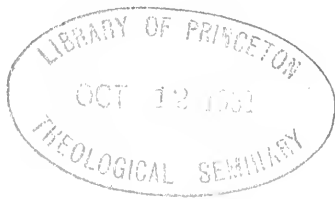


Hollis, N.H.

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One Hundred Fiftieth  
Anniversary  
Congregational Church.

BX7150  
H7C7  
A3



BX 7150  
.H7C7  
A3



ONE HUNDRED FIFTIETH

ANNIVERSARY

CONGREGATIONAL CHURCH.

✓  
HOLLIS, N. H.





A BRIEF HISTORY

OF THE

CONGREGATIONAL CHURCH

IN

✓  
HOLLIS, N. H.

WITH

SKETCHES

OF THE

SUNDAY-SCHOOL AND THE CHOIR

AND REMINISCENCES

PRESENTED AT THE ONE HUNDRED FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF THE CHURCH,

APRIL 20, 1893.

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BRISTOL, N. H. :  
PRINTED BY R. W. MUSGROVE.  
1893.



## INTRODUCTORY.

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At the annual meeting of the church, December 29, 1892, a committee, consisting of the pastor, Dea. E. J. Colburn, Wilbert P. Farley, Mrs. Charlotte M. Farley, and Mrs. Ellen H. Lovejoy, were appointed to take into consideration the matter of the public observance of the one hundred fiftieth anniversary of the organization of the church and the settlement of the first minister in town. If in their judgment it was deemed advisable to celebrate the occasion, they were empowered to make all necessary arrangements therefor, including the appointment of committees. Deciding that it was best to observe the day, they appointed Cyrus F. Burge, Charles S. Spaulding, and Mrs. Sarah Farley a Historical Committee; Albert H. Richardson, a Committee on Entertainment, with authority to choose needed assistants, and Silas M. Spalding and Mrs. Louisa D. Spalding a Committee on an Old Time Exhibition.

The necessary arrangements being completed, we came together April 20, 1893, at the town hall, at 10 1-2 a. m., where three hours were very pleasantly spent in social reunion, a dinner to which upwards of three hundred fifty sat down, and in viewing the collection of old-time relics. These consisted, in part, of a pew and a portion of the pulpit taken from the meeting-house before its change in 1849, a portion of the communion set in use before 1831, the original charter of the town, table articles in use by the first settler and by the first minister, a flax and a spinning wheel, a tin kitchen and a baker, a gun carried at the battle of Bunker Hill, ancient books and documents, etc.

At 1 1-2 p. m., we adjourned to the church, where the following programme was carried out : —

Hymn,—“Come every pious heart.”

Scripture reading, by Rev. A. J. McGown.

Prayer, by Rev. Daniel E. Adams.\*

Anthem.

Historical address,—Rev. S. L. Gerould.

Anthem.

Sketch of the Sunday-school,—Dea. E. J. Colburn.

Anthem.

Sketch of the choir,—Dexter Greenwood.

Reminiscences,—Dea. Henry G. Little, of Grinnell, Iowa.

Hymn,—“O God, beneath Thy guiding hand.”

Benediction.

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\*A great-great-grandson of the first minister.



# HISTORICAL ADDRESS

BY REV. SAMUEL L. GEROULD, PASTOR OF THE CHURCH.

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It is almost presumptuous for one at this day, and especially for one who has had a residence in the place for only seven years, to attempt to present anything that is new in the line of local history. A town that has produced a painstaking historian like Samuel T. Worcester can furnish few facts of interest that have not already been recorded by him. So today one can do little more than to rehearse, for the sake of the younger generation, what he has so well expressed in his "History of Hollis," and to glean, here and there, some trifling incidents from fields that he passed lightly over.

The first information we have of this town is the granting, by the province of Massachusetts in 1661, of eight hundred acres of what is now a part of its territory to the widow and second son of Thomas Flint, in consideration of services rendered by him as a magistrate. From this family we get a name for a hill, pond and brook in this place.

Previous to the time of this grant, the territory now included within the boundaries of Hollis had been the home of certain Indian tribes. The Nis-sitissets lived in the western, or hilly, part of the town, in the neighborhood of Birch hill, which in early times was called Nissitisset hill. The Pene-chucks had their home in the northeastern part of the town, in the neighborhood of the pond now bearing their name, as this afforded them an abundance of fish. The Auke-cun-sicks were in the south-eastern part of the town, in the vicinity of Runnell's bridge, with headquarters near Flint's hill.

What we now call Hollis, by the Indians and by the first whites that came into the region, was called Nissitisset, a word meaning, according to some, "two rivers," and according to others "a turkey."

A serious distemper, resembling the old-fashioned "putrid sore throat," had raged among the Indians in 1613, which almost destroyed some of the tribes, and broke the warlike spirit of all.

Let us go back in our imagination one hundred fifty years, and try to get some idea of the place, and the condition of things here at that time. It was then called West Dunstable, and included all that part of the present town west of the Nashua river, Flint's pond, Muddy brook, and the line continuing north to the Souhegan river; all that part of Amherst and of the east part of Milford south of that river; and nearly all of Brookline. The town of Dunstable, which was chartered October 16, 1673, of which this was a parish, included, besides what I have named, all of the present towns of Nashua, Dunstable and Hudson, and parts of Pepperell, Townsend, Tyngsboro', Litchfield, and Pelham. This parish received its charter December 28, 1739. It was then supposed that all this territory was in the province of Massachusetts, which, accordingly, gave the above-named charters.

It was invariably stipulated in all the charters given at that date that the people should "take due care from time to time to be constantly provided with a learned, able, and orthodox minister;" and precincts, or parishes, were given the same powers, and charged with the same duties in this respect as towns. The occasion for the seeking of this parish charter was the fact that none of the people lived nearer to a meeting-house than seven miles, and some of them were ten miles distant, and that if they went to their own meeting they had to pass over a ferry the greater part of the year. And this "ferry," you must know, instead of being a boat, was the back of a trusty horse, which swam the river when he could not find a foothold. Their meeting-house was situated near the state

line, south of the present city hall of Nashua, it being the first church in Dunstable.

From this you will see something of the interest of the first settlers in the worship of God, and this interest was manifested as much by those who were not members of the church as by those who were. They recognized their dependence on God, and the necessity of recognizing Him, and of keeping up the institutions of religion, if they would secure their own prosperity.

Instead of the roads we now have, there were only bridle paths, and but few of these. Not until 1780 was there a vehicle in town for the conveyance of people; if they travelled, they must do so on foot, on horseback, or be drawn by oxen in a cart or on a sled. This was then a wilderness, except for the few settlements made here and there, inhabited by wild beasts and rattlesnakes, over which the hunting Indian occasionally roamed, or came to fish in the ponds. There was nothing whatever to betoken the present situation.

Peter Powers, then but twenty-two years old, had come here in the summer of 1730, and made a clearing, and built a log house, on a spot a few rods west of Marcellus J. Powers's, on land now owned by Dr. Frank Bell. Into this home, in January, 1731, he brought his wife, twenty-one years old, with their two little children. He was the first permanent settler, although a Caleb Frye had squatted, as a trapper, for a brief period, two or three years before, in the neighborhood of the north school-house.

Think of this youthful couple, in this little clearing, with their infant children, their nearest neighbor—if Frye had then left the parts—ten miles distant by the nearest bridle path! With what courage and will must they have been animated to have settled here under these circumstances.

In the summer of 1732 Eleazer Flagg came here, locating in the south part of the town. The third settler was Thomas Dinsmore, who made his home east of the road, and a little below the present house of John Coburn. And so one fol-

lowed another until, at the date of the organization of the church, there were twenty-nine families in the little settlement; the thirtieth, Jonathan Lovejoy, coming in that very day.

It would be interesting if we could positively know the motives that led our fathers to settle in this wilderness; but in the absence of knowledge we can infer that it was that spirit which has led so many of the sturdy sons of New England to settle on the Western prairies, and that to-day is bringing so many from foreign lands to these shores. It was, in part, a spirit of enterprise arising from a desire to improve their situation. But for that spirit, we should all be living in congested centers, and there would still be large areas of wilderness in our country.

We must also remember that these townships were granted on the condition that the proprietors should secure settlers to occupy the land. The grants being made, skillful talkers were sent into the older settlements to persuade the people that it would be for their advantage to take up this new land. Glowing accounts of the attractiveness of the place, and the productiveness of the soil, were given; the representations being of such a nature that any but a perfectly contented person—and how few such there are even to-day—would be led to believe that he could greatly improve his situation by the change. The methods taken were probably not unlike those taken to-day to boom some new place on the Pacific coast, and with a similar result.

We must remember that at the period of which we are speaking, and for a long time afterwards, it was the town, or parish, and not the church, that acted in all matters relating to the erection of meeting-houses and the support of the ministry. Before a church was organized in any place, the town through its appointed officers, provided preaching as often as it was able to do so. But it could hardly be expected that an infant settlement of twenty or thirty families could support a minister without outside assistance; and at that time there were

no missionary societies to help. By the parish charter, heretofore mentioned, West Dunstable was allowed to assess two pence per acre annually on all non-resident land, for a period of five years, for the purpose of building a meeting-house and maintaining public worship. This would have yielded them a sum equivalent to about \$1,380.

It is not strange that there was some controversy as to the location of a meeting-house. The people in the west part of the town wanted it on Proctor hill. Other places were also proposed. A vote was passed at the first parish meeting to erect it on the land near where John Coburn's house now stands, but this was soon after reconsidered. In 1741 the first house, 22 x 20 x 9, was built on the spot where this stands. Its site and the adjoining burying-ground were given by Abraham Taylor, who lived a few rods south-west of Charles B. Richardson's blacksmith shop. Whether the house was built of hewn logs, or of sawed lumber, is not certain. A saw mill had been erected two years before not far from the Hayden Brothers' mill, which may have furnished the lumber. It is probable, too, that there was another saw-mill in the south-western part of the town, built in 1740 or 1741, near where the Sullivan house was burned a few years since. This may have furnished the lumber.

That our thrifty fathers did not need any missionary society to help them is made evident by an unanimous vote passed in March, 1740, "That Peter Powers and Abraham Taylor should have all the taxes coming from non-resident proprietors on condition that they bind themselves to maintain and constantly support preaching for the term of five years, and erect a meeting-house, pay off the debts of the parish arising from their being set off from Dunstable, and in getting timber for a bridge across the Nashua river, also to pay for some back preaching by Mr. Underwood." Not unlikely there are parishes of the present day that would be glad to avail themselves of a similar opportunity.

But they were soon doomed to meet a great disappointment.

The same year in which the meeting-house was built, the state line was re-surveyed, and it was found that West Dunstable was no longer in Massachusetts, but in New Hampshire. By this decision, not only was their corporate existence lost, but their expectation of having their expenses paid by non-resident taxes was lost also. Consequently they sought from New Hampshire what till now they supposed they had obtained from Massachusetts. But New Hampshire was not disposed to be so liberal. They asked for a fish, and were given a stone,—in having that part of Dunstable north of the state line, and west of the Merrimack river, organized into a “district” for the collection of province taxes only. But though cast down by this bitter disappointment, they were not destroyed. They continued to go through the form of holding meetings, electing officers, and assessing taxes for the support of worship as before. They had preaching as they were able to secure it with their limited means; a Joseph Underwood, a Richard Pattershall and a John Towle, or Fowle, being among those employed. And it would seem that quite a large proportion of the expense of this preaching, as well as of building the first and second meeting-houses, was secured afterward from the non-resident tax, quite a part of which they shrewdly managed to collect.

The sterling character of the people is shown by the fact that, though they had no corporate existence, they were determined not to be without the gospel. At a public meeting, held January 17, 1743, they came together by common consent and in their individual capacity, and voted to call Daniel Emerson, of Reading, Mass., to become their pastor. They fixed the salary and made all the arrangements for his settlement and maintenance; and then, that it might be impossible to take advantage of their situation to evade future responsibility, forty-three persons signed the call and the agreement, making it as good as a promissory note. Some of these names, however, must have been of minors, as, on the morning of Mr. Emerson's settlement, there were but twenty-nine families in town.

In those days, besides the annual salary, it was customary to give a new minister what was called a "settlement," it being either a sum of money, or land, or both. To Mr. Emerson was given forty acres of land near the church, and what would be equal to \$333. His annual salary was graduated, being at first \$171, and finally \$239.40, also thirty cords of wood. After the incorporation of the town, April 3, 1746, it assumed his support, and year by year voted the sum agreed upon by those signing the call, thereby relieving them from their obligation.

At the time of the organization of this church there were in this state forty-seven other churches, all but three of them, and these Presbyterian, being of the "standing order," as the Congregational church was then called. Thirty-one of these were in the south-eastern part of the state—Dover being the first organized; ten were in this neighborhood; in what is now Cheshire county there were three; and lying about Concord there were a like number. Daniel Wilkins was the pastor at Amherst, William Davidson at Derry, Nathaniel Merrill at Hudson, David McGregore at Londonderry, Joshua Tufts at Litchfield, Abner Bailey at Salem, and Josiah Swan at Dunstable or Nashua.

We speak of this as the anniversary of the organization of the church, and yet there is no proof that it was organized April 30, 1743; it is quite possible that it may have been a year or two earlier, but in the absence of proof to the contrary it is assumed to have been on the date of the ordination and installation of the first minister.

We come now to that great day, truly a "red letter day" in the history of Hollis, one hundred fifty years ago. From their log houses the people began to come together at an early hour, men, women and children, down to the youngest in the household. The men had work enough to do in clearing their farms and in providing necessary food, but they were deeply interested in the occasion that called them together. They came on horseback or on foot from all parts of the town.

and doubtless there were many from old Dunstable, from Amherst, from Groton, and from other places. I venture to say that unless a person was physically disabled all the inhabitants of the town were present. The men probably brought their guns, for there were prowling bands of Indians around, and they must be on their guard. One, with loaded musket, stood outside, while the others crowded into the little church, which was less than two thirds the size of our present vestry. In those days the front seats were the places of honor, and the people sought these rather than those in the rear. They were all curious to see their youthful minister, then twenty-seven years old, and the dignified council of ministers gathered around him.

The records are silent as to the number and composition of the council called to ordain and install him, but it is probable that all the neighboring ministers were present as well as some from a distance. The sermon was preached by Rev. Wm. Hobby of Reading, Mass., from the text 2 Cor. 8: 23, last clause—"The glory of Christ;" the sermon being an argument showing that the minister is the glory of Christ. The sermon was printed in Boston in 1743, and a copy of it is still in existence.

The people of that day had no newspapers, and almost no books; a half dozen volumes would have been considered a large family library. Having so little reading they were fond of listening to long sermons, which gave them food for thought and conversation. It is said of another church that when its minister cut down his two sermons from an hour and a half to an hour, some of the brethren of the church came to labor with him on account of his indolence.

Mr. Emerson was not married when he settled here. During the summer after his ordination he built his first house, which was burned April 11, 1744. Its location is in doubt, but it is supposed to have been on the lot now occupied by Mrs. Hannah Rideout. Mr. Emerson brought his bride to town in the autumn of 1744, and so it is presumed he rebuilt his house the previous summer.



His first sermon was preached from Acts 10: 29—"I ask, therefore, for what intent ye have sent for me?" The first sacrament of the Lord's Supper was observed June 5, 1743, and the day was memorable, also, as the occasion of the funeral of Abraham Taylor, who had given the land for the church and the burying ground, and who was the first adult to be buried in the cemetery. Two years after, or July 31, 1745, the church covenant was "renewed" and signed by ten persons besides the pastor. It is significant that no woman's name is appended to the list. As indicating something of the changes wrought by time this covenant is here given:—

"We, whose names are underwritten (being the second church in Dunstable), do covenant with the Lord and with one another, and do solemnly bind ourselves before the Lord and his people, that we will, through Christ's strengthening of us, walk after the Lord in all his ways, as he hath traced them out in his word.

"1st. We avouch the Lord Jehovah to be our God, and give up ourselves with our seed after us in their several generations to be his people, and that in the sincerity and truth of our hearts.

"2nd. We give up ourselves to the Lord Jesus Christ to be ruled and guided by him in the matters of his worship, and in our whole conversation acknowledging him, not only our alone Saviour, but also our King, to rule in and over us, as well as our prophet and teacher by his word and Spirit; accordingly we wholly disclaim our own righteousness in point of justification, cleaving unto him for righteousness, life, grace and glory.

"3d. We promise, by the help of Christ, to walk with our brethren and sisters of the church in the spirit of love, watching over them, and caring for them, avoiding all jealousies, suspicions, backbitings, censurings, quarrelings, and secret risings of the heart against them; forgiving and forbearing, and yet seasonably admonishing and restoring them with the

spirit of meekness, who, through infirmity, have been overtaken in a fault.

“4th. We will not be forward in church meetings to show our gifts and parts in speaking; nor endeavor to disgrace our brethren by discovering their failings, but attend an orderly call before we speak, doing nothing to the offence of the church, but in all things endeavoring our own and our brothers’ edification.

“5th. We further promise to study how we may advance the gospel and kingdom of Christ so that we may gain them that are without, and settle peace among ourselves, and seek the peace of all the churches, not putting a stumbling block before any, but shunning the very appearance of evil.

“6th. We promise to demean ourselves obediently in all lawful things toward those God has or shall place over us in church or commonwealth.

“7th. We resolve in the same strength to approve ourselves in our particular callings, shunning idleness; nor will we oppress any we deal with; also promising, as we are able, to teach our children and servants the good knowledge of the Lord, and to fulfill all relative duties prescribed in God’s word, that all ours may learn to fear and serve the Lord with ourselves.”

The church records do not show that any articles of faith or creed were introduced during Mr. Emerson’s ministry, or until 1805, though it is probable that assent to something of the kind was required.

It is to be regretted that no records of the action of the church were made from 1758 to 1792, consequently much of the history of this period is lost. As to the membership, all we know is that ten males signed the covenant in 1745, and forty-seven members voted on a certain question in 1755. As in those days females never voted, and as there must have been as many women as men, the church must have numbered not less than twenty in July, 1745, and not less than one hundred in 1755. At the close of Mr. Emerson’s ministry the number had increased to two hundred.

The first minister was hardly settled before it became evident that the meeting-house was too small to accommodate the increasing population. So, again, before they had a charter, the people unanimously voted Sept. 6, 1745, to build a house 50x44x23. They began at once to prepare the materials, but as the town received its charter April 3, 1746, it was thought best to make their action legal, so the previous vote was formally affirmed, June 13, 1746. Before the house was raised, however, considerable opposition to its location had manifested itself on the part of the inhabitants of the west part of the town, which is now in Brookline. They did their best to have it built on Proctor hill, but were not able to change the location.

The house was raised Aug. 13, 1746, though it was two years before it was ready for the pews. "Pew ground," as it was called, was then sold, and those who bought were required to build their own pews, which the husband and wife, and probably small children, were permitted to occupy together. There were twenty of these pews arranged around the building next the walls, and only those paying the largest taxes could occupy them. The rest of the men and women and the older children occupied long seats in the center of the house, and in the galleries, the men being on the west and the women on the east side of the house. The pulpit did not come until 1749, and the porches not until 1772. We find that the town agreed to pay eighteen shillings annually for the care of the house, but it was careful to provide that unless the work was done acceptably nothing should be paid. I wonder if a janitor to-day could be found who would risk his salary on an agreement to satisfy everybody.

The town's first minister is characterized as being in his youth remarkable for his alertness and fondness for skating and wrestling. Graduating at Harvard in 1739, he remained there for some months as college butler. While in college he was said to have been very fond of gay pleasures, until his attention was turned to the subject of religion by the preach-

ing of George Whitefield in the autumn of 1740. Like many others at that time he followed Mr. Whitefield from place to place. He received into his own strong, ardent, impulsive nature the influence of this mighty man of God. The preaching of Whitefield introduced a more liberal element into the theology of that day, and his adherents were known as ‘New Lights.’ When Mr. Emerson had been settled a short time he became known as a prominent ‘New Light,’ and this had the effect of alienating from him some of his brethren in the ministry. Notwithstanding this, he became a kind of bishop for the region round about, no man in southern New Hampshire being more extensively known, or his influence more powerfully felt than his. The chief excellencies of his preaching were said to be his ‘sound doctrine, deep feeling and zeal, at times almost overwhelming.’ Through his influence many of the young men of his parish were persuaded to enter the ministry.

His interest in public affairs is shown by his acceptance in 1755, and again in 1758, of a commission as chaplain in regiments commanded respectively by Colonel Joseph Blanchard of Dunstable and Colonel John Hart of Portsmouth, which marched against the French and Indians. On each occasion he was absent about six months. As letting us into the inner life of the man, I give you the contents of one of his letters to his wife, written in 1755 from Crown Point, N. Y., and brought to Hollis, according to tradition, by his faithful dog, which he had taken with him for the purpose. The original of the letter is still in existence\* in this town.

LAKE GEORGE, SEPT. 19, 1755.

*My Dear Wife:*—If you could by a window look into my heart I believe you would find that you possessed as much of me as ever woman did of any man’s heart on earth. I fear I spend too much time in thinking about you. My children are very dear to me you know, and blessed be God we have such pleasant ones, but you do outweigh them all. I hope God is and has been the health of your countenance

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\* With Mrs. Levi Abbot, a great-granddaughter.

and your God. I hope to see you, dearest of mortal creatures, before October is out if God will. I hope you and I shall be resigned to God's will in our absence, and be better fitted and prepared to live his praise together than ever we were. I wish I may be enabled to be as kind a husband as ever lived. I know you do deserve to be treated well, let my conduct be what it will. I can see many mistakes in my behaviour. I wish I may, but durst not promise to, conduct better, knowing I am nothing. My dear, I still thank you for your love, tenderness, and dutifulness constantly exercised toward me ever since I knew you. I pray the God of our fathers may bless you and our dear little ones. I hope you all are in health. I am very well, better than I have been this three years last past. When I wrote you last I was not so well, but getting better. I eat heartily in the morning. I hope you will be directed how to manage affairs. I hope to be at home soon enough to get winter beef. If you want anything don't spare for family necessities. I have written to Bro. Emerson\* to assist you. I wish you all the blessings of the Mediator's grace, and hope and pray God to make up my absence to you in the more abundant effusions of his Holy Spirit on you and family. O my dear, like apprentices I reckon by days, 'tis long, long since I saw you. I commend you to God who is able to keep you from falling, and fill you with all good, but if you do want to see me as I do you, I pity you from my heart. My love to you and children.

DANIEL EMERSON.

During Mr. Emerson's ministry what was called the "Half Way Covenant" was in use in this church. It was voted, April 8, 1748, "to admit persons to take the covenant upon them without coming to full communion." This was an arrangement by which persons who were not church members, if they owned or accepted the covenant of the church, had the privilege of presenting their children for baptism, a privilege as much prized by our fathers as it is disregarded by their children. The practice grew out of a law in the Massachusetts and New Haven colonies, years before, by which only baptized persons could hold office. This was offensive to many, as by it their children would be excluded from office, and so this compromise was made, which wrought much mischief in the churches. The practice continued long after the cause for its adoption ceased to exist, and was in vogue here

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\*Probably Rev. Joseph Emerson of Pepperell, Mass., a brother of Mrs. Daniel Emerson.

until July 18, 1794, when it was "voted, to repeal a vote formerly passed to admit parents to offer their children in baptism on confessing the covenant without coming to full communion."

In 1764 Rev. Peter Powers, who may be called a son of the town, though he was two years old when his youthful parents settled here, having previously been a minister for a few years in Lisbon, Ct., went to Newbury, Vt., where there was an infant settlement, and organized a church, composed of members on both sides of the Connecticut river. He was invited to the pastorate and accepted the call. As there were no churches in that neighborhood, and so it would be inconvenient to convene a council, the church voted that the installation should be "down country," and appointed one of its members to represent them. Accordingly the council, composed of representatives of the churches in Groton, Hampstead, Hollis, Pepperell and Salem, met here, more than a hundred miles distant, and on Feb. 27, 1765, he was installed, the candidate preaching his own installation sermon.

As some of our citizen soldiers in the French and Indian wars were making their way north, passing through the valley of the Pemigewasset, it would seem that they became enamoured with its broad and productive meadows. This and the spirit of emigration that brought our fathers to this place, caused eight men from this town to go through the wilderness in 1762 to what is now Plymouth, where they made a settlement. Others went the next spring and after, until about forty of our citizens had made themselves homes in that place. As illustrating the hardships of the journey when these men took their families, I quote from a statement by a son of Captain Jotham Cummings, one of these early settlers, as found in Mr. Hazen's "Historical Discourse at the Centennial Anniversary of the church in Plymouth."

"My mother rode through from Hollis on horseback, brought a child on her lap, and baggage, which contained all her furniture to keep house with. Their sufferings for a few

of the first years were distressing. They had to go to the meadows and pull wild onions, and fry them in the fat of bear meat, to subsist upon, without a morsel of bread. My father, with others, went to Concord on snowshoes, with hand-sleds, and hauled up three bushels of corn meal each; and for a number of years—as late as the Revolutionary war—I well remember how good a piece of bread tasted after being without it for three weeks. In the night the woods would resound with the howling and fighting of wolves and other furious animals; and, what was worse, alarms would frequently come down that the French and Indians were coming down upon us from Canada. I remember well, that on one sabbath they had got down as far as Haverhill, and were hourly expected here. Every man who had a gun carried it to the meeting house, where were assembled the women and children, to seek protection in the sanctuary. Though not five years old, I walked beside my mother, with an infant in her arms, three miles to attend meeting, most of the way in the woods.’’

These early settlers came back to Hollis to spend the first and second winters, before taking their families, and here, before their return in the second spring, April 16, 1764, the church in Plymouth was organized, and for the same reason that Rev. Peter Powers was installed over the church in Newbury in this place.

If any of us are ever tempted to feel that the old days were better than these, we have but to read the early records of our churches to have the illusion vanish. Probably they were more strict in the observance of the sabbath, and in attendance on sabbath worship, but quarrelling, intemperance and licentiousness were exceedingly common. A considerable part of the early records is taken up with the trials of these various offenders. The records of this church show a good many transactions of this kind. It is to be said to the credit of those accused, however, that in most instances they confessed their sin, asked forgiveness, and were restored to the fellowship of the church. Suppressing names and dates, let

me give you two of these confessions as a sample of many, both of them being from women:—

“ Being sensible that I have indulged in a sinful use of ardent spirits, tending to an intemperate habit, I feel it to be my duty and privilege to confess my fault to God and to this church, resolving by divine grace to repent and reform, and asking the forgiveness of the church. I request their prayers for me, that through Christ I may obtain forgiveness of this and all other sins, and be enabled in future to live soberly, righteously, and godly in Jesus Christ, and by a well-ordered life and conversation evidence repentance, love and a new obedience.”

“ Christian friends:—I now appear before you to acknowledge my offence in departing from the path of virtue and holiness, in particular for a breach of the seventh commandment, for which I hope I truly repent, and humbly ask the forgiveness of this church and restoration to your fellowship, prayers, and reproofs.”

The fact is worth recording that Amos Kendall, whose early home was near Salmon brook in Dunstable, and who was once the Fourth Auditor of the United States Treasury, and afterward Postmaster General, under Jackson and Van Buren, and was such a benefactor to the deaf and dumb of the country, was baptized by Mr. Emerson in this church Aug. 16, 1787.

Mr. Emerson's interest in the young was manifested in his organizing them into an association that differed little from the Endeavor Societies of to-day, except that its membership was confined to young men. The date of the organization is lost, but it must have been before the Revolutionary war, and from the names appended to its articles it would appear to have been in existence many years after. The articles of association, signed by forty-eight persons, thirteen of whom were soldiers in the Revolutionary war, will be found on pp. 243, 244 of “ History of Hollis.” \*

\* A similar Association had been previously organized about 1767, in Reading, Mass., Mr. Emerson's native place.



It would appear that there were revival refreshings in 1766, 1772, 1781 and 1788-9, and very likely at other times. From the fact that so many had died, or emigrated to Plymouth or elsewhere, and that the church numbered about two hundred at the close of Mr. Emerson's ministry, it would seem that he was a faithful "fisher of men."

But the time came when the good man found the burdens of the parish and church too much for him. Whether he asked a release, or the people first proposed a colleague, is not known. The church voted, May 7, 1792, "That it is their desire to settle a minister in this town with our Reverend pastor Daniel Emerson, as soon as God in his providence may direct. Voted, to lay the above vote before the town, to see if it is their desire to join with us in settling a minister as above, and if the said town agree with us, then to desire this town to join with us in setting apart a day for fasting, humiliation and prayer to Almighty God for direction in this important affair."

As a result of this Mr. Eli Smith, who had previously refused a call to Pelham (Samuel Worcester, a native of this town having a little before received and refused a call to the same church), accepted a call to the pastorate of this church, and was ordained and installed Nov. 27, 1793, Mr. Emerson remaining senior pastor until his death, Sept. 30, 1801. The churches invited on this occasion were Belchertown, Dracut, Franklin, Medway, Townsend, Pepperell, all of Massachusetts, and New Ipswich. Why the adjoining churches in this state were not called it is not easy to explain.

Mr. Smith in temperament was the very opposite of Mr. Emerson, but he gave himself with equal earnestness to his work, and he made his impress for good upon the town. Prof. Ralph Emerson, in his funeral discourse, says of him that "He was endowed by nature with a most ardent temperament. Activity was his life. His sensibilities like his perceptions, were as quick as the lightnings flash." His thirty-seven years labor here were blessed with numerous revivals.

Previous to the year 1800 about one hundred had united with the church. In the years 1801 and 1802 there was a remarkable work of grace, the most powerful the church ever enjoyed, from which about one hundred fifty came into the church. Regarding this revival the church records contain the following:—

“In the latter part of the year 1801 there were indications of a reviving spirit in the church. Christians were animated, and were led to trim their lamps and prepare for the coming of the bridegroom. Their desires enlarged, and their hearts expanded, while they raised the petition, ‘O Lord, revive thy work in the midst of the years, in the midst of the years remember mercy.’ And when the blessing came it exceeded the most sanguine expectations. The heavens were opened, as it were, and the Spirit was poured down in large measure. The promise of God was abundantly verified, ‘I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water courses.’ The Spirit was not confined in his operations to any one class, or to any one part of the town; all classes were awakened, and every neighborhood was visited. Opposition retired before the power of God’s grace; the voice of caviling was hushed, and the sneer of the scornful was abashed. Sinners in Zion trembled, and fearfulness surprised the hypocrite. The voice of those who were wont to ridicule was either changed into that of love and gratitude, or was hushed in wonder and astonishment. This was truly a Pentecostal season, and the church was seen coming up out of the wilderness leaning on the arm of the Beloved.”

In 1811 and again in 1817 there were other interesting revivals, but none of those which followed were as powerful as the one just described.

In this connection I may as well speak of the method of conducting revival meetings in those days. Instead of send-

ing for an evangelist, neighboring pastors were called in, and they held what was called a "protracted meeting." Three or more sermons a day were preached by as many persons, the meetings beginning in the morning and continuing all day, for several days. Then "inquiry meetings" were held, weekly or oftener, together with such extra meetings as the pastor himself felt able to conduct. To these inquiry meetings were invited all who were anxious about their spiritual condition, and it often occurred that the decision to attend was the turning point in one's life.

It was during the ministry of Mr. Smith, or in 1801, that the Philanthropic Society was organized, although it was not chartered until 1814. Its object was to secure a foundation for the perpetual support of the gospel in this place. But its history is so well set forth in the town history that it needs only to be mentioned in this place. It now has invested funds to the amount of \$5,965.

Shortly after the great revival of 1801-2, the people began to feel the need of better church accommodations, which resulted in the building of the present house, though not as we now see it. The master workman was Nathan Holt, who lived where Mr. Isaac Vandyke now resides. During its erection parts of the old house were moved across the common to the school house, standing where Warren Colburn's house now is, and set up against its front door; and here the Sunday services were held until the house was completed, the women seated in the school house, the men in the temporary building at the door, the minister standing in the doorway. The report of the building committee is still in existence, from which it appears that its total cost was \$7,049.35. The pews sold for \$8,416.35, besides those unsold valued at \$568. The excess of receipts over cost was returned to those who had bought pews, in proportion to the amount they had paid. The house was originally painted yellow or straw color, so that when afterward painted white, the yellow would show through for a long time. The front porch for many years bore the gilt sign, "Built 1804."

It is worthy of note that we have one with us to-day who remembers the raising of this meeting house, the venerable John Coburn. He also remembers the old house, and on one occasion riding to the service within with his grandfather, Lemuel Hardy, his grandmother, Hannah (Jewett) Hardy, on a pillion behind, and himself a child of three years of age in front.

In 1812 the General Association of New Hampshire met in this place, it being its fourth annual meeting. At that time the New Hampshire Bible Society was organized, which has done so much for the dissemination of the word of God in this state and elsewhere, and which was served for upward of forty years so faithfully by its agent, Dea. William Gilbert Brown, a native of this place. The seventy-fifth anniversary of this society was held here in September, 1887.

As indicating the sterling character of the young women of those times, and what they were thinking about, we have to record the organization, Nov. 9, 1814, of the "Female Charitable and Reading Society," which has survived the changes of the years, and come down to the present day. Its first records are extant, and from them I give you the preamble: —

"We, the undersigned, feeling the importance of improving our minds in useful and religious knowledge, of cultivating friendly and benevolent affections, and contributing our mites to objects of charity, do hereby form ourselves into a society for the purpose of reading useful and religious books, and conversing upon the same; likewise devoting the reading hours to some useful and benevolent employment, and in that manner endeavor to make ourselves more valuable members of society and better qualified to support that religion which is the basis of all virtue and happiness."

From the "Rules," which follow, it would appear that there was reading by each person in turn, in alphabetical order, for fifteen minutes, and then a few moments spent in conversation on what had been read, before the next reader took her turn. Thirty-eight names are signed to this document,

only one of whom is known to be living to-day, Catherine H. Smith, now Mrs. Rev. Darwin Adams.

But what did they read? In those days there were no stories such as we have, and had there been, it would have been thought a waste of time, if not a sin, to read them. Oct. 19, 1817, the names of thirty-nine volumes are recorded as having been read since the organization, and these are some of them: "Essay on Doing Good," "History of Redemption," a poem, "Mason on Self Knowledge," "Flavel on Keeping the Heart," "Scott's Force of Truth," etc. We can hardly think of persons who read books like these engaging in gossip or small talk of any kind; they were thinking on higher themes.

But while reading, and conversing about their reading, their busy fingers were at work, sewing and knitting. As now, boxes were sent to needy missionaries, and clothing and supplies were furnished young men fitting for the ministry, Dartmouth College and Andover Theological Seminary sharing with other institutions in these gifts. It would seem that cravats were then an important part of a young man's outfit, for there are frequent records of gifts of these. In 1817 it is recorded, "Made a collection of \$1.14, which was expended for six cravats. These, together with twelve pair of feeting were sent to Andover." At the next meeting they "pieced and quilted a bed quilt for a poor woman," presumably of Hollis. Donations of yarn and of wool, which they spun, are recorded. In 1821 a very valuable box was sent to the Brainard Mission among the Cherokee Indians in south eastern Tennessee, the letter which accompanied it being recorded.

Since 1833 the records show that the ladies have contributed over \$1,500 for the work of the society, and that over seventy barrels and boxes have been sent to home and foreign missionaries, amounting in value to \$4,443.24, besides the help that has been furnished needy ones at home.

In 1821 a bell was procured by private subscription, the list, on parchment, being still in existence. Its cost was

\$570.36, given by one hundred sixty individuals. This bell was unfortunately cracked some thirty years after, and the present bell obtained, which is said not to be nearly so sweet toned as the former one.\* Until the bell was procured the town had depended for some years for its time on a clock, with a dial of about three and a half feet in diameter, on the gable end of Dea. Enos Hardy's barn, across the road from where Sullivan E. Kimball now lives. This had a bell, in form like the bells of house clocks but much larger, so that its striking could be heard at a distance of half a mile or more. This clock was made by Abijah Gould, whose home was hard by, and who was a famous maker of clocks in the early part of the century. Whether the people of this town were ever called to church by a drum or horn, as was the custom in many places, is not known, but it is probable that during Mr. Emerson's ministry the beating of the bass drum was the call to the house of God.

As showing the custom in other places, it seems that Haverhill, Mass., once voted "that Abraham Tyler blow his horn half an hour before meeting on the Lord's day and on lecture days, and have one pound of pork per annum from each family, for the same." In Westfield, Mass., a man was paid twenty-five shillings a year to beat the drum to call people to meeting. In 1816 the first bell in Sullivan county was procured, and so great was the interest in it that people went from far and near to see and hear it, so that it soon got the name of the "Meriden idol."

One who was present when the first bell was raised says: "The ropes were handled by an old sea captain from 'Brimstone Corner.' They drank, they cursed, they quarreled; indeed it was the mouth of hell. Bad as is the world to-day, it is better now than then." Another says, "Just before the bell was raised Parson Smith came out of his house, across the common, and in earnest prayer dedicated the bell to God's service."

\*It is said that the crack in the old bell was afterward sawed out, and that the bell is now in use on one of the churches in the neighborhood of Boston.

We must remember that in those days there was no method of heating the meeting houses. How our fathers could sit through those long services without a fire is not easy for us to understand. There were those who advocated stoves, but this was fought by a few with all their powers, as an innovation of the devil designed to lull into religious indifference. Our grandmothers, however, did not propose to suffer more than was necessary if their lords did, and so they provided themselves with "foot stoves," a little tin box, perforated on the sides and top, and guarded with wooden cleats, in which was placed a dish of coals. But it would seem that the men looked upon this little indulgence with an unfavorable eye, as the town at one time voted to confiscate any that might be left in the meeting house. It was not until Dec. 28, 1830, that the town, at a special meeting, voted to permit individuals to place stoves in the house, and appointed a committee to locate them.

The year 1826 was memorable throughout New England on account of the temperance revival that swept over it, sometimes known as the "Washingtonian movement." There had been something of a temperance sentiment aroused before this time; for thirty years the people had been slowly opening their eyes. Among its early advocates in this town were Jesse Worcester and Thomas Cummings. But it was not until 1820 that total abstinence was publicly advocated; previously the effort had been to prevent the *too free* use of strong drink. This temperance revival reached Hollis, and its first society was organized in 1827. Thomas Cummings was its president for many years. The early records were lost, it is supposed, in the burning of the house of Hon. Benj. M. Farley in 1857. If this was like most other temperance organizations of the day it did not call for the disuse of cider, wine or malt liquors; indeed some of the most earnest workers at that time advocated the use of wine as a preventive of intemperance.

In November, 1831, the church adopted the following: "Believing that the drinking of distilled spirits is not only

unnecessary but injurious, that such use of them is the cause of forming intemperate habits, and that while continued the evils of intemperance can never be prevented, and believing also that intemperance is the cause of a large portion of the pauperism and crime which fills our prisons and almshouses, and that much of the wretchedness of individuals and families in all classes of society may be traced to that use; and believing furthermore that the use of distilled spirits is a great hinderance to the progress of the spiritual good of our fellow-men, therefore, resolved,

1—That as a church we view with deep regret the prevalence of intemperance in the community.

2—That we heartily approve of the efforts which have been made, and are now making, to remedy the evils of it, and promote temperance,

3—That as professed Christians we are in duty bound to throw all our influence on the side of those who are engaged in this laudable and humane enterprise.

4—That it be earnestly recommended to the members of this church to abstain from the use of distilled spirits, except as a medicine.

5—That the making a public profession of religion be considered a pledge to the community of entire abstinence from the use of them, except as above specified; and also an expression of a determination to discountenance in all suitable ways the use of them in the community.’’

Another interesting movement had been going on in the churches of New England for a good many years. I refer to the agitation for the entire separation of church and state. Many were coming to believe that the church or congregation, and not the town, should support the ministry, it being a plea for the voluntary principle. Many good men resisted it, believing it would be fraught with danger. But it made its way in spite of opposition, though it was not until March 11, 1830, that action was taken which severed this church from the town, by the organization of ‘‘The Evangelical Congrega-



tional Church and Society in Hollis."\* The word "church" has, however, never been used since the first in the warrants for the meetings.

In the year 1830, having passed his three-score years and ten, it was thought best that Mr. Smith should be relieved by the settlement of a colleague. Whether this movement began with him or with the church, the records are silent, although the presumption is that it was the church, as it is recorded, Sept. 6, 1830, that the question being asked in church meeting, "Is it your pleasure that Rev. Eli Smith shall retain his pastoral relation to you as senior pastor after a colleague shall be settled? Voted in the affirmative, nineteen brothers for, six against; thirty sisters for, none against." After a pastoral charge of thirty-seven years this vote reveals the hold he had upon the hearts of the people. But Mr. Smith evidently thought it better to sever his pastoral relations with the church, and accordingly this was done by the advice of the council which installed Rev. David Perry, who came to them as a pastor, from the church in Cambridgeport, Mass.

Mr. Perry was a faithful and earnest minister, and his work was blessed not only by the addition of upwards of one hundred fifty to the church, but by bringing about many improvements, and getting the church into a better working condition. The church adopted, Nov. 25, 1831, a new Confession of Faith and Covenant, and on May 5, 1837, Rules for the Practice and Discipline of the church, both of which were printed. This Confession of Faith is virtually the same as the one adopted and printed in 1805, but the Covenant was materially changed.

For some time it had been the custom to have eight communion services in the year, but in 1831 the church voted to observe them on the first Sabbath of each alternate month. This, however, was so strongly opposed that the next year they returned to the original number, holding them on the first Sabbaths of January, April, July and October, and the

\*The state legislature passed a law July 3, 1827, permitting the separation of the church from the town.

third Sabbaths of February, May, August and November. In 1834 they were reduced to six, and were held on the same date as now, and took the place of the afternoon service.

In January, 1836, was organized the "Hollis Benevolent Association," its object being to furnish aid to the various charitable religious organizations of the day. It must be remembered that in those days it was considered almost sacrilegious to raise money on the Lord's day, even for the most worthy purpose, as it savored too much of the world; hence all contributions were made by personal solicitation during the week. When the practice of Sunday contributions was introduced here it is related of one man, with more zeal than wisdom, that he attempted to upset the arrangement by upsetting the hat that was being passed, and scattering the contents upon the floor, much to the chagrin of the friends, but to the amusement of the opponents, of the new method.

It would be interesting if we could know just how much the church has given for benevolent objects away from home, but no data is at hand to furnish this information. It is found, however, that since 1853 at least \$14,285.00 has been contributed. In this connection and as showing the interest of the fathers in foreign missions at an early date, it is worth mentioning that Henry Obookiah, a native Sandwich Islander who had come to this country for instruction long before a mission was established there, spent some time in town, probably about 1815 or 1816. His presence and anxiety to carry the gospel to his own people, must have stimulated the interest of this people in missions.

When prayer meetings were first introduced it is impossible to say. We find soon after Mr. Perry's coming that the church voted to observe a prayer meeting on the first Wednesday afternoon of every month, at 2 o'clock. But it is certain that Mr. Smith held prayer and conference meetings on Sunday evenings at the center school house, and a mid-week meeting at his own house for a long time; also school house meetings on Sundays and week days as they seemed to be de-

manded, with "lectures" at regular intervals. It is also probable that at one time "sunrise prayer meetings" were held, but on what occasions, or for how long a period, it is impossible to say.

During Mr. Perry's ministry a "Maternal Association" was organized, it being a mothers' meeting for prayer for, and mutual aid in training their children. And in this connection I may speak of the women's prayer meetings held during Mr. Smith's pastorate, at first with Madame Emerson, and after her death with Mrs. Smith. Once a year it was their custom to spend a whole day together in fasting and prayer. How many years these meetings were kept up it is not known. In those days it was regarded as a great impropriety for a woman to speak in any meeting where men were present, but it appears that one of the sisters of this church felt called upon to exhort, and being forbidden by Mr. Perry she asked for letters and was dismissed to a church where she could enjoy this privilege.

In 1837 the question of providing a vestry was agitated, and the church went so far as to purchase a lot containing twenty-two hundred fifty feet, just east of the meeting house, but for some reason the contract was thrown up on an agreement that the land should go into the common.

One custom prevailed at this time that had come down through a good many years, that would strike the young people of to-day as exceedingly unique. Every intention of marriage must be published three times in church before the parties could wed. Some time before the sermon the town clerk would arise, and in distinct tones announce, "Marriage is intended between John Smith and Sarah Jones." This custom certainly had a tendency to prevent hasty and illy-considered marriages. Whenever a death occurred, the following Sabbath the members of the stricken household would all be at church to hear the minister read a note they had already placed in his hands, to the effect that, "George Brown having departed this life, the afflicted family ask the prayers of

this congregation that the event may be sanctified to their spiritual good." When a child was born, a similar note of thanksgiving for a safe delivery and for the birth of a child was sometimes read from the pulpit.

After eleven years of faithful service Mr. Perry felt that his work here was done, and so in 1842 he resigned. It was impossible for a man of such strong convictions and such a keen sense of duty not to offend some. Notwithstanding this the majority of people thoroughly appreciated the man and his work, and felt that he had left behind an imperishable influence for good.

Mr. Charles Lord, who was graduated from Andover Seminary that year, was then called, but declined. He went west, where he labored twelve years, and then returned to Massachusetts for further work, where he died in 1872.

In 1843 Mr. James Aiken, then one year out of the seminary, became your pastor. Though the church was unanimous in its call, a portion of the society was opposed to his coming, eighteen members signing a protest against it. Consequently his ministry was not as harmonious as one should be. He failed to unite the people, and opposition increased rather than otherwise, causing him to resign in 1848. He was a man of fine appearance, from a family noted for its musical abilities. Mr. Aiken was himself an excellent singer, and had taught singing considerably before coming here. During his five years with us he did not a little to awaken interest in sacred music, and he is remembered to-day more from what he did in this line than for anything else.

Mr. Matthew D. Gordon, a native of Scotland, followed him in 1849, but as his health was infirm his stop with the people covered only a little more than three years.

For some years previous to his coming the question had been agitated of making a change in the meeting house, so as to render it somewhat more modern in style. The town by a deed of Nov. 22, 1849, relinquished to the society the ownership of so much as was needed for religious purposes, and al-

lowed certain alterations to be made. The house was turned one quarter around, so the west side faced the south, where it was extended so as to include the belfry, which before had been a porch as well. The porches, formerly on the south and east, and the galleries, were removed, a floor was laid on a level with the former galleries so as to make two stories, a gallery was built for the singers in the south end,—it being the form in which we now see it. This involved an expense, including the appraisal of the old pews, of \$7,059.98. This was raised by selling the stock at \$10 per share to prospective pew-holders and others, and this stock was received as so much toward a new pew. The sum of \$6,000 was thus taken in stock. The new pews were appraised to cover the cost, and the choice being sold at auction, \$955.25 was received, which was used in carpeting and upholstering.

Soon after, or in June, 1852, the house since occupied as a parsonage, was bought by a syndicate of eighteen persons, the property being divided into forty shares. These shares were gradually given to, or bought by, the society, or came into the possession of Dea. Noah Farley, who afterward gave them to the society, so that in 1879 it became the sole owner. The original cost of the house, including repairs to fit it for the occupancy of your ministers, was \$2,470.

Rev. Pliny B. Day, whose genial face is still remembered by so many, was installed by the same council that dismissed Mr. Gordon. He came at a time when the church was ripe for better things; the work of preparation had been done, and the harvest was ready for reaping. A revival of great power began almost immediately, from which about fifty came into the church. This was followed by another extensive outpouring of the spirit in 1858, which brought about seventy-five more into the church, many of whom are with us still. This work began with meetings in the Bailey district, which was formerly regarded as the stronghold of religion in the town. Many of you will remember the earnestness of Dea. Isaac Farley at that time, his going about from house to house to plead with men to be reconciled to God, and when he was

rebuffed, kneeling on the doorstep as he went out, and praying for the inmates as though they had been his own children. During Dr. Day's ministry upwards of two hundred were brought into the church, though this does not tell the whole story of his work. Impressions were made, unseen influences for good started, that since have ripened into nobler, purer, living. He will long be remembered as the genial gentleman, the sympathizing friend, the faithful pastor, and the earnest preacher. He did much for the schools while here, being almost continuously one of the school committee. He was loved by all his people as few pastors are loved. As his ministry covered the period of the civil war he did not a little to instill principles of patriotism in the minds of his people. The esteem with which he was held was evinced in the placing a tablet to his memory at the left of the pulpit where he had so long and faithfully proclaimed the gospel. It was a sad day for this people, July 6, 1869, when Dr. Day was called to his reward. Not only this town, but many others, mourned his loss. Faithful counsellor that he was, he was often called on to give advice to those out of town. In 1863 he was placed on the Board of Trustees of Dartmouth College, though not a graduate of that institution; from it he received the degree of D. D. in 1865.

The year following Dr. Day's death, or in 1870, Rev. John L. Merrill was called to the pastorate but declined. He is now the pastor of the church in Newbury, Vt., whose first minister, Rev. Peter Powers, was from this town. A few months after Mr. Merrill declined, in the same year, came Mr. Laird, a faithful and earnest preacher, and wonderfully gifted in prayer. Soon after he came the Confession of Faith and Covenant of the church was revised, and with a catalogue of the members in 1831 and those since joining, was printed. During Mr. Laird's ministry of four years about forty were brought into the church. It appears that his situation here in some respects was not agreeable, for in December, 1872, he resigned, but by advice of a mutual council he remained. He renewed his resignation in December, 1873, but before it

was acted upon he was taken with the illness that terminated in his death Aug. 20, 1874. The tender love of his people, their loyalty and faithfulness to him during his last days, stand recorded on the records of the church, as are the words of appreciation that came from the stricken members of his own household. During his long illness his pulpit was supplied gratuitously, for the benefit of his family, by the Hollis Association. His last sermon was a former one repeated by request from 1 John 3. 2 :—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

In 1875 Rev. Walter Rice, now of Agawam, Mass., was called, but declined. Then came Rev. Hiram L. Kelsey, who before had been connected with the Methodist denomination. Sixty-six persons united with the church during his ministry. He is so well remembered by most of you that I will not stop to characterize him except to say that he excelled in his pulpit and social powers, and had more of what might be called the evangelistic methods than, perhaps, any other minister you ever had. He was dismissed in February, 1879.

In July following, Mr. Barker B. Sherman, just from the Seminary, and now pastor at Chelsea, Vt., was invited to become your pastor but did not accept.

After candidating about a year, Rev. Darius B. Scott was installed. Twenty-eight were added to the church during the five years he was here. During his pastorate, in 1883, the meeting house was thoroughly repaired and renovated, the organ moved from the gallery to its present position, the house newly frescoed, and the seats upholstered, all at an expense of about \$2,000. On the occasion of the first communion after returning to the house, the first Sabbath in November, a beautiful plated communion set was presented by Miss Sarah Conant, a member of the church, since deceased, and a grand-daughter of Dea. Josiah Conant, one of the early deacons of the church. This took the place of a britannia set that had been in use since October, 1831, costing

at the time \$31.75. By a vote of the church the old set was given in 1886, to a missionary church in Nebraska, and by that church was divided with two others, so that it is now used by three churches. In this connection I would say that the two cups with handles now in use are of solid silver, and were given by Dea. William Emerson, at some date not yet ascertained. The set in use previous to 1831 is understood to have been distributed among members of the church, and a part of it is still in existence.

Mr. Scott left in December, 1884, and for fourteen months the church was without a pastor. How many candidates ascended the pulpit stairs during that time is not recorded, but their number was legion. Among these Rev. Frederick W. Ernst, now principal of Dow Academy, Franconia, was called, but declined to accept.

Your present pastor came in 1886. The Young People's Society of Christian Endeavor was organized May 9, 1887, and a new church manual was adopted the following year. Evangelistic meetings conducted by Rev. Messrs. Nathan H. Harriman and Robert F. True, were held in the summer of 1889, resulting in the bringing of about sixty into the church. Windows were placed in the church in 1890 in memorial of Rev. Daniel Emerson, Rev. Eli Smith, Rev. David Perry, Rev. James and Mrs. Laura G. Laird, Dea. Phillips and Mrs. Dorothy Wood, Deacons Josiah and Abel Conant, Jonathan T. Wright, Mrs. Rebecca Butterfield, and in the vestibule, furnished by the town, of Peter Powers and Abraham Taylor, and Captains Reuben Dow and Nathan Ames.

We now have hastily run over the one hundred fifty years of our church history. Much of interest there is of which there has been no time to speak; much more, too, that never can be recorded in the annals of earth. Who is able to reckon the prayers and tears, the sweet influences for good, and even those other influences which have tended in the opposite direction, but all of which have been recorded in God's book of remembrance, and which shall be revealed by him whenever it seems good to him? Our fathers labored and we have



entered into their labors. They have fallen asleep, leaving with us the work to carry on. We shall soon be with them, so that what we do we must do quickly. The two hundredth anniversary will soon be here, and at that time, for most of us the things that now seem of greatest importance will assume very small proportions, and things we now are apt to neglect will seem to be of most consequence. God grant that we may transmit to our children this heritage of our fathers, not only "without spot or wrinkle," but that by our labors we may add to its beauty and lustre, so that as they gather fifty years from to-day, they may be able to say of us that we have done well for Christ's sake.

## PASTORS OF THE CHURCH

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- Daniel Emerson, ordained April 20, 1743; died Sept. 30, 1801.  
Eli Smith, ordained Nov. 27, 1793; dismissed Feb. 23, 1831.  
David Perry, installed Feb. 23, 1831; dismissed June 13, 1842.  
James Aiken, ordained Aug. 30, 1843; dismissed July 3, 1848.  
Matthew D. Gordon, installed Mar. 21, 1849; dismissed July 7, 1852.  
Pliny B. Day, D. D., installed July 7, 1852; died July 6, 1869.  
James Laird, installed May 25, 1870; died Aug. 20, 1874.  
Hiram L. Kelsey, installed June 1, 1875; dismissed Feb. 24, 1878.  
Darius B. Scott, installed Sept. 25, 1879; dismissed Dec. 23, 1884.  
Samuel L. Gerould, installed April 14, 1886.

### MINISTERS RAISED IN HOLLIS.

The towns mentioned are the places of ministerial labor.

- Peter Powers, b. Nov. 29, 1728; Newent, Conn., Newbury; Vt., Deer Isle, Me.; d. May 13, 1800.  
Josiah Goodhue, b. —, 1729; Dunstable, Mass., Putney, Vt.; d. Nov. 14, 1797.  
Henry Cummings, D. D., b. Sept. 16, 1739; Billerica, Mass.; d. Sept. 5, 1823.  
Noah Worcester, D. D., b. Nov. 28, 1758; Thornton, Salisbury, editor and writer; d. Oct. 31, 1837.  
Joseph Wheat, b. July 18, 1759; Grafton; d. Oct. 28, 1837.  
Joseph Emerson, b. Sept. 28, 1759; licensed but never ordained; d. July 27, 1781.

- Josiah Burge, b. April 15, 1766; licensed but never ordained; d. Mar. 24, 1790.
- Leonard Worcester, b. Jan. 1, 1767; Peacham, Vt., etc; d. May 28, 1846.
- Thomas Worcester, b. Nov. 22, 1768; Salisbury, etc.; d. Dec. 24, 1831.
- David Smith, b. Sept. 48, 1769; Temple, Me., Meredith; d. Aug. 18, 1824.
- Samuel Worcester, D. D., b. Nov. 1, 1770; Fitchburg, Mass., Salem, Mass., Secretary A. B. C. F. M.; d. June 7, 1821.
- Daniel Emerson, Jr., b. July 15, 1771; Dartmouth, Mass.; d. Nov. 16, 1808.
- David Brown, b. April, 4, 1773; evangelist; d. unknown.
- Abel Farley, b. July 17, 1773; Manchester, Vt., Goshen, Mass.; d. Mar. 22, 1817.
- David Jewett, b. Aug. 16, 1773; Rockport, Mass.; d. July 16, 1841.
- Joseph Emerson, 2nd, b. Oct. 13, 1777; Beverly, Mass., Byfield, Mass., Saugus, Mass., Weathersfield, Conn.; d. May 13, 1833.
- Mighill Blood, b. Dec. 13, 1777; Bucksport, Me.; d. April 6, 1852.
- Stephen Farley, Jr., b. Oct. 24, 1779; Claremont, Atkinson; d. Sept. 20, 1851.
- Caleb J. Tenney, D. D., b. May 3, 1780; Newport, R. I., Weathersfield, Conn., Agent Am. Col. Soc.; d. Sept. 28, 1847.
- Fifield Holt, b. Mar. 27, 1784; Bloomfield, Me.; d. Nov. 15, 1830.
- Grant Powers, b. Mar. 31, 1784; Haverhill, Goshen, Conn.; d. April 10, 1841.
- Daniel Kendrick, b. Mar. 30, 1785; Pittston, Me.; d. Mar. 14, 1868.
- Eli Smith, b. July 16, 1787; Frankfort, Ky., Paris, Ky.; d. Oct. 23, 1839.
- Ralph Emerson, D. D., b. Aug. 18, 1787; Norfolk, Conn.,

- Professor Andover Theological Seminary; d. May 20, 1863.
- Samuel Ambrose, b. —; Sutton, Home Missionary; d. May 30, 1830.
- Leonard Jewett, b. Oct. 2, 1787; Home Missionary in New York and New Hampshire, Temple; d. Feb. 16, 1862.
- William P. Kendrick, b. Jan. 20, 1794; Home Missionary in New York, Bristol, Ill.; d. Nov. 5, 1854.
- Jacob Hardy, b. Nov. 14, 1795; Strong, Me.; d. Mar. 1, 1833.
- David P. Smith, b. Sept. 20, 1795; Sandwich, Parsonfield, Greenfield; d. Oct. 11, 1850.
- Solomon Hardy, b. Sept. 27, 1796; Home Missionary in Illinois and Massachusetts; d. Sept. 18, 1842.
- Taylor G. Worcester, b. April 6, 1799; licensed but not ordained; d. Sept. 7, 1879.
- Eli N. Sawtell, D. D., b. Sept. 8, 1799; Louisville, Ky.; agent American Seaman Friend Society, Havre, France, Saratoga, N. Y.; d. April 6, 1885.
- Luther Smith, b. Aug. 11, 1800; Zanesville, O.
- Phillips Wood, b. July 12, 1801; Bloutsville, Tenn., Piqua, O.; d. June 11, 1856.
- Henry A. Worcester, b. Sept. 22, 1802; Abington, Mass., Portland, Me.; d. May 24, 1841.
- Joseph Emerson, b. Sept. 4, 1808; Agent and Secretary Benevolent Societies, Rockford, Ill.; d. July 21, 1885.
- Henry H. Saunderson, b. Sept. 1, 1810; Ludlow, Vt., Wallingford, Vt., Charlestown, Swazey; d. Jan. 25, 1890.
- Thomas A. Farley, b. July 8, 1813; died immediately after graduating, Aug. 26, 1841.
- William P. Eastman, b. Sept. 20, 1813; New Comerstown, O., Union, O.; d. Oct. 2, 1887.
- Edward Johnson, b. Oct. 13, 1813; Missionary Sandwich Islands; d. Sept. 1, 1867.
- Charles Cummings, b. June 7, 1817; licensed but never ordained; teacher, Medford, Mass.
- Amos F. Shattuck, b. July 9, 1832; Home Missionary, Durham, Me., Worcester, Vt., Hatchville, Mass.

## SKETCH OF THE SUNDAY SCHOOL.

DEACON ENOCH J. COLBURN.

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“The records of the Sunday School connected with the church in Hollis, during the first years of its existence, have not been preserved, and we do not know the date of its introduction, who its officers were, whether it lived under a constitution or not, there being but very few now living who have any knowledge of the school earlier than 1830. The person who can give the earliest date of its existence is Mrs. Catherine H. Adams, who is a daughter of the late Rev. Eli Smith, now ninety years old and more, who remembers having a class of six little girls in the gallery of the meeting house in 1820. She remembers her grief at the death of one of these girls in the autumn of that year. Taking this date, we can readily judge that the church in Hollis was among the first to engage in the Sunday school work.

The work of the school at its beginning, and for twenty years afterward, was the committing and reciting verses of Scripture and the Assembly's Shorter Catechism. A catechism prepared by Rev. Joseph Emerson, who was a son of Dea. Daniel Emerson, was also used in some of the classes.

It was the teacher's duty to hear, and make a record of the number of verses recited by each pupil, and at the close of the term in the autumn the pastor, from the desk on the Sabbath, or at a meeting held for that purpose, announced the name and number of verses recited by each pupil. We are told by one of the pupils in those times, that more than sixty years have not effaced the memory of the anxiety of that trying day

when, after having exerted themselves during the season, that they might stand at or near the head, they found themselves far behind. Some of the pupils succeeded in reciting a remarkable number of verses, which number was published in *The Farmer's Cabinet*, and attracted wide attention and comment. The sessions of the school were held only during the warmer months of the year, for the first twenty-five years. The school was reorganized about the first of May each year, when new combinations in classes were formed and new teachers chosen.

The constitution of the present Sunday-school was adopted April 5, 1830, under the name of "The Auxiliary Sabbath School of Hollis," it being auxiliary to the "New Hampshire Sabbath School Union." It continued under this name for thirty-one years, when the "New Hampshire Sabbath School Union" having ceased to exist, its name was changed to "The Sabbath School of the Evangelical Congregational Society of Hollis," which name it retained for twenty-seven years, when, in 1888, the word "Society" was stricken out, and the word "Church" substituted, and so it has remained to the present time.

The annual meeting for the choice of officers and transaction of business was held "at the intermission between services on the day of the annual Fast," and continued to be held on that day until 1851, when, without altering the constitution, so far as we know, it was not held until the 17th of June, when it was voted that "The annual meeting be held on the first Monday in May after the Monthly Concert." In 1853 a vote was passed "that the officers call the annual meeting when they think best," and in 1854 and 1855 the meetings were held during the first week in May. In 1856 a return was made to "Fast day," and continued until 1883, when the constitution was changed to have the annual meeting held on the last Sunday in December in each year.

The officers of the school are a president, a secretary, who also acts as treasurer, and for the first forty years acted also as librarian, a superintendent and three directors. In 1870

the constitution was changed, making the librarian a separate officer.

The first meeting held under the constitution was on the 13th of May, 1830, when Capt. Daniel Bailey was chosen president, Jonathan T. Wright, secretary, treasurer and librarian, Ephraim Burge, superintendent, and Capt. William Brown, Isaac Farley and Dea. Thomas Farley, directors.

The persons who have acted as president are Capt. Daniel Bailey, Dea. Phillips Wood, Thomas Cummings, Dea. Aaron Hardy, Dr. Oliver Scripture, Leonard Willoby, Alpheus Eastman, Dea. Isaac Farley, Rev. Pliny B. Day, D. D., Rev. David Perry, Rev. James Laird, Dea. James D. Hills, Rev. Darius B. Scott, James E. Hills, Dea. Enoch Colburn, and Rev. Samuel L. Gerould. The persons who have acted as secretary, treasurer and librarian combined, are Jonathan T. Wright, who served twenty-four years, Ebenezer T. Wheeler, five years, Dea. Perry M. Farley, ten years, and Dea. Enoch J. Colburn, two years. As secretary and treasurer alone, Francis A. Lovejoy served three years, Franklin P. Colburn, two years, Edgar J. Patch, three years, Geo. H. Hardy six years, Charles J. Pollock, one year, and Wilbert P. Farley is now on his sixth year. Those who have served as librarians are James C. Hildreth who served four years, Horace Vandyke, three years, Edward L. Hodgman and Cyrus F. Burge, two years each, Albert H. Richardson, Mrs. Isaac W. Pierce, Austin R. Paull, Miss Bertha L. Colburn, Mrs. Amanda A. Swallow and Mrs. Lizzie S. Russell, each one year, and Roger Paull is now on his sixth year.

The superintendents have been Dea. Ephraim Burge, Dea. William Emerson, Cyrus F. Burge, Edward L. Hodgman, Rev. Darius B. Scott, who each served one year, Benj. G. Searle, Henry Fox, Silas M. Spalding, each two years, Dea. Isaac Farley, Ezra Shedd, Leonard Willoby, William A. Trow, Dea. Perry M. Farley, each three years, Dea. Phillips Wood, four years, Rev. David Perry, Dea. James D. Hills and Henry A. Goodwin, each five years, Dea. Enoch J. Colburn, six years, and Dexter Greenwood eight years. Edgar

J. Patch served six months, when he removed from town, and Albert H. Richardson one year and six months.

The qualification for membership in the school at first was, "all who signed the constitution," which was amended in 1831 and the words added, "and who pay annually any sum for the support of the library," and it so remained for thirty years, when it was changed to "any person who shall attend the school as teacher or pupil for three months may be a member of the school," and it has so remained for thirty-two years.

The records do not show the numbers attending the school for the first fifty years, and we have no means of knowing the highest, lowest, or average attendance of those times; but the votes passed at the annual meeting in 1831, appointing a committee "to canvass the town and converse with all parents and prevail on them to send their children to the Sabbath School," and again in 1836, 1839 and 1844 "that there be an effort made to get young people into the Sabbath School," show the efforts that were made for success, though with what result we do not know.

The average number connected with the school for the last seven years has been two hundred thirty, and the average attendance one hundred fourteen.

The need of a library connected with the school was felt at an early date, for we find a catalogue of one hundred twenty-one volumes dated March, 1830, which is the only written item that comes to us of the existence of a school before 1830. During the earlier years there were committees appointed to canvass the town and solicit donations for the support of, and additions to, the library, and, so far as we know, all money raised in the school or by donations was expended for that purpose. The records show that committees were appointed from time to time to purchase new books and dispose of the old ones. The library at present contains some more than four hundred volumes, most of which are designed for children and the younger members of the school.

The method of raising money in the school, for the last



twenty five years, has been by penny boxes and envelopes, which are passed through the school each Sabbath, and the amount raised in this way has averaged during the last seven years \$104.60 annually, which is expended in the purchase of books for the library, for the expenses of the school, and for donations to worthy objects that are presented from time to time.

Question books were first introduced into the school in 1843, and continued until the "International Sunday School Lessons" were introduced, soon after they first appeared.

Those who are now between the ages of sixty and sixty-five will remember a large class of small children, too young to recite verses or attend the regular sessions of the school, who were gathered in the square yellow school-house, then standing at the south-east corner of the common, and were there under the care and instruction of Miss Eliza Jewett and Miss Susan Hale, and were taught to repeat the Lord's prayer, after the teacher, a sentence at a time, and in simple language such as they could understand, were taught the love of God, and how Jesus died for men, and how we should love and obey him. They were helped to understand, and their interest awakened, by large pictures of Jesus on the cross, etc., to illustrate Bible truth and the way of salvation. I personally remember my mother leading me to the door and encouraging me to remain, while she attended a Bible class at Rev. Eli Smith's house, where for several years he had a large class of middle aged and elderly ladies.

In looking over the list of persons who signed the constitution as members of the school in 1830, and a few years later, beginning with Rev. Eli Smith, Dea. Ephraim Burge, Daniel Bailey and so down the list, one must count to the sixty-third name before he will come to one now living. All that was mortal of those first recorded is now resting in our cemeteries, and what was immortal may be now realizing the value of Sunday-school instruction obtained in this Sunday school. The lesson to be learned by us is, "Be ye therefore ready also: for the son of man cometh at an hour when ye think not."

## SKETCH OF THE CHOIR.

DENTER GREENWOOD.

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Tradition and observation both warrant us in the declaration that singing has held an important place in the worship of a Deity, by all tribes and nations, from the earliest period of history. We have no knowledge of a people who worshipped a God or Gods, true or false, with whom music did not have a prominent place. We shall find, as we consider the subject of church music, from the time of the first settlers in New England, to the organization of the church in Hollis, the 150th anniversary of which we to-day celebrate, that our forefathers in Hollis, in this respect, were much like other folks. Let us for a few moments look at a word picture of the "other folks," and the customs and usages that had become so fixed, that their vise-like grip was hard to shake off. The historian says, "They held an unaccountable prejudice against every kind of musical practice during divine service. This prejudice sometimes assumed the proportions of a fanatical hatred of music, to such a degree that even the simple psalm tune was entirely dropped, and the people became as unmusical as if they had been uncivilized barbarians." "They would even chase the musicians from the organ gallery."

The Puritans and Dissenters in general confounded music with Popery, and therefore it was banished, not alone from church service but from the home circle, all the music books were destroyed, the organ taken down, and the invention of new tunes was peremptorily forbidden.

The Pilgrims, who landed at Plymouth in 1620, brought

with them their psalm tunes, and their hatred of secular music, and this aversion against secular music had much to do in their choice of sacred music. Therefore they used nothing but the Psalter, which they brought over with them.

The version of the Psalter was made by Henry Ainsworth of Amsterdam. It guided the devotions of the settlers at Plymouth and Salem for many years, but was superseded in most churches, in 1640, by the Bay Psalm book, which was prepared by a New England divine, and published at Cambridge, it being the second book published in America. Previous to the year 1690 it is said there were but eight or ten psalm tunes, taken mostly from Ravenscroft's collection, and these were sung in rotation, without any regard to the subject of the preacher. About 1712, John Tufts of Newbury, Mass., published a book of twenty-eight tunes, with rules, "that the tunes might be learned with the greatest ease and speed imaginable." When it was made known that some had acquired the art of learning a tune by note, without having heard it sung, all were amazed, and still more astonished that all could finish the tune together. Thus while the Pilgrims gradually accepted the injunction to "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob," it was a long time before they would accept the teachings of the 92nd Psalm: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound," and when, in time, these innovations crept into the church, they shocked the more devout members, and brought consternation to the faces of the elect.

The organ was unknown in the early churches in this country, therefore efforts were made by the more advanced sections to introduce stringed instruments into the church, to aid and guide the singers to "take the pitch," and keep it. The opposition to the "fiddle" was such, that very grave doubts were entertained as to the possibility of a person being a

Christian who played the "fiddle." This feeling was so strong and prevalent, that some felt it their duty to remonstrate with a professing Christian who had fallen into this "grievous sin." This led the spinster, who was a member of Dr. Lyman Beecher's church, to interview him, to ascertain the truth of a report that he was playing a fiddle. "Playing a fiddle!" exclaimed the doctor, "I cannot conceive how such a report could have started, unless it sprang from the fact, that I sometimes play the violin." "Well," she replied, "I knew there could be nothing to the story," and departed with the comforting thought that everything was all right with her pastor. We might cite various instances of the opposition to the introduction of stringed instruments in church service, and from the records we find that Hollis church was not exempt from the troublesome question, for question it was, and its settlement in those days could only be through the "town-meeting," where the two factions could state all the pros and cons and decide by a vote. The opposition to the introduction of the "fiddle" was such that it became a live question in several town-meetings before it was settled, as we learn from an extract from the History of Dunstable, as follows: "Efforts at various times had been made to introduce the bass-viol into the church service, but serious objections were made to it. One called it the Lord's fiddle, and another said he should get up and dance if it came into the church. At one meeting it was 'voted to suspend the introduction of the bass-viol for the present, on account of an objection made by Lieut. Simeon Cummings,' but on the 20th of March, 1804, the innocent instrument triumphed over all opposition, the church voting that the bass-viol be introduced into the meeting-house on days of public worship, and that those who have skill to use it, bring it and perform on Sabbath days."

We must now pass from the instrumental to the vocal part of the church worship. This church, from all we can learn, in its efforts to advance, had to stem the tide of the Puritan prejudice against any innovation of the customs of former

times. Just how strong the prejudice was that existed here, we can gather only from the fact that it received the attention of the voters in town-meeting (as most matters relating to church worship did at the time), at least in two different ones, as will be seen by the following taken from the address of the late Samuel T. Worcester, before the Nashua Historical Society in 1872: "At the annual meeting in 1767, the town 'Voted that those persons that have taken pains to instruct themselves in singing, may have the two fore seats below on the men's side.' In 1784 it was voted, 'That twelve feet of the hind body seats below, next the broad aisle, be appropriated to the use of singers, on condition that a certain number of them give the glass necessary to repair the windows;' and in 1788 it was voted, 'That the ground now occupied by singers shall not be appropriated to any other use and that the singers may be allowed to sing once a day without reading.' This seems to have been a final and decisive triumph on the part of the choir. Thenceforth it not only received toleration from the town-meeting, but approved recognition as a fitting adjunct of public worship, and a place to sit and stand in the church without the condition to pay for it in mending broken windows. At length, and before the end of the century, the choir was promoted to conspicuous seats fitted up specially for it in the front gallery." For the benefit of the younger portion of this assembly, we will say that the "reading" mentioned above referred to the custom, before hymn books were in general use, of the minister or deacon reading the first two lines of the hymn, when it would be sung, then the next two, and so on until the hymn was finished. It was not long after this period, however, before the psalms and hymns of Dr. Watts were introduced.

Just when a choir was formally organized there is no record, but it is evident the whole question soon culminated in the formation of a choir, which ever after had the responsibility of that part of divine worship. Fortunate was the congregation which had among its members a man who could give the right key, or "take the sound," as it was sometimes

called, and even then, until the advent of the tuning-fork or stringed instruments, it is safe to say that *harmony* was not always the most notable part of the performance, for if the "head" man gave the pitch too high or too low, it was liable to result in the mortifying embarrassment of the first or second treble trying to sing beyond the compass of her voice. But this condition of things, as in other cases, was subject to evolution, and the foot-prints of progress were soon manifest by the introduction of stringed instruments, which marked, as it were, a new era. The period that marked the advent of the stove into the meeting-house, was about the same as the admission of stringed instruments, both of which had their advocates and opponents, until about 1830, when the bass-viol and the violin became a very acceptable addition to the church music. Just how much skill was considered requisite to play on these instruments, was, so far as we know, left to the judgment of the performer. Among the first, and perhaps the first players on these "fiddles," were Deacon Wm. Emerson on the bass viol, and Alpheus Eastman on the violin, who later became leader and teacher, holding singing schools in Conant Hall.

In these early days the singing school was welcomed with delight by the young people as a place of resort for the long winter evenings. The schools were free to all, the expenses being paid by those who were interested in having music well sustained in the choir. Then there was no well-lighted hall as now, but they met in some hall or school-house, and each brought his own candle or lamp. Sometimes local talent was employed, but more generally a teacher was employed from a neighboring town, who taught two evenings a week and boarded with the pupils. One afternoon of each week was devoted to the "new beginners," as they were called, and it was a very trying time to them, for each one was required to rise and fall the musical scale alone, and on their ability to do this correctly they were to be considered capable of becoming singers. The evening sessions were also in contrast to those of the present day. They began promptly at six o'clock and

closed at nine with an intermission of ten minutes. At the close of these schools there was a grand exhibition, as they called it then, in the church. The school would fill the singers' gallery and extend out into the seats at the side. As there was no means of lighting the church, candles and lamps were placed on the railing in front and on stands farther back, that all might have light. The singers were accompanied by players on the bass and double bass viols with perhaps three or four violins. In the audience room below there was no light, except what reflected from the gallery. At the close of the singing school, the choister would give a general invitation to all who were willing, to join the choir and help sustain that part of the worship. This would result many times in the choir gallery being filled to overflowing, and the society would be highly pleased with the addition, but it was generally of short duration, as one by one, they would tire of the responsibility, and the faithful few would be left as before. Thanksgiving and Fast-days received especial attention, the choir rehearsing their anthems of praise or penitence many times, that they might be rendered acceptably to the audience and themselves.

A very competent successor to Mr. Eastman on the violin was George W. Parker, and on the bass viol Moses Woods, Charles P. Woods, Warren K. Lovejoy and others, for a longer or shorter period as the case might be. If, for any reason, the players on stringed instruments were absent, the choir was spared the consternation of having to start off without first having been given the fa-sol-la, as it was then given, for they could always depend on the quiet, unostentatious Captain Wright with his tuning fork. It made no difference who got offended or had a cranky fit. He was always at his post, ready to "help boost," as he used to say, and nothing ruffled the equilibrium of his placid disposition, and this he kept up for sixty years, when age compelled him to give his place to younger men.

A passing word now about the early singers in the Hollis choir is all that time will permit, as they have all passed, we

trust, to join in the song with the "great multitude which no man can number;" but we may mention the families, some of whose members assisted in keeping the Hollis choir up to the equal of any of the rural churches in Hillsboro' County. The names of Sawtelle, Wright, Messer, Gould, Pool, Boynton, Hale, Sanderson, Thayer, Conant, Blood, Holden, Farley, Bradley, Lovejoy, Spaulding, Wheeler and others. A member of one of these families, Mr. Edmund Messer, in a recent letter says: "My first recollections of the Hollis choir are of a full membership, with Alpheus Eastman, with his old yellow fiddle, badly played; nevertheless he was a wonderful leader. By his side stood Aunt Hannah Worcester, tall and prim, and there she stood every Sunday, wet or dry, and led the treble. Hannah Thayer was the sweetest treble singer in Hollis, and Harriet Wood the finest alto. By and by Aunt Hannah Worcester accepted a proposal of marriage with Deacon Thurston of Bedford. Mary Ann Gould took her place in the choir. At the head of the bass, in the front seat next to the leader, stood Ambrose Gould, who kept the store in the village. He was the finest bass singer in all that region; I never heard a sweeter one. Among the bass singers in the front seat were Leonard Bailey and my father, Benj. Messer, side by side, and later Moses Wood, a strong singer of bass, and also Prescott Hale. Col. Wm. Emerson occupied a seat on the breastworks with his back to the minister, where he played the bass viol. Among the tenors were Elias Conant, John Hale and Noah Jewett; the leader had one of the sweetest voices in town. He was there only occasionally, for rum was too much for him. Stillman Spaulding was a good tenor singer. Among the sopranos were Ann Holden, the Hale girls, Nancy and Sally. The Hollis choir in those days was one of the best in all this region. As accompaniments, Augustus Gould and I played flutes. Sometimes a clarionette and occasionally a horn would be heard."

This already too long narrative would not be complete without relating one or more amusing incidents connected with the Hollis choir. Among its early stand-bys has been mentioned one, familiarly called Aunt Hannah Worcester. Like



a good, sensible woman, she did not marry until her judgment was matured, when she consented to become the second wife of a good deacon. Out of respect for her long and faithful service in the choir, they felt in duty bound to honor the occasion of her nuptials by singing a favorite anthem. Accordingly as the happy couple marched up the broad aisle to the altar, the choir started in with much precision, "I waited patiently, I waited patiently." These words were in turn taken up by the several parts, as in the fugue pieces of the period, until, to say the least, the faces of the large audience wore anything but a sanctimonious look. The choir, sixty or seventy years ago, numbered all the way from twenty-five to forty members, and very naturally, there would be some who would sing independent of all the rest, for we must remember the choir held no rehearsals of the music to be sung on the Sabbath.

From 1843 to 1848 our pastor was the Rev. James Aiken, who was a fine musician. Doubtless the renderings of the choir were many times unsatisfactory to him, but at only one time did he manifest it publicly. That was at a church service, when there was no instrument played, and the key was taken from the tuning fork, and as was often the case some did not take the correct pitch. After they had finished singing the hymn, he asked them if they would not sing it again, as he could not preach after such singing, which they did, more satisfactorily it is presumed, as he preached his sermon with no farther comment, and wonderful to relate the choir were not offended.

We must close with a hasty sketch of the choir from the time the first reed instrument (a seraphine) was brought in, about 1849, by Mr. Wm. Trow, who labored zealously for the advancement of the church music for many years. The society eventually purchased the instrument from Mr. Trow, and it was used until the organ now in use was bought, some time during the year 1863, but it was not set up so that there was a formal exhibition of its quality until Feb. 24, 1864, when a large audience assembled and gave it a cordial welcome, as they listened to the music produced by a profession-

al organist. From 1864 to 1870 the pay of the organist was voluntarily contributed. Since that time it has been an item in the parish expenses.

A former pastor, Rev. Mr. Day, upon a stormy Sabbath, would often take a singer by the hand and thank him for the effort he had made to be present, to sustain his or her part of the worship. There were always some in the Hollis choir whose seats were seldom vacant. They felt they had a mission to perform in their part of the service, as truly as the pastor had in the pulpit. For over forty years it has been the custom of the people to invite the choir, or part of them, to render their service at the burial of friends. This, though many times inconvenient to the singers, has strengthened the bond of sympathy between them, and we trust the voice of melody has sometimes soothed their wounded hearts, and drawn them upward to the Father, "who doeth all things well."

In 1883 the organ was removed from the gallery and placed in its present position back of the pulpit, and the music has been performed by a choir, small in numbers, in comparison with those of former times. Their history and musical achievements we will leave to be related by the future historian at the two hundredth church anniversary.

May we all, who have sung God's praises in this old Hollis church meet, an unbroken number, before the throne of God and join with the multitude in song,

"Where nothing jars the eternal harmony ;  
Love melts each voice, love lifts its accents high,  
Love beats the time, presides o'er every string.  
The heavenly orchestra one signal sways ;  
The sound becomes more sweet, the more it strays  
Through varying changes, in harmonious maze ;  
He, who the song inspired, prompts all who sing."

## REMINISCENCES.

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Rev. Samuel L. Gerould, Hollis, N. H.

MY DEAR BROTHER:—I thank you for the invitation given me to be with you, at my childhood's home, on the one hundred and fiftieth anniversary of the organization of the church. Heart and inclination say, go; but distance and the weight of my four-score years will not permit. I cheerfully comply, however, with your request that I should send a paper for that occasion, speaking of the influence in other parts of the land of those who have gone out from Hollis and its church. I shall confine myself chiefly to those whom I have personally known, and many of whom I found occasion to mention in my letters published last year in the *Hollis Times*. But let such passages be for the ears of those who did not read the *Times*.

Churches, like individuals, have their character and general bent largely determined by the influences affecting their early years, and the Hollis church is deeply indebted to the life and work of its first pastor, the Rev. Daniel Emerson, whose half century of service stamped upon the church the indelible impress of his own faithful earnestness and pure New England orthodoxy. Converted under Whitfield, his soul was thenceforth fired with a zeal for winning others to Christ, and with a determination to make the very utmost of his own life. His earnest piety was engrafted upon a broad and well balanced mind, and grandly he led his people always toward that which was highest and best. In spite of the hardships of a new settlement and the wars which occurred during his ministry, Pastor Emerson inspired his hearers with an enthusiasm for education, and the young men of his con-

gregation became eager to fit themselves to preach the gospel. It has been said, and undoubtedly with truth, that no town of her population had so many college graduates, and among them so many ministers, as Hollis during the fifty years from 1780 to 1830. Let me speak briefly of a few of those ministers.

The Rev. Grant Powers, a grandson of Captain Peter Powers, was settled over the Congregational church at Haverhill, N. H., in 1815, where he remained a faithful pastor until 1829, wielding during all those years, as I am told, a mighty influence for good, and recognized as the leading mind among the churches of that vicinity. The same year of his dismissal at Haverhill he was settled in Goshen, Conn., where he remained until his death in 1841. I remember well his appearance in Hollis where he delivered the centennial address in 1830. His health was feeble at the time, and I recall that in the midst of his address he requested the musicians to entertain the audience while he secured a few moments rest.

The Rev. Stephen Farley was ordained pastor of the Congregational church in Claremont, N. H., in 1806. In 1819 he was at the head of the Atkinson Academy while also supplying the church at that place. He was a scholarly man and a good preacher.

The Rev. Caleb Jewett Tenney, D. D., was born at the Tenney homestead in 1780; was graduated at Dartmouth college in 1801, with first rank and honors in the class of which Daniel Webster was a member. He was ordained pastor of the Congregational church in Newport, R. I., in 1804, where he remained for ten years, being dismissed in 1814 because of ill health. Two years later he was settled over the church in Wethersfield, Conn., then the most important church in the state. So acceptable were his labors there that, when he lost his voice after twenty years of pastoral work, his church declined to accept his resignation, permitting him for six years to furnish a supply, in the hope that his voice would be restored. He is remembered as an able preacher, a model

pastor, and as one especially gifted with wisdom and skill in settling difficulties. A near neighbor of my own, an aged minister who once resided in Dr. Tenny's family, has given me an illustration of this last trait. Walking one day with Dr. Tenny, they passed a fine residence and the doctor related an incident which occurred when the occupants were the young parents of one little child. The mother only was a professed Christian and she wished the child baptized. The father had leanings towards the Baptist faith and objected. The controversy grew sharp, and a coldness divided the hitherto happy couple. They agreed, however, to submit the question to their pastor, Dr. Tenney. "Ah!" he said, after listening patiently and kindly to both sides. "You have never been properly and thoroughly married, or you do not remember the solemn promises you have made to God. Stand up now, and take each other by the hand while I marry you once more." So deeply were they impressed by the solemn pledges of mutual love and forbearance required in the second marriage ceremony, and by the earnest prayer in which their pastor laid their difficulties before the Lord, that there was never after any hint of trouble between them.

I should not dare to say who has done the most of good of all those who have gone out from Hollis to live lives of usefulness, but I know of no one who has done more than the Rev. Joseph Emerson, son of Deacon Daniel Emerson. A graduate of Harvard, he was settled at Beverly, Mass., in 1803. His vigorous mind and lofty spiritual nature dwelt within a frail body, but his life was one of great activity and effectiveness. After preaching thirteen years at Beverly, where he was deeply loved, he established a female seminary at Byfield, Mass., where he put into telling effect his greatly advanced views respecting the education of women. It is only necessary to say that Miss Grant and Miss Mary Lyon were his pupils and assistant teachers, to bring before you the mighty forces set in action by this gifted son of Hollis. The world can never too highly estimate its debt to Joseph Emerson. His seminary was removed a few years later to

Saugus, near Boston, where Mr. Emerson also gathered a congregation of Methodists, Baptists and Congregationalists, to whom he preached during his residence in that town. It was never my privilege to see and hear him until after the removal of his seminary to Wethersfield, Conn., in 1824, where in spite of unceasing physical infirmities, he continued to teach and to preach. His biographer tells us that when his ankles became too weak to support his body, he would sometimes preach upon his knees.

Another Hollis boy who has left his mark upon the thought and life of the nation is Prof. Ralph Emerson, of Andover Theological Seminary, and later, a resident of Rockford, Ill. He was a member of the college class of 1811, at Yale, and his long life was occupied in pastoral work, teaching and authorship. He left a large family of children who, with their descendants, have worthily represented this noble Hollis family unto the third and fourth generation.

In the extreme northwestern part of Hollis dwelt a few godly families, among them those of Deacon Phillips Wood, Solomon Hardy and John Sawtell, and from each of them went out a son into the ministry. Phillips Wood, Jr., emigrated to Tennessee, where he became a noted Presbyterian minister. He has long since gone to his reward, but his children and his children's children are following in the narrow way, while the seeds of truth and righteousness, sown from the old Hollis pulpit and the Christian home to take root in the boyish heart of Philips Wood, still grow and bear fruit in Tennessee, to the glory of God and the blessing of man.

At Andover, in 1827, the Rev. Solomon Hardy was ordained for the home missionary work in the distant West. The brief but useful remainder of his life was spent in various places in Illinois and Massachusetts.

Young Eli N. Sawtelle went out from his humble home to earn, with his own determined hand, the education of college and theological seminary, which helped to make him the eloquent and famous preacher he became. After some successful years as an evangelist, and then as a Kentucky pastor, he

was sent to France in the interest of the Seaman's Friend Society, and became pastor of a Seaman's Chapel at Havre. His last years of labor were spent in Saratoga, N. Y., where he preached to a Congregational church which he had organized.

Two ministers grew up in the family of our good pastor, Rev. Eli Smith. The elder son, who bore his father's Christian name, after his graduation from Dartmouth, in 1809, studied for the ministry in Philadelphia, and was first settled over a Presbyterian church in Frankfort, Ky. Later he preached at Paris, in the same state. It is said of him that his rank in the ministry is inferior to that of no one of his contemporaries in the state. He died at the age of fifty-two. His presence in the Hollis pulpit was always welcome, though some were rather startled by the fire and enthusiasm of his oratory.

The Rev. Joseph Emerson, son of Rev. Daniel Emerson, spent a useful life as agent of the American College and Education Society, and as a pastor in Rockford, Ill., where he was especially successful. He was also for a time District Secretary of the A. B. C. F. M.

Did time permit, it would be a pleasure to speak at length of many other ministers of the Gospel whose names Hollis should delight to honor, but I can merely name a few of them. There is the Rev. Luther Smith, who lived and preached in Ohio; the Rev. Henry H. Sanderson, who preached in Michigan, Vermont and New Hampshire; the Rev. Edward Johnson, who went as a missionary to the Sandwich Islands; the Rev. W. P. Eastman, whose life-work was preaching in Ohio. Belonging to an earlier date than these are four brothers, all eminent ministers, the Revs. Noah, Leonard, Thomas and Samuel Worcester. All are too well-known to need recalling to your memory, yet, did time permit, I should like to speak of them, as well as of others of the name whose lives belong to later years.

Hollis has also sent forth a multitude of untitled men and women who have done honorable and noble work in the world.

It is impossible to mention them all. Some will recall the useful lives of the two daughters of good Deacon Burge. Others may speak of the sons of Cyrus Burge. Some one should mention that the two sons and four daughters of Ralph E. Tenney, though scattered in distant states, all give evidence in their lives of the thoroughness of their early training in the orthodox Christian faith and life, while some of them have been eminent for devoted piety.

Hollis people will not soon forget Luther Prescott Hubbard, though he left his boyhood's home while yet young. Wherever he has lived he has been a pillar in the church of Christ, and his life has been filled with deeds of benevolence. He has served the Seaman's Friend Society of New York as an officer for more than fifty years, and now, at the age of eighty-five, is still its financial agent.

The large family of Thomas Cummings did their work for God in other fields than Hollis. Charles Cummings was a minister; one daughter was a minister's wife. Deacon Enos Hardy, also, furnished six children for Christian labor in various portions of the Lord's vineyard.

Deacon Thomas Farley's son, Asa, with his good wife, Sibil Holt Farley, went to Michigan early in the history of its settlement. They lived devout and useful lives.

Moses Proctor was converted under the preaching of Evangelist Eli N. Sawtelle, D. D., about the year 1827, and was ever after, wherever his lot was cast, a faithful worker for the Master and a pillar of the church.

Ruth Channing Little was sent out from Hollis by the Education Society as a Christian teacher in 1835. She afterward married the Rev. Edwin H. Nevin, D. D., and her work was for the remainder of her life that of the wife of a college president and a city pastor.

Two daughters of Pastor Smith became wives of ministers in Maine.

Miss Mary A. Blood, a Hollis girl, now an earnest Christian woman at the head of the Columbia School of Oratory in Chicago, has a wide sphere of religious influence in connec-



tion with her teaching. Her readings and recitations are largely of a religious character. I have heard her read the Twenty-third Psalm with thrilling effect, putting new and deeper meaning into the familiar words. It is fortunate that a woman so noble in character, as well as so accomplished in her profession, should have in charge the elocutionary training of a large number of Bible students. At the present time some sixty-five or seventy are under her instruction, who will devote their lives to missionary work, many of them acting as city missionaries and reading the Bible to the poor and suffering.

Deacon Phillips Wood, so well known and loved in Hollis, furnished five sons to spread abroad the good influences of an excellent home training. One I have already mentioned. Another settled also in Tennessee as a physician. The remaining three found homes in Piqua, O., where are now seventeen families of the descendents of Deacon Phillips Wood. Among the adults of these families are thirty-eight members of churches and active workers for the Master. A recent incident will illustrate the fact that these children of the Hollis church still retain their Puritan reverence for the Sabbath. A meeting was called, during the winter just past, to consider what might be done to promote a better observance of the Sabbath. One man having said, that though the factories were shut down on Sunday, yet the holy day was used for the weekly cleaning up, another prominent citizen declared himself willing to stake his reputation that those belonging to the Wood family did not so desecrate the day. One of the members of this good family, Mr. C. A. Wood, now an old man, writes me, "I feel thankful for my early Christian training in the old Hollis church."

As I write, the names of Hollis worthies crowd into my mind. Ezra Shed came to Illinois in 1852, and, I am told, is one of the "salt of the earth." That was a precious gift from the Hollis church when Aunt Hannah Worcester transferred her membership to the church at Bedford. The same may be said of her niece, another Hannah Worcester, and her five

sisters, daughters of Jesse Worcester, who all went out from the Hollis church to other fields of usefulness.

George W. Perkins, son of Deacon Perkins, came to Illinois about the year 1854, but in 1868 settled in Farragut, Ia. He is an active worker, assisting in the organization of church and Sunday-school in the new town of Farragut, and giving liberally for their support. For twenty successive years he has been superintendent of that Sunday-school.

Deacon William G. Brown, for more than forty years the faithful agent of the N. H. Bible Society who, in those years, tramped through every town in the state, and who has done more than any other to give the Word of Life to its people, must not be forgotten.

Nancy Tenney Little was born in Hollis in 1782. Her Christian life early developed into one of earnest consecration. When, in 1836, she removed with her husband and ten children, to the new state of Illinois, she became one of the charter members of the church in their new home. Both she and her family have always adhered to the faith taught from the Hollis pulpit. Her husband and all of her children became members of the Congregational church. Her descendants are now scattered from Pennsylvania to Oregon. They are largely working Christians, and many of them have aided in laying broad and deep the foundations of religion, education and good government in the West.

Those whom I have named in this paper are, doubtless, but a small part of the many children of Hollis who have gone forth to other fields of usefulness, all of them, perhaps, equally worthy of mention. Their record is on high, and there, too, is their reward, but on earth it is seen and will for ages to come be seen that "their works do follow them."

My earnest wishes and prayers for the prosperity of the Hollis church will cease only when life shall cease.

Sincerely yours,

HENRY G. LITTLE.

GRINNELL, IOWA, March 12th, 1893.







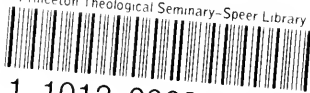


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