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A BRIEF HISTORY

OF THE

FIRST CONGREGATIONAL CHURCH



IN

PEMBROKE, N. H.

BY REV. ISAAC WILLEY.

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BRISTOL, N. H. :  
PRINTED BY R. W. MUSGROVE.  
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#### NOTE.

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The following history has been prepared with much care, and such facts as could be obtained have been embodied. The writer is indebted to Hon. Aaron Whittemore, for documents relating to the early history of the church, and for much assistance. The work was undertaken for the benefit of the church, and is offered to them as a gratuity.



## HISTORY OF THE FIRST CONGREGATIONAL CHURCH IN PEMBROKE.

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God spake to his ancient people as follows: "Remember ye not the former things, neither consider the things of old? The beasts of the field shall honor me, the dragons and the owls, because I gave waters in the wilderness, and rivers in the desert, to give drink unto my people, my chosen. This people have I formed for myself. They shall show forth my praise." So God spake to his ancient people 2588 years ago. More than 700 years later he addressed them as follows: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light, which in time past were not a people, but now are the people of God, which had not obtained mercy but now have obtained mercy."

We, in these ends of the earth, 1800 years later, are called upon, in this centennial year in the history of our country, to unite with his people in all past time in the praises of the ever-living God.

We propose to do this by calling to mind the former things in the history of this church. This history extends back to the early movements in the settlement of the town, the charter of which was given in 1727. It was from the government of Massachusetts, whose jurisdiction then extended over the territory of New Hampshire. The Grant was made to Capt. John Lovell and to his brave associates in consideration of services in defending the early settlements from the incursions of the Indians. They had been distinguished for their success in several expeditions. But the third and last expedition was against the Pequawkett tribe, far in the wilderness towards the head waters of the Saco River. The men of the company were from

Dunstable, Woburn, Andover, and towns in their vicinity, in Massachusetts. They commenced their journey in April, 1725, with 46 men, and pursued their course until they had reached Ossipee Lake, where they built a stockade, left a sick soldier with the surgeon and a guard of eight men. The others moved on further into the wilderness to what is now Fryburg, Maine. They rested for the night upon the shores of a pond. At their morning devotions (for they worshiped God), they heard the report of a gun, and discovered an Indian upon a point of land projecting into the pond. Presuming that many others were near, they prepared for an attack, but found only the Indian, who fired upon them and wounded the Captain, and was himself slain. Soon they were rushed upon from an ambuscade by a large body of savages under Paugus, their chief, with their accustomed yell. The Captain and eight men were killed upon the spot. They continued the battle until only nine men out of thirty-five or thirty-six were unhurt. The savages left the ground, and they waited for their return until the middle of the night. But as they did not return, the company prepared for their homeward journey. They were obliged to leave three of the wounded, still alive, to die without care. One of them, it is said, requested that his gun might be loaded, that he might kill the Indian who should come to take off his scalp. They commenced their journey at the rising of the moon. In their course through the wilderness, three of the wounded men died, including the Lieutenant and the Chaplain, Rev. Jonathan Frye,\* of Andover. With him was lost the journal of the expedition.

This disaster, we are informed, was felt through all the Colonies. It was the most destructive battle, in proportion to the

\*Rev. Jonathan Frye was son of Capt. James Frye, of North Andover, and graduated at Harvard College in 1723. He is said to have been greatly beloved by the company; that he fought bravely until he was wounded, and then prayed for his companions. As a remembrance to his mother, it is said that shortly before he left home, he set out a small elm tree near his father's house. That tree, grown to large dimensions, is known to be still standing, but within a few years has died.

There is preserved in the family of Mr. Frederick Ames, of this place, an ornament taken from an Indian who was slain in the above named battle, Mrs. Ames being a descendent of Capt. Lovewell.

number engaged, which had been fought in New England. It was important, too, as having destroyed many of the Indian warriors and Paugus, their chief.

In consideration of these and other services which this company had performed, this town, then a wilderness, was granted to Capt. John Lovewell and to his company—to the survivors and to the families and heirs of the slain, to be divided among them in equal parts. For a considerable time the town was known as Lovewell's town. By the Indians it was called Suncook. As it was originally laid out, it embraced lands three miles in width on both sides of Merrimac River, from Turkey Falls, where the railroad crosses the river, to Hooksett Falls.

The settlement of the town commenced in 1729. The proprietors took early measures to secure the establishment of religious institutions. Indeed, the conditions of the charter were that within five years there should be built a house of worship, and a learned and orthodox minister settled. Within three or four years, such a house was built. It was situated near the north east corner of the grave-yard, and gave name to the Meeting-house Brook, which ran near it. The contract for the building of the house was dated April 10, 1733. It was to be "of good hewn logs, thirty feet long and twenty-four feet wide, and ten or eleven feet high. The roof to be covered with good, long shingles, well laid on and nailed. One door made and hung. The sides to be covered with good clapboards." All was to be done by the first day of June. For the house, when finished as described, the builder was to receive 55 pounds. Some two years later, this house was enlarged, raised in height, a desk built, and some seats and glass windows put in. For several years, services were held in this house a portion of the time by such ministers as could be obtained.

In October, 1737, the proprietors gave a call to settle in the ministry, to Mr. Aaron Whittemore, of Concord, Mass. The provisions for his support were as follows: It had been previously arranged, by the proprietors, that the first settled minister should share equally with them in the lands of the town. There being sixty-two of them, the minister was to have a claim to a sixty-third part of the town. He was to receive a settle-

ment of three hundred pounds, and an annual salary of one hundred pounds for two years; after which three pounds a year were to be added until it should amount to one hundred and forty a year; and, after there should be sixty-one families in town, twenty shillings a year were to be added to the salary for every additional family until the number should reach seventy.

At this stage of their proceeding, the following remonstrance was made by that portion of the people who were of Scotch Irish origin and attached to the Presbyterian denomination:

#### REMONSTRANCE.

*To Mr. Whittemore, preacher of the Gospel, and to those members of the church of the congregational persuasion in Suncook, Brethren:*

We the subscribers being inhabitants of Suncook, and of the Presbyterian persuasion, understanding that you are about to settle Mr. Whittemore as your Minister, judge it necessary to let you know that, as we have been baptized and educated under Presbyterian church government — we feel ourselves conscientiously obliged to the utmost of our power to maintain the same, being that constitution we experimentally find to tend much to our souls' edification.

If therefore, Mr. Whittemore, and you brethren, will mutually agree to fall in with the Presbyterian scheme in the points of church government discipline and administration of the word and sacrament, we will cheerfully go hand in hand with you in his ordination and settlement as our Minister, nor do we think that this our proposal can be look'd upon as unreasonable; since we are the major number of church members in the Town, who, agreeable to your own principles, are the only persons who have a right to be concerned in the calling and settlement of Ministers. If this proposal be complied with, it is well, if not, we do unanimously dissent joining in this call and do hereby protest against his being settled as our Minister, seeing we design as soon as God in his providence shall give us sufficient ability and opportunity to settle a minister of our own persuasion. We are your well-wishers and brethren in our common Lord.

Andrew McFarland,	Robert White,	Hough Young,
William Dinsmore,	William Lufkin,	James Moore,
James Mann,	Patrick Garven,	James White,
Timothy Knox,	James Neel,	Thom's Cunningham,

The arrangement for the settlement of Mr. Whittemore was not interrupted, and he was ordained to the work of the ministry in this church, March 12th, old style, or March 1st, 1737.

The church is believed to have been organized at this time with nine male members and probably with female members to make twenty or more in number. It would have been interesting to look in upon this little flock as they gathered with their families and neighbors to their house of worship. For at that time and for years after, the people of the town all attended public worship, with scarcely an exception. There, with the spirit of true worshipers, we hope, they called upon God, listened to his truth, celebrated his praises in the songs of Zion.

Here was the field of usefulness of a young minister. His parish is said to have been nine miles in length and six miles broad, embracing a large part of the town of Bow. There was then no other minister in any town east or west or north of this, except in Concord, or for a long way south. We honor the man who could here take up his abode, brave the difficulties of the wilderness, and care for the spiritual interests of this people. It will be borne in mind that there was then no mode of conveyance but on horseback, except in winter, that roads were not made, and that bridges were wanting. Here was the life work of Rev. Mr. Whittemore. After the labors of thirty years, he was stricken down in his full strength in the pulpit at the close of the morning sermon, was carried home, and died the next day, at the age of fifty-five. Here was an affliction in the family and in the community which, in our time, can hardly be appreciated. Rev. Mr. Whittemore, we have reason to believe, was devoted to his work and evangelical in sentiment. In his early day, it is well known, there had been a departure from the sentiments and spirit of the Pilgrim fathers; but there was, about this time, a reviving of the spirit of piety in the churches. The "great awakening," as it was called, commenced in North Hampton, in the early part of Mr. Whittemore's college life. As it extended in all the region, its influence was extensively felt, both in this country and in England. The preaching of Whitefield, about this time, moved the churches of the whole land. This reviving power in the churches must have been felt by a young man about entering the ministry. After his settlement, some of the members of his own church must have attended the preaching of Whitefield and have imbibed his spirit. But we

have left us the church covenant, adopted by Mr. Whittemore and the church at its origin, under date of March 1st, 1737, old style. It is as follows :

We whose names are hereafter subscribed, being inhabitants of the plantation called Suncook, in New Hampshire, knowing that we are very prone to offend and provoke God, the Most High, both in heart and life (through the prevalence of sin that dwelleth in us and manifest temptations from without us) do, in the name of our Lord Jesus, the glorious Mediator of the new covenant, with dependance on the gracious assistance of his Holy Spirit, Solemnly enter into covenant with God and one another as followeth.

I. That having taken the Lord Jehovah to be our God, we will fear him and cleave to him in love and serve him in truth with all our hearts, giving up ourselves and our seed to be his people, in all things to be at his direction and sovereign disposal, that we may have and hold communion with him as members of Christ's mystical body according to his revealed will.

II. We bind ourselves to bring up our children and servants in the knowledge and fear of God according to our best abilities and especially by the use of Orthodox catechisms; that the true religion may be maintained in our families while we live, yea and among such as shall live when we are dead and gone.

III. We furthermore promise to keep close to the truth of Christ and endeavor (with affection in our hearts) to defend it against all oppressors, as God shall call us at any time thereunto, which that we may do, we resolve to use the Holy Scriptures as our platform, whereby we may discern the mind of Christ, and not the new formed inventions of men.

IV. We also engage that we will have a careful inspection over our own hearts so as to endeavor by the value of the death of Christ to mortify all our sinful passions, worldly frames, and disorderly affections whereby we may be withdrawn from the living God.

V. We moreover oblige ourselves according to our best abilities and opportunities to worship God, according to all the institutions of Christ for his church under the gospel administration, to give reverend attention to the word of God, to pray to him, to sing his praises, and hold communion with each other in the use of both the Seals, Baptism and the Lord's Supper.

VI. We likewise promise that we will peaceably submit to the holy discipline appointed by Christ in his church for offenders, obeying them that have the rule over us in the Lord.

VII. We also bind ourselves to walk in love towards one another, endeavoring by mutual edifying, visiting, exhorting and comforting one another as there shall be occasion, and warning every brother and

sister which shall offend, not divulging private offences but cheerfully following the sacred precepts laid down by Christ for church-dealing in Matt. 18: 15, 16, 17, willingly forgiving all that manifest to the judgment of charity, true repentance for all miscarriages.

And now to the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the Sheep, through the blood of the everlasting covenant, make us all perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ to whom be glory forever and ever, amen.

The names of the men who subscribed this Covenant were as follows: Aaron Whittemore, Pastor, Elias Whittemore, Noah Johnson, Abner Gordon, David Lovejoy, Benjamin Chandler, David Chandler, Stephen Holt, Richard Eastman, Dudley Broadstreet.

Under such obligations, this church commenced its course of usefulness. That it has had no unworthy members, is more than can be said of any church. But that it has embraced a large portion of the best people who have ever lived in town, will not be disputed. With all its imperfections, it has been a nursery of piety; a school for the heavenly life. In the long succession, one after another, in the providence of God, has passed away, and others have come to their places. Able men and good men have died when it has seemed to be a great loss. But, in the great mercy of God, the church lives, and is destined to live until "Zion shall arise and shine, the glory of God having risen upon her." A new, framed meeting-house, on the ground of the old one, was built in 1746.

The advance of the population of this town was slow for many years, through fear of the Indians. At the time the settlement commenced, the population of the State did not exceed 13,000 or 14,000—less than is now found in some of our towns; and this population was all in the southern and eastern portion. A line drawn from Rochester to Concord and Boscawen, up the Contoocook River to Henniker, Hillsboro', and Peterboro', across to Keene and down the Ashuelot River to Hinsdale, would have been the frontier line, and, with the exception of a few families in Westmoreland and Charlestown, would have included the population of the State. All beyond was a gloomy forest, in which the savages were often lurking. War then existed be-

tween England and France. Canada then belonged to France, and the people of this country were a colony of Great Britain. In this manner, the war was brought among our ancestors. The French were under the system of Romanism. Their priests had acquired an influence over the Indians, who subsisted by hunting and fishing along our rivers and lakes, and instigated them to deeds of cruelty. A price was offered for prisoners, and for scalps taken from those whom they killed. For many years following 1744, the frontier settlements suffered severely. It has been said that often did the war whoop wake the sleep of the cradle. It was at this time that the inhabitants of the town petitioned the Legislature for aid in resisting the inroads of the Indians, declaring that without such aid they must forsake the town.

A party of Indians entered a house in Hopkinton, and eight persons were taken captives and compelled to walk through the woods to Canada. In Rochester, a party fell upon five men at work in the field, killed a part and took the rest prisoners. In August, 1746, the Indians were gathered in the woods about Concord, intending to make an attack upon the people as they gathered at their place of worship, but the presence of a considerable body of soldiers from Massachusetts, and from Exeter, in this State, deterred them. Aware of their danger, the people went armed to meeting, and stacked their guns about the house of worship. But the next morning, seven men, who were on their way to Hopkinton, were waylaid and fired upon. Five of them were killed and two were taken prisoners. A monument has been erected on this spot by the citizens of Concord. The people of Pembroke shared in the alarm of the times. For places of refuge in times of danger, block-houses, as they were called, were prepared in different places. They were made of logs, two stories high, the upper story projecting over the lower, so that port-holes were made, through which they could fire down upon those who attempted to enter. There were said to have been four in this town; one where Mr. Moody Wilson lives, another on the farm of Mr. Albert Holt, and formerly occupied by Deacon Hazeltine, and another where Mrs. Vose lives, and a fourth at Mr. Emery E. Moore's. In each, there



was a commissioned officer, to control the defence of it. For such a purpose, the minister, who occupied one of these block-houses, held a military commission. To these fortified places the people—men, women and children, would flee on an alarm, from any quarter, of the approach of savages. The signal of alarm was the firing of three guns in quick succession. In 1748, James Carr and Mr. Buntin and son, ten years of age, were at work on land upon the west side of the Merrimac River, then belonging to this town, and nearly opposite to the mouth of Suncook River. The Indians, concealed in the bushes, rushed upon them, shot down Mr. Carr, and took Buntin and his son captives to Canada.

Such were the scenes of distress and alarm in which our ancestors lived, and which were common in those times; leading the people to feel their insecurity, and, we trust, in many cases, to seek refuge in God. This order of things continued for sixteen years, until the close of the French war, when Canada was taken by the British and American armies. The Indians were no longer incited to deeds of cruelty, but were led to fear the new Government of the country.

From the first settlement of this town, a portion of the people were of the Scotch Irish Colony, who, some ten or twelve years earlier, had settled in Londonderry. They emigrated into many of the towns of the State, and constituted an important portion of the population. This people generally were attached to the Presbyterian denomination. Their sufferings for their religion in Ireland, and which caused their removal to this land, was under the Presbyterian form of church government. This was, doubtless, one reason of their attachment to it. At the settlement of Rev. Mr. Whittemore, in the Congregational church, this class of people, as before remarked, remonstrated against it. They wished to enjoy religious privileges in their own favorite forms. Besides, as Mr. Whittemore was supported by a tax upon the town, they were not quite satisfied to aid in the support of a man not of their own church. It seems probable that measures were early taken by them for the formation of a Presbyterian church. In 1760, they were prepared to settle a minister. In December, of that year, Rev. Daniel Mitchel, from

Ireland, a graduate of the College of Edinburgh, in Scotland, was ordained their pastor. From the records of that society, it appears that his salary was £37 10s, and was paid by a tax upon about 100 persons. In 1763, this society was exempted from paying for the support of the Congregational minister, and was incorporated into a separate parish by act of the Legislature. Rev. Mr. Mitchel continued his labors here about sixteen years, until his death, in 1776. His grave is, with others of his congregation, in the cemetery in this place, under an appropriate inscription. From all the information left us, he appears to have been an able and faithful minister. The Presbyterian house of worship stood upon the farm of Mr. Dudley Gault, upon elevated ground, south of his house. Religious services appear to have been maintained in this house for at least a dozen years, but no minister was settled after Mr. Mitchel in this church. Many attempts were made to unite with the Congregational society in the support of a minister, but without success.

Rev. Jacob Emery succeeded Mr. Whittemore in the Congregational society, the year after his death in 1768. He was a native of Andover, Mass., and a graduate of Harvard College, in 1761. The circumstances in which he was called to labor, could not have been very encouraging. His church was small. There were two churches and societies in the place, between whom alienations would naturally spring up. At that time the public mind was absorbed in the state of the country. The great events of the Revolutionary struggle were drawing on. His ministry was of seven years continuance, and must have been important in preparing the men of the town for the great conflict. He himself evidently partook largely in the spirit of the times. His health was poor, and he sought a dissolution of the pastoral relation, on this account, in March, 1775. He was, the same year, selected as a delegate from the town to attend a convention of the State at Exeter, to consider the state of the country. That Convention, one of the most important ever held in the State, gave opportunity for the first expression of sentiment from the different parts of the State, free from the influence of British rulers: and measures were adopted of great

importance to the State and the country. Delegates were there chosen to the first American Congress. If it should seem singular, in our time, that a minister should have been selected for such a political purpose, it will be borne in mind that those were trying times, and it was felt that men were needed who could seek wisdom from God. That Convention, of which Matthew Thornton was President, Meshech Weare, Jerremy Belknap, Pain Wingate, Jacob Emery, all of whom had been in the ministry, and were leading members, addressed their constituents as follows: "We seriously and earnestly recommend the practice of that pure and undefiled religion which embalms the memory of our ancestors, and which alone can build up a solid hope and confidence in the divine favor and protection." A committee of this body was appointed to prepare and send forth a proclamation for a day of fasting and prayer, of which Mr. Emery was chairman. In returning from a session of that body, on horseback, the only mode of conveyance in those times, Mr. Emery suffered much, and died soon after, at the age of thirty-nine. He left a family of three sons, whose decendants are in this community.

The population of the town at this time, 1775, was as follows :

Males, under 16 years of age,	149
Between 16 and 50,	114
Above 50,	33
In the army,	23
Females,	388
Negros, slaves for life,	9
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	716

Two years later, 1777, the men of this State were aroused to vigorous efforts in opposing the march of Gen. Burgoyne through the country. Many from this town left their homes on short notice, marched through the wilderness to Bennington and Saratoga. At the battle of Bennington, Lieut. Col. James Head, from this town, was killed. Later in the same year, Col. Conner, of this town, was slain. In March, 1777, the large portion of the men of this town signed a solemn pledge, "engaging and promising that

they would, to the utmost of their power, at the risk of their lives and fortune, oppose with arms, the hostile fleets and armies of England. Ninety-three men signed this pledge. But nine could not violate their allegiance to the King of England and embark in this new enterprise for freedom, then not one year old. Of this number, was the Rev. Mr. Mitchel, of the Presbyterian church.

From the death of Rev. Mr. Emery, in 1776, the congregational church was destitute of a pastor five years. Rev. Mr. Mitchel, of the Presbyterian church, died the year after Mr. Emery. There was preaching a portion of the time by different men in both churches. The people were then engaged in the struggle for national existance.

It was in such circumstances, and at such a time, that Mr. Zachens Colby, became pastor of the Congregational church in 1780. From his son, who still survives among us, at the age of ninety, we learn the following facts in the history of his father: When a young man he was engaged in labor upon the farm of his grandfather, in the town of Newton, in this State; that he was privileged, when some 20 years of age, to listen to the preaching of Whitefield; and that he, himself, became deeply interested in religion. Soon he began to take part in religious meetings, and was encouraged to prepare for the ministry. Aided by his grandfather, he entered upon such a course, and graduated at Dartmouth College in 1777. After studying theology with Rev. John Page, of Danville, and preaching for a time, he was invited to this church, a young and earnest minister, upon an annual salary of £75 and twenty cords of wood. There was a want of harmony between the two societies in the place. The burdens of the war weighed heavily upon the people. Paper money, which had flooded the country, had become almost worthless. The expectation of national aid from France had been disappointed. The army was distressed beyond measure. "Four month's pay of a soldier would hardly buy a bushel of wheat for his family." The elements themselves combined to add to the gloominess of the times. On the 19th of May, 1780, occurred the "dark day," in which, in many places, it was necessary to light candles in mid-day. Birds ceased to sing, and fowls went

to their roost. The following night, we are told, was intensely dark. By this event, it is said, many persons were awakened to seek divine protection.

But God had not forsaken his people in this place. The first year of Mr. Colby's ministry, there was a revival of religion, and thirty were added to his church. The people of the Presbyterian society became interested in his preaching. Arrangements were made for him to preach in the Presbyterian house of worship and Congregational house alternately, four Sabbaths in each house, and brighter days appeared. By the advice of a committee of four ministers, two of the Presbyterian and two of the Congregational church, mutually chosen, the respective societies agreed to worship together and support the minister according to poll and estate. The churches also agreed, in 1788, on occasional communion together, yet remained distinct bodies for nine years. After this, as it is added in the language of Mr. Colby, "on the first of June, 1797, the respective churches, after months of consideration, did vote themselves into one church." This was called the consociated church. Peace and harmony was anticipated and enjoyed for a considerable time, but the arrangements did not prove satisfactory to all. In cases of discipline, the delinquents would not acknowledge the authority of the consociated church. It appears that fully one half of the Congregational church and two deacons failed to unite with the consociated church, and withheld their support from the minister. Mr. Colby's ministry was a quiet and useful one until the difficulties which brought it to a close. In these difficulties, Rev. Mr. Colby and the consociated church sought advise of a council. The churches invited were the church in Atkinson, the North Church in Newburyport, the churches in Candia, Londonderry, the First Church in Haverhill, Mass., Hampstead and Durham. Without calling up the particular points of difficulty between the Congregational church and Mr. Colby, an extract from the result of this council will give us some view of the state of things at that time.

It may not be unimportant here to notice that there had not been, from the first, the kindest feelings among the people of English origin towards those whom they called Irish. Social

intercourse was not encouraged. Intermarriages were often prohibited. In some cases, on this account, children were disinherited. Such a state of things was not peculiar to this place. It was elsewhere, and this state of feeling might have had, and doubtless did have, its influence upon the church difficulties in this place.

The council above referred to, in the closing of their result, say: "After having addressed the throne of Grace for light and direction, and after diligently spending several days in examining the numerous articles of grievances exhibited by the parties, you will suffer a word of friendly exhortation. While we cannot reflect for a moment upon the indescribable difficulties and trials which, for a long time, you have experienced, without mingling our tears with any tender souls in the place, we beg—we entreat you to remember that your future prospects, both temporal and spiritual, depend on your course. We do not say our advice is the best. But if you will put on the garments of humility and meekness, brotherly love and forgiveness, and seek to promote the kingdom of our Lord, we shall expect to see you yet a flourishing and happy people. We pray you not to recur to past animosities. Have compassion on your children. Let them see that you love religion rather than the unhallowed fire of contention, destroying the souls of men."

But, notwithstanding the weighty advice of this council, peace was not enjoyed; and, after three years, on account of the unquiet state of the public mind, and the want of competent support, Mr. Colby sought a release from his pastoral relations to this people, and was dismissed, after a ministry of twenty-three years. Many members, belonging to the Congregational society, had withdrawn their support. But justice requires that it should be stated that the Presbyterian society raised money for Mr. Colby's support as long as he continued his labors; that one hundred and fifty persons were taxed for this purpose, and that not fifty persons paid over \$1, and none over \$5 or \$6. Mr. Colby was afterwards re-settled in the ministry over the Presbyterian church in West Chester, now Auburn, Oct. 13, 1803, where he continued six years. He became paralyzed and ceased to preach in 1809, but lived until August 10, 1822, when

he died, at the age of 75. During his ministry in Pembroke, ninety-nine persons were received to his church. Twenty of his church had died, and eighteen had removed from the place, leaving one hundred and one members at the close of his ministry in 1803.

After the departure of Rev. Mr. Colby, the town was destitute of a settled ministry for nearly five years. It appears from the records that the Presbyterian society continued to raise money by a small tax upon one hundred and thirty or more tax payers; that different men were employed to preach more or less of the year. In 1804, the town or parish voted to build a meeting-house on the hill. A committee was chosen for the purpose, but the vote was not carried into effect for two or three years. The same year the town voted to extend a call to settle in the ministry to Rev. Samuel Walker, and to offer him a salary of \$400 per annum. To this movement, many of the Presbyterian people objected, and it does not appear that the call was accepted. From this time there appears to have been no effective efforts made to secure a settled ministry for a number of years. Preaching was commenced by the Methodist denomination, in the east part of the town, in 1804, and was continued more or less constantly, for a number of years. For the use of that people, in after years, the house of worship was erected now standing upon the hill. Their place of worship was afterwards removed to Suncook.

Two houses of worship were erected in 1804; the one on the hill, and the other on the street, where the present house now stands. In the location of these houses, as we have been informed, there was not a little difference of opinion, and some strong feeling manifested. But there was a considerable number of the citizens of the town who had become tired of controversy, and, from a regard to their families, as well as for their own spiritual wants, were prepared for an effort to secure the labors of a faithful minister. They had thus early seen the inexpediency of attempting the support of the institutions of religion by a tax upon the town. We deem it a mistake that it should ever have been attempted. But in former times they reasoned that such institutions were a blessing to the whole

people, to the poor as well as to the rich, to the young as well as to the old, and that the whole people should unite in the support of them. Was not this true? Is it not now true? But their mistake was in *compelling* people to do what they regarded as their duty. In this matter men must act under their responsibility to God. The experiment in the support of the institutions of religion among us has been of importance to the world. It has shown that such institutions do not need the support of a public tax. In view of such an experiment, Christians in other countries viewed it as perilous, and predicted that, in a few generations, we should become a heathen people. But, with all our indifference and infidelity, the Gospel has had greater success among us than in any other country. From generation to generation, it has proved itself self-sustaining and self-propagating. They, who have felt its power, are sure to sustain it, and to aid in its advance over the world. But they who refuse to give it their support, and to attend upon its ordinances, must themselves and their families share in the consequences which follow. All observation shows that such families deteriorate, intellectually and morally, from generation to generation, and that they seldom become the disciples of Christ. Such persons have to do with Him who has enjoined upon them the worship of God, and not to forsake the assembling themselves together, as the manner of some is, and who has said "that whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his glory and in the glory of his Father and of the holy angels."

In July, 1807, the two churches, Congregational and Presbyterian, voted to unite, and a confession of faith and covenant, prepared by Rev. Mr. Carpenter, of Chichester, Rev. Dr. McFarland, of Concord, and Rev. Mr. Smith, of Hopkinton, was adopted and signed by as many of both churches as were disposed to do so. This was done on the 20th of August, 1807. The number of signatures to the above articles, we find from the records, to have been sixty-one. About this time there was a society organized in the south part of this town, embracing others in adjoining towns, who pledged themselves to each other to aid, according to their ability, in the support of a minister.



This society numbered ninety-eight. This was a movement of importance to the interests of religion in the place. The men who engaged in it acted for themselves and for their posterity for a long time to come. On this account, it is deemed important to give their names.

Solomon Whitehouse.	John Knox, 3d.	Enoch Noyes.
James Robertson.	Joseph Swett.	Will'm Kimball, Jr.
Nath'l Head.	Joseph Gale.	William Brown.
Christopher Osgood.	Jacob Emery, Jr.	Charles Flanders.
John Leonard.	Moses Heseltine.	Boswell Stevens,
Edward Fuller.	Nath'n. Dearborn.	John Baker.
Rob't Buntin.	Thom's Shackford.	Samuel Noyes.
Anthony S. Stickney.	Benj'm. Jennes, Jr.	Nath'n Head, Jr.
Joseph Emery, Jr.	Charles Fuller.	Jacob Emery.
Wm. Kimball.	Abel Reed.	Matthew Gault.
Solomon Hutchinson.	Joel Fox.	Philip Sargent.
Joseph F. Foster.	Sam'u. Prescott.	John H. Merrill.
Benj'm. Fisk.	Nath'n. Emerson.	John Thompson.
David Kimball, Jr.	Daniel Noyes.	Timothy Barnard.
John Osgood.	John Pilsbury.	Rob't Moore.
John Evans.	Timothy Ayre.	Asa Robinson.
Tho's Adams.	Jerem'r Morgan, Jr.	Truworthy Dudley.
Aaron Manser.	Thomas Emery.	John Carleton.
Joseph Emery.	James Buntin.	John Favour.
Moses F. Gile.	Daniel Swan.	David Farnum.
Amos Gile.	And'w Buntin.	John Farnum.
John Robertson, Jr.	John Bowen.	Nathan Flanders.
Wm. Robertson, Jr.	Elip'h. Kimball.	Richard Welch.
Rob'm Cockran.	Benj'm. Noyes.	Stephen Noyes.
Simeon Carr.	Benning Noyes	Josiah Rowell.
Samuel Head.	Enoch Holt.	Timothy Hall.
Nath'n. Head, Jr.	William Holt,	John Man.
John Lewis.	Benj'm. Holt.	Rob't Trickey.
Reuben Head.	John Jennes.	Joseph Seavey.
Benj'm. Cushing.	David Kimball.	Jou'th. Hutchinson.
James Brown.	Samuel Emery.	Daniel Baker.
And'w Robertson.	Thomas Kimball, Jr.	Richard Foster.
Andrew Robertson, Jr.	Wm. Heseltine.	

A call was extended to Mr. Abraham Burnham to settle in the ministry in the place, proposing to him a salary of \$500 per annum, and \$200 as a settlement. This proposal was accepted, and Mr. Burnham was ordained to the work of the ministry in this place, March 2, 1808. The arrangement was for Mr. Burn-

ham to preach in the south meeting-house. But there was soon a proposition made by the people who had built the house upon the hill to unite in his support, and that he should preach a portion of the time in their house. The proposition was acceded to, and for many years he preached a portion of the time in that part of the town.

His congregation upon the Sabbath, and those who aided in his support, lived in six different towns: Pembroke, Concord, Bow, Hooksett, Chester and Allentown. The number of the church was fifty-four. With uncommon fidelity he performed the work of the ministry forty-three years. To review, on the present occasion, with any degree of minuteness, the ministry of such a man for this long period, would be quite impossible. Almost a quarter of a century has passed since his death, yet he is remembered, and his preaching is remembered, and will be while any of his hearers linger in this world. Only the prominent events of his ministry can be noticed. Four hundred and twenty-three persons were received by him to this church—303 by profession, and 120 by letter. The whole number of baptisms, 654; the number of funerals, 650; and 1208 persons were united by him in marriage. How many discourses he delivered in the church, how many lectures he attended about the town, how many family visits and visits to the sick he made, we have no means of knowing; but it is well known that he was not deficient in these duties. Pastoral labor was, in his view, an important part of his work. The Sabbath School shared largely in his interests. Before the day of Sabbath Schools he gathered the youth into classes and instructed them. The circulation of religious tracts and religious periodicals of the day, was deemed by him important. *The Panoplist*, *The Missionary Herald*, and the *American Messenger* were procured and placed in the families of his people. He looked to the wants of the poor of his flock. To aid him, one of his parishioners, Jeremiah Wilkins, Esq., was in the habit of putting money into his hands, regarding his minister better prepared wisely to dispose of it than he was himself—a worthy example. These abundant labors were not in vain. He brought to this place the spirit of revival. While he had charge of the Academy at Bradford,

Mass., for some time before he entered the ministry, he was permitted to witness the operation of divine grace in an unusual manner for those times. The state of religion in the place, we are told, was low. The young people were given to worldliness and vanity. But their teacher sought their spiritual, as well as their intellectual, improvement. A change came over the school. There was seriousness. The inquiry began to be made, "What shall I do to be saved?" There was a revival in the school and in the parish. Many were converted. Among the number were two females, Mrs. Harriet Newell and Mrs. Ann Judson, whose names will be distinguished in the history of the church to the end of time. This school, it may be remarked, has ever since been distinguished for its Christian character.

The witnessing of these scenes were suited to prepare the young minister for the work which he had entered upon in this place. No such scenes had been witnessed here for a whole generation. But, after his settlement, four years passed before a distinctly marked revival was enjoyed. There were, however, more or less added to the church at every communion season from the commencement of his ministry. In his own language, "In 1812, there was a marked and striking manifestation of divine power, when the Holy Spirit came down in gentle but copious showers of grace. Revivals also occurred in 1814, 1816, 1819, 1826, 1831, 1832, 1834, and 1835, each revival exceeding, in interest and power, its predecessor, till the number of the church had increased from 50 to 240. Many had also been removed in this time by death and letters of dismissal." In the progress of these revivals, there must have been many scenes of deep interest. One is remembered by an aged member of this church. In a time of revival a leading man in the place had been regarded as an opposer. But he became so deeply convinced of his own sins and ruin that he arose in the night and went to a neighbor to ask him to pray for him. Soon after, at a crowded meeting, in the midst of the haying season, held at the house now occupied by Hugh Warren, there was a remarkable manifestation of the presence of the Holy Spirit. The audience were melted down before God under a consciousness of their lost condition, while some were beginning to hope in his

mercy. Among them was the man who sought prayers of his neighbor. At this meeting, the following stanzas of a hymn from Dr. Watts were sung with marked effect :

“ When God revealed his gracious name,  
And changed my mournful state,  
My rapture seemed a pleasing dream,  
The grace appeared so great.

The world beheld the glorious change,  
And did thy hand confess ;  
My tongue broke out in unknown strains,  
and sung surprising grace.

Great is the work ! my neighbors cried,  
And owned thy power divine ;  
Great is the work ! my heart replied,  
And be the glory thine.”

Mr. Burnham was interested in the work of Foreign Missions. He entered upon his work here at the time the spirit of Missions was rising in the churches. The men of influence were beginning to move in this great work. Two of his pupils were among the earliest missionaries. He kept his people informed of these movements. He sustained and made prominent the Monthly Concert of Prayer ; and we have it on the authority of a neighboring minister, that for years no church in the vicinity contributed so liberally to this object, according to their means, as this church. The interest of Mr. Burnham in Home Missions was well understood in his day. For fifteen years, from 1817, he was the Secretary of the New Hampshire Missionary Society, conducting its correspondence, commissioning its missionaries, making its annual reports, and watching over general interests of the cause. In one way and another, he performed a great amount of labor for a very small compensation. On this subject the writer can speak with confidence, as he assumed the same work, and also that of General Agent, after a few years.

From the foregoing account of his labors, it will be seen that Mr. Burnham could not have been an idle man, and that the work which he performed could never have been done by one man but by the thoroughly systematic course which he pursued. It was said of him by Prof. Noyes, in the discourse which he prepared in relation to him and delivered at his funeral, “ that he was not as is usually termed a ‘ popular preacher,’ but that he

was too good a preacher to be popular with the masses who care to be pleased rather than profited; that he was a workman in dispensing the truth, that needeth not to be ashamed. "The rich fruits of his labors show that they were acceptable to God."

The Academy, from its commencement, has been much connected with the interests of this church. Dr. Blanchard, the founder of it, came to this place in the early part of Mr. Burnham's ministry. After some ten years of practice, his health failed, and he finally died, leaving a considerable portion of his property for the beginning of the fund of an academy, on condition that a building should be erected for the purpose. This was done, and the school went into operation in 1819. Such teachers were secured as gave it notoriety and secured the public confidence, and scholars resorted to it from distant parts of the State. In all the interests of the institution, the pastor of this church was deeply concerned. He was the adviser of its founder, presided over the Board of Trustees, and watched over the institution as he would have watched over a child of his own. In his influence over it, he did not discourage the pursuit of the ornamental branches, but was concerned to secure thoroughness in the elements of sound learning, and the institution owes to him much of its success in usefulness.

Mr. Burnham had a special regard to the moral influence of the school. He regarded it as consecrated to Christ. It was looked upon as such by this church. The reading and study of the Holy Scriptures have ever had a place among its exercises. Religious persons have been selected as its teachers. It shared in the supplications of the sanctuary and in the social circles of prayer. The first year of its operations it was blessed by the special influences of the Holy Spirit, and has shared in all the revivals with which this church has been blessed. Provision was early made for securing aid to young men in an education for the ministry. Remembering his own struggles to obtain an education, Mr. Burnham was disposed to sympathize with the young in like efforts. He interested himself to provide accommodations for young persons who came to enter the school, and would sometimes take them into his own family to his inconvenience. This was no small privilege to any young person. It

has been said by one who knew, that nothing in Mr. Burnham's power, which could contribute to the happiness of the domestic circle, was neglected; that many, who, from time to time, were members of his family, will remember his kindness, gentleness and evenness of temper in connection with a uniform regard to order and propriety. Nor will the late Mrs. Burnham be forgotten while any remain to remember her amiable virtues and her earnest, Christian character. She was a worthy example of a pastor's wife. She died May, 1865, aged 78.

About the year 1840, a second literary institution was established in this place, called "The Gymnasium." It enjoyed much public favor, and secured, for a time, the attendance of a large number of young people. It was under the direction of Professor Isaac Kinsman, and continued its usefulness some fifteen years.

Mr. Burnham received but a small salary, and this he often took directly from the people in such articles as they could conveniently part with, and as he needed in his family. He managed his affairs with economy, and was prompt to meet all his engagements. He was called to great family afflictions, and had great control over his feelings under trials. Three times was he called to bury his companion. On one occasion, as his wife lay a corpse in his house, he preached as usual, and conducted the services of the Sabbath, saying, "The house of God is the place for consolation." By such trials was he prepared to minister to others the comforts whereby he, himself, was comforted.

At the close of forty years' labor, he addressed to them a discourse somewhat remarkable in character, considering the state of the public feeling, then somewhat excited in regard to him. His text was from the 3rd Epistle of John, verse 8th, upon the importance of being fellow-helpers to the cause of Christ. It is a discourse of great value, printed and dedicated to this church. In the close of this discourse, he added, in regard to himself: "It may appear to be a mere show of humility for me to speak of the imperfections which have cleaved to my ministerial character and services, and which have been so obvious, and perhaps offensive, to some persons of intelligence and taste. This reference I make to preface a public acknowledg-

ment of the kindness and candor of my beloved people — kindness to my person and family ; candor to my ministerial performances these forty years. And, while both minister and people have abundant reason for deep humiliation in reviewing their reciprocal duties and mutual unfaithfulness, they have no ground of hope but in the precious blood which alone is sufficient for the sins of the whole world ; nor can we hope in that blood, even, without deep repentance and thorough reformation. No use in confessing, without forsaking. No hope for us, my friends, but in the mercy of God, through the cross of Christ.”

That Mr. Burnham was a perfect man, was the last thing which he would have claimed for himself. He will be likely, at this distance of time, to be looked upon with more candor than when living. If, in any of his multiplied labors, *we* judge that he erred, and in any measure acted unwisely, we are not to take it for granted that *we* are infallible, but that our rule is, “Judge not that ye be not judged.” If it has been thought that Mr. Burnham, in his advanced years, assumed too much of a controlling influence, let it be considered that this comes naturally to the man in whom the community have long had confidence, and to whom they have looked for almost every thing to be done. It is pardonable in an old man of acknowledged worth. Mr. Burnham was never accused of deception, of dishonesty, or of a mean and dishonorable act. Has his punctuality in meeting every engagement been forgotten in this community? With whatever abatement any one may be disposed to make, it will be generally admitted that his example and influence, as a minister and citizen, was important to the best interests of the people of this town.

From the time of the delivery of this discourse, in 1848, Mr. Burnham continued his labors two years, to Nov., 1850, when, at his own request, this people consented to the dissolution of the connection between them. His successor was settled by the same council which dismissed him. Mr. Burnham lived two years from the time of his dismissal from his pastoral charge. As disease drew upon him and his constitution failed, and he was told that he could not recover, his reply was, “The result is not unexpected. I have anticipated it from the beginning.”

When asked if he was willing to leave himself in the hands of God, he said, "Entirely. When I gave myself up to God in conversion, I gave myself up to die." He died September 21, 1852.

At the time Rev. Mr. Burnham was dismissed, Rev. John H. Merrill was installed pastor of the church, November 20, 1850. Mr. Merrill had been pastor of the church in Falmouth, Me. He came here, it is said, with high hopes of usefulness. His ministry, however, was short—less than three years; but long enough for him and his family to become endeared to many of the people. Observation, we think, shows that a long ministry is quite often followed by an unsettled state of the pastoral relation. Mr. Merrill was dismissed Aug. 7th, 1853, and soon after became pastor of the church in Tanaworth. In that region of country, Mr. Merrill became eminently useful, laboring in many places beyond his parish, as opportunity presented. After some years he became enfeebled by disease. His wife died, and he, himself, soon wasted away under the influence of consumption, leaving a family of five little boys. Over them a covenant-keeping God ruled in mercy. Christian sympathy was awakened, and the family was provided for.

Rev. Robert Crossett succeeded Mr. Merrill. He commenced his labors in July, 1853, and was installed pastor of this church March 16, 1854. At this time a pleasing religious revival existed in the place. Mr. Crossett continued his labors until Oct. 8th, 1855, when, on account of a failure of health, he sought a release from his engagements here, for a warmer climate and a more competent salary.

Rev. Lewis Goodrich, from Dedham, Maine, came to this place May 24, 1856, and commenced his labors in the ministry. He was installed pastor of the church May 13, 1857. A revival of religion was in progress at the time of his installation, which continued more than a year. Many were interested, in both the academies and in the town. During the nine years of Mr. Goodrich's labors, as he states, over one hundred indulged the Christian's hope, and some fifty of them united with the Congregational church. His pastorate ended in 1865. "It is be-



lieved," says Mr. Goodrich, "that this church will ever have reason to remember those nine years of labor and those precious revival seasons. How many" he adds, "of those still dear to memory, have passed to the shining shore!" Rev. Mr. Goodrich is still doing efficient service in the ministry in Warren, Me. He has yet an unbroken family of seven children, one of whom is a graduate of Harvard College; another is in Amherst College, and others are in successful business. Four are cherishing the Christian's hope.

Following Rev. Mr. Goodrich, Rev. Nathan F. Carter spent one year in the work of the ministry. He has since been distinguished for usefulness in other places. Rich blessings have attended his labors. He is now in the parish at Bellows Falls, Vermont.

Rev. Benjamin Merrill commenced his labors here Nov. 25, 1866—an earnest, Christian man of much skill and efficiency in his work. He labored directly for the conversion and salvation of souls, and was happy in enlisting a portion of the church to do the same. A revival of religion was experienced, and a quickening influence was felt by the church during his ministry of three and a half years. "For this," says he, "I acknowledge my indebtedness to the holy spirit, without whom the labors of man are futile, and also to my brethren and sisters in the church, who joined so cordially with me in working for Jesus. During my labors, fifty-three were received to the communion of the church. Others, who were converted, joined other churches. I have been here at Ausable Forks, N. Y., seven years—longer than the average of pastoral labor at the present day. My family is the same in size as when I came here. We have lost two children, and have received a little daughter, belonging to my brother, whose mother is dead. I shall never forget my former charge in Pembroke, nor my co-laborers in the vineyard."

Rev. Lyman White, from Phillipston, Mass., and formerly pastor of the church in Epping, in this State, commenced his labors as acting pastor of this church in April, 1871, and continued until the fall of 1875. In addition to the supply of the pulpit, he extended his labors to the different parts of the town, and secured, extensively, the confidence of the people. But a

disaffection of a portion of the parish, led Mr. White to seek another field of labor. He is now the acting pastor of the church in Deertfield.

The history of those who have served as Deacons in this church, could it be obtained, would be of much interest. But the names of some of those men have not reached down to us, and little more than the names of others have been secured. Here we are ready to inquire why the people of their day, when they buried them, and other good men of the town, should have buried with them all history of their lives. On this account, posterity can be little benefited by their excellence of character. The men who first sustained this office in the Congregational church, and who were appointed soon after its formation, were Noah Johnson and Elias Whittimore. Joseph Baker, who married a daughter of Capt. Lovewell, sustained this office.

The first man, of whom we have any account, who was appointed to this office in the Presbyterian church, was James Moor. His early life was spent in the north of Ireland, where, in the 17th century, a population from Scotland were encouraged to take up their abode, where they suffered cruel persecution from Romanism. He and his companion, to whom he was married before leaving the country, must have shared in the oppression of those times, which influenced many of that people to emigrate from a better to a poorer country, and to brave the perils of the sea and the hardships of the wilderness. Mr. Moor came early to this town, purchased a large tract of land, went to work upon it, cutting down the trees and clearing the ground to make a home for himself and family, and to secure the means of living. This must have been about the year 1729 or 1730, for it is reported that when he came, there was but one family of white people in town. Mr. Moor built the first framed house in town. In the Indian wars, it was used as a garrison house. A part of it is now standing and is occupied by Mr. Emery E. Moor. In these early days of the town, the Indians were numerous and harmless. Their home was where the church and academy now stand, and north of them upon the street. Mr. Moor had much intercourse with them, and, by kind treatment, secured their confidence; so that, in after years, during the French

war, they would pass by his dwelling, and commit their murderous deeds upon others. Dea. Moor left a numerous posterity, who have felt the influence of his decidedly Christian character. He died March 11, 1773. He had six sons and two daughters. Most of his sons were engaged at different times for the defence of the country. David was noted for his bravery, having been engaged when quite young in warlike expeditions. He continued in such services until the close of the French war. He was early in the Revolutionary war. He enlisted a company and joined the regiment under Gen. Stark at Bunker Hill. He was among the number who marched with Arnold through the wilderness to Quebec. He afterwards joined the army of Washington, and served through the war. His home was in Deerfield.

The following are the names of men who have served as deacons in the Presbyterian church, viz: Thomas Robinson, John Mann, James Robertson, Samuel Webster, Isaac White, Wm. Cochran. The following men held the office in the Congregational church, viz: John Lakeman, ——— Chandler, David Lovejoy, John Chickering, Joseph Emery, David Kimball, Jacob Emery, Moses Haseltine, Joseph Gale, Nathaniel Blood. Dea. Lakeman and Dea. Chickering did not come into the organization of the consociated church in Rev. Mr. Colby's day. Dea. James Robertson, Dea. David Kimball and Dea. Joseph Emery, formerly in office in the consociated church, were re-instated in the church under Mr. Burnham's ministry, in October, 1808.

Dea. Chickering died in 1805, aged 52; Dea. Lakeman died in 1811, aged 67; Dea. Robinson died in 1817, aged 70; and Dea. Kimball died in 1817, aged 67.

Of Deacon Gale, we have an account furnished by his oldest son, the only minister ever raised up in this town, now approaching eighty years of age, who has served in the ministry in important fields more than forty years, and now resides in South Hampton, Mass. His letter, appended to this history, will be read with interest.

Deacon Nathaniel Blood had his residence in this place from the commencement of Mr. Burnham's ministry in 1808. He sustained the office of deacon in this church from 1816 to 1841—a quarter of a century. Few men have made themselves more

useful. He sought "first the kingdom of heaven and its righteousness." Time, labor, property were held in trust for the service of his Lord. For many years he sustained meetings for prayer from week to week in his own or neighboring dwellings. He was often designated as a delegate of the church to services abroad among the neighboring churches. He was of a meek and quiet spirit, yet earnest in the service of his Lord. By a continuance in well-doing for a long number of years, he accomplished a great amount of good. The secret of his success was the influence of the truth of God upon his heart and life. The Bible was a "lamp to his feet and a light unto his path." He studied it with pen in hand, to note and often transcribe passages which interested him. The same was witnessed in his departure from the world which has many times appeared. When, at the close of life, he had passed beyond the recognition of friends, not knowing his wife, he was asked if he knew any thing of the Lord Jesus Christ. He replied: "He is my Saviour." Unless his whole being has been changed, he must now be serving that Saviour whom he served in this world. He died in December, 1841, aged 55 years.

Dea. Moses Haseltine was connected with this society as early as Dea. Blood, was appointed to the office of deacon at the same time, and continued in office about the same length of time. Most important were two such men to any minister. The business of Dea. Haseltine, we are informed, required him to be much from home, and he could not do as much home work as his associate. But he is remembered as an able and faithful man in his office, and a pillar in the church.

Dea. Francis Vose was appointed to this office in June, 1840. He was a graduate from Dartmouth College in 1817. He commenced teaching soon after at Hampton, and afterwards taught in Boston, Topsfield and Haverhill, Mass., and in Bloomington, Maine. He was Secretary of the Board of Trustees of the academy in this place, and died in 1851, aged 63. Dr. Kittredge sustained the office of deacon in this church for a number of years, and also Dr. Whidden.

Rev. Joseph Lane and wife resided in this place, and acted with this church, for some eight or ten years from 1842. Mr.

Lane had been a missionary among the Tuskarora Indians, had become enfeebled and deranged for a time. He had recovered, been settled as pastor of the church in Franklin, and, when he resided here, was the agent of the American Bible Society. His example and influence were valuable to this church and community. Mr. Lane's course was marked with great earnestness and self-denial. Upon a small salary it is known that he contributed at least \$1000 to the benevolent objects of the day, in the course of the eight or ten years of his agency. In consequence of over-work and the difficulties which he encountered in his agency, he became insane, and died in the Insane Hospital in 1850, at the age of 53. Mrs. Lane exemplified a like spirit. At her death, a few years later, she gave \$100 to the New Hampshire Bible Society, sent her husband's library among the missionaries at the west, having no family, and gave the remainder of her little property to the American Bible Society.

Rev. Abel Manning resided in this place, and acted with this church, from 1843, for seven or eight years. He had preached much and in many places, had been made the instrument in the awakening of many persons who were neglectful of their immortal interests, and of opening to them the way of life. He sought the interests of this church, and was constant in his attendance on its meetings. Though of comparatively small means, he was distinguished for his liberality to the benevolent objects of the day. He had great vigor of constitution, and still lives at an advanced age in Goffstown.

#### PHYSICIANS OF THE TOWN.

Few persons, not directly engaged for the spiritual interests of the people, have such opportunities for promoting these interests, as physicians. An important qualification for their work, is a heart to feel for the welfare of the souls of men, as well as to be concerned for their bodies. This church has been favored by the influence of such men in this profession. The physicians of the town have been supporters of religious institutions, and the larger part of them members of this church.

Dr. Joseph Brown is the first name which appears on the records of the Presbyterian church. Dr. John Cochran appears

in connection with this church in 1784. Dr. James Brown, in connection with the Congregational society, from 1809 to 1831, when he died, at Hooksett, aged 66. Dr. Thomas Adams died in 1808, aged 47. Dr. Pillsbury from 1807, for many years. Dr. Abel Blanchard from 1809 to 1818. He gave to the institutions of religion his constant support. Notwithstanding his practice, he was uniformly in his place in the church on the Sabbath with his bass vial to aid in the singing. He had the confidence and affection of the people as "the beloved physician." He died March 15, 1818.

Dr. Josiah Kittredge, then a young man at the age of 24, is believed to have come to aid Dr. Blanchard in his declining health. He remained here fifteen years, and made himself useful to the whole community. He is still remembered by many, but his record is on high. The following extract from a letter from his surviving companion, will be read with interest :

"MONT MORRIS, LIVINGSTON Co., N. Y.,  
December 12, 1876."

"*Rev. Mr. Willey.*"

"DEAR SIR:—My husband was born in Mont Vernon, N. H., Oct. 15, 1793. He became a Christian at the age of sixteen, and from that time cherished the hope of being a minister, but his ill health led him to abandon that for the medical profession. He commenced business in Pembroke in 1818, and was there fifteen years, leaving there in 1833. From Pembroke he went to Boston, and had an excellent practice for five years, but the east winds proving so unfavorable to his health, he decided to go to Concord, N. H., but suffering there from illness, he removed to Nashua, N. H., in 1839. He lived in Nashua seventeen years. From 1856 to 1860 he was resident physician in Mt. Holyoke Seminary. He removed to Montclair, New Jersey, late in 1860, and resided there nearly three years. Early in 1869 he went to Glastonbury, Ct., and died there, Oct. 29, 1872, aged seventy-nine years and fifteen days.

"Of his life in Pembroke, you already know. It was one of activity and usefulness in Boston. In Nashua, while he was faithful in his profession as physician, he was deacon of the

Pearl St. Church, and Superintendent of the Sabbath School, and often one of the committee, or chairman of the same, of the public schools. When not Superintendent of the Sabbath School where he resided, he always had a class. At the time of his death he was the teacher of a large class of young men, who listened to his instruction with deep interest. He was invited to become an officer in the Presbyterian church in Montclair, but declined.

“He labored faithfully and acceptably in his profession to the end. His life was truly for the good of others. Wherever he was, he always identified himself with the intelligent, moral and religious interests of the place. I think you very well know how firm and fearless he was in every good word and work, and that it was never difficult to decide what would be *his* position in all the great and important questions of the day. His last illness begun in the winter of 1871-2, but he was able to walk and even to go to church till July. Then dropsy accompanying the disease of the heart, made his sufferings severe, but, in all circumstances, he had the same patient and submissive spirit, and, communing much with his God, the evening of his life was radiant with love and trust in Jesus and his Word, to him, more and more precious. His life went out like a dying taper; his departure was beautiful.”

“Very respectfully yours,”

Mrs. Dr. J. KITTREDGE.

Dr. Hezekiah Eldridge followed Dr. Kittredge as a physician. He was a man of a sound mind, and skillful in his profession. His removal from the place was regretted by many, and, from his own testimony, it was on account of the contentions then existing in relation to the two academies. He was a man of peace, and could not live in strife. He removed to Amesbury, Mass., and afterward to Milford, in this State, where he spent many years as an apothecary and physician. There he closed life, a few years since, after much suffering, leaving on the minds of all who knew him, a strong impression of his decidedly Christian character.

Dr. John Chandler resided here for a number of years from 1822, and was a member of this church.

Dr. Pearson Whidden was here as a physician from 1841 to 1846, and was a member of this church. There are still living those who remember his kind attentions and his skill in raising them from sickness and suffering. He removed to Warner, and afterwards to Tilton, where he spent many years. But in advanced life he removed to his sons in Chichester; where, a few years since, he died.

This church is still favored by physicians who seek its interests. Dr. Butler H. Phillips has been here from 1849, and Dr. John R. Kimball some two years.

It would be gratifying to know something of those who have, at different times, conducted and aided in the service of singing. For one hundred and forty years, from Sabbath to Sabbath, the praises of God have been celebrated in the songs of this church. By this service the people of God have been quickened and elevated in their devotions. In the songs of the sanctuary, the soul of the Christian flows out in praise to him who has wrought all his work in him. In all the history of the church, the advance of spiritual life has been attended or preceded by a revival of sacred song. In our time it has, more than ever before, become an essential element in the preaching of the gospel; and we have reason to believe is to be in time to come, in its advance in all languages over the world. It is a privilege and an honor to be able to join in this part of worship, which all might enjoy if their training might be begun in season.

In past time there were, in this place, several families distinguished as singers. Among them were the families of Heads, McCounels, Moors, Knoxes and Emerys. Mr. Wardwell conducted the music under the ministry of Rev. Mr. Colby. Mr. Wm. Haseltine followed him in this service. After him, Dr. Kittredge made himself useful in this service for many years. Mr. John Robinson, Mr. Joel Fife and Mr. Charles Burnham aided in this service at different times. Mr. James Wilson, in his day, did more, perhaps, than any other man, to sustain and advance the music of the church. Having, for many years,



been a leading merchant in the place, he was able and disposed to give efficient aid in the support of the religious institutions, and his love of music led him to care for that department.

In view of the past history of this church, we see much reason for gratitude and praise to God. Of his ancient people he said: "This people have I formed for myself." The same is true of those in this town who have faithfully served him. By an unseen power they were led to seek refuge in him, to yield themselves to his service, to seek first his kingdom and its righteousness. Their hearts were drawn towards his people for their spiritual profiting, and for the privileges of Christian worship. They loved the people of God because they loved God. From the beginning, there has been such a class of people in this town. Mainly through their efforts and sacrifices, have the interests of religion been sustained. The ministers of this church, each in his day, have preached to the people the good news of salvation, and pointed out to them the path of life; have visited the sick, conducted funeral services, and sympathized with the afflicted. The members of the church have co-operated with them. Together have they labored and prayed for the people of their day. The rocks and the hills have been witnesses. They, who have lived and died in this town, owe more to the influence of this church than they have ever acknowledged. God has added his sanction; souls have been converted and saved—who, and how many, the final day will reveal.

It is true that when we look at the visible church, and trace its history, we see all the infirmities of human nature. The best men are imperfect. The worldliness, the selfishness and the pride, which are unrestrained in others, too often appear, to some extent, in persons of acknowledged Christian character. Bad men have found their way among the people of God. A Judas has too often appeared, and may again, of whom our Saviour said, "It had been good for that man if he had not been born."

Such being the state of the Christian church, the best of men imperfect, and bad men making their way into it, why has it not long since lost its character and become extinct? But it lives;

sustained and enlarged by the divine hand. "A little one has become a thousand, and a small one a strong nation." "Behold" says God to her, "I have graven thee upon the palms of my hands. Thy walls are continually before me." Its history is as old as the world. The generations of those who have feared and loved the Lord have lived their day, and died. Others have come in their places. A persecuting Saul becomes a champion for the truth. The gospel is proclaimed to Gentile and to Jew. People hear, are humbled for their sins, and seek life in Jesus Christ. There is joy in heaven and on earth. Such scenes have been often witnessed in the history of this church. But when, for their sins, the people of God are left to worldliness, to seek their own and not the things which are Jesus Christ's, when they cease to watch their hearts and lives, become neglectful of prayer and of communing with God in his word, and are reluctant to contribute for the furtherance of the gospel in the world, they have, to a fearful extent, lost the spirit of their Lord, and the adversary has too much control over them. Then roots of bitterness spring up, and difficulties, in one form or another, occur; and the hateful features of the depraved heart appear. When years have passed and no reviving of religion has appeared, and Christian people have slept with others, the strongest faith in the church begins to waver, and the hope of better days almost expires; then has been the time for God, in the greatness of his mercy, to rescue his cause; to humble his people in the dust, and lead them to cry for mercy. When Christians are awakened to their eternal interests, others feel the worth of the soul, and strive to enter the way of life, and there is a gathering of the strength of the church. In ways like these has this church lived, through the ages that are past; showing its own weakness, and the power, wisdom and grace of God.

For the time to come, we rest our confidence upon the same arm of mercy. Organizations, called churches, but unworthy of the name, have, at different times, arisen and disappeared. But not so with the church of the living God. It lives and is to be enlarged by his own power. We are living in what He has denominated "the last days." Isa. II: 2, 3. "In the last

days it shall come to pass that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow into it: and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The same sentiment, in almost the same language, was uttered by the Prophet Micah; and the ingatherings to the church of God in our time, in this country, in Great Britain, Scotland and in Ireland, in Spain, Italy and Austria, in Turkey, India, Burmah, China, Japan and the Islands of the sea, are so many evidences of the fulfilment of this prophecy; and assurances that the nations are soon to flow to the mountains of the house of our God—the Christian church.

This church, it is declared, is to "make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places, might be made known, by the church, the manifold wisdom of God." This general church is made up of innumerable branches, from all ages of the world, from all countries of the world, from all the languages of men, and from all Christian denominations. Let, then, each local church mark its destiny; respect itself as the workmanship of God; feed upon His truth; seek its extension to every human being. Each church will then be a light in the world—"a city set on a hill which cannot be hid." From such a service in this world let each church anticipate the advanced service which is before it in the coming world; where the different churches, congregated as the constellations of the natural heavens, may recount the wonderful grace of God, in the conversion of each member; in the guidance, the restraints, the comforts of the divine hand, and of supports in the last hour; and, in this way, be prepared to join all other churches in the general chorus of praise to Him who died to redeem them, and washed them in his own blood.

LETTER OF REV. W. GALE.

“EASTHAMPTON, MASS., AUGUST, 1876.

“*Dear Bro. Willey.*

“In attempting to answer some of your inquiries, I will follow, as nearly as I can conveniently, the order in which they are presented. With reference to Rev. Mr. Burnham, pastor of the church when I was young, I would say that, having been brought up under the ministry of Rev. Walter Harris, at Dunbarton, and having studied theology with Dr. Parish, of Byfield, Mass., he admired, embraced and earnestly preached and defended the doctrines and duties taught by those excellent men. His ministry at Pembroke commenced when the people were not very well united in ecclesiastical and religious matters; some being Presbyterians, some Congregationalists, and some of other denominations. There had been, I think, two churches—certainly two church buildings, or meeting-houses, as they were then called. I remember well to have attended public worship in them both. One of them stood at the north east corner of the cemetery, gave name to a beautiful little brook, which ran across the street pretty near it, and at length was converted into a barn, by Aaron Whittemore, Esq. As such it is probably in use now by one of his sons. The other stood a little distance from where you now live, on the opposite side of the street, not far from Mr. Andrew Gault’s dwelling. Just when these houses of worship were given up, and the people tried to unite in the erection of a new meeting-house I do not remember; but remember well that their disagreement, as to the place of its location, led to the erection of two such houses. Mr. Burnham preached alternately in them both, for a number of years; and was, on the whole, pretty successful in keeping the two parishes under his ministry, though he had many difficulties to contend with. He came to Pembroke from Bradford, Mass., where, for a time, he had charge of the well known academy in that place; and where he was the happy instrument of a precious revival of religion; in which revival Harriet Atwood, afterward Harriet Newell, the missionary; Fanny Woodbury, of Beverly, of whom an interesting memoir was written; Mary White, of Plaistow, who be-

came one of Mr. Burnham's excellent wives, and other interesting young ladies, were converted, as their subsequent lives abundantly proved. I judge Mr. Burnham was well fitted for the work to which he was called; though some thought that a man of milder and more winning ways would have done better. He was bold and fearless in his preaching, and faithful and laborious as a pastor. Under his ministry, many were gathered into the fold of Christ. The revivals of religion, with which he and his people were blest, if not very numerous or very extensive, were thorough. The converts were carefully looked after and faithfully instructed; and, for the most part, they developed a sound, Christian character. I have in mind several of the favored seasons now referred to, but cannot definitely fix the date of them, except one in the latter part of 1814 and the early part of 1815, soon after the close of our unfortunate war with England; at which time my only two sisters, and a number of other persons, more than twenty, I think, most of them young, myself included, were hopefully brought to a saving knowledge of the truth; and, in due time, were admitted to the church.

At another time, when I was in college, I cannot say what year, I remembered to have heard about a special work of God's spirit in Pembroke, and felt anxious to have vacation come, that I might go home and share a part in the divine influences. Some years after this, I cannot say how many, Mr. Burnham exchanged pulpits with his venerable pastor, Dr. Harris. During the public services, the old gentleman observed unusual solemnity and tenderness in the congregation; and, after meeting, had personal conversation with several young men, and found them deeply impressed with their condition as sinners, and their need of God's pardoning mercy. The next morning, after leaving for his home, he called at my father's, and said to my mother—my father being absent—"Sister Gale, the spirit of the Lord is with this people; and, if Christians do their duty, you will have a revival of religion." My mother, though engaged on the usual duties of Monday, put aside her washing and other domestic concerns, changed her dress, and spent most of the day in going from house to house, and in conversing earnestly and tenderly with as many persons, young

and old, males and females, Christians and those not Christians, as she could, constantly, about their spiritual interests and their Christian duties. This was the beginning of another of those precious seasons of special religious interest now under our notice.

“ Mr. Burnham took a deep interest in the children and youth of his flock, and urged, frequently and earnestly, the duties that parents owe to their children. Before the establishment of Sabbath Schools, he formed the young people into Bible classes, giving them religious instruction, and using, as I remember, Wilber’s Question Book — a very excellent and useful work.

“ It may be further remarked of Mr. Burnham, that he knew, by experience, how to sympathize with his people in their affliction. While not exempt from the trials that are common in the world, and that fall to the lot of most other ministers, Mr. Burnham, when comparatively young, had to say with the Psalmist, not only once or twice, but thrice, “ Lover and friend hast thou put far from me, and my acquaintance into darkness.” But he had wonderful control over his feelings. One Sabbath, as one of his deceased wives lay a corpse in his house, he preached and conducted the public services of the sanctuary as usual, saying, “ The house of God was the place for consolation.” In times of affliction and sorrow, he seldom manifested his feelings by tears.

“ Mr. Burnham’s salary was never very large; and, during some part of his ministry, and, perhaps, through the whole of it, he received more or less of what the people agreed to pay him, in provisions directly from his parishioners; keeping an account with them individually. Sometimes he received tokens of esteem in small presents; but had no donation visits, such as are common now. Occasionally he had his wood hauled and worked up, gratuitously, by his people. He managed his affairs wisely and prudently: was prompt to pay, and his credit was always good. He seldom, if ever, failed to meet his appointments or to fulfill his promises.

“ Now with regard to my father and his family. You ask at what age he was appointed to the office of deacon. How old he then was, I cannot say, as I do not remember the date of his

election to that office; but this, I suppose, the church records will show, and thus his age, at the time in question, may be readily determined, as he was born Nov. 18, 1768, at Haverhill, Mass. And when he united with the church in Pembroke, I do not certainly know. I think he took up his residence and commenced business in that town in the year 1792, and continued to reside there nearly sixty years. In Nov. 4, 1794 (the month in which they were both born), he married Susannah Frye, whose father, Ebenezer Frye, served honorably in and through the Revolutionary war; first as a private, then as Captain, and, finally, as Major.\* She was born in Pembroke, Nov. 9, 1775; and was hopefully converted when quite young, while residing with an aunt in Salisbury, N. H., and joined the church there; then under the pastoral care of Rev. Thomas Worcester. After marriage, Nov. 4, 1794, she removed her residence and church relation to Pembroke. She was an active, useful and much beloved Christian woman; was one of the few females who organized and sustained the first female prayer-meeting in Pembroke, at a time when prejudices against such a movement were so great that its members deemed it prudent to meet in secret, coming one by one, and in different ways, to the place of meeting.

“After living together in Pembroke, quietly, happily, and usefully, fifty-four years, my parents, in 1848, removed to New Albany, Ind., to live with their children, where they died; my father, May 20, 1851, aged 82 years and 7 months; and my mother, Apr. 5, 1859, aged 83 years and 5 months. Their removal from Pembroke was much regretted, and felt to be a loss by their pastor and other Christian friends; but they, themselves, then and ever after, regarded this change in their earthly life, though in some respects very trying, as one important step on their way to “the better country.” And truly had they desired to return to their old home, “from whence they went out, they might have had opportunity.” Provision was made for that purpose; but they kept steadily before them “the better country.’ Their last days were their best; they brought forth fruit in old age; having lived the life of the righteous, they died peacefully, trusting in the promises.

\*Her mother's maiden name was Hannah Baker, a granddaughter of Capt. Lovewell.

“My parents had eleven children—six sons and five daughters. Three of these are now living ; six of the other eight died young, and now sleep in the old cemetery on Pembroke street. The eldest of these six was only nine years old, but gave delightful evidence of being a Christian. The other five, who grew up to manhood and womanhood, all became hopefully pious while in the morning of life ; and four of them joined Mr. Burnham’s church, viz : Wakefield, Susan, Lucinda and Joseph Worcester. The fifth, John Adams by name, was hopefully converted at Windham, N. H., and, I believed, joined the church in that place, then under the care of Rev. Calvin Cutler. My two sisters married ministers, and went with their husbands as missionaries to the west. Susan married Calvin N. Ransom, and Lucinda, Solomon Kittredge. The former lived and labored most of their days in Ohio ; the latter in Indiana. These sisters are both dead. Mrs. Ransom died and found her grave in Jacksontown, Ohio ; Mrs. Kittredge in New Albany, Indiana. Mr. Kittredge has also been dead many years. Mr. Ransom is now living in Columbus, Ohio, but is afflicted by the loss of his eyesight. My two brothers are living in health and comfort ; the oldest in Milford, Ohio, near Cincinnati ; the other has his home in New Albany, Indiana, though he and his wife are now residing, for an indefinite time, in Chelsea, Mass. These brothers and sisters have all been active and useful members of society, and of the Christian church.

“As to myself you know already pretty well what I am, and what I have done. When about 19 years old, I commenced the study of Latin with Mr. Burnham ; then recited for a few months to a college student, who was teaching one of our districts schools. October 27, 1816, entered Phillip’s Academy, at Andover ; in the year 1818, was admitted to Dartmouth College, and graduated therefrom in 1822, in a class of 45, one half of whom became ministers of the gospel. I then took a regular course of theological study at Andover Seminary, under Professors Porter, Woods and Stewart. Commenced preaching at Eastport, Me., in October, 1825 ; and I remained there as the first pastor of the Congregational church, till Nov. 24, 1835—a period of ten years. I was then pastor of the Congrega-



tional church in Rockport, Mass., about twenty-seven years; that is, from May 4, 1836, till February, 1863. Since August, 1865, have resided in Easthampton, Mass., without charge, except that I supplied, as acting pastor, for about three years and a half, a Congregational church in West Granville, Mass., and have occasionally preached in other vacant pulpits. My health is now good; am pleasantly located and comfortably provided for. I have been twice married; have buried a number of children; have four now living—two sons and two daughters—and fourteen grandchildren. I remember, with gratitude, the encouragement and aid which Mr. Burnham, and some of his people, afforded me while struggling for an education. I do not now remember that any other young man from Pembroke church, but myself, has chosen the Christian ministry as his life-work. If not, the fact is a remarkable one, and how shall we account for it? Has the church neglected its duty in this direction—in this branch of effort? or have pious parents failed to offer their sons on the altar of consecration? or yet, has your unworthy correspondent done so little to honor and magnify the sacred office, as to discourage other young men from desiring to enter upon it? I do, indeed, fear that much blame, in reference to this matter, lies at my own door.

“ You ask me to name some of the good and useful men and women connected with the church in my early days. The first, whom I remember, were two families by the name of Lovejoy. These families lived in the same house, near my father’s, and with one of which my father boarded previous to his marriage. One of the men at the head of these families was deacon of the church—Deacon Chandler Lovejoy. There was, also, old Dea. Kimball, as he was called, from Bradford, Mass., and Mr. Christopher Osgood, from Andover, Mass.; and, at a later day, Dea. Nathaniel Blood, Dea. Moses Haseltine, Mr. Moses Chamberlain, Mr. Jacob Elliot, Mr. John Vose and Mr. Francis Vose, Principals of the academy. Most of the wives and many of the children of the men now named were active and warm-hearted Christians. This was true, also, of some females, whose husbands were not professors of religion. I have in mind a Mrs. Wallace, Mrs. Stevens, Mrs. Favor and others.

“One of the most interesting families of my early remembrance, was that of Dr. Thomas Adams. He died in 1808; was highly esteemed as a citizen and physician, but whether he was a member of the church I do not know. His wife and four children, whom I remember—two sons and two daughters—were persons of great excellence. The sons, when young, left Pembroke, and settled in Castine, Me., and there became prosperous and happy, and very useful as citizens and Christians. The youngest of these sons, Samuel, was the father of Rev. Geo. M. Adams, late of Portsmouth, N. H., and now, I think, of Holliston, Mass. The daughters, also, after being well married, left Pembroke with their husbands, many years ago, having a good report of all who knew them.

“In answer to your inquiries respecting Dr. Abel Blanchard, I would say: As a man and a physician, he stood well. I think he was from Wilton, N. H., and was brother to the excellent Dea. Amos Blanchard, of Andover, who was father of the amiable, polished and eloquent preacher of the same name, for many years in Lowell, Mass. I have the impression that Dr. Abel was not a member of any church, and whether he gave evidence of being a Christian I do not know. I believe it was through Mr. Burnham’s influence, and that of his brother at Andover, that he was induced to leave his property, having no family, for the purpose of founding Pembroke Academy. This, if I rightly remember, was in 1816; he having resided and practiced medicine in Pembroke from six to eight years.

“As to the influence of the Academy on the church, I have always supposed it was decidedly beneficial; though there was, at one time, an unhappy difficulty among the Trustees and friends of the Academy, which led to the setting up another school, and some division, also, in the church. Those difficulties, however, gradually disappeared, and I am glad the Academy ‘is now prosperous, having an actively pious man at the head of it.’ As this institution did not go into operation till after I had left Pembroke, I do not now distinctly remember any young people who became Christians while connected with it. My own brothers and sisters enjoyed, to some extent, its advantages, but they were already professors of religion. I

think the Trustees of that Academy are deserving much credit for having generally secured so excellent teachers. I well remember some of them.

“After Dr. Blanchard, came Dr. Josiah Kittredge, from Mont Vernon, N. H., who was not only a ‘beloved physician,’ but an active, useful and happy Christian. He was as constant in his attendance, not only on the Sabbath services of the Sanctuary, but also on the other meetings of the church, as the duties of his profession would permit; and in singing, exhortation and prayer he excelled, and thus he did much to sustain and make interesting and profitable, those meetings.

“Connected with the history of the church in Pembroke, there must be many incidents of deep interest. Its early members had to suffer privations and contend with difficulties, that, to its present members, even the oldest of them, may seem almost incredible. When they met for social worship, it must be in some fortified place, and they must carry with them, weapons of defence. Then, again, they were so remote from market, and the facilities for traveling were so poor, that females, in some instances, were known to ride horseback to and from Boston, a distance of 60 miles, over poor roads, and to swim their horses across the rivers, to exchange commodities and do their shopping. It was thus, in one instance at least, with an ancestor of mine, on the mother’s side—a Mrs. Baker.

“At some periods of the church’s history, the want of harmony, as already noticed, greatly hindered its prosperity, and injured the cause of religion in the community. Sometimes the people disagreed as to the proper mode of worshiping, as well as with regard to the place where they ought to worship, like the Jews and Samaritans of our Saviour’s day. I remember well the time when much trouble arose from the introduction of a bass-viol into the singing choir. It was called ‘the cursed fiddle.’ And at one time, between two Sabbaths, some person or persons, through prejudice or some other cause, greased the strings of the hateful instrument.

“In the early days of Mr. Burnham’s ministry, the free use of intoxicating liquors was an evil which public opinion did not so much oppose and repress as it has since done. This evil ap-

peared, not only at trainings, house raisings and nearly all social gatherings, but I well remember that at the dedication of the new meeting-house, and, I think, at Mr. Burnham's ordination, intoxicating liquors were brought and, if I mistake not, were sold in tents near the door, and drawn up by cords to the windows and drank inside the house during the public services.

“Since the days of which I am speaking, great improvements have been made in the structure of church buildings, especially as regards the pulpit and the pews, and the methods of warming places of worship by the use of stoves and furnaces. In my boyhood I never knew the comfort of worshiping in a warm meeting-house in a cold winter day; and I was then familiar only with high pulpits and large, square pews, with seats which turned up to accommodate the worshippers while standing in prayer time, as the custom then was, and which, at the close of each prayer, fell with deafening clatter all over the house.

“On the whole, the Lord has greatly blest the people of my native place. For many years the Congregational church and society there were large and prosperous. Under the influence of the Sabbath and the gospel ministry, many persons have been brought to a saving knowledge of the truth, and, in many respects, the condition of society there has been greatly improved. No language can express, and no created mind can estimate the value of that influence which the church in Pembroke has had on the temporal and social interests of the people in that community, as well as on the spiritual and eternal well-being of many. ‘Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come.’”

“Affectionately and truly yours,

“W. GALE.”

“August 24th, 1876.”

## SUNCOOK.

This village is within the limits of the parish, and, from early times, embraced an important portion of the Congregational church in Pembroke. It is a little more than one mile distant, and, in former time, a large portion of the people were constant attendants upon the worship in the church upon the street. That village has an interesting history. If any one had the benevolence to gather up the facts which will soon be lost, they might be preserved for the benefit of coming generations. The first bridge across [the river, and the first mill were built by the proprietors of the town in 1734 and 1735. The valuable water-power was not used extensively for many years. The rapid flow of the river and the fall of nearly one hundred feet within the distance of one mile, afford important facilities for manufacturing purposes. Within the limits of 18 years from 1850, three large factories were built, employing something more than 1500 operatives.

The Methodist house of worship was built in 1849, to which place that church was removed, and which now numbers 200 members. The Baptist house was built in 1871. That church, though of recent origin, now numbers 65 members. A Roman Catholic church, on the south side of the river, was built in 1874.

A large portion of the people of the village are of foreign origin—more than one half by estimation. The whole population, considering the business of the place, cannot be less than 3000. This population is increasing and, we trust, improving in character.

The recent movement in behalf of temperance, in connection with which large numbers have signed the pledge of total abstinence from all intoxicating drinks, gives hope for the time to come. But the temptation is still held out to drinking people. Who can fail to see the difference, in a village like this, between

the abandonment of the use and traffic in intoxicating drinks, and the free use and sale of them? What can compensate for the drunkenness, degradation, ignorance and poverty which invariably follows the use and sale of these articles?

In this village are to live and die, generations to come. Is not the moral character of the place important to all its interests? The gospel of Christ is the hope of the world. May its blessings be largely enjoyed in this village.



















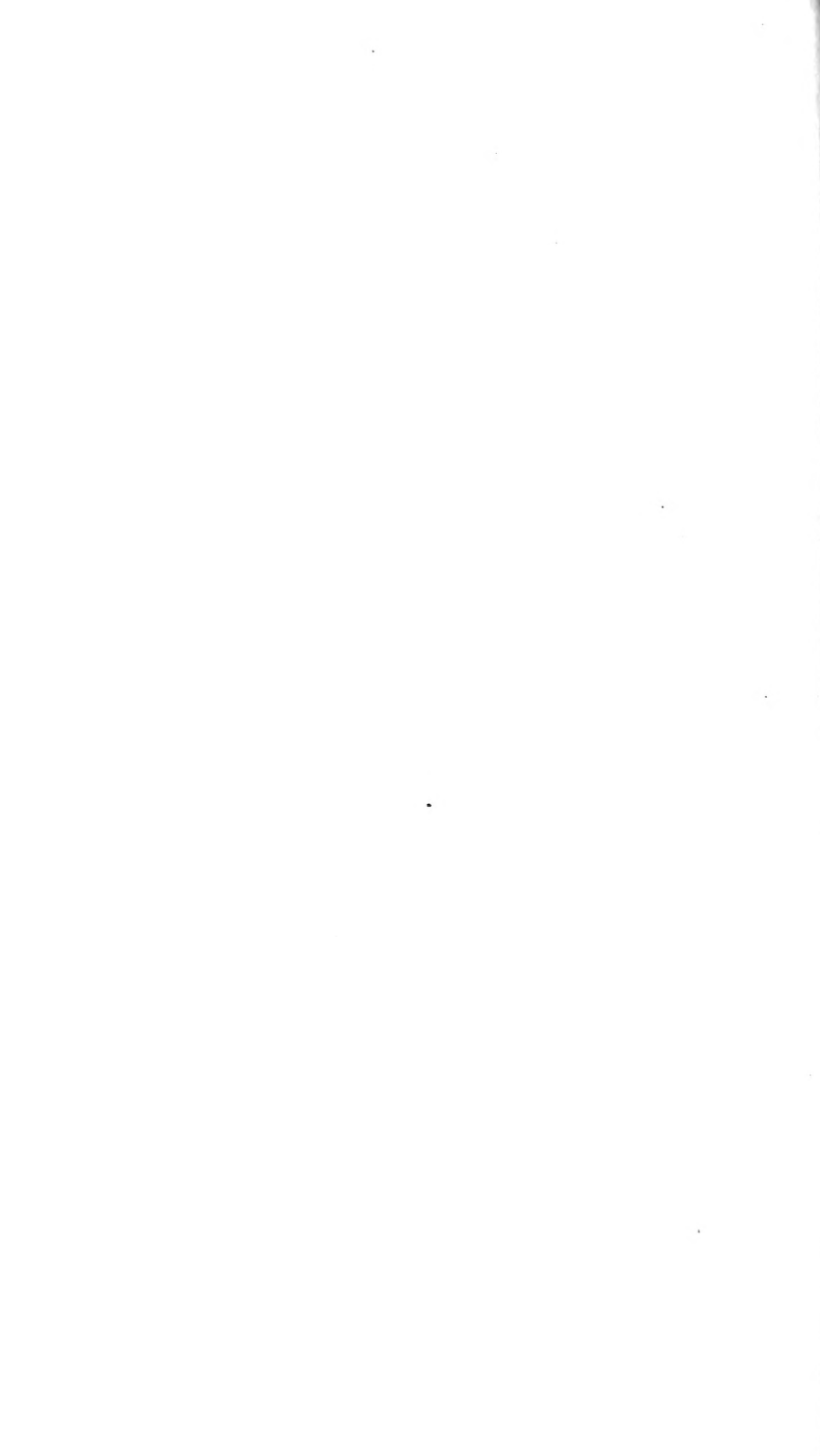


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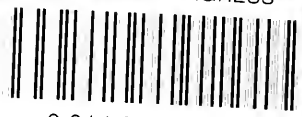








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