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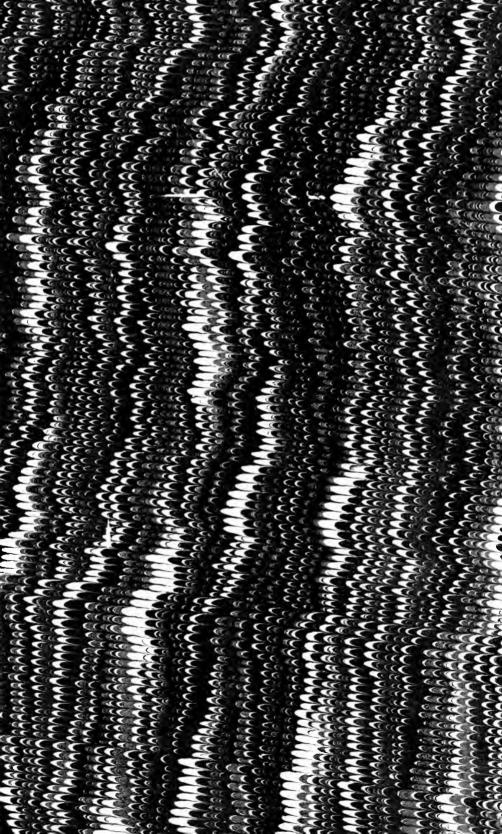




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"REMEMBER THE DAYS OF OLD."

REV. DR. BARSTOW'S

HALF-CENTURY SERMON.

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An Hayes

"REMEMBER THE DAYS OF OLD."

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Semi-Centennial Discourse

PREACHED IN THE

FIRST CONGREGATIONAL CHURCH,

KEENE, NEW HAMPSHIRE,

JULY 1, 1868,

BY THE

REV. Z. S. BARSTOW, D.D.,

AT THE CLOSE OF HIS

FIFTY YEARS' PASTORATE.

Published by His Children

NEW YORK:
THOMAS WHITTAKER, PUBLISHER AND BOOKSELLER,
No. 2 Bible House.
1873.



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"Remember the days of old; consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee." Deut. XXXII. 7TH.

This is part of the song of Moses, which he uttered in the hearing of all Israel just before he ascended to the top of Pisgah, to behold the goodly land, and to die.

And I avail myself of these words, as a fit introduction to what I would say, on this fiftieth anniversary of my ministry in this place. I invite you to "remember the days of old;" to "consider" the hundred and thirty-four years that have passed, since the first movement for the settlement of this town.

The Proprietors' Book gives the following account of the beginning of things in Keene, then called the Upper Ashuelot:

Whereas the committee that have laid out the Home Lotts in the towns westward on Ashuelot River and Poquaig,* have notified all persons that are desirous to take up Lots on the terms and conditions this Court † has directed, to meet at Concord (Mass.) on Wednesday, the 26th instant; and it being necessary after these Lots are drawn, that the grantees be assembled, and come into proper methods for the settlement of their said Lotts, etc., that after sixty persons for each township shall have drawn Lots, and given Bond, and paid their five pounds according to the order of this Court, July, 1732, that they forthwith assemble at Concord, and then and there chuse Moderator, Proprietor's Clerk, and agree upon Ruls and methods for the fulfilment of the respective grants, and to

^{*} Athol. † The General Court of Massachusetts.

make any further Divisions, and for calling other meetings for the uture, and any other matters or things for the speedy settlement of said towns.

Sent up for concurrence,
J. Quincy, Speaker.
Council, June 19th, 1734.
Read and concurred,
J. Willard, Sec'y.
21st, consented to,
J. Belcher, [Gov.]

A true copy Examined pr. Simeon Frost, Deputy Sec'y.
A true copy Examined p. Samuel Haywood, Proprietors' Clerk.

In pursuance of the above, on the 26th day of June, 1734, the General Court's Committee met at the house of Mr. Jonathan Bell, Inn-holder in Concord, Mass., in order to admit proprietors into the Upper Township, on Ashuelot River. The names of "Sd Committee are as followeth," viz:

WILLIAM DUDLEY, ESQ., EBENEZER BARREL, ESQ., DANIEL EPPS, ESQ., EDWARD GODDARD, ESQ., JOHN CHANDLER, ESQ., MR. SAMUEL CHANDLER, MR. JOHN HODSON, MR. ISRAEL WILLIAMS.

On the day above said, the said Honble Committee received as proprietors of the Upper Township on Ashuelot River, the persons hereafter named. Said grantees received their lots by draught, in order of the numbers affixed hereafter to their names respectively. Each grantee paid five pounds money to the said committee upon admittance, except the Minister and the Ministry, and School Lots:*

^{*} Thus it appears that the proprietors paid three hundred pounds for these premises.

- 1. CAPT. SAMUEL SADEY,
- 2. JEREMIAH HALL,
- 3. SAMUEL HAYWOOD,
- 4. JOHN WITT,
- 5. JOSEPH WRIGHT,
- 6. JOSEPH FLOOD,
- 7. SOLOMON KEES.
- 8. JONATHAN MORTON,
- 9. THOMAS WEEKS,
- 10. ISAAC POWER,
- 11. WILLIAM HOATON,
- 12. EBENEZER ALLEN,
- 13. MINISTER LOT,
- 14. DANIEL HAWS,
- 15. JOHN HAWKS,
- 16 PHILEMON CHANDLER,
- 17. ROBERT MOOR,
- 18. ISRAEL HOW,
- 19. WILLIAM WITT,
- 20. JONATHAN WHITNEY,
- 21. JOSEPH HILL,
- 22. WILLIAM PUFFER,
- 23. BARTHOLOMEW JONES,
- 24. JOSEPH PRIEST,
- 25. JONAS KEES,
- 26. WILLIAM SMEED,
- 27. JOSEPH HILL,
- 28. SCHOOL LOT,
- 29. MINISTRY LOT,
- 30. EDWARD HALL,
- 31. DAVID MOSS,

- 32. ISAAC HEATON,
- 33. DAVID CHANDLER,
- 34. BENJAMIN WHITNEY,
- 35. JOSEPH ALLEN,
- 36. NICHOLAS SPRAKE, JR.,
- 37. ABRAHAM MASTER,
- 38 NATHAN FAIRBANK,
- 39. NATHANIEL ROCKWOOD,
- 40. JOHN CORBETT,
- 41. JOHN GUILD,
- 42. JOSEPH ELLIS,
- 43. JOHN NIMS,
- 44. JONATHAN SOUTHWICK,
- 45. ROBERT GREY,
- 46. THOMAS ABBOTT,
- 47. JOSIAH FISHER,
- 48. JABEZ WARD,
- 49. ISAAC TOMBERLIN,
- 50. JONAS WILSON,
- 51. EBENEZER WITT,
- 52. AMOS FOSTER,
- 53 DAVID HARWOOD,
- 54. EDWARD TWIST,
- 55. JOHN BURGE,
- 56. EBENEZER MASON,
- 57. DANIEL HOAR,
- 58. ELISHA ROOT,
- 59. MARK FERREY,
- 60. JOSIAH FISHER,
- 61. ELIAS WITT,
- 62 SAMUEL WITT,

63. STEPHEN BLAKE.

At the time in question, it was supposed that the valley of the Ashuelot was in Massachusetts, and Governor Belcher, in 1732, recommended to the "Great and General Court, that care be taken to settle the ungranted lands."

At a general meeting of the Proprietors of the Upper Township on the Ashuelot River, on the 18th day of September, 1734, held on said Township by adjournment from the 27th day of June last past, "to make arrangements for laying out roads, and building mills and procuring surveys of lands preparatory to settlement," it was "propounded whether Messrs. Josiah Fisher of Dedham, Samuel Witt of Marlboro, and John Hawks of Deerfield, be a committee to survey the whole of the entervail in said Township, etc.; and that they have liberty to Imploy a Surveyor, and Deacon Alexander, of Northfield, to assist them. This was voted on the affirmative."

"Voted, that Messrs. Josiah Fisher, Samuel Witt, and John Hawks, be a Committee to search and find the best and most convenient way to travel from the Upper unto the Lower Township." *

Among other votes then passed was this: "That this meeting be adjourned until the last Wednesday of May next, at 12 of the clock on said day, to be at the dwelling-house of Mr. Ephraim Jones, Inn-holder, in Concord," [Mass.]

Other meetings were held in Concord, Mass., from time to time. But on the 30th September, 1736, a meeting of the Proprietors was opened according to appointment, at the house-lot of Joseph Fisher; but was immediately removed to the house of Nathan Blake. This was probably the first house that was erected in the township. No person had hitherto attempted to winter in the place. Those who came in summer to clear their lands, brought their provisions with them. But in the summer of 1736, at least one house was built; and Nathan Blake, Seth Heaton, and William Smeed, made preparations to pass the winter in the wilderness. Their house was at the lower end of Main Street. Mr.

^{*} The Lower Township was afterwards named Swanzey.

Blake had a pair of oxen and a horse; and Mr. Heatou also, a horse. They had collected grass in the open spots, for the support of these beasts; and in the early part of the winter, they employed them in drawing logs to the saw-mill, which they had built on Beaver Brook. Mr. Blake's horse fell through the ice in Beaver Brook, and was drowned. In the beginning of February, their provisions were exhausted; and they sent Mr. Heaton to Northfield to procure supplies. But before he left Northfield, the snow began to fall; and when he arrived at Winchester, where there were a few families, it had become so deep, and covered with so sharp a crust, that he was told that "he might as well expect to die in Northfield, and rise again in Upper Ashuelot, as to ride thither on horseback." He nevertheless attempted it. but soon found it impossible to succeed. He then directed his course toward Wrentham. Messrs, Blake and Smeed soon gave their cattle free access to the hay, and on snow-shoes sought the abodes of civilization. Early in the Spring they returned, and found the oxen near the "Branch," below where Mr. Robinson resides. The oxen recognized their owner, and gave signs of pleasure, which drew tears from his eyes.*

When only one dwelling-house had been erected, the settlers were resolved to record God's name among them. It was on September 30th, 1736, that it was "voted that they would build a Meeting-House, at the Upper Township on Ashuelot so called, 40 feet long, 20 feet stud, and 30 and 5 feet wide; to underpinn, cover, and inclose the same, and lay down bords for the lower floor; and to set the same at the south end of the town street, at

^{*} Vide Hale's Annals, p. 10.

the place appointed by the General Court's Committee; and that Messrs. Jeremiah Hall, Samuel Daniels, Joseph Richardson, Stephen Blake, and Josiah Fisher, be a Committee to build, or let the same; and to see that the S^d work be completely performed by the 26th day of June next." Thus you see that the first settlers of this place "could not come into the tabernacle of their house, nor go up into their bed, until they found out a place for the Lord, a habitation for the mighty God of Jacob." How different were they from some of their descendants and successors; who care not for the House of the Lord, nor for the sound of the church-going bell; nor for the exercises of prayer and praise!

After five years, (1741) that meeting-house, which was at the south end of Main Street, was removed to the middle of the street, south-east of where Gen. James Wilson's house now stands; the travel passing on the east side of it.

In the early part of the summer of 1737, and while few houses were yet built, it was "voted to assess the sum of 240 pounds on the Propriety, to support the preaching of the Gospel in said township, and other necessary charges arisen or arising in S^d Propriety."

It is not known how or when the Rev. Jacob Bacon, their first minister, came into the place. But it was during the same year above mentioned; for in October, 1737, it was voted "That the worthy Jacob Bacon draw the Lotts for the whole Propriety." This was at the second division of the meadow-land. In the course of the same year, he was appointed Proprietors' Clerk; and the first entries which he made in the Proprietors' Book, were in April, 1738. Mr. Bacon received a call to become their pastor, May 5th, 1738; gave

an affirmative answer on the 5th of August following; and was ordained October 18th of the same year, when the church was organized: consisting of nineteen male members. It is evident from this, that the church was established before the wives of the settlers had come hither for a permanent residence in the place.

The following was the call presented to the Rev.

Mr. Bacon by the Proprietors' Committee:

To Mr. Bacon,

WORTHY SIR:

We the subscribers being chosen a Committee by the Proprietors of the Upper Ashuelot, yo fifth day of May Current to represent them in laving their proposals before yourselfe for your acceptance of v° work of v° ministry; which proposals are as followeth, (viz.:) First: the Proprietors by a unanimous vote choose yourselfe to be their minister; and in the second place, voted to give towards your settlement in Sd Township yo sum of one hundred and fifty pounds in Bills of Credit; and in the third place, they voted the sum of one hundred and thirty pounds of the Old Tenor, [£32 10 sterling] according to the present value of it * for your yearly salary, for ten years, and then add ten pounds to your yearly salary. These, Sir, are the proposals, which we desire yourselfe to take into your Consideration, in order to your acceptance; and humbly Desire your answer to us, (who have the whole affair committed to us by the Propriety) in a convenient time, that we may know what further is necessary to be done in this affair.

Sir, We are your humble servants,

JEREMIAH HALL,
DAVID FOSTER,
ISAAC CLARK,
JOSIAH FISHER,
EBENEZER NIMS.

The Council that ordained Mr. Bacon, and organized the church, were "The Pastors and Delegates from the

^{*} It is difficult to tell precisely what was the value of the Old Tenor at that date.

churches of Wrentham, Sunderland, Northfield, and Medway, viz.: Rev. Messrs. Messenger, Rand, Doolittle and Bucknam."

The following are the nineteen persons who then constituted the church, viz.:

JEREMIAH HALL, DAVID FOSTER, WILLIAM SMEED, SETH HEATON, NATHAN BLAKE, JOSIAH FISHER, JOSEPH FISHER, JOHN BULLARD, JOSEPH ELLIS,
JOSEPH RICHARDSON,
EBENEZER NIMS,
JOSEPH GUILD,
EDWARD DALE,
SOLOMON RICHARDSON,
ABNER ELLIS,
EBENEZER DAY,

OBADIAH BLAKE.

David Foster and Josiah Fisher were appointed Deacons, at a church-meeting soon after the organization of the church.

The Rev. Mr. Bacon was a graduate of Harvard College in 1731. He continued a much-beloved pastor of this church, for nearly ten years; some were added to the Lord during his ministry, but the record was destroyed, at the time of the burning of the town by the Indians. Mr. Bacon was excused from all further obligation to the people, by an informal vote of the Proprietors, just before they abandoned the town.*

It was on the 10th of July, 1745, that the Indians began their depredations, by shooting Deacon Josiah Fisher, while driving his cow to pasture. And it soon became necessary for all the settlers to betake themselves to the fort, which was nearly on the site of the residence of the late Dr. C. G. Adams. Mrs. M'Kenny and Mr. John Bullard were killed April 23d, 1746; and Mr. Nathan

^{*} This vote was taken on the common, in the haste of their departure.

Blake* was carried captive to Canada; and several buildings were burned. The people spent wretched days and nights, still living in the fort until the spring of 1747, when it was resolved to abandon the settlement. This resolution was carried into effect immediately; when the Indians set fire to the meeting-house, and all the other buildings except the mill on Beaver Brook, and the house of the miller; and Mr. Bacon was informally dismissed, as above remarked. He afterward resided, it is believed, in Old Rowley, Mass. The late venerable Thurston, of Maine, of blessed memory, was one of his descendants.

The town was forsaken for about three years. It is not known precisely when the settlers returned. But application was made April 11th, 1753, to Gov. Benning Wentworth, of New Hampshire, to procure a charter, which charter embraced the original limits of the Upper Ashuelot, and a small strip additional on the eastern side. Their corporation then received the name of Keene.

It may not be amiss here, to record the fact, that as early as 1740, there was a contest between Massachusetts and New Hampshire, concerning the right of possession of the Valley of the Upper Ashuelot. The inhabitants settled it as a part of Massachusetts; and when it was decided that it belonged to New Hampshire, they presented "a petition to the King's Most Excellent Majesty,

^{*} Nathan Blake was the grandfather of Mr. Abel Blake. He remained among the Indians about two years, and was held in high estimation as a chief. After his return to Keene he lived many years, and died in 1812, in the one hundredth year of his age.

[†] It is mentioned in Hale's Annals, that it is probable Gov. Wentworth named the place "Keene" in honor of Sir Benjamin Keene, who was Minister from England to Spain, about that time.

that they might be annexed to the Province of Massachusetts." They even appointed Thomas Hutchinson, Esq., to present their petition, who went to England for the purpose, but failed of accomplishing the object of

his agency.*

The first meeting of the town, under the new charter, as KEENE, was in May, 1753. And then the regard of the people for religious order was shown by the erection of a meeting house of slabs, on a green spot near to where Mr. Robert Stewart now resides. † This was for a temporary place of worship, until a more suitable house could be built. And in December of the same year, it was "voted to build a meeting-house 45 feet long, and 35 feet wide." It was at first resolved to place it near to where the Aaron Hall house now stands.‡ But it was finally erected on the south side of the Common. § That meeting-house was used till the autumn of 1786; when it was taken down, removed to the west side of the Common, and set up as the Court-· House of Cheshire County. Fifty years ago, it was familiarly known as the "Old Court-House." This was, many years afterward, removed to Washington street; and a part of it is now the house of Capt. Pierce.

But to go back a little, in our history. It was in June, 1753, that Keene and the Lower Township on the Ashuelot River, (that is, Swanzey) united in giving the Rev. Ezra Carpenter, a call to settle in the work of the ministry. He was a graduate of Harvard College in 1720. He had before been settled in the Old Colony,

^{*} Vide Hale's Annals, p. 16.

[†] Appleton House, Main st., opposite Marlborough st.

[‡] Since removed, and given place to Mr. Henry Colony's house.

[§] Nearly upon the site of the Soldiers' Monument.

and was a man of high character. His connection with Keene and Swanzey, continued seven years, both churches being one, until it was judged expedient for Mr. Carpenter to devote all his labors to Swanzey, and Keene sought another minister.

When Mr. Carpenter was installed over Keene and Swanzey, Oct. 4th, 1753, there were present, by their Elders, etc., the First Church in Hingham, the Third Church in Plymouth, the Church in Kingston in the County of Plymouth, the First Church in Lancaster, the Church in Nichewong, the Church in Poquoiag (Athol), the Church in Deerfield, the Church in Sunderland, and the Church in Northfield.*

During Mr. Carpenter's ministry, there were 52 baptisms of persons in Keene, and several were added to the church. But the record of the latter is lost. The above record of baptisms, was made by the Rev. Edward Goddard, "from the old book."

On June 11th, 1761, the Rev. Clement Sumner was ordained Pastor of this church. He was a graduate of Yale College in 1758, and his labors continued eleven years; when, in consequence of difficulties, he was dismissed, at his own request, by an ecclesiastical council.

^{*} Vide Records of Churches in Swanzey.

[†] It may not be uninteresting here to mention, that when Mr. Sumner was settled, his salary was fixed at thirty-five pounds sterling, and his firewood, with an annual increase of one pound ten shillings sterling, until fifteen pounds should be added

And be it here remarked, that his salary was estimated on commodities, as follows, viz.: wheat at 3s. $2\frac{1}{2}d$. sterling; pork 3d. per pound; beef at 2d. per pound; Indian corn at 1s. 8d. per bushel; rye at 2s. 6d. per bushel; labor at 2s. per day.

This was rescinded afterward, upon Mr. Sumner's suggesting that the article of beef was stated above the market price! What would he have thought, had it been stated as high as it is in 1868,—instead of two pence per pound?

It was during his ministry, that the practice of "owning the covenant," as it was called, and having children baptized, was brought into use. Twenty persons thus owned the covenant, and seventy-three were added to full communion, during his ministry. But we have no record of baptisms by him. Mr. Sumner was never settled again; but he preached for a time in Thetford, Vt., and he died in Keene, March 29th, 1795.*

The following persons were members of this church at its re-organization (1761), under Mr. Sumner, viz.:

DAVID FOSTER,
OBADIAH BLAKE,
JOSIAH GUILD,
SETH HEATON,
MICHAEL METCALF,
EBENEZER NIMS,
DAVID NIMS.

EBENEZER DAY,
JONAH FRENCH,
EPHRAIM DORMAN,
NATHAN BLAKE,
JOHN SESSIONS,
JOSEPH ELLIS,
MICHAEL METCALF, JUN.

That is, fourteen male members. Their wives had probably not removed their relation from other churches, on account of the unsettled state of things. But we find that the following persons were received by letter, under Mr. Sumner, viz.:

JOHN DAY,
ABIEL DAY,
DEBORAH GUILD,
THANKFUL HEATON,
ELIZABETH BLAKE,
EBENEZER CLARK,
ANNA CLARK,
ANNA METCALF,

EXPERIENCE FISHER,
THANKFUL WILLARD,
GIDEON ELLIS,
TON, URIAH WILSON AND WIFE,
KE, SARAH BAKER,
K, SARAH WYMAN,
SARAH FOSTER,
MARY SANGER,
ELIZABETH SUMNER.

That is, 4 males and 14 females.

*Rev. Mr. Sumner was buried in the old cemetery on the banks of Beaver Brook; where his grave, with those of other worthy fathers of Keene, has been desecrated and forgotten. His widow survived him, some 25 years. She died about 1820, and was buried in West Swanzey. Dr. Barstow preached her funeral sermon, soon after his settlement in Keene.

And the following were admitted to full communion by profession, under Mr. Sumner, viz.:

MERCY ELLIS, SAMUEL HOLMES AND WIFE, ACHSA HALL, WILLIAM WOODS AND WIFE, ESTHER GUILD. ABIGAIL STILES, TIMOTHY ELLIS, ABIGAIL BRIGGS, BENJAMIN OSGOOD AND WIFE, MRS. BALCH, SAMUEL WOOD AND WIFE, GIDEON ELLIS, JUN., AND WIFE, HANNAH WHEELER, WILLIAM ELLIS. DANIEL KINGSBURY AND WIFE, JESSE CLARK AND WIFE, MILLATIAH CONLEY, WILLIAM HOWARD AND WIFE, EBENEZER KILBORN, HEPZIBAH DORMAN, ELISHA BRIGGS AND WIFE, MISS HALL, SUSANNAH BALCH.

ABIGAIL NIMS, ELIPHALET CARPENTER. MILLATIAH HALL, JOSIAH ELLIS AND WIFE, ABIJAH METCALF. ESTHER BLAKE, BENJAMIN ARCHER AND WIFE, JEMIMA CLARK, PETER HAYWARD AND WIFE, SARAH COOKE, NATHANIEL KINGSBURY & WIFE, SIMEON CLARK, REUBEN DANIELS, THANKFUL POND, JESSE HALL, THOMAS WILDER AND WIFE, ELIZABETH BLAKE, JONATHAN ARCHER, MARY WILLARD.

That is, 23 males and 33 females—or 56 in all. And the following "owned the covenant," viz.:

DR. FRINK * AND WIFE, HULDAH CLARK, GIDEON ELLIS, JUN., AND WIFE, MARY WILSON, REBECCA WOODS, JOSEPH BROWN AND WIFE, SAMUEL WADSWORTH & WIFE, LUTHER BRAGG AND WIFE, ISAAC ESTY AND WIFE, ABRAHAM WHEELER AND WIFE, ELIZABETH BRAGG, PHŒBE WADE, MARIA SWAN.

That is, 7 males and 13 females—or 20 in all. Eleven of these were afterward admitted to full communion.

The Covenant of the church under Mr. Sumner, embraced very nearly the same topics as our present Covenant. The Articles of Faith were thirteen, expressed in

^{*} Father of "Polly" Frink.

part by the language of the Assembly's Cathechism, embedying the principal doctrines of the Reformation; and such were probably the original articles of the Church at its formation.

On the 2d of December, 1777, it was voted unanimously:—"To give Mr. Aaron Hall, (who has been labouring with us for some time,) a call to settle in the work of the ministry." Mr. Hall objected, "That he could not see his way clear to answer their call, unless the Church would reject the practice of persons owning the Covenant, to have their children baptized."

At length the church "voted unanimously, to reconsider the vote which permitted persons to offer their children in Baptism, who only owned the Covenant; and for the future, not to admit any upon this half-way practice, as it is called." It was also voted at the same meeting, "That whosoever belonging to this Church, shall have any objections against either the doctrines or conduct of his Pastor, shall, without dealing with him according to the rule given by our Blessed Lord, in Matthew 18th, concerning an offending Brother, or repair to another minister, or an officer in the Civil Law, or to any other person, to consult or concert measures against his Pastor: that such a conduct shall be looked upon as a breach of the order of the Gospel, and accordingly be proceeded against, in the Church. And the same shall be observed in regard to a private Brother." What confusion would have been avoided, had all that ever belonged to this church, followed this rule of conduct!

The difficulty of which Mr. Hall complained, being removed, he was ordained their Pastor, Feb. 18th, 1778. He was a graduate of Yale College in 1772; received his Master's degree in 1775, at Yale, and also at Dartmouth, in 1778. He had a long and happy, ministry; was universally respected, and died lamented, in the 63d year of his age, and the 37th of his ministry, August 12th, 1814. During his ministry, 211 were received into the church, and 871 were baptized.

The church consisted of 77 members when they renewed covenant, after abolishing "the half-way practice," preparatory to Mr. Hall's settlement, only five of the original members being then alive, viz.: David Foster, Seth Heaton, David Nims, Obadiah Blake and Nathan Blake.

When Mr. Hall was ordained, the Rev. Mr. Hibbard opened the solemnity by prayer; Rev. Mr. Olcott preached; Rev. Mr. Brigham, of Marlborough, made the ordaining prayer; Rev. Mr. Fessenden, of Walpole, gave the charge; Rev. Mr. Goddard gave the Right Hand of Fellowship, and the Rev. Mr. Sprague, of Dublin, closed the solemnity by prayer.*

It was during Mr. Hall's ministry, that our present meeting-house was built, viz., in the summer of 1786, and the two following years. It has since been twice remodeled.

It was no small work to build a meeting-house in those days, when money was scarce and transportation difficult. But resolution triumphed over difficulties. The inhabitants were divided into ten classes, and each class was assigned to some efficient man, to see that his class provided their proportion of materials for the building. The pews were sold in anticipation of doing the work, and paid for in cattle, at a certain appraise-

^{*} Mr. Hall's salary was, at first £80, or \$266.66; and it was increased from year to year, until it reached the amount of \$500.

ment. But those cattle, after being driven to Wrentham, Boston, or other places, were sold at a great discount. Besides, the difficulty of procuring lime, glass, nails, and other necessary materials, was very great. Be it remembered by all the young people of this community, as a mark of England's oppression of these colonies, that before the declaration of American Independence, the colonies were not allowed to manufacture even a hobnail, to say nothing of other manufactures, that so all might be dependent upon Old England for supplies.

The following charges of one of the Building Committee, may serve to give some idea of their difficulties, viz:

"To a journey, in Feb., 1787, to Sutton, Franklin, and Boston, to purchase oil, glass, and vane—expense, £1 48."

"To a journey down with 97 head of Cattel to Wrentham, Dec., 1787; also, to a journey to Providence, to buy glass for meeting-house, and expence of keeping said Cattel—£5 3s. 10d."

"May, 1788, to a journey down to Providence after the glass, and carting glass from Providence to Wrentham, also, a journey from Providence to Boston—£0 19s. 1d."

The following shows how exceedingly difficult it was to procure Lawful money in those times, viz: "January 19th, 1787, voted, 1st, to hire one hundred pounds of silver money toward finishing the meeting-house; and 2d, voted, that Deacon Daniel Kingsbury be appointed to procure said money, if possible."*

After the death of the Rev. Mr. Hall, the Rev. David

Oliphant (a graduate of Union College in 1809,) was invited to preach as a candidate for settlement. He came in the autumn of 1814, about the time of the annual Thanksgiving. And he was ordained pastor of this church, May 24th, 1815.

There was not a union of the people in the settlement of Mr. Oliphant, and a remonstrance against it was presented by the minority. Yet the Council proceeded to his ordination. Rev. Mr. Dickinson, of Walpole, offered the first prayer; Rev. Mr. Hall, of New Ipswich, preached the sermon; Rev. Mr. Pratt, of Westmoreland, offered the ordaining prayer; Rev. Mr. Ainsworth, of Jaffrey, gave the Charge; Rev. Mr. Burge, of West Brattleboro', Vt., expressed the Fellowship; and Rev. Mr. Edwards, of Andover, Mass., offered the concluding prayer.

Under the administration of Mr. Oliphant, ninetyone were added to the church, and one hundred and twenty-nine were baptized. His ministry continued scarcely three years. But he made a deep impression upon many minds; and he will probably find many among this people, as the crown of his rejoicing in the day of the Lord Jesus.

It is unnecessary, here, to recount the difficulties which resulted in the dismission of Mr. Oliphant, in the autumn of 1817. He was soon settled as Pastor of the 3d church in Beverly, Mass., where he had a successful ministry of sixteen years. He was afterward installed over a church in the State of Maine. His present residence is Andover, Mass.*

Dea. Daniel Kingsbury, Major Davis Howlett, Lieut. Reuben Partridge, Mr. Abijah Wilder, Mr. Benj. Archer, and Mr. Thomas Baker. Their records and votes are in the hands of the Pastor.

^{*} Mr. Oliphant died in 1872.

The speaker, a graduate of Yale College in 1813, came to this place Feb. 26th, 1818. He found the people so excited by the difficulties which arose concerning Mr. Oliphant, that he resolved to leave them, the moment that his first engagement had expired. And having been invited to another place,* he gave encouragement to that people that he would comply with their request, when his engagement in Keene had ended, if they were at peace among themselves. But such were the leadings of Providence, that he was constrained to abide here.

And he may be allowed to quote from the N. H. Sentinel of fifty years since, the following notice:

"ORDINATION.

" Keene, July 4th, 1818.

"On Wednesday last (1st inst.), Mr. Zedekiah S. Barstow was ordained to the Pastoral care of the Church and Congregation in this town. The Introductory prayer was made by Rev. Mr. Cooke, of Acworth; sermon by the Rev. Mr. Woodbridge, of Hadley, [Mass.], from Titus, 2d, 15th, 'Let no man despise thee;' consecrating prayer by the Rev. Mr. Fish, of Marlborough; Charge by Rev. Mr. Wood, of Chesterfield; Address to the Church and Congregation, by Rev. Dr. Thayer, of Lancaster [Mass.]; Right Hand of Fellowship, by the Rev. Mr. Crosby, of Charlestown; and the Concluding prayer, by Rev. Mr. Dickinson, of Walpole. Benediction by the Pastor.

"In the invitations of the Church and Society, and in all the subsequent measures relative to the settlement of Mr. Barstow, there has not been a dissenting vote. This harmony of action seems, and we trust will prove, but the harbinger of a pleasant and happy life to the Pastor, and of his usefulness in promoting the best interests of his numerous flock.

"The exercises were commenced by the choir performing the anthem, 'God is our hope and shield,' and closed with the anthem

^{*} Topsfield, Mass.

by Williams, 'O praise the Lord,' and the Hallelujah Chorus by Dr. Miller."

It does not behoove the speaker to say much of himself, or of his manner of life among this people. But he has found work in abundance to be done; has preached more than 8500 sermons; has been invited to serve on 202 Ecclesiastical Councils; has married 560 couples; has performed 115 services at ordinations, installations, and dedications, of which, 48 were the preaching of the sermon.

During this pastorate, 782 members have been added to the church, if we include those now propounded; 838 have been baptized, and many to whom the speaker has ministered, are now scattered throughout the Union. Wherever he goes in the far West, he is accosted with many proofs of kindness and affection, by those who were once worshipers here.

During Mr. Oliphant's ministry, our Baptist brethren organized a church of 14 members in the west part of the town, to which the Rev. Messrs. Hale, Moore and Wheeler, successively ministered for a season. church, however, disbanded about the year 1833. Baptist church, now in existence here, was formed July 22d, 1832, under the name of the "Union Baptist Church The title, "Union," however, was soon of Keene." The majority of its constituent members were dropped. persons who had withdrawn from the old church. two seem not to have been friendly to each other. the trouble was soon ended by the extinction of the old church. The present church has had 415 members, of whom 181 have been added to it by baptism, and its present membership is 134. The first pastor was Rev.

C. G. Wheeler, who was ordained Aug. 21st, 1832. He remained, however, only about one year. The church seems to have had no pastor from Aug., 1833, to October, 1838. At that time Rev. John Peacock came, and supplied the pulpit somewhat more than a year. During his stay, the house of worship was built. It was dedicated Sept. 17th, 1839. Rev. Mark Carpenter became pastor in April, 1840, and remained until October, 1844. Rev. Horace Richardson was ordained pastor May 6th, 1845, and left in March, 1846. Rev. Gilbert Robbins was settled in July, 1846, and remained pastor until June, 1857. Rev. Leonard Tracy was pastor from Aug., 1857, to June, 1863. The Rev. W. N. Clark, the pre sent pastor, began to supply the church in Sept., 1853, and was ordained, January 14th, 1854.

The Unitarian Congregational Society, of this place, was formed in the spring of 1824, and the church in connection with it was constituted Dec. 27th, 1825, consisting of 13 members. During the ministry of the Rev. Thomas Russell Sullivan, 64 were added to the church; during Rev. Abiel Abbott Livermore's ministry, 66; and during that of Rev. W. O. White, 90, making in all, 220 members.

Our Methodist brethren organized their communion in November, 1835, consisting of 30 members. Their numbers have greatly increased. At the present time they have 185 members, and since their church was first established, 300 have been added.

The Episcopal and Roman Catholic communions are prosperous, but the speaker has not succeeded in obtaining their precise satistics.

During October, 1867, one hundred and twenty-one of our members judged it expedient to colonize and form

another Congregational church, under the impression that they could be more prosperous, than by continuing with us. Since that time, numbers have been added to their communion, and their present membership is about 160. But the history of this movement is so recent, and so well understood, that it is not necessary to enter upon it here.

During the fifty years of this pastorate, what changes have been witnessed in Keene! Fifty years ago, our church building stood in the middle of the common, facing Main street, and in rear of it was a long row of horse-sheds, beyoud which, where now are so many beautiful dwellings, there was only a cow pasture. On Roxbury street, there is no house now standing that was then there, except that of Mr. Edwards, and a small one-story house beyond. On Court Street, upon the west side, were the houses of Mr. Prentiss, Mr. Tilden, Mrs. Elijah Parker, and what was then called the Old Sun Tavern. And on the east side, the house where the Rev. Mr. Karr resides, the house of Mr. Dodge, and the house where Deacon A. Wright died. All the rest are entirely new. The changes in the other streets, are equally great and impressive. And what changes have been witnessed among the inhabitants of the whole town! No less than 2,698 have passed to "that undiscovered country, from whose bourne no traveller returns." Only two* couples now live together in the family state, that were so living, fifty years since; and only one couple, in the house where they then lived.

And what progress has been made during the half-century, now closed, in science, literature, com-

^{*} Alex. Grimes and wife, and Thos. Ellis and wife.

merce, manufactures and all the arts of life! What a multiplicity of inventions and discoveries; what improvements by the application of steam in the arts; in the modes of travelling; in the circulation of intelligence by the press, and by the magnetic telegraph! The inventor of the magnetic telegraph (Morse) was in college with the speaker. We took passage together in the first steamboat that plied the waters of Long Island Sound. The first journey of the speaker, from New Haven to Keene, occupied three days. It now requires but six or seven hours.

And other things have in an equal ratio, progressed throughout the civilized world. What pages of the world's strangest history have been written within the limits of this pastorate! When I first came to this valley, Napoleon the Great had just finished his wonderful career, and gone into exile at St. Helena, that rock of the ocean, where he died three years afterward. Louis XVIII. sat on the throne of France, as the representative of the restored house of the Bourbons. Three revolutions have since occurred in regard to that throne. Pius VII. wore the Papal Tiara, though degraded by Napoleon, and held in less honor than his predecessors. George III. of England still lingered in imbecility in his bed-chamber, while the Prince Regent waited impatiently for the death of his father, which should give him the throne of Great Britain, with the title of George IV. James Monroe had passed one year of his first term of office as President of the United States. Jefferson and the elder Adams, Madison and Jay, and their noble compeers, were still alive. Only twenty States then constituted our Republic, with scarcely nine millions of in. habitants. As many more States have since been added, with three times as many millions of square miles; and the population of the republic has been quadrupled! "The West" was then terra incognita; and the vast region beyond the Mississippi, where now the iron horse ranges more than 640 miles, was described in the schoolboy's Atlas, as "unexplored territory."

Mexico, in the meantime, has passed through eight changes of constitutional liberty, anarchy, and misrule. And what changes have been wrought in Italy, Austria, Prussia, and the Papal States!

All, surely, will acknowledge that it has been an eventful half century; in that it has revolutionized nations; extended the Scriptures in almost two hundred languages and dialects of men; and opened nearly all the nations of the earth, for the introduction of the glorious Gospel of the Blessed God!

And now, what has the speaker to regret, but that he has done so little in comparison with what he wished to do, to bring men to the Saviour, and to give the kingdom to the Son of God! And in closing his ministry, he earnestly beseeches all whom he has ever addressed on the high concerns of their immortal interests, to give diligence that they may be found of God in peace. Do, now, consider these forcible words of the poet:

^{——&}quot;Oh! what is time?"
I asked an aged man, a man of cares,
Wrinkled, and curved, and white with hoary hairs.
"Time is the warp of life," he said; "O tell
The young, the fair, the gay, to weave it well!"

I asked a dying sinner, ere the stroke
Of ruthless Death, life's golden bowl had broke;
I asked him, "What is time?" "Time?" he replied,
"I've lost it! Ah, the treasure!" And he died!

With this discourse, my dear friends, I close the half century of my pastorate. Resigning altogether, herewith, the active duties of the ministry, commending you to God, and the word of His grace, and committing this beloved flock to the care of my much-esteemed successor,* I seek that repose which is due to infirmity and to age: not indeed that I shall ever cease to care for your welfare, but in no meddlesome mood, when released from the absorbing cares of a shepherd of the flock. I little thought, when, just fifty years ago this morning, I stood up here, a young man, a novice in the ministry, to be set apart to the life-service of the Master, that my entire ministerial life would be passed among the same people, and that it would end where it began, at the close of half a century. But God, in His wise and merciful providence, has so ordered it. And now, after an experience so long and so varied, as shepherd of this flock, the same still, though changed by the vicissitudes of nearly two generations, having baptized and married parents, and their children, and their grand-children; I again stand before you to-day, to say:

Beloved Friends, Farewell! And may the God of Peace dwell in you, and bless you evermore!

^{*} The Rev. W. S. Karr.

ORDER OF EXERCISES

AT

THE 1st CONGREGATIONAL CHURCH, KEENE, N. H., JULY 1, 1868, ON THE OCCASION OF

THE FIFTIETH ANNIVERSARY OF THE ORDINATION OF THE

REV. Z. S. BARSTOW, D.D.

- 1. ANTHEM,

 By the Choir.
- 2. INTRODUCTORY PRAYER,

 By Rev. J. Orcutt, D.D., of N. Y. City.
- 3. READING OF THE SCRIPTURES,

 By Prof. Henry E. Parker, of Dartmouth College.
- 4. PRAYER,

 By Rev. Dr. Bouton, of Concord, N. H.
- 5. PSALM 90, "O God! Our help in ages past," By the Choir.
- 6. DISCOURSE,

 By Rev. Dr. Barstow.
- 7. CLOSING PRAYER,

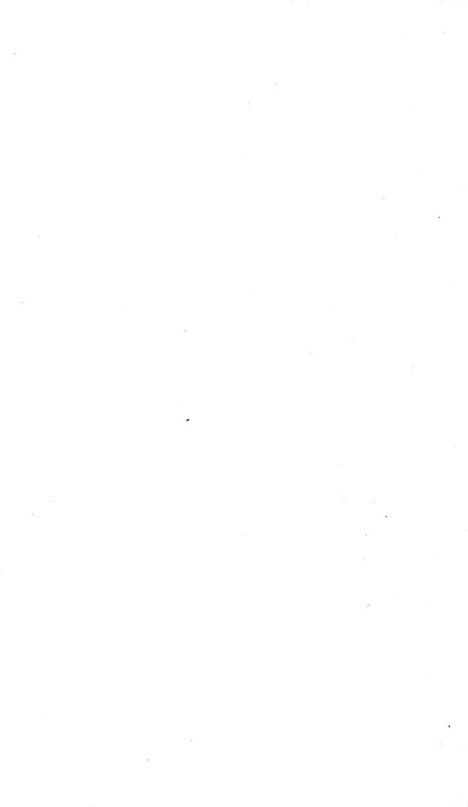
 By Rev. W. S. Karr, of Keene.
- 8. ANTHEM,

 By the Choir.
- 9. BENEDICTION,
 By Rev. Mr. Gaylord, of Nashua.

NOTE.

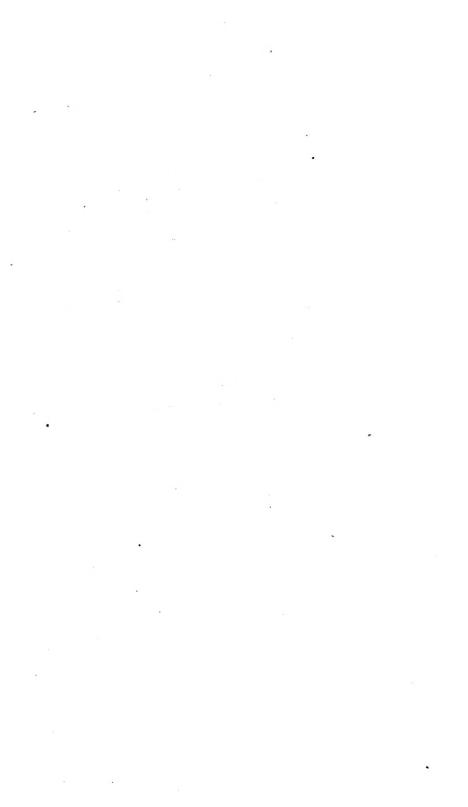
The exercises at the church, were followed by a Public Dinner, given to Dr. Barstow, at the Town Hall, by the citizens of Keene. All denominations were represented at the table; the attendance was very large, and the exercises, consisting of sentiments and speeches, were of the most interesting character. It is to be regretted, that, as the occasion was one so intimately connected with the history of the Town, for a period of fifty years, no provision was made at the time for securing a complete and a permanent record of the proceedings, beyond the brief sketches which appeared in the newspapers of the day.

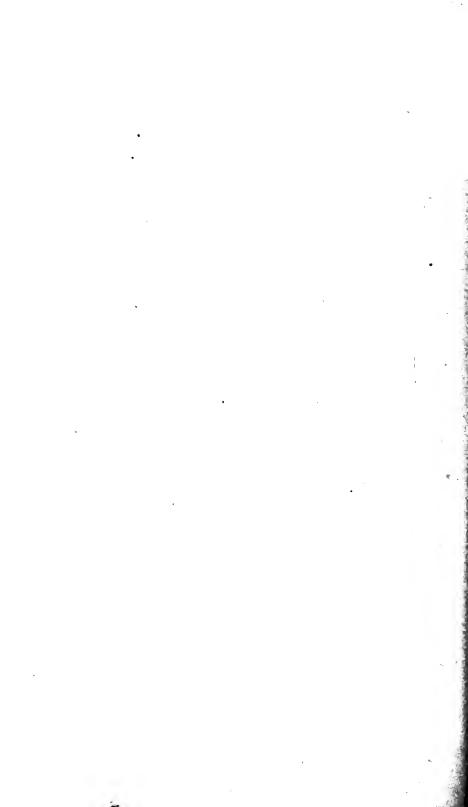
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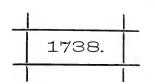












MANUAL

OF THE

First Congregational Church,

KEENE, N. H.





Historical Sketch,

ARTICLES OF FAITH AND COVENANT,

AND

REGULATIONS

OF THE

FIRST CONGREGATIONAL CHURCH,

KEENE, N. H.,

WITH

LIST OF MEMBERS.



KEENE: SENTINEL PRINTING COMPANY, BOOK AND JOB PRINTERS. 1877.



HISTORICAL SKETCH.

THE history of the First Congregational Church of Keene is closely interwoven with that of the Town.

Its origin dates back to the old colonial days. Oct. 18, 1738, a church was organized in Upper Ashuelot, as the settlement was first called, and "the worthy Jacob Bacon" ordained its pastor. Mr. Bacon remained with his people until the settlement was abandoned, on account of the Indian difficulties, in 1747. With the coming of more quiet times, the settlers returned, and the church was re-established.

From 1753 to 1760 the people of Keene and Swanzey worshiped together, under the pastorate of Rev. Mr. Carpenter.

The Keene church was reorganized in 1761, and Mr. Clement Sumner was then ordained, who remained with them till 1772, when he was dismissed.

For six years the church was without a pastor. Rev. Aaron Hall, for thirty-seven years "the beloved and popular minister of Keene," was ordained Feb. 18, 1778, and during his ministry two hundred and eleven members were received to the church.

The new meeting house, which stood about seventy feet south of its present location, was dedicated Oct. 4, 1738.

Rev. David Oliphant succeeded Mr. Hall, and was ordained May 24, 1815. During his ministry of three years, ninety-one united with the church.

Rev. Zedekiah S. Barstow was installed July 1, 1818. During the period of Dr. Barstow's settlement, the church edifice was twice repaired and re-dedicated: once in 1829,

when it was moved to its present location; and again in 1860, when it became the building we of to-day know.

Until 1861, Dr. Barstow performed all the labors of his pastorate alone; but advancing age, and the increasing size of the church and society, called for an assistant. His first colleague, Rev. J. A. Hamilton, was installed in 1861, and at his own request dismissed in 1865.

Soon after, Rev. J. A. Leach was called as a colleague. In 1867 the church divided, and a part, with Rev. Mr. Leach as pastor, organized as the Second Congregational Church.

After an active pastorate of fifty years, in 1868, Dr. Barstow resigned his charge; and the first Sunday in March, 1873, just fifty-five years from the day he first preached in Keene, he breathed his last. The feeling his death caused is well expressed in the words of his funeral sermon, delivered by Prof. Parker of Dartmouth College, a former member of this church: "What truer epitome of his life can we give, what fitter eulogy utter, than to pronounce, as we never did before, what the Apostle gives as the delineation of such, forever: readiness to be offered—the time of departure at hand—a good fight fought—the Christian race finished—the faith kept—a coronation at the hand of God—a crown of righteousness at the world's assize,—all his!"

Rev. W. S. Karr was installed soon after Dr. Barstow's fiftieth anniversary. In December, 1872, to the regret of his people, Mr. Karr resigned, to accept the call of the Prospect Street Church, Cambridgeport, Mass.

The present pastor, Rev. Cyrus Richardson, was installed July 10, 1873.

During its existence of one hundred and forty years, the church has had eight pastors and two associate pastors.

CONFESSION OF FAITH.

As a Church of Jesus Christ, associated in accordance with the teachings of the New Testament, for the public worship of God, for the observance of Gospel sacraments and ordinances, for mutual edification and encouragement in the Christian life, and for the advancement of the Redeemer's Kingdom, we declare our union in Faith and Love with all who love our Lord Jesus Christ. Receiving the Scriptures of the Old and New Testaments as the Word of God, and the only infallible rule of religious faith and practice, we confess our faith in the one living and true God, revealed as the Father, the Son, and the Holy Ghost; the Creator and Preserver of all things, whose purposes and providence extend to all events, and who exercises a righteous government over all his creatures.

We believe in the universal sinfulness and ruin of our race; since "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

We believe that the Lord Jesus Christ, the Son of God, having taken upon himself our nature, has, by his obedience, sufferings, and death, provided a way of salvation for all mankind; and that, through faith in his name, whosoever will may be saved.

We believe that, although salvation is offered freely to all, they only repent and believe in Christ, who, in thus obeying the Gospel, are regenerated by the Holy Spirit; and that all who are thus regenerated are "kept by the power of God, through faith, unto salvation."

We believe that the Christian Sabbath, the Ministry of the Word, the Visible Church, and the Ordinances of Baptism and the Lord's Supper, are divinely appointed, and are binding on the followers of Christ until his coming.

We believe that there is a day appointed, in which God will raise the dead, and judge the world; that the wicked shall "go away into everlasting punishment, and the righteous into life eternal."

Do you thus solemnly profess to believe?

BAPTISM.

[The Pastor will first address those who come by profession, and who have been baptized in infancy, as follows:]

You who were dedicated to God in your childhood in the ordinance of Infant Baptism, by your believing parents, do hereby declare your personal acceptance of the same, and your belief that the regeneration hereby signified has been wrought within your soul by the Holy Spirit.

[Then to the others the Pastor will say:]

You, who trust that your hearts have been renewed by the Holy Spirit, but who have never received the outward seal of the covenant, will now, upon this profession of your faith, present yourselves for the ordinance of Baptism.

[When Baptism has been administered, the Pastor will then say:]
Attend, now, to the covenants into which you are to enter with God and this Church.

COVENANT.

You who now present yourselves to be received into our fellowship do, by this act, avow your personal sense of the love of God in the forgiveness of your sins; and, trusting that He who hears and answers prayer will uphold and strengthen you, you do give yourselves to the Lord Jesus Christ, and covenant to be His disciples, receiving Him as your only Priest and Propitiation, your great Teacher, Lawgiver, and King; you dedicate yourselves to God as the object of your highest love, and to His service as your highest joy; engaging to walk with us in the due observance of Christian ordinances; and that, by the aid of the Divine Spirit, you will honor your profession by a constant Christian life.

Do you thus covenant with God and with this church?

[Here the members of the church will stand up, and the Pastor will read the following:]

RESPONSE OF THE CHURCH.

We, then, the members of this church, in view of these your professions and engagements, do joyfully and affectionately receive you to this communion, and welcome you to this fellowship with us in the blessings of the Gospel and in service of our Divine Redeemer.

We covenant to love and watch over you, and in Christian fidelity to seek your advancement in the life and likeness of him whose name we bear.

And now, beloved of the Lord, let it be impressed upon your minds that you have entered into solemn engagements, from which you can never escape.

Wherever you go, these vows will be upon you. They will follow you to the bar of God, and abide upon you to eternity. May you walk worthy of God, and of your profession! May the Lord guide and preserve you till death; and at last receive you and us to that blessed world, where our love and joy shall be forever perfect! And unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

[Here the Pastor may give the Right Hand to each person, with such words as he may be pleased to add.]

PRINCIPLES AND RULES.

ARTICLE I.—NAME.

This Church shall be called the First Congregational Church of Keene, N. H.

ARTICLE II.-GOVERNMENT.

Sec. I.—We hold that all ecclesiastical authority is vested in the local church, which has power to choose its own pastor, elect its own officers, make its own regulations, and conduct its own affairs in general, recognizing as its head only the Lord Jesus Christ.

At the same time we gladly enter into fellowship with other Christian churches of the same order, and consider ourselves bound to seek and expect advice from ecclesiastical councils in the more important affairs of church government.

ARTICLE III.—OFFICERS.

Sec. 1.—The officers of this church shall be a pastor, four deacons, three deaconesses, a clerk, a treasurer, auditor and examining committee, consisting of the pastor, deacons and three other members; the deacons to be chosen for four years, the deaconesses three, so that the time of office of one shall expire each year; the clerk, treasurer, auditor and examining committee to be elected annually.

Sec. 2.—The deacons shall provide for the communion table; shall pass the bread and wine at the celebration of the Lord's Supper; shall distribute the funds for the needy members; and shall aid the pastor in keeping a spiritual oversight of the individual members of the church, and in organizing them into active labor for the sick, the poor, and the strangers in the parish; in arranging annually a schedule for benevolent contribution; in deciding in regard to notices to be read from

the pulpit, which may seem to the pastor of doubtful propriety; and in all other matters which pertain to the spiritual welfare of the church.

- Sec. 3. Deaconesses.—It shall be the duty of the deaconesses to see that the sick, the afflicted, the destitute, and the thoughtful, are visited either by themselves or by other members of the church; to look after strangers who come among us, and see that they are introduced; to make inquiries in cases of discipline of sisters; to secure helpers in any work that falls to them by virtue of their office; and in general to assist the pastor and deacons in organizing the members of the church into active service in the cause of the Master.
- Sec. 4.—It shall be the duty of the clerk to keep an accurate record of all the business meetings of the church; to conduct correspondence, keep on file important communications and official reports, and all other valuable papers of the church; to notify officers, committees and delegates of their election or appointment, and to make a full report at the annual meeting.
- Sec. 5.—It shall be the duty of the treasurer to receive and forward benevolent collections to the different objects for which they are contributed, requiring vouchers for the same, and to present a full report at the annual meeting.
- Sec. 6.—It shall be the duty of the auditor to audit the accounts of the treasurer previous to the annual meeting.
- Sec. 7.—It shall be the duty of the examining committee to examine all persons who propose to unite with the church either by profession of their faith or by letter, and to present to the church the names of those whom they approve. They shall act as a committee of preliminary inquiry in all cases of discipline. They shall make a report to the church of its condition and doings, with a list of all absent members, at the annual meeting.

ARTICLE IV.—MEMBERSHIP.

Sec. 1.—Persons who desire to unite with this church on profession of their faith, shall present their names to the examining committee, give credible evidence of Christian

character and personal piety, and, if approved by the committee, they shall be propounded before the congregation two weeks previous to the communion; and if approved by a vote of the church at the time of the preparatory lecture, they shall be received into the church the following Sabbath, by publicly assenting to the articles of faith and covenant.

- SEC. 2.—Persons bringing letters from other evangelical churches shall come before the committee, and, if approved, their letter shall be read before the congregation at least one week previous to admission. If received by vote of the church, at the preparatory lecture, they shall publicly assent to the articles of faith and covenant at the following communion.
- Sec. 3.—Members of other churches who worship with us for more than one year, are expected to bring letters, unless there be special reasons for delay. A letter dated more than a year previous to its presentation will not be considered valid, without satisfactory explanation.
- Sec. 4.—Members of this church who remove to other places where churches of like faith exist, are expected to take letters from this church within one year from their removal, unless they can give sufficient reason for delay. Letters of dismission are valid for one year only from their date.

ARTICLE V.—DISCIPLINE.

- Sec. 1.—This church will endeavor to follow the law of Christ, as recorded in Matt. xviii, 15–17, in cases of private offence among its members; and in all disciplinary processes will carry out the spirit of this law.
- Sec. 2.—Any member accused before the church shall be properly notified of the charge preferred against him, and an opportunity given him for making his defence. If brought to trial by the church, he shall personally be furnished with a written copy of the charges, and the names of the witnesses relied on for proof. The confession of the accused, or the testimony of two witnesses, or that which is fairly equivalent, shall be requisite for conviction. If the accused fail to appear at the trial, some member of the church shall be appointed to defend his case.

- Sec. 3.—Every vote and sentence of excommunication shall be read before a regular meeting of the church.
- Sec. 4.—An excommunicated person may, upon evidence of repentance, confession of sin, and reformation of his conduct, be readmitted to the church on profession.

ARTICLE VI.

- Sec. 1.—The ordinance of the Lord's Supper shall be observed the first Sabbath afternoon in January, March, May, July, September, and November.
- Sec. 2.—The regular meeting of the church for devotional services shall be held on Wednesday evenings. The meetings for preparatory lecture shall be held half of the time in the afternoon, and half of the time in the evening.
- Sec. 3.—Other devotional meetings shall be appointed by the examining committee, as in their judgment the cause of Christ demands.
- SEC. 4.—The annual business meeting shall be held in connection with the Wednesday evening devotional meeting following the communion Sabbath in September, at which time officers and committees of the church shall be chosen for the ensuing year or term. But any vacancy that occurs during the year may be filled at any regular meeting of the church, provided not less than twenty-five members shall be present, which number shall constitute a quorum for business; all members, male and female, being entitled and expected to vote; and all elections shall be determined by a majority of the members present and voting.

ARTICLE VII.—AMENDMENTS.

- SEC. 1.—This Constitution, the Confession of Faith, and the Covenant, may be altered at a meeting, of which due notice shall be given on the two preceding Sabbaths, with a statement of the proposed alteration, by a majority of the members present and voting, provided the change does not infringe upon the doctrines or organic principles of this church.
- SEC. 2.—By-laws to carry out the provisions of this constitution, may be enacted at any business meeting.

Names of Pastors from the Organization of the Church to the present time.

	NAMES	SETTLEMENTS.	DATE.	DISMISSIONS.	DATE.
-	JACOB BACON,	Installed,	Oet. 1738.	Town burned and deserted	A D. 1747
OI	EZRA CARPENTER,	,,,		Dismissed.	A. D. 1761
ಣ	CLEMENT SUMNER,	"		, ,,	A. D. 1779.
7	AARON HALL,	;		Died in Keene. N. H	Ano. 1814.
2	DAVID OLIPHANT,	,,		Dismissed.	Nov 1817
9	Zedekiah S. Barstow,	;		Died in Keene, N. H.	Mar. 1873
1	JOHN A. HAMILTON,	;	Jan. 1861.	Dismissed,	Sept. 1865.
00	Јоѕери А. Геаси,	"		,	Oct. 1867.
6	WILLIAM S. KARR,	"		"	Dec. 1872.
10	CYRUS RICHARDSON,	"		Present Pastor, .	

DATE.		A. D. 1818.		A. D. 1818.		Jan. 1835.		Dec. 1834,	April 1840.	Sept. 1839.		Aug. 1834,			April 1861.	_		Oct. 1867.	-	Sept. 1872.		May 1874.	
Dismissions.	Died in Keene, N. II., before	77 77 77	90 . 99	99 99	Died in Keene, N. H.,	33		91 99	Dismissed,	• •	Died in Keene, N. H.,	Dismissed,	9	23	. 79	9 9	7.9	9,9	Present Deacon,	Died in Keene, N. H.,	Present Deacon,	Died in Keene, N. H.,	Present Deacon.
DATE.	Oct. 1738.	Oct. 1738.		Jan. 1780.		_	Oct. 1816.	Oct. 1816.	Ξ.		_		Jan. 1840.	Jan. 1840.	Jan. 1840.	July 1861.	_		Jan. 1868.	Jan. 1868.	Jan. 1868.	Jan. 1868.	April 1876.
Inductions	Chosen,	,,	. ,,	9,	:	,,,	,,	3,	*,	"	7,	1,	,	3	;	,,	3,	•	;	"	"	,,	,
NAMEB.	Charles D. Foster,	Josiah Fisher.	Obadiah Blake.	Simeon Clark.	Daniel Kingsbury,	Abijah Wilder,	Elijah Carter,	Thomas Fisher,	Collins H. Jaquith,	John W. Briggs.	John W. Binney,	Henry G. Perkins,	Christopher C. Denny,	Isaac Rand,	Stewart Hastings,	Asa Duren,	George P. Drown,	Elisha Rand,	Charles Bridgman,	Asa Maynard,	William Metcalf,	Charles Keyes,	Charles H. Whitney,
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MEMBERSHIP. Fi O ROLL

The following Roll of Membership goes back a quarter of a century, including the names of all who were members in the year 1851, together with those (except excommunicated members) who have united since, up to March, 1877.

DATE.	Ang. 1860 July 1872 July 1873 June 1841 June 1845 Dec., 1867 June 1858 Oct., 1867 Oct., 1867	Jan. 1866 Dec. 1873 Reb. 1855 Mar. 1873 Sept. 1869 Ang. 1853 Nor. 1853
DISMISSIONS.	Jan. 1834 To church in Surry, N H. Nov. 1831 Died in Keene, N H. Jan. 1832 Died in Swanzey, " Nov. 1846 Died in Keene, " Sept. 1857 Or church in Wilton, N H May 1837 Present member Nov. 1848 To glachurch in S. Charles, Ill Sept. 1858 To church in X. Charles, Ill Sept. 1858 To church in Acworth, N H Nov. 1848 To 2d church, Keene Nov. 1857 Or church in Acworth, N H Nov. 1857 To 2d church, Keene	Aug. 1831 Died in Keene May 1802 May 1802 May 1802 May 1802 May 1802 May 1802 May 1803 May 1804 May 1806 May 1806 May 1806 May 1807 May 1808 May 1806 May 1807 May 18
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NAMES.	Emma A. (Marsh) Spalter Frankur Spanding Mary E. Spanding Heavy P. Spanding Lucy S. Sper Solon W. Stone Gertrette W. (Morrison) Spanding Maria L. Stone Certrette E. Stone Lindania Structorant Lindania Structorant Lindania Structorant Lindania Structorant Lindania Structorant Lindania Symmes Eliza A. Symmes Caroline R. Symmes Lindania Symmes Lindania Maria C. Thompson Maria (Burgess) Thompson Carrie (Everett) Thompson Carrie (Everett) Thompson Saran Relief Thompson
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Mar. 1870 Present member May 1843 Non-resident member May 1865 To church in Bellows Falls, Vt. July 1845 " Sept. 1837 To church in Marlborough, N H Nov. 1889 Died in Keene Juny 1845 To church in Leominster, Mass June 1845 To church in Leominster, Mass June 1845 Died in Keene July 1856 " July 1856 " July 1857 Present member Nov. 1831 To 2d church, Keene Diec, 1852 2d church, Keene Nov. 1831 To 2d church, Keene Sept. 1851 Present member Sept. 1851 To church in Holyoke, Mass	Falls, N Y Vt Vt N III
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	Letter from church in Boston, Mass	Nov. 1811	The state of the s	
	99		876 Present member	Mar. 1860
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sally (Howe) Willard		-		
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NAMES OF PRESENT RESIDENT MEMBERS.

The numbers of the names in this list correspond to the numbers in the preeeding list.

Adams, Mary Ann

13 Albee, Holland

Albee, Marcia S.

17 Allen, Susan W. 18 Atwood, Hannah W.

19 Ayer, Naney

71 Bridgman, Sarah H

72 Bridgman. Gertrude H.

75 Briggs, Mary L.

77 Briggs, John K.

78 Briggs, Lydia A. 79 Briggs, Mary C.

93 Buckminster, Harriet I.

94 Buckminster, Charles W.

92 Buckminster, Emily E.

95 · Buffum, Addie I.

98 Burgess, Sarah E. 99 Burnap, Harriet 100 Burton, Wellington R.

101 Buss, Mary H.

105 Butterfield, Caroline S.

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- Baker, Amanda H. Baker, Emily F. 21
- 22
- Bancroft, Ellen E. 23
- Barrett, Maria F. 29
- 33
- Batchelder, John A. Batchelder, Almina R. Batchelder, Clara L. 34
- 35
- 37 Beal, Lois W.
- Beckley, Mary J. 38
- Blake, Hannah T. 48
- 53 Bodwell, Ada M.
- 55 Boles, Lauretta M.
- Bolster, Phebe P. 56
- Bradford, Samuel W. Bradford, Sarah G. 60
- 61
- 70 Bridgman, Charles

C.

- 106 Calef, David R.
- Carleton, William P. 108
- 110 Chamberlain, Dolly
- Chapman, Lois 112
- 115
- Chase, Mary Chase, Hannah 117
- Chase, Joseph 122 Chase, Victoria B. Clark, Cornelia F. Clark, Edwin H. Clark, Fanny M. 123
- 129
- 130
- 131
- 133
- 134
- Colony, Sarah R.
 Colony, Eunice J.
 Cook, Erastus H.
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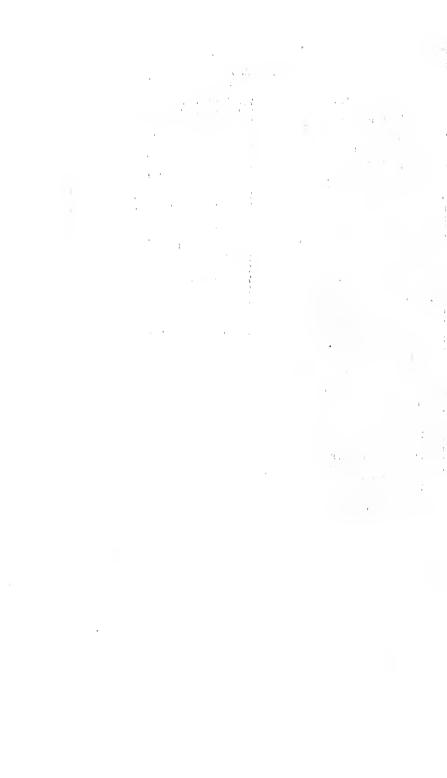
Resident members, -	-	-	-	-	-	-	294
Non-resident members.	-	-	-	-	-	-	36
Total		_		_			330

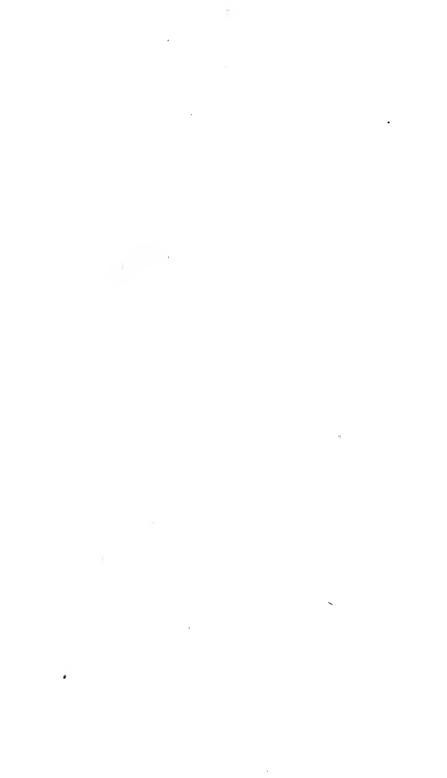
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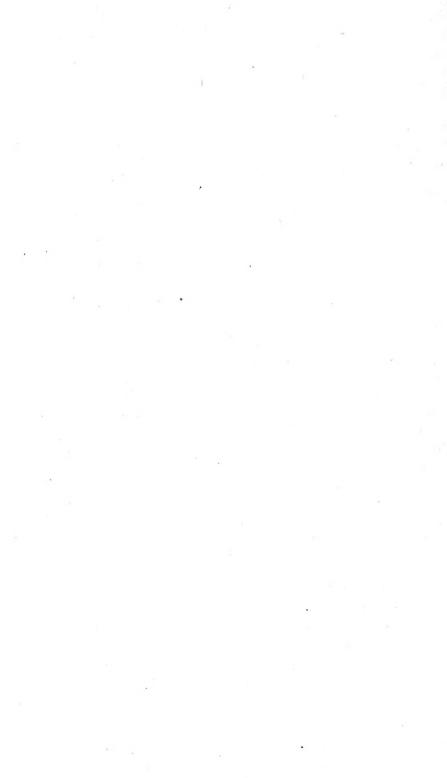




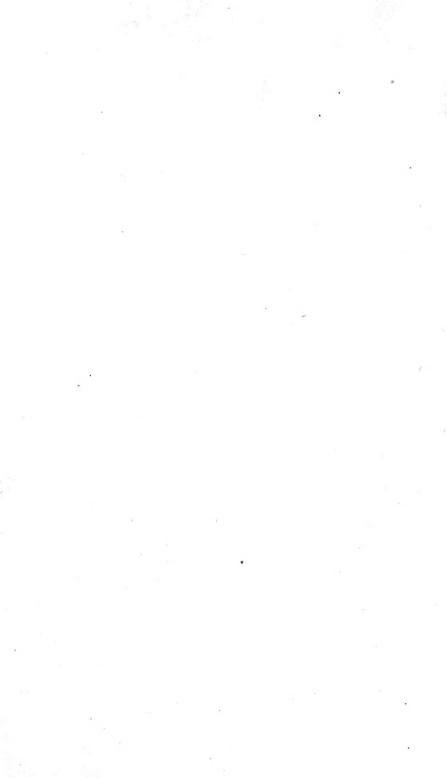












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