church was established in the year 1730, soon after a massacre was committed by the Indians, about the time my grandfather on my mother’s side fell a victim to their fury. On the 9th of January, 1771, Rev. Silas Moody was ordained third \* pastor of that church; and the people have enjoyed a preached gospel most of the time ever since, and the Holy Ghost has often been sent down from heaven upon them.”

The Rev. Jonathan Cogswell, who was for several years settled at Saco, thus writes:—  
“ Mr. Moody’s ministerial labors ceased not long after my settlement at Saco. By his request I preached a lecture for him, and saw him at his house several times before his death. He was an amiable, mild, and prudent man; a man of unblemished character, and esteemed by his people. The congregation, at the time

\* Rev. Thomas Prentice, afterwards of Charlestown, was the first minister; and Rev. John Hovey, the second minister; both good men.

of his death, was large and highly respectable, which is the most decisive proof of the salutary influence of his ministry. I suppose he considered himself a moderate Calvinist. He was, like the rest of the Moodys, sincere, upright, stable, consistent, not carried away with every wind of doctrine. On account of these traits of character, I have always highly regarded all the Moodys I have known."

Mr. Moody never enjoyed good health, and much of the time in his later years he was severely afflicted with tic-doloureux and general prostration of the system; but he would almost always contrive to perform his ministerial labors, oftentimes to the astonishment of his people. He was indefatigable in his efforts for their best welfare. In remote sections of the town, he would go from house to house, visiting, day after day, on foot, as their dwellings could not be approached in any other way; this, too, when he was in very feeble health, and much of the time suffering intense pain. He was fruitful in labors and in good works. He lived at a time when Bibles, and tracts, and religious books, were not so easy of access as now; and in his parochial visits he was in the habit of distributing some useful books from his own well-chosen library. Consequently he had the satisfaction of seeing an intelligent, worthy, and religious people growing up around him.

In theology, his sermons unequivocally



declare that he was of that stamp now denominated orthodox congregationalist. The church still retains the same faith. When the new Theological Seminary at Andover began to send forth its ministers, Mr. Moody showed them a decided preference, and often invited them to his pulpit, to the no small prejudice and dislike of some of his less discriminating brethren in the ministry.

He preached two sermons on the death of Washington. One of them brought together a very large audience from all the neighboring towns. The performance was spoken of as peculiarly worthy of the occasion, and was published by direction of his society. This is his only published work of which we have any knowledge.

#### HIS DOMESTIC RELATIONS.

He was a man of mild and even temper; and, in his family and domestic relations, he was exceedingly regular and consistent in all his habits. He was the father of twelve children,—seven sons and five daughters; and, as a part of religion, he taught them to “honor their father and their mother;” and few men, perhaps, ever received more honor and respect in his own household than he. In this particular he much resembled President Edwards. He pursued a regular and systematic course of religious instruction in the family, which con-

tributed, no doubt, in producing those precise, orderly, and consistent habits for which they were very remarkable, so much so, that they were considered a model family by all who knew them. He was an affectionate husband and father; he watched over his children with all the tenderness and assiduity possible; he prayed much with and for his family; and, when absent, his letters to them breathed the same ardent desire that they might be all the gospel required. His sons were Daniel,\* William, Samuel, Asaph, Charles, Charles 2d, and Silas. His daughters, Mary, who married Dr. Deane, of Biddeford; Sophia, Sally, Anna, and Hannah. Asaph, Sophia, and Sally, are now living.

Though his salary was always very moderate, yet he was enabled, by economy and prudence, to bring up a large family in comparative comfort, enjoying a style and habit of living which betokened thrift rather than otherwise.

“In the year 1777, the town voted to give Mr. Moody £200 for the year 1778. In 1779, the late emission of money having greatly depreciated, the town voted ‘to pay the Rev. Mr. Moody’s salary, the present year, in produce and labor, the old way, as things went at the commencement of the war.’” — *Hist. Kennebunkport.*

\* Father of the author of this volume.

## THE MISSIONARY ENTERPRISE.

The first efforts for foreign missions in his parish were made in 1811. Mr. Moody was much interested in the subject, and freely opened his pulpit to the agents of the society, and also did much to enlist the sympathies of his people, when neighboring ministers had failed to see the benefits that would result from well-timed efforts, and some were even opposed to the cause. Subsequently the "Female Mite Society" was formed in the parish; and from their benefactions several heathen youth have been educated and reared up to usefulness at the Mission Seminary at Batticotta, Ceylon. One of the early beneficiaries of this society was a heathen child, who received the Christian name of Silas Moody, in honor of my grandfather. From this youth several letters have been received, through the several stages of his education. The following, though written some years since, contains so much of general interest, that I think no apology need be offered for inserting it in this place:—

MADRAS, October 11, 1836.

*My ever-dear Benefactresses,*—I beg to acknowledge the receipt of two letters from you, dated July 12, 1833, written by Sarah Moody, to which I answered in September or October, 1834; and the other dated November 29, 1834, written by H. Moody, which I read with great joy. I am ready to send you letters at every opportunity, and so I hope you will also do. I believe you have a great desire to know of my present

and past state. I was regularly dismissed from the seminary, Oct. 1st, 1834, together with my classmates. In October I wished to attend Theology, and began that important and excellent study in order to understand the Bible better. Some of my classmates, who are members of the church, and myself, were taught for a year by the Rev. D. Poor, and by Professor James R. Eckard. The studies which I attended to are, Horne's Introduction to the Bible, Poux's Theological Dictionary, Ecclesiastical History, Theological Class Book, Companion to the Bible, Robinson's Ancient and Modern History, and also read several sermons. As I had not these books in my possession, I borrowed them from my superiors, and returned them back. I am in need of all these books, with Scott's Commentary. In September, 1835, I finished my course of studies, and went with Mr. Poor to Madura, which is in the southern part of Hindostan, where I found many people ignorant of Christ and of his religion. There heathenism prevails much more than in any other part of India. That place is celebrated for giving birth to the Tamul. There is a temple of a celebrated Goddess, named Menatchy, who is the wife of Siva, who is the Supreme God among the Tamulians. The structure of that temple is indeed magnificent and beautiful. People are wholly drowned in the ocean of vileness. Heathenism is in a raging state there. I have been there for the space of three months, and distributed Tracts and Gospels, and made known Christ's religion. Part of the time I spent there in teaching an English school, which contains more than eighty boys. When I spoke to any about Christ, many surrounded me and laughed, and sometimes stoned me; but I patiently suffered all for the sake of Jesus Christ. The people are very peevish, proud, and selfish.

I returned to my country, and there I was a teacher in the seminary for six months. I spent all my afternoons in distributing tracts. Now at present I am in Madras, under the kind care of the Rev. M. Winslow and Dr. Scudder. Here they opened an English school

at the beginning of this month, and I am teaching that school. I spend my leisure hours in going among the people, and admonishing them. I wish to spend my lifetime to be a co-worker with the missionaries, in doing our Master's work. I do not know how to recompense you. You supported me from my infancy, and enlightened my mind to do the will of my Saviour, and to become a useful man in the world. I got all temporal and spiritual blessings suited to my body and soul by your aid. I thank you, my dear Madams, for all the favors which I received and receive from you. I am very glad that I have made so much progress in learning human sciences, by your liberality. But I am especially glad that I have found Jesus as my Saviour. I hope I shall continue to know more of him, and follow him closely; for he has said in his Holy Word, "They that follow me shall not walk in darkness, but shall have the light of life." All that believe in him have found him a precious Saviour. I trust in him at all times, and pray to him that I may have his grace to keep me from every temptation and sin.

I received from you some books and clothing: the latter is not useful for me, and was given to the mission; for our country's dress is quite different from yours. You desired me to let you know of my age, original name, employment, food, dress, and many other things that will be interesting to you. In answer to these, my age is 19½. My original name is Sangarâpully Cander, which is a heathen Deity's name. My food is commonly *rice, fish, vegetables, and fruits*. I dress six cubits of cloth round my loins, and wear a shawl of eight cubits on my body, and wrap a handkerchief round my head, and wear earrings in my ears.

You wished to know more of two others, named George Payson and J. P. Fessenden. G. Payson had been in school for some time, and was taken out by Mr. Woodward as a servant to him. He is a member of the church, and married to a Christian girl in the school at Odooville. I do not know about J. P. F.

I hope God will continue to bless you and prosper

you in doing charity to the heathen, who are dying without the living water.

Please to write me immediately after receiving this, and send it by the first opportunity.

With sentiments of high respect, I have the honor, Dear Madams, to be your obedient and humble servant,

SILAS MOODY.

This pious young man is now employed by the missionaries as a catechist and assistant, in the work of propagating the gospel among the heathen. We have recently seen on record, at the "Missionary House" in this city, a long "Catechist's Report" from the Ceylon mission, for 1844, in which Silas Moody is often mentioned as performing essentially the same service, in kind, that our most faithful tract distributors and colporteurs perform in this country — enlightening the ignorant, reclaiming the vile and wicked, strengthening the faith and hope of the humble and believing, and administering comfort and consolation to the sick and afflicted. The following extract from his report will show something of the nature of his work, as well as the character of the heathen mind:—

"Visited a Siva priest. The high priest was there on a visit. He asked, 'What is the difference between your religion and mine?' I repeated to him some of the commandments. He answered, 'Oh! the Siva religion contains them,' and quoted some verses on each point to prove it. I answered further, 'Christianity presents the only worthy Mediator, Jesus Christ, by whom alone we can be reconciled to God.' He answered, 'Our religion presents us with media-

tors also.' 'But they are great sinners; we cannot trust them.' 'What you call their sins, were to them sacred amusements.'"

#### CLOSE OF HIS LIFE.

In 1815 he had become quite infirm, and his parish proposed settling a colleague with him. They accordingly invited Rev. Nathan Lord, of Berwick, now President of Dartmouth College, to settle with them in the ministry. Mr. Lord preached there a short time, but did not accept the call. In a letter addressed to the writer in 1846, he says, "My residence in Kennebunkport was very short, say five or six weeks. During that time, your grandfather was greatly debilitated, and incapable of much intercourse, even with his friends. I remember his venerable appearance, and his devout sentiments in view of his approaching decease; but I never saw him out of his sick room. The impression I received of him, however, was highly favorable to the excellence of his character, and his standing as a preacher."

He died on the 4th of April, 1816, aged 74 years. A few days before his death, Dea. Burnham called to see him, when he requested him to read that admirable hymn of Watts, entitled

#### CHRIST'S PRESENCE MAKES DEATH EASY.

Why should we start, and fear to die?  
What timorous worms we mortals are?  
Death is the gate of endless joy,  
And yet we dread to enter there.

The pains, the groans, the dying strife,  
Fright our approaching souls away ;  
Still we shrink back again to life,  
Fond of our prison and our clay.

Oh ! if my Lord would come and meet,  
My soul should stretch her wings in haste ;  
Fly fearless through death's iron gate,  
Nor feel the terrors as she passed.

Jesus can make a dying bed  
Feel soft as downy pillows are ;  
While on his breast I lean my head,  
And breathe my life out sweetly there.

He then expressed himself refreshed in spirit, and that he still enjoyed a comfortable hope of acceptance with God, through the merits of the ever-blessed Redeemer. In one of his earliest sermons, he says, "The frail nature, perhaps, even of the best of Christians may be shocked at the thoughts of death, the dissolution of the soul and body, and the separation from the dear companions of life. But, if they realize that the dark road through the valley of the shadow of death will soon bring them to an open day, an eternal day that shall never end, it must greatly dispel their fears and renew their strength. St. John says he heard a voice from heaven, saying, Blessed are the dead that die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

It is believed that, during the whole of his protracted sickness, he enjoyed comfortable tokens of the Divine presence. He had hum-



ble views of himself, as every one must have, who has exalted views of Christ; and, as might be expected of a man of his temperament and solidity of character, he died in peace — his end was happy. He came to the close of life in a good old age, like a shock of corn fully ripe. “Mark the perfect man, and behold the upright; for the end of that man is peace. Let me die the death of the righteous, and let my last end be like his.”

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## MR. PAUL MOODY,

OF WALTHAM AND LOWELL.

PAUL MOODY, son of Paul Moody, of Byfield, was descended from Samuel Moody, the same from whom Rev. Silas Moody was descended, but was one generation farther down in the scale of time. He was born May 23, 1779, and was one of nine children, of the same family — seven brothers and two sisters — most of whom were older than himself. Two of his brothers received a college education; but Paul, who was more inclined to mechanical pursuits than to books, and somewhat disposed to have his own way, had only the benefit of common-school instruction, unless he was for a short time a member of Dummer Academy. In early childhood, he would be-

come so absorbed with his playthings, as sometimes to insist upon taking to bed with him such as were cumbersome ; and when some of the family remonstrated with the woman who had the care of him, for allowing him to do so, she significantly said that she found it much less trouble to let him have his own way in that matter. He often spoke of the first money he ever earned, as affording him a good lesson upon its value. A bricklayer, at work in his neighborhood, offered him a quarter of a dollar to bring up a certain quantity of bricks to him, on the staging. He undertook the job ; and, though he found it much more laborious than he expected, he persevered till he accomplished it. He remarked that he then first learned the value of money. At the age of twelve he made up his mind that farming was not the business for him, and deliberately resolved not to be dependent on his family, but to provide for himself by his own exertions. He long afterwards described to his sister the favorite and well-known spot, on their father's farm, where he lay and revolved these thoughts in his mind. There was about that time a small factory in Byfield, where he determined to learn to weave. He made repeated applications to one of the weavers to teach him the art, but was constantly refused. At length, the weaver, returning one day to his work, found a difference in the working of his loom ; and, upon very strict search, he discovered a small

obstruction so applied as to affect the movement of the machine. He immediately said, "Paul Moody is the only one who could have done it." Paul soon found another workman in the same factory, ready to teach him what he was so eager to learn; so that, at the age of sixteen, he was a practical weaver. He afterwards spoke of the information then obtained, as being of essential advantage to him in starting looms at Waltham and Lowell.

Jacob Perkins, Esq. having invented a successful machine for cutting nails, put up a small nail factory in Byfield, wherein Moody found valuable instruction and satisfactory employment. He continued with Mr. Perkins several years, during which time the establishment was removed to Amesbury.

Having made himself master of the Carding Machine, which was then about the ultimatum of improvements in the woollen manufacture in this country, he employed himself for a time in making machines, and was many months in Boscawin, N. H., putting them in operation. He had also similar jobs in Maine, and other places.

In September, 1798, being only in his twentieth year, he was married to Miss Susan Morrill, daughter of Mr. Jonathan Morrill, of Amesbury, with whom he happily lived till the day of his death, and who yet survives.

Soon after his marriage, he entered into a copartnership with Ezra Worthen and others,

for erecting and running a cotton mill in Amesbury. In this business he was successfully engaged about fourteen years; a term which embraced the period of our troubles with France and England, resulting in the war of 1812. It was a period in which the minds of the people were strongly turned to the subject of home productions, and especially to the manufacture of cotton and woollen goods. During this time, Mr. Moody had become a thorough, practical machinist, and fully acquainted with all that was then generally known of cotton-spinning and weaving. His business had been very profitable, and he was in a position to make his fortune equal to his enterprise.

By this time, the attention of Boston capitalists began to be strongly directed to the manufacturing of cotton. By the enterprise of Francis Lowell, Esq. the Waltham Company had been formed; and their works were in a state of some forwardness, when they were looking for a man to superintend the machinery, and put the mill in operation. Application was made to Mr. Perkins, supposed to be the most competent person to fill the situation. But he, being then about to leave the country, declined the offer for himself, but recommended his friend Moody as the best man that he knew for the place; whereupon he was engaged for Waltham, and in 1814, he removed his family thither.

His situation was now one of great responsibility, affording unlimited scope for his talents and energy. Just when an immense and unprecedented demand was made for cotton manufacture, and the machinery demanded improvement, he, having been endowed with a singular mechanical talent, cultured by twenty years' practical training, was placed in a condition the most favorable in the world, for making those improvements. His success, during the ten years of his engagement at Waltham, was such as more than to sustain the expectations of his friends and employers. It is not easy to specify the improvements attributable to his agency. Some of his inventions, while at Waltham, are the *dead spindle*, the *throstle filling frame*, the *governor*, and the *double speeder, warping and dressing frame*; all which are in use at the present time (1847), not having been superseded by subsequent inventions. It is a remarkable fact, and illustrative of the strength and peculiarity of his mind, that most of his calculations were made in his head, with but little use of pen and paper.

In the winter of 1821, the gentlemen concerned in the Waltham enterprise, having already brought into use the available water-power at that place, were looking out for some situation where they might extend their operations. From the position which Mr. Moody occupied, the confidence of his employers in his judgment and ability, and the fact that his

interest was identified with their own, it was natural for them to avail themselves of his knowledge and experience in seeking a new location. He had two of his children at school in Bradford Academy. Taking Mrs. Moody in a chaise, he went to Bradford to see the children, with the expectation of meeting some of the leading Waltham proprietors, for the purpose of exploring. The day, however, proved rainy, and the gentlemen did not appear, as he expected. The next day he took his family and went down to Amesbury, where he saw his old friend and early partner, Mr. Worthen. The latter, having been given to understand the object of the excursion, said, "Why do n't you go up to Pawtucket Falls? There is a power there worth ten times as much as you will find any where else." An arrangement was soon made for them to visit the spot together. Mr. Worthen, in one chaise, and Mr. and Mrs. Moody and their daughter Susan, in another, set off from Amesbury in the morning. When they came to the foot of Hunt's Falls, they stopped. The two gentlemen left the chaises, and spent some time, walking, talking, and looking about. On returning to the carriages, they went on to the public house, where they dined. After dinner, they rode out again, and explored cautiously in the direction and neighborhood of Pawtucket Falls. The two friends then parted for their respective homes. Mr. Moody re-

turned to Waltham, and reported to the gentlemen what he had seen, and his opinion in the case. Whereupon it was decided forthwith to secure that location.

Mr. Thomas M. Clark, of Newburyport, was then, and had been for some years, the Clerk of the Proprietors of Locks and Canals on Merrimac River. The discharge of his office required him to be much in the neighborhood of the locks and falls, and well acquainted with the people in the vicinity. He was fixed upon as the most suitable person to secure the lands, and one whose movement in the matter would be least likely to awaken suspicion. The first purchases were made at prices which might be considered very generous for the lands as farms. In like manner the shares in the Locks and Canals Company were secured through the agency of Mr. Clark and Judge Tyng, the President of the Corporation, who was early taken into confidence. These shares had greatly depreciated from their original cost, and the prices rose as the sales proceeded. But so little was generally understood of what was going on, and the water-power of Lowell was so much a matter of discovery, that when suspicions arose in Newburyport, and gentlemen were sent up to the Falls to see whether there was any available water-power at that place, they returned and reported that there was none.

The removal of Mr. Moody from Waltham

to Lowell followed as a matter of course, in carrying out the plan of the new enterprise. As soon as the machine shop was finished, in 1824, the business and the men were transferred thither, with himself at the head, as superintendent.

In Lowell, the sphere of his business was enlarged. All the machinery in the rapidly multiplying factories was made and put in operation under his supervision. A vast amount of building was requisite to be done by the Corporations; and the superintendence of that part which belonged to the locks and canals, devolved on him. And when it is remembered how much of this work was done without the aid and advantage of precedents, and how permanent and satisfactory it has proved to be, the conclusion is forced upon us, that the closest vigilance of master-minds was engaged therein. The amount of such labor, scarcely appreciable by an unpractised judgment, known to have been sustained by him, in addition to cares more directly connected with the machine shop, show with what urgency he must have tasked his extraordinary powers, to the last week of his life.

The part which he sustained in the rise and rearing of the new manufacturing establishment, strongly enlisted his affections in the welfare and prosperity of the community which was gathering together. His vigilant eye was ever intent upon whatever he deemed



directly or remotely connected with this object. To what might comport with the beauty and ornament of the future city, and conduce to its healthfulness, even for generations to come; to the manner in which its physical advantages might be made the most of, and its moral character elevated and secured, he promptly applied the strength of his judgment, and consistently gave the weight of his influence.

To the cause of temperance he gave decided and efficient support. There were at that time many practices, among gangs of workmen in various departments of industry, which were not in exact accordance with strictly temperate habits. Machinists, as a class, were not an exception to this remark. Mr. Moody very early introduced an entire reform in regard to the practices alluded to among those whom he employed. His measures were quietly, yet effectually taken, and sustained by a very strict example.

He was a decided friend of Common School education. He gave his influence steadfastly in favor of an ample supply of the means of instruction, and was ever ready to promote measures requisite to give to those means the best effect. He well understood the bearing of popular education on free institutions, and appreciated fully the influence of good instruction upon the future interests of the community. Hence, he constantly showed

himself favorable to the support and improvement of public schools.

He was also a firm friend of Sunday Schools. The first Sunday School in Lowell was commenced about the time of the removal of his family from Waltham, and received his uniform and unequivocal encouragement. The nature and importance of these schools, which multitudes of good men at first misapprehended, he, with his accustomed sagacity, seemed to foresee at once; and furnished both pupils and teachers from his own family. From a conviction, which he often expressed, of the important effect of proper Sunday School instruction on the present and future interests of society, he gave it his decided support. The manifest feeling of satisfaction with which he witnessed the conveniences, order, and exercises of the school alluded to, is still cherished among the pleasing recollections of him. He was exemplary in his attendance on public worship on Sundays. During his residence of seven years in Lowell, it is believed that he was not absent from his pew and seat in church on the stated Sunday services, more than two or three times. He was at church, as usual, both parts of the day, the very Sunday previous to his death. He was convinced of the importance of public worship, in its influence upon the interests of the community; and he understood the power of example in sustaining it. He appreciated the weight of

his own example, and his zeal for the public good made him willing to do something for example's sake. Although he was ever ready to give encouragement to public worship in general, and though an advocate for the freedom of religious opinion, yet he never absented himself from his own place of worship to attend on any other. He foresaw that such vagrancy would lead directly to the neglect of all worship, and to the entire desecration of the day; and no consideration could induce him to give countenance to a practice so prolific of evil. He shrunk from the responsibility of giving that encouragement to Sabbath-breaking, and its attendant mischiefs, which a careless and irregular attendance on public worship might seem to lend. He knew too well the value of sacred associations, to weaken them for the gratification of an idle curiosity or love of change. To the liturgy of the Episcopal Church, he paid the tribute of his sound judgment, and his warm affections. He was an attendant at St. Anne's Church.

He was kind to the poor, and easily affected by cases of actual suffering. His charity was not of the ostentatious kind, and the extent of it was not easily known. But widows were known, whose hearts had been gladdened by him, and fatherless children, who were ready to bless him. No person more fully than he appreciated the superiority of that charity which provides employment for the destitute,

thereby encouraging their own laudable exertions and industry. Putting the industrious and deserving poor in a way to obtain a livelihood by their own endeavors, was the mode of charitable relief which he decidedly preferred. To indolence and vice he had a settled antipathy, and in his charity he was cautious of encouraging them.

The habitual cheerfulness of his disposition, the stability of his friendship, the fidelity and constancy of his attachments, were felt in the relations of friend, of brother, and of husband; as the affectionate tenderness of his fraternal character greatly endeared him to his children.

But in the very vigor of his age and constitution, in the midst of prosperity, when the scene of life smiled sweetly around him, when blessed with such means of enjoyment as this world can afford, successful in all his pursuits, gratified in all his benevolent wishes, and sensible to all the advantages of his condition, in the full strength of his mind and in the full tide of his usefulness, he was suddenly taken away.

On Tuesday, the 5th of July, 1831, he felt a slight illness in the morning, which he took to be an ordinary complaint of the bowels, common in the summer months. It did not deter him from attention to his business, until about the middle of the day, when he returned home, and retired to his chamber. The disease

increased rapidly in violence, and the night following was one of great suffering. The abatement of pain on Wednesday was succeeded by an alarming degree of exhaustion, which continued to increase through the afternoon and night, in spite of all the efforts that could be used to rally the energies of the system. He died on Thursday morning, at seven o'clock.

His lamented departure produced in Lowell a greater sensation, more deep and general, than any single event that has transpired; and it is hardly to be supposed, that any other individual can become so connected with the interests of this whole community as he was then felt to be. The public exercises at his funeral were held in St. Anne's Church, on Friday, the 8th of July; and his body was deposited in the family tomb, in Byfield.

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## STEPHEN MOODY, ESQ.

OF GILMANTON, N. H.

STEPHEN MOODY was born in Newbury, Mass., Jan. 21, 1767. He was in the sixth generation from William Moody, being descended through a line of four successive men by the name of Caleb Moody, the eldest of whom was William Moody's third son, and the youngest, Stephen Moody's father — most, if not all of them, having lived on the same farm.

in West Newbury. His father, Caleb Moody, had a family of fifteen children, eight sons and seven daughters, of whom he was the fifth son.

The following further notice of this upright and worthy man is from the sermon preached at his funeral, in Gilmanton, by Rev. Daniel Lancaster :—

“ Mr. Moody fitted for college with Rev. True Kimball, at that time minister of that part of Newbury now called West Newbury, and entered Harvard College at the Commencement in 1786, and graduated in 1790, in the class with the Hon. Josiah Quincy, President of Harvard University. He immediately commenced the study of law in the office of Pliny Merrick, Esq., of Brookfield, Mass., and there continued eighteen months. He then entered the office of the late Hon. Levi Lincoln, of Worcester, where he finished his professional education. At the July term of the Court of Common Pleas for the county of Suffolk, holden in Boston, 1793, he was admitted to the bar, and came directly to Lower Gilmanton, where he commenced his professional career. On the 6th of April, 1797, he was married to Frances Coffin, daughter of William Coffin, and grand-daughter of Daniel Coffin, of Newburyport; and in December, 1799, removed to Gilmanton Centre, where he remained till the time of his death; having been a resident in town more than forty-eight years, and lived with his family forty-five years, du-

ring which time there was no death in his household. [He had three children — Rebecca Marquand, wife of Hon. Nathan Crosby, of Lowell, Mass. ; Frances Susan, wife of Prof. Heman Rood, now of Haverhill, N. H. ; and Mary Jane, wife of Prof. Dixi Crosby, of Dartmouth College.]

“ He early took a high stand as a jurist, and soon entered upon an extensive and lucrative practice in his profession, by which he accumulated a handsome fortune ; and by his thorough and accurate knowledge of law, and extensive business, he drew around him a succession of interesting and talented young men, who commenced their professional course in his office. His fellow-citizens from time to time committed their interests to his management, and, reposing in his wisdom and intelligence, occasionally elected him to offices of trust and confidence.

“ On the 1st of October, 1799, he was appointed one of the trustees of Gilmanton Academy, which office he held forty years. Immediately after his election, he was chosen treasurer of the funds, and continued to hold this office until the age of seventy. He was an able and efficient member of the Board ; and to his efforts for many years as President of the Board, and Chairman of the Executive Committee, the institution owes much of its celebrity, success, and usefulness. It may here be added also that he took an active part

in originating and urging forward the Theological Seminary now under the care of the Board, and contributed liberally towards its current expenses in its incipient state.

“ On the 16th of January, 1801, he was appointed Deputy Postmaster, and continued to hold the office until September 4, 1829. On the 22d of May, 1804, he was appointed Solicitor for the county of Strafford, which office he held fifteen years. In November, 1813, he was appointed Justice of the Peace, and of the Quorum, for the county of Strafford; and Nov. 10, 1823, he was appointed Justice of the Peace and of the Quorum throughout the State, and continued to hold the office until his death.

“ Thus has he served his generation, and, as we trust, also, ministered to the will of God. It is pleasing to add that in 1833, during a season of religious interest in Gilmanton and vicinity, his mind became very seriously affected with a view of his situation as a sinner; and after a state of anxiety of some weeks' continuance, during which he laid aside worldly business, and gave his whole attention to the subject, he ventured to hope in the forgiving mercy of God, and found a peace of mind which he ever after retained. On the 4th of January, 1835, he united with the Centre Congregational Church, of which he continued a worthy member till death. From the time of his embracing a hope of an interest in



Christ, he shone as a pattern of family devotion. The cause and interests of religion he ever patronized, and manifested a sacred veneration for divine institutions. Whether at home or abroad, he was the same constant attendant upon the public worship and ordinances of religion, notwithstanding the disadvantages under which he latterly labored, of hearing but a part of the services. The Sacred Scriptures he searched for himself, and did not hesitate to declare that the distinguished doctrines of grace revealed in the gospel met the approbation of his heart. He was not ashamed of a crucified Saviour; yet he was no bigot, but readily embraced, in the arms of Christian charity, the pious and good of every denomination, wherever found.

“Mr. Moody was a man much beloved and endeared to his friends in Gilmanton, among whom he lived for almost half a century. Nature was kind and liberal in her endowments. Possessed of good intellectual powers, refined by education, of pleasing manners, of courtly address, and an amiable and benevolent disposition, he naturally ingratiated himself into the affections, and obtained the confidence, of his friends. And if, at any time, there have been those who have withheld their regard or kind feeling, it has generally been those who have been a party in the settlement of some legal question. But it is believed that the integrity, fidelity, and noble rectitude of heart, which

marked his judicial proceedings, have at length won back their affections and obtained their confidence. Naturally active and diligent, whatever station he filled, he was attentive to its duties, and remarkably punctual in all his engagements. Always rising at an early hour, he had time for the duties and calls of the day.

“ In his own house he used great hospitality. His dwelling was the home of the stranger ; and for many years, while the religious society was destitute of a stated minister, it was the place of entertainment for the occasional preacher. Those who went to him as a friend, he was ever ready to counsel and assist. His heart was alive to the tender sympathies of humanity. To stay the desolating progress of intemperance, he early opposed himself, though he received in return nothing but personal insult and reproach. Yet he had a heart to feel for another's woe. Objects of distress, the widow's sigh and the orphan's tear, contained a rhetoric he could not resist, and he lived to see the temperance cause triumphant in the town ; the sale of ardent spirits within its limits having been prohibited by the unanimous consent of the legal voters.

“ Mr. Moody had a large share of public spirit, and has left many monuments of his efforts to benefit succeeding generations. Nor was he a brighter example of the public than of the private and domestic virtues. Who was ever a more affectionate husband, a kinder

parent, or more studiously attentive to consult the convenience and promote the happiness of every branch of the family connection?

“ Having filled up a long life with intense application to business and usefulness, the load of years and decay began to admonish him of his approaching dissolution. About four years before his death, he had some premonitions of the disease under the repeated shocks of which he at length sunk. He immediately began to set his house in order, and to get ready to go. Feeling his situation as a dying man, and expressing a realizing apprehension of eternity just opening before him, he has seemed to stay himself upon his Saviour, and wait the time of his departure with great calmness. In answer to inquiries respecting the foundation of all his hopes, he has uniformly referred to the great *Christian atonement*. This was his only source of comfort. The world was nothing — its pomp and honors had passed away. Heaven was all — Religion all his support. Death, the king of terrors, and a terror to kings, had no terror to him. ‘ *I have no will but God’s,*’ said he. And though, in the latter days of his life, disease had locked up his senses to a great extent, and cut off communication, so that he could not express his feelings to his friends, yet we have reason to believe that, as he sunk down in the embrace of death, beams of glory opened on his soul, irradiated the dark valley, dispelled gloom from the

grave, and brightened to the eye of his faith the coming world.

“Thus lived and thus died Stephen Moody, Esq., April 21, 1842, at the age of 75 years. ‘*He has served his generation, and fallen asleep.*’

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## JOSEPH MOODY, ESQ.

OF KENNEBUNK, ME.

JOSEPH MOODY was a son of Joseph Moody, of York, and, it is believed, grandson of the famous Handkerchief Moody, pastor of the Second Church in that place. He lived many years in Kennebunk, and was highly respected. The following obituary notice of his character is copied from the Kennebunk Gazette, of July, 1839:—

“Died in this town, on Saturday evening last, Joseph Moody, Esq., aged 76 years. Mr. Moody died very suddenly. He had visited the post office, about half a mile from his house, after tea; and, while returning, was taken so severely ill as to cause him to fall down in the street. A neighbor took him home in a carriage, and he so far recovered as to encourage his friends that the attack would not be productive of any serious consequences. After being seated in his house a few moments, he died in his chair, without a struggle.

“Mr. Moody was born in the town of York, in the county of York, Me. He removed to Kennebunk in 1780, since which period he has continued to reside here. The estimation in which he was held by his fellow-citizens may be inferred from the facts, that he represented this town several years in the Legislature of Massachusetts, and also in that of this State. He held the office of President of the Kennebunk Bank, from its organization to its close; and was repeatedly elected, by his townsmen, to the most important offices in their gift. The various public trusts confided to him were always discharged with the utmost fidelity, and in a manner satisfactory to his constituents.

“The decease of Mr. Moody is deeply mourned by his friends and acquaintances. A good man has been taken from our society, and borne to his long home, — a consistent Christian, a kind neighbor, a public citizen, and who filled all the great duties of life with exemplary uprightness. To us remains the memory of his worth and virtues. It is a wise ordinance of Divine Providence, that the eminently good and the mournfully vicious should live and die in all communities, — the one to encourage, the other to warn. The end of the virtuous man, how peaceful it is! — of such, how pleasant are the recollections, in contemplating his character; we feel the beauty and force of the language of inspiration, ‘Let me die the death

of the righteous, and let my last end be like his.' ”

The following inscription is placed upon his tombstone :—

“JOSEPH MOODY,

Died July 20th, 1839, aged 76 years.

His life being without reproach, ‘none named him but to praise;’ his conduct, ever conforming to the Christian morality, proved the sincerity of his profession.”



REV. ELI MOODY,

OF NORTHFIELD AND GRANBY.

ELI MOODY was born in Granby, Mass., in 1789. His father was also a native of that place, and there resided during the whole of a life of fourscore years. At the age of sixteen, he left his father's house to learn the house-carpenter's trade. At that business he continued to labor till he was more than twenty-three years of age. He then felt it his duty to leave that business, to prepare to preach the gospel. He prosecuted his studies with that end in view, relying entirely on his own resources, (that is, what he had obtained by his labor, and by teaching,) till the autumn of 1817, when he received license to preach the gospel. In August, 1818, he was ordained pastor of the Congregational Church in Weybridge, Addi-

son county, Vt. At this place he continued to labor till December, 1823, when he took a dismission, in consequence of the failure of his health. His health having been in a measure restored, he again settled in the ministry, in November, 1826, in Northfield, Mass. At this place he continued to labor till December, 1830, when, having felt it his duty to accept a call which he had received from a church and society in Granby, his native place, he took a dismission from Northfield, and was installed at the latter place. At Granby, he continued to labor in his profession till the summer of 1838, when he had a very severe and obstinate attack of the complaint denominated "the bronchitis," that made it necessary for him to take a dismission from his people, and to suspend entirely the labors of the ministry. Since then, Mr. Moody has represented his native town for four years in the Legislature of Massachusetts. He is still living, and resides in Granby. There are several families of the name of Moody living in the western part of Massachusetts, who are descended from Samuel Moody, one of the early settlers of Hadley.

The following is a list of persons of the name of MOODY, who have graduated at the different New England Colleges:—

Graduated.	Names.	Died.
HARVARD.—1653.	<i>Joshua</i> , M. A., Fellow.	1697.
1689.	<i>Samuel</i> , M. A.	1729.
1697.	<i>Samuel</i> , M. A.	1747.
1707.	<i>Joshua</i> , M. A.	1768.
1716.	<i>Joshua</i> , M. A.	1748.
1718.	<i>Joseph</i> , M. A.	1754.
1718.	<i>Samuel</i> , M. A.	1753.
1727.	<i>John</i> , M. A.	1778.
1746.	* <i>Samuel</i> , M. A., A. A. S.	1795.
1759.	<i>Amos</i> , M. A.	1819.
1761.	<i>Silas</i> , M. A.	1816.
1790.	<i>Stephen</i> , M. A., (Dart. 1794)	1842.
1821.	<i>George Barrel</i> , M. A.	
1823.	<i>Samuel</i> .	
1830.	<i>George</i> , M. D.	
YALE.—1814.	<i>Anson</i> .	
1843.	<i>Thomas Hudson</i> .	
1844.	<i>George Anson</i> , M. D.	
DARTMOUTH.—1779.	* <i>Samuel</i> , (Harv. 1746) A. A. S.	
1790.	<i>Samuel</i> .	
1793.	† <i>Christopher Lake</i> , LL. D.	
1794.	† <i>Stephen</i> , (Harv. 1790.)	
1795.	<i>Nathan</i> .	
1798.	<i>William</i> .	
1803.	<i>Azor</i> .	
1810.	<i>Moses</i> .	
1816.	<i>Stephen</i> .	
1821.	<i>William Jackson</i> .	
BOWDOIN.—1817.	<i>Joseph Green</i> , M. A.	
1824.	<i>Theodore L.</i>	
1826.	<i>Benjamin</i> , M. D. (B. A. Dart. 1835.)	
1827.	<i>Isaiah Preble</i> .	
1823.	<i>Richard</i> , received degree of M. D.	
BROWN.—1827.	<i>Isaiah</i> .	
MIDDLEBURY.—1814.	<i>Pliny</i> .	
1820.	<i>Eli</i> , received degree of B. A.	
AMHERST.—1829.	<i>Stillman</i> .	
1845.	<i>Pliny</i> .	
TRINITY—1836.	<i>Martin</i> .	

The names of ministers are in *italic*. There are several other ministers of the name of Moody, who are not graduates, and, of course, are not included in this list.

\* Received hon. deg. of M. A. at Dart. 1779. † Hon. degree of B. A.

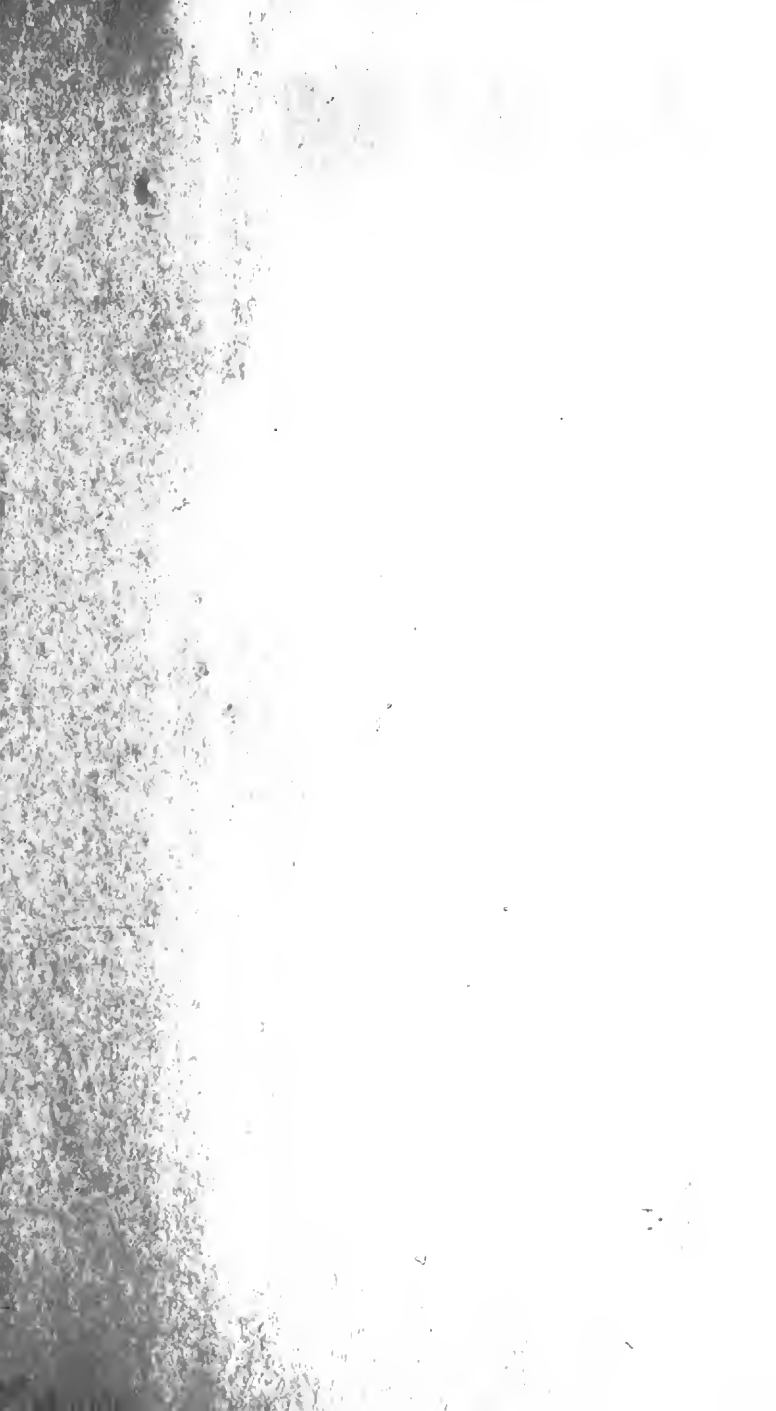














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