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*McKiernan.*  
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# SERMON,

DELIVERED AT WESTON,

JANUARY 12, 1813,

ON THE

## TERMINATION OF A CENTURY

SINCE THE

INCORPORATION OF THE TOWN.

—  
BY SAMUEL KENDAL, D. D.

*Minister of said town.*  
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## CENTURY SERMON.

## PSALM lxxvii. 5.

I HAVE CONSIDERED THE DAYS OF OLD, THE YEARS OF  
ANCIENT TIMES.

To examine the records of antiquity is not an idle curiosity, nor useless labour. They not only gratify an inquisitive mind, but impart profitable instruction to every succeeding generation. They exhibit virtues worthy of imitation, or rear beacons to admonish those who live in subsequent times of the dangers to which they are exposed. If reviewed with attention, and applied with care, by such as come upon the stage at later periods, many evils might be avoided, or advantages secured, which are felt, or not enjoyed, because men do not permit *days to speak, and the multitude of years to teach wisdom.*

We can contemplate transactions and events of a remote date without that excitement and interest, which those of a similar nature, passing in our own time, often produce in our feelings; and we can always judge best what is right when passion and interest have the least influence on our decision. By the judgment we pass upon men and things of former days we fix a kind of standard for our own conduct, placing in

view the virtues to be imitated, and the errors to be avoided. It is therefore a dictate of sound wisdom, and of common prudence, to *consider the days of old, the years of ancient times*. In this way we become conversant with our fathers, who long since have slept in the dust, and receive instruction from them, and from what passed in their day. Though dead, they yet speak to their offspring in the records of their deeds, or in the historick page.

When we look back to their time, we trace, and are constrained to acknowledge, the hand of a merciful providence protecting and directing them, sustaining them in their trials, crowning their enterprises with success, and giving them a permanent establishment in this land.

What God did for our fathers had a distant relation to us their descendants, and continues to have an effect on our condition. Contemplating the ways of providence in past ages, and considering the events which had a remote bearing upon the destinies of the present generation, we discover motives to gratitude and obedience, and find encouragement to cherish humble confidence in the wisdom and goodness of the divine government.

Convinced of its general utility and happy moral tendency, Moses, a little before his death, gave to Israel this command: "Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee." The psalmist recognises this precept, and teaches its use and design. "Give ear, O my people, to my law;

incline your ear to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel; which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; *that they might set their hope in God, and not forget the works of God; but keep his commandments.*" By this law each preceding was required to instruct the succeeding generation in those things which belonged to the early history of that people, and to rehearse to the young the events of former days. The object of this law in Israel was, that the children might see and avoid the sins and provocations of their fathers, perceive the hand of God in all that happened to them, place their own hope in him, and keep his commandments. The same valuable purposes may still be answered by recurring to antiquity, and, as it were, bringing our fathers again upon the stage of action, and taking counsel from them. It may be as useful to us, as it was designed to be to Israel, to *consider the days of old, the years of ancient times*, and notice both the virtues and errors of those that have gone before us, and mark the footsteps of divine providence in respect to the settlement of New England.

The present is a period which invites us to review ancient times. On this day we complete a century since the incorporation of the town. In the publick register, taken from the state records, as I find by comparing them, the act of incorporation is dated Jan. 1, 1712, without the double dating, 1712-13, usual at that period. This circumstance, which is not, I believe, peculiar to Weston, is calculated to lead into error with respect to the true date of events. Had January been then reckoned the first month of the year, the date of the act of incorporation would have stood, Jan. 1, 1713, which, allowing the difference of eleven days between Old and New Style, brings the close of the century to Jan. 12, 1813.

In proof of the correctness of this statement, I shall adduce what I think will be deemed conclusive evidence. Mr. Williams, then the minister of this place, made an entry in the book of church records in these words, "A brief and true record of the ecclesiastical affairs of the church, in the west part of Watertown, commonly called *Watertown Farms*—made a distinct town Jan. 1, 1712-13, and called *Weston*." With this agree the records of the precinct, and of the first town meeting, called by a warrant from a justice of the peace, to be holden, March 2, 1712-13. But, what is decisive upon the point, Watertown records state that the petition of the *Farmers* to be dismissed, in order to their being a township, was laid before the town, May 12, 1712, and that the prayer of it was granted, under certain stipulations, Dec. 2, 1712. These dates are subsequent to that which some have

supposed the true date of the incorporation of the town. The separate records now adduced, which were made by different persons at the same time, and in different books, are sufficient to correct the error, and to shew that we have fixed the close of the century in the proper year. I have been thus particular on this subject, because I apprehend that, for want of attention to it, frequent mistakes are committed as to the true dates of events.

Without confining myself to the century now closed, or to things that relate to this town only, I shall occupy the time allotted on this occasion with some general observations, historical sketches, and reflections. As Cowper has elegantly said—

“God moves in a mysterious way,  
His counsels to perform!  
He marks his footsteps on the sea,  
And rides upon the storm!”

This sentiment applies to the state of our fathers in their native country, to their crossing the mighty deep, and to their gaining possession of this good land. As, when Israel was about to be delivered from their Egyptian bondage, so when our ancestors were to be freed from oppression, and transported to a land of freedom, there were preparatory events. In both cases tyranny hastened the accomplishment of the grand designs of providence.

Before our fathers left England the principles of the reformation had taken deep root in that island, and the protestant religion become the established religion of the country. Many, however, were

for carrying the reformation to what they conceived a greater degree of perfection than they found in the national establishment. A purer church, a more simple mode of worship, and stricter discipline were principal objects with the most zealous reformers of early times. Hence, if not from any extraordinary sanctity of their life and conversation, they acquired the appellation of *Puritans*. They received this name about the middle of the sixteenth century. Accessions were made to their numbers of distinguished characters among the clergy and laity. The dominant party, who were friends to the national church, or dignitaries in it, attempted, under the authority of government, to enforce uniformity in the mode of worship. This, like all other attempts to overrule the conscience by mere authority, only strengthened the resolution of the *Puritans*, and induced others to examine and espouse their cause. The consequence was a fixed determination in no inconsiderable portion of the best men in the nation not to conform to the established mode of worship. Hence the name of *Nonconformists*. This resistance wounded prelatical pride and ambition, and called the spirit of persecution into activity. The rod of power fell upon the *Puritans*, or *Nonconformists*, with various degrees of severity. Ministers were silenced, or punished with rigour for attempting to perform their sacred functions.\* Among these many were eminent for learning and piety.

\* As late as 1662, after the restoration of Charles II, a severe edict was passed, requiring uniformity in worship, and by virtue of it two thousand ministers are said to have been ejected from their office and livings.



After these things had been long endured in England, and were still experienced by the *Puritans*, with various aggravations, America offered an asylum to the oppressed. With humble confidence in God, and an invincible fortitude of mind, they determined to seek a retreat in a wilderness, where they hoped to enjoy civil and religious liberty. With astonishing efforts, patience, and perseverance, they pursued and obtained the object. The American desert, and its savage inhabitants received these outcasts, or voluntary exiles, from their native land.

A regard to truth requires it to be distinctly stated, that the *Puritans* did not differ from the established church of England in articles of faith, or points of doctrine; but in modes of worship, and in ecclesiastical government. Our fathers disclaimed the idea of separating from that church on account of its doctrines; but they could not be reconciled to the hierarchy, nor adopt its rituals. They however viewed it as a true church, engaged in defence of the protestant cause.

In proof of the correctness of these observations, we adduce the following evidence: Mr. Francis Higginson, a sufferer for his nonconformity in that country, and afterward a minister of the first church planted in Massachusetts, when the vessel, in which he had embarked for New England, came to the land's end, called his children and other passengers together, and thus addressed them: "We will not say as the separatists were wont to say at their leaving of England, Farewell Babylon! Farewell Rome! But we will say, Farewell dear England! Farewell the church of God

in England, and all christian friends there ! We do not go to New England as separatists from the church of England, though we cannot but separate from the corruptions in it, but we go to practise the positive part of church reformation, and to propagate the gospel in America.”\*

The synod that met at Cambridge, 1648, composed of elders and messengers from the churches of Massachusetts, in their preface to the Platform drawn up by them, express themselves thus : “ Our churches here, as (by the grace of Christ) we believe and profess the same doctrine of the truth of the gospel, which generally is received in all the reformed churches of Christ in Europe; so especially we desire not to vary from the doctrine of faith and truth held forth by the churches of our native country. For though it be not one native country that can breed us all to one mind; nor ought we to have the glorious faith of our Lord Jesus with respect to persons, yet as Paul, who was himself a Jew, professed to hold forth the doctrine of justification by faith, and of the resurrection of the dead, according as he knew his godly country-men did, who were Jews by nature, (Gal. ii, 15. Acts xxvi, 6, 7.) so we, who are by nature English-men, do desire to hold forth the same doctrine of religion (especially in fundamentals) which we see and know to be held by the churches of *England*, according to the truth of the gospel.”

It appears that, in the estimation of the first divines and churches of Massachusetts, the English

\* Eliot's Biog. Diet. p. 252.

church had embraced the true protestant faith, and that circumstantials only were the ground of difference between that church and the *Puritans*, or *Nonconformists*. On this ground, however, our fathers experienced great privation, vexation, and suffering. If it be said, on the one hand, that they were too ardent, and that they were actuated by a spirit of enthusiasm; it must be allowed, on the other, that they were cruelly oppressed, and that, in general, they preserved a fair character. But, strange as it may seem, when they were fixed in this country, they discovered but little less zeal to preserve uniformity in faith and worship, than those had done, from whose persecuting measures they fled into the American wilderness. They were too deeply tinged with the spirit of the times. But, after every deduction candour will admit, or even malice suggest, their characters were truly venerable, and ought to be held in admiration by their descendants.

The energies of man, some of the strongest features in the human character, are called into exercise, or displayed, in times of peculiar trial. Borne down with oppression, but entertaining a high sense of civil and religious freedom, our fathers conceived the plan of resigning all the comforts and conveniences of their native soil, crossing an ocean three thousand miles in breadth, and planting themselves in an unexplored wilderness. This was a hazardous undertaking, a bold design, which their more effeminate sons would hardly conceive and execute without a successful example to encourage their hope.

Religious motives had a predominant influence with the first emigrants to this country. Hope in God was their support, and his providence their protection.

In 1620 a company of 101 persons arrived on this coast, late in the season, landed at Plymouth, and laid the foundation of that colony.

Within the five succeeding years Massachusetts Bay was explored, and a settlement attempted at Cape Ann; but Naumkeak, afterwards called Salem, was chosen as a more convenient place for a plantation. Progress was made in the three following years in preparation to settle a colony in Massachusetts. A project was formed, in particular, by the Rev. Mr. White of Dorchester, England, for providing an asylum in this colony for silenced nonconformist ministers. The grantees favoured the design. In 1628 Mr. John Endicot with others came over, and commenced a permanent settlement at Salem, the first town that was planted in Massachusetts. In 1629 an accession was made to their number. The Rev. Samuel Skelton, Rev. Francis Higginson, and about two hundred others arrived this year. One of their first objects, after their arrival, was to form themselves into a church state, and provide for the regular administration of the divine word and ordinances. "Mr. Skelton being associated with Mr. Higginson, in the work of the ministry, a day of religious preparation was observed."\* The church at Plymouth was invited to attend the proposed solemnity of gathering a church, and ordaining its officers.†

\* Dr. Eliot's Biog. Dic. p. 252.

† Dr. Holmes' American Annals, i. 250.

But so extremely cautious were these first planters of Massachusetts of admitting any thing that might infringe on the entire christian liberty of the churches, that they entered into an agreement, "that the church of Salem would not acknowledge any ecclesiastical jurisdiction in the church at Plymouth. And that the authority of ordination should not exist in the clergy, as in the protestant churches, but, as the unqualified sense of the reformed churches, should entirely depend upon the free election of the members of the church, and that there should be a representative of this power continually in the church."\* The right of a particular church to induct to office as well, as to choose its own officers, when occasion requires, is recognised and maintained in the Cambridge Platform, chap. 9th.

They who laid the foundation of the church at Salem entered into a solemn covenant, a copy of which was presented to each member. Extracts from this covenant will shew how little respect they paid to the authority of human creeds, and how determined they were to adhere to the scriptures, as the rule of their faith and practice. They say, "We covenant with the Lord and with one another, and do bind ourselves, in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth."† . . . Mark, they did not engage to adopt any human formulary, as the guide of their faith and duty ; but to learn the will of the Lord from his word.

\* Eliot's Biog. Dic. p. 152. † Coll. His. Soc. vi. 283.

The Shorter Catechism had not then made its appearance. Its birth was of a later date. Had it been framed and published, at that early period, we cannot say *how much* deference the pious founders of the church at Salem might have paid to this *particular* invention, or interpretation, of men; but, from the second article in their covenant, we should not suspect that they would have adopted it, *as the basis of their communion*, or taken it, instead of the scriptures, as the rule of their faith. In the second article of their covenant they express themselves thus: "We promise to give ourselves to the Lord Jesus Christ, and to the word of his grace, for the teaching, ruling, and sanctifying of us, in matters of worship and conversation; resolving to cleave to him alone for life and glory, *and to oppose all contrary ways, canons, and constitutions of men in his worship.*"\*

If the example of these Puritans, who suffered so much for their nonconformity to human systems, had been followed to the present time, the holy scriptures, which heaven has given as the rule of our faith, would not so often have been dishonoured, or obscured, by creeds of human structure. Nor is it likely, it is humbly conceived, that there would have been, at this day, so great a diversity of sentiment among christians, as is supposed to exist. A common standard, and that confessedly given from heaven, must be the best measure of faith and duty. But it must be applied according to every person's own judgment so far as it relates to himself.

\* Coll. His. Soc. vi. 283.

In conformity to their avowed principles "this ancient church" (the first church at Salem) "was organized, August 6, 1629."\* "They ordained their ministers, by the imposition of the hands of some of the brethren appointed by the church. Governor Bradford and others, messengers from the church of Plymouth, gave them the right hand of fellowship,"† thus testifying their approbation of the adopted regulations of that church, and expressing for it their christian affection, charity, and fellowship.

If the clergy of this country should assume the sole power of ordination, or refuse fellowship with such churches, or their ministers, as choose to preserve the right and freedom of election, and to have men of their own choice set over them in the Lord, they would trespass against the rule and example of our forefathers, if not against the laws of christian charity.

This year, 1629, a number removed from Salem, and laid the foundation of Charlestown.

There being no relaxation of the severity practised in England upon the nonconformists, the number of emigrants to New-England greatly increased in 1630. A spirit of enterprise doubtless gave activity to other causes that operated in producing the effect, and in animating the courage and religious zeal of the sufferers in their native land. Fourteen ships (some say more) with about fifteen hundred passengers, arrived in the summer of this year. "In this fleet came passengers.

\* Eliot's Biog. Dic. p. 253.

† Holmes' Amer. Ann. i. 250.

gouverneur Winthrop, deputy gouverneur Dudley, with several other gentlemen of wealth and quality.”\*

The Rev. John Warham, the first ancestor of my wives and children that ever trod New England ground, mostly in the female line, † with the Rev. John Maverick,

\* Amer. Ann. i. 254.

† Mr. Warham, after spending about five years as teacher at Dorchester, removed, with most of the church, and some people from Watertown and Newtown, to what is now called Windsor, in Connecticut. Here he was pastor until his death, April 4, 1670. Mr. Richard Mather, the ancestor of all the great men of the name in this country, having been twice silenced in England for his nonconformity, arrived in New England, in 1635, and was ordained at Dorchester, August 23, 1636. In 1664 his son Eleazer was ordained the first pastor at Northampton, and married a daughter of the Rev. John Warham of Windsor, by whom he had an only daughter, named Eunice. Mr. John Williams, son of Mr. Samuel Williams of Roxbury, born Dec. 10, 1664, was ordained first pastor of the church at Deerfield, in May 1686, and married the only daughter of Mr. Mather of Northampton, and grand daughter of Mr. Warham. Mr. Warham Williams, who was minister at Waltham (originally part of Watertown) was son of Rev. John Williams of Deerfield, and the youngest child that escaped death, on the fatal night of 29th of Feb. 1704, when the Indians destroyed that town, and killed, or carried into captivity, most of its inhabitants. Mr. Warham Williams of Waltham was the father of the late Mrs. Abigail Woodward, the only wife of my immediate predecessor, Rev. Samuel Woodward. Abigail and Miranda, the two oldest daughters of Rev. Samuel Woodward, and Abigail his wife, have been successively the wives of the writer, and mothers of his children, who are descended, in a direct ministerial line, without interruption, from the Rev. John Warham, and Rev. Richard Mather, both ministers of Dorchester.



Mr. Rossiter, Mr. Ludlow, and some others, arriving earlier than most of the company, were put on shore at Nantasket. Thence they proceeded to Charlestown in a boat. Here they found "a few English people, and one house with an old planter, who could speak the Indian language." Taking him into their company, consisting of not more than ten, "they ascended Charles river, until it became narrow and shallow, and landed their goods at a well watered place; whence, in a few days after, they removed to Matapan (some say by order) and here began to build a town." This company having landed on the bank of Charles river, at night they had notice of 300 Indians "hard by;" but the old planter (who had accompanied the adventurers from Charlestown) going, and requesting them not to come near the English, they complied with his request. The next morning some of the natives appeared at a distance; and one of them at length holding out a bass, a man was sent with a biscuit, which the Indian received in exchange for it. After this introduction, the natives were very friendly, and furnished the English with fish; "giving a bass for

The Rev. John Williams returned from his long and distressing captivity, and, after an absence of about three years, resumed his ministerial office at Deerfield, in which he continued until June 12, 1729, when he suddenly died of an apoplexy, having just entered upon the 44th year of his ministry, and being in the 65th year of his age; not in the 48th year of his ministry and 66th of his age, as the Rev. John Taylor, late minister of Deerfield, has stated in his appendix to the *Redeemed Captive*, sixth edition, p. 212.\*

\* *Redeemed Captive*, and *Eliot's Biog. Dic.*

a biscuit.”\* There is a place in Watertown, known by the name of *Dorchester Fields*, which tradition says is the spot upon which these Englishmen first landed. Soon after their removal to Matapan, Sir Richard Saltonstal, Rev. George Phillips, and others began a permanent settlement at Watertown.

“ At the second court of assistants held at Charlestown, September 7, 1630, it was ordered,” among other things, “ that Trimountain be called Boston; Matapan Dorchester; and the town upon Charles river Watertown.”† I know of no other act of incorporation. Situated in an unexplored wilderness, the boundaries of Watertown were indefinite. The next year a settlement was begun at Newtown, afterwards Cambridge. In 1634 the bounds between these two towns were settled;‡ according to which Watertown bordered north, east, and south on Newtown. The south-westerly and westerly limits were undefined until the incorporation of Concord, Dedham, and Sudbury, upon which it then bounded. From Newtown, or Cambridge, on the north, east, and south, extending westwardly, Watertown included what is now Watertown, Waltham, Weston, and a part of Lincoln.

The exact period when what is now called Weston began to be settled is not known; but it must have been pretty early; for there are still standing houses, or parts of houses, which were erected about one hundred and forty years ago. In ecclesiastical affairs, however, this town was connected with Watertown

\* Amer. Ann. in a note, i. 255.

† Prince's Chron. p. 218, 249.

‡ State Records.

about sixty eight, and in civil concerns about eighty three years. The tradition is, that the inhabitants of the remote westerly part of this town went to worship at the remote easterly part of Watertown, at a house not far from the old burying place. In this they manifested a zeal for the house and worship of God, not often found among their descendants.

As the fathers of this town were so long interested in them, it will not be irrelevant to my purpose to give a sketch of the ecclesiastical history of Watertown from its first settlement, at least to the time of our separation from it.

The first church in Massachusetts was planted at Salem; the second at Charlestown, including Boston; the third at Dorchester; the fourth at Roxbury; the fifth at Lynn, and the sixth at Watertown.\* Of the

\* In placing the churches in this order I have followed Dr. Holmes' Amer. Ann. i. 262; though he has placed the date of their formation one year too late, as the author of Wonderworking Providence had done before him. This last author, Mather's Magnal. and Coll. His. Soc. call the church at Watertown the *seventh*, numbering that at Boston the *fourth*. This must be an error; † for Winthrop's Journal, p. 45, Princee's Chron. p. 250, and Emerson's Hist. of First Church, probably taken from the records of that church, the best evidence to be had, place the division of the original church, composed of members in Charlestown and Boston, Oct. 14, 1632; which was certainly after the other six churches had been formed.

By more attentively examining and comparing authorities, since the delivery of the discourse, I find reason to doubt the correctness of the order in which Watertown church is placed. Without deciding positively on the question, I shall ad-

† [It is corrected in Hist. Coll. x. 314. A. H.]

last the Rev. George Phillips, the ancestor of the late and present Lieut. Gov. Phillips, and other respectable a number of authorities, and leave the subject for the investigation of those who have more leisure, and think it of sufficient importance to engage their attention. According to Prince's Chron. 242, 243, Gov. Winthrop proposed that July 30, 1630, should be observed as a day of fasting and prayer, on account of the prevailing sickness, and with a view to seek the divine direction in their ecclesiastical affairs. The people at Salem and Plymouth were invited to keep the same day. The day was observed at Charlestown, "when Gov. Winthrop, Dep. Gov. Dudley, Mr. Johnson, and the Rev. Mr. Wilson, first enter into church covenant, and lay the foundation of the churches, both of Charlestown and afterwards of Boston."

Of Watertown Mather, Magnal. B. III, chap. 4. pp. 82, 83, says, "Upon a day set apart for solemn fasting and prayer, the very next month after they came ashore, they entered into this *Holy Covenant*, July 30, 1630." The covenant follows. Mather considered this transaction as the formation of a church. He says, "About forty men, whereof the first was that excellent Knight Sir Richard Saltonstall, then subscribed this instrument, in order to their coalescence into a church state; which I have the more particularly recited, because it was one of the first ecclesiastical transactions of this nature managed in the colony." Allen's Amer. Biog. and His. Dic. 476, assigns the same period to the church at Watertown. According to these authorities, when compared, it appears to have been co-eval with that at Charlestown. But from other testimonies it seems to have had a prior existence, and to have been second only to the church at Salem. Under date August 27, 1630, Gov. Winthrop says, Journal 20, "We of the congregation kept a fast, and chose Mr. Wilson our teacher," &c; and he informs us, that other officers were that day chosen, and that all were ordained by the imposition of hands. Prince,

ble characters of the name, was the first minister, and continued in the office until July 1, 1644, the day of his death.

In 1634 the Rev. John Sherman, who "received his first impressions of religion under the ministry of the famous John Rogers," came to this country, and preached his first sermon at Watertown, where he continued some time an assistant to Mr. Phillips; but after a while removed to Newhaven, preached occasion-

247, places Mr. Wilson's ordination on this day; and says, it is "the first ordination of an elder in Massachusetts Bay." He here makes a distinction between elder and pastor and teacher; for the two latter officers had been ordained at Salem the preceding year. Amer. Ann. i. 256, place the foundation of Charlestown church, including Boston, at this period. Emerson's History of First Church, p. 11, informs us, that "a covenant was formed and subscribed, August 27, 1630." To reconcile these authorities, may we not suppose that, July 30, 1630, Gov. Winthrop, Dep. Gov. Dudley, Mr. Johnson, and Rev. Mr. Wilson agreed upon a form of covenant, and took preparatory steps to the gathering of a church, which was effected the 27 of the following month? Wonderworking Providence, speaking of Salem, does not allow that a church can be constituted by a less number than seven men. Four only are mentioned in Prince's Chron. as having covenanted at Charlestown, July 30, 1630. These might not consider themselves to be a church, but design to prepare the way to erect one in due form. On the same day, July 30, 1630, at Watertown forty men subscribed a church covenant, and from that time seem to have been considered a distinct church. If there be no mistake in the historical facts now adduced, it would seem that Watertown church had a prior existence to the one at Charlestown, and was second only to that at Salem in the Massachusetts Bay.

ally in the vicinity, and at length was appointed a magistrate in that colony.

In 1639 the Rev. John Knolles came to New England, and was teacher with Mr. Phillips at Watertown until 1642, when, in consequence of letters from Virginia, soliciting ministerial assistance, he and Mr. Thompson of Braintree went to that colony. But on his arrival there he found both the form and spirit of the English church, and was not permitted to preach publickly on account of his non-conformity. He returned, and, I find by Watertown records, was associated with Mr. Sherman\* in the ministry in 1648. He went back to England about 1650, and, after suffering much persecution, died in old age.

After the death of Mr. Phillips, the people of Watertown applied to Mr. Sherman to settle with them in the ministry. He accepted their invitation, though requested, at the same time, to settle in a church at Boston, and invited by letter to return to London, and there enter into the ministry. Mr. Sherman was one of the most distinguished scholars of the age, and a great blessing to the College. "He was chosen fellow of the corporation, and for thirty years delivered lectures which most of the students attended once a fortnight," walking from Cambridge to Watertown to enjoy the privilege.

\* For an account of Mr. Phillips, Mr. Sherman, and Mr. Knolles, or Knowles, see Mather's *Magnal.* book 3, chap. 3, p. 216, book 3, 2d part, chap. 4, p. 82, chap. 29, p. 162. *Eliot's Biog. Dic.* 377, 378, 427, 428. *Allen's Amer. Biog. and His. Dic.* 476, 512. *Holmes' Amer. Ann.* i. 321. *Palmer's non-conformist* ii. 349. &c.

The exact period of Mr. Sherman's settlement at Watertown I have not been able to ascertain. He was in office there in 1648,\* and continued in it until his death, August 8, 1685. He was taken sick at Sudbury, where he preached his last sermon.†

The Rev. John Bailey was the immediate successor of Mr. Sherman. His brother Thomas Bailey was for a short time his assistant. These brethren were ejected ministers in England, and came to New England in 1683, or 1684. It appears from the records of Watertown that they both resided in Boston. I find no intimation that either of them resided at Watertown previous to Mr. Sherman's death. June 15, 1685, a committee was chosen to apply to Mr. Bailey (christian name not mentioned in the record) to come and dwell among the people at Watertown, and be an assistant to Mr. Sherman. August 24, 1685, about a fortnight after the decease of Mr. Sherman, the town applied to Mr. Bailey the eldest, which was Mr. John Bailey, to come and dwell among them, and labour in the ministry. At a subsequent meeting the town voted to be at the expense of transporting Mr. Bailey from and back to Boston, until they could provide a

\* The records of Watertown for several years previous to this date I have not found. The fact here stated is confirmed by the following extract: "At a general town meeting the 16 (7) 1648, the town granted to pastor Knowles and pastor Sherman, 120 pounds for the year following, to be equally divided between them."

† Mr. Sherman married twice, and had *twenty six* children; six by his first, and twenty by his second wife, who lived his widow some years.

house for him and his family. He continued to labour among them, and early in 1686 manifested his acceptance of their invitation to settle with them in the ministry. He was ordained, Oct. 6, 1686. His brother Thomas Bailey was invited to be his assistant; and for this purpose he was moved *up* to Watertown, Nov. 2, 1687. He died, Jan. 21, 1688. Perhaps it should stand, if we begin the year with January, 1689. In the first case he was not minister three months at Watertown; on the other supposition, not fifteen months. It does not appear from the records that he was any more than assistant to his elder brother at Watertown.\*

\* Dr. Eliot, in his *Biog. Dic.* p. 40, must have fallen into a mistake in respect to these two men. John, and not Thomas, was the minister who stately, not occasionally, supplied at Watertown. The records of the town prove this fact. The first church records now to be found were kept by Mr. John Bailey, beginning in 1686, which was 56 years after the formation of the church, and ending, by him, in 1692. In this book of records, the only one known in Watertown, he inserted an Epitaph engraven on the tombstone of his brother Thomas, and the one engraven on the tombstone of his wife, made by Mr. Moody; I suppose Mr. Joshua Moody, who, after being persecuted at Portsmouth by Cranfield, preached at Boston for a considerable time.

Extracts from Judge Sewall's manuscript journal. "July 25, 1686, Mr. John Bayley preaches his farewell sermon, and goes the 28th to Watertown. Oct. 6, Mr. Bayley ordained at Watertown. Mr. Bayley not ordained as congregational men are."

On examining Watertown records, and comparing them with other authorities, it appears that Mr. John Bailey was the minister at Watertown about six years, and that his brother Thomas was his assistant a few months. Both had resided, and occasionally, if not stately, preached, at Boston.



Mr. John Bailey removed to Boston in 1692, and in 1693 became assistant to Mr. Allen, minister of the first church, and continued in the office until Dec. 16, 1697, the day of his death. He died in the 54th year of his age.

In 1690 application was made by the town of Watertown to Mr. Henry Gibbs to be assistant minister with Mr. Bailey. He accepted the invitation, and was induced by renewed calls, often repeated, to continue his labours with them several years after Mr. Bailey's removal to Boston.

An attempt was made by the town in 1692, to fix upon a place for a new meeting house, "most convenient for the bulk of the inhabitants." The town did not agree upon a spot. The selectmen then applied to the Governour and Council to appoint a committee to examine and report on the subject. Dec. 27, 1692, the town voted to submit their difference "relating to settling a minister, and the placing of a meeting house," to a committee to be appointed by the Governour and Council. William Stoughton, John Phillips, Ja. Russell, Samuel Sewall, and Joseph Lynde, men distinguished in the annals of New England, were appointed to this service. They attended upon it, and dated their report at Boston, May 18, 1693. It does not, however, appear to have been communicated to the town until April 17, 1694. The committee say in their report :

"We do advise and determine, that forasmuch as you have once and again called the Rev. Mr. Henry Gibbs to labour in the Lord's vineyard at Watertown ;

which he has so far accepted, as to spend some years with you ; in which time yourselves and others have had plentiful experience of his ability and real worth, that therefore you do your endeavour that he may be speedily fixed among you, in the work and office of the ministry.”

“ And whereas there has been of a long time, even ever since the days of your blessed pastor Phillips, an earnest contending about the place of meeting for the publick worship of God, having heard and duly weighed the allegations of both parties, in your public meeting, and considering the remoteness of the most of your inhabitants from the place where the meeting house now stands, our advice and determination in the matter is, that within the space of four years next coming there be a meeting house erected in your town on a knowl of ground lying between the house of the widow Sterns and Whitney’s hill, to be the place of meeting to worship God, for the whole town.”

This report did not meet the wishes of both parties. A protest against the place for the meeting house, containing a plea in behalf of *the farmers*, was signed by 118 persons. Mr. Gibbs was still employed. The proposed meeting house was erected and accepted by the town, Feb. 4, 1696, as the place of publick worship, according to the advice of the committee. On this day, Mr. Gibbs, who had been nearly six years with them, and was still the object of their affection and choice, refused to accede to the proposals of the town to officiate in the new meeting house, on account, as he stated, of the dissatisfaction respect-

ing it. The town urged him to comply with their request; but he persisted in his refusal. Whether induced to reject their overtures by the state of irritation in the parties, or, in some measure, by his own predilection for the old house, and the favour he had for those who adhered to it, we cannot, at this distance of time, positively determine. Subsequent events render it probable, that the last motive had some influence.

Previously to this time the following vote passed, Oct. 2, 1694, "Our neighbours *the farmers* being upon endeavours to have a meeting house among themselves, the town consents that they may come as far as Beaver Brook\* upon the country road leading to Sudbu-

\* This brook still retains the name. It passes the great road at the lower part of Waltham plains. The origin of the name will be seen in the following extract from Gov. Winthrop's Journal, page 32. "Jan. 27, 1632. The Governour and some company with him went up by Charles River, about eight miles above Watertown, and named the first brook, on the north side of the river (being a fair stream and coming from a pond a mile from the river) Beaver Brook, because the beavers had shorn down divers great trees there and made divers dams across the brook. Thence they went to a great rock upon which stood a high stone cleft asunder, that four men might go through, which they called Adam's chair, because the youngest of their company was Adam Winthrop. Thence they came to another brook, greater than the former, which they called Masters' Brook, because the eldest of their company was one John Masters. Thence they came to another high pointed rock, having a fair ascent on the west side, which they called Mount Feake, from one Robert Feake, who had married the Governour's daughter in law. On the west

ry, and so run north and south upon a line, to the end there may be peace and settlement amongst us." I find

side of Mount Feake they went by a very high rock, from whence they might see all over Whipeutt, and a very high hill due west about 40 miles off, and to the N. W. the high hills by Merrimack above 60 miles off."

Our veneration for Gov. Winthrop and his companions leads the imagination into the pleasing idea, that every brook they named flows with purer water than other streams; that every mountain they ascended exhibits the bush burning, but not consumed; that every hill upon which they trod is a kind of holy ground, hallowed by the presence of those pious pilgrims; that every rock at which they halted is a kind of altar, reared by the hand of nature to nature's God. With these feelings we are eager to trace their steps, and to plant our feet where theirs were once placed. But to ascertain the precise spots mentioned in the Journal would require attention, and perhaps be attended with some difficulty. The description of Beaver Brook does not fully agree with present appearances. Though one branch of it proceeds from a pond; yet this pond is double the distance from the river stated in the Journal. The probability is, that the meadow west of Waltham meeting house was so flowed by the beavers, as to have the appearance, in the winter season, of a natural pond. Adam's Chair, according to the Journal, was found between the two brooks. I find no person able to point it out to me. Perhaps in the lapse of nearly two centuries the position of the cloven parts of the high stone may be so changed, as not to excite notice as a curiosity. Masters' Brook is now known by the name of Stony Brook. Mount Feake has lost its name; nor is it certainly known where it stands; some conjecture in the southeast part of Weston. The very high rock on the west side of Mount Feake may be ascertained, with a considerable degree of certainty, by the compass, and by the prospect it gives; especially if it were known where to look for

no evidence that this offer met the wishes of the farmers, or that any measures had then been taken to erect the farms into a distinct precinct. June 26, 1696, the town agreed to keep a day of humiliation, to be fixed upon by the Rev. Samuel Willard and Rev. Cotton Mather, who were requested to aid in the religious solemnity. August 28, 1696, the church called the Rev. Samuel Angier, who had been settled at Rehoboth, to be their minister, to officiate in the new meeting house.

Sept. 21, 1696, the town met to have a friendly debate on their affairs. After some discussion they chose a committee of conference, and adjourned to the 28 of the same month. The dispute was now between the east end and middle part of Watertown. Being met according to adjournment, and finding that their committee had not agreed upon the matters in dispute, the town concurred with the church in the call of Mr. Angier.

Feb. 1, 1697, *the farmers*, that is, the inhabitants of what is now Weston, were by vote exempted from ministerial rates in the town.

Mr. Angier accepted the call, and manifested a readiness to be inducted to office. Upon this the church chose the Rev. Mr. Estabrook of Concord to "give the pastoral charge to the Rev. Mr. Angier, and to be the mouth and moderator of the church in the publick management of the whole affair of perfecting Mr. Angier's settlement."

Whipeutt. The very high hill due west from this rock, about 40 miles distance, is unquestionably Wachusett, a well known hill in the north part of Princeton.

May 17, 1697, the church voted to proceed to a full settlement of Mr. Samuel Angier as their pastor, he taking the charge over them according to the rules of the gospel, without *reordination by imposition of hands*.

Here is an ancient example of considering a first ordination valid, after dismissal from a particular charge. The right and authority to administer special ordinances remain after such dismissal, if by it the ordination be not nullified.

The church agreed to invite ministers to their assistance in the settlement of Mr. Angier ; but, if they could not be obtained, that they would proceed to the settlement of Mr. Angier, with his concurrence.\* What gave rise to this precautionary measure does not appear from the records. But the right of a church to induct into office ministers of their own choice, other ministers and churches refusing to assist in the solemnity, is here assumed in conformity to the Cambridge Platform. If ministers and churches would admit this principle of our fore-fathers, we should not often see ecclesiastical councils attempting to overrule the choice of christian societies.

Mr. Angier was inducted into his office at Watertown, May 25, 1697, and so far as appears, without any other ministerial aid than that of Mr. Estabrook. He was minister for the whole church and town at this time.

“ At a meeting of the two precincts July 2, 1697,”

\* Waltham church records, committed to Rev. Warham Williams by Rev. John Angier of Bridgewater.

(this is the first instance that two precincts occur in Watertown records,) the town renewed their efforts to settle Mr. Gibbs in connexion with Mr. Angier.\* Mr. Angier approved of the measure ; but I find no answer to the call.

Judge Sewall in his MSS. says, " Oct. 6, 1697, a church was gathered at Watertown east end, and Mr. Henry Gibbs was ordained. The ceremony was abroad, because the western party got possession of the meeting house." We infer that the *Farmers*, being previously exempted from ministerial rates in the town, took no part in this opposition and disorder.

We have now come down to the period when the *Farmers* were virtually, though not in legal form, a distinct precinct. But, before we enter upon the local history of this section, we will pursue a little farther that of the other parts of the town.

Mr. Angier and Mr. Gibbs were now ministers at Watertown, the former at the new, the latter at the old meeting house. Orders passed in the General Court to regulate the support of the ministry in Watertown, and to determine where their meeting houses should be placed. According to the records of the town these orders passed in 1700, 1712, and 1720. It appears that both ministers were supported from the common treasury, and that the eastern and middle

\* Watertown records, " Voted, that we do renew our call once more to the Rev. Mr. Henry Gibbs, that he be assistant to the Rev. Mr. Samuel Angier in the work of the ministry in the new meeting house for the town."

parts of the town were not, in any legal form, divided into distinct precincts. Attempts were still made to unite both parties in one house of worship. The town continued in much the same state for several years, expressing a desire to maintain the worship of God according to the rules prescribed by the General Court. The east congregation manifested a ready submission to these rules.

May 13, 1715, the town voted to "build a meeting house for the accommodation of the inhabitants of the most westerly part of the town." This was after the incorporation of Weston; and therefore had respect to what is now Waltham. Nothing, however, was effected for seven years. Sep. 6, 1715, the eastern congregation petition to be a separate town. It does not appear that the prayer of the petition was granted. Motions were made to fix a dividing line between the two congregations, as to the expense of repairing their respective meeting houses, and parsonage houses; but not in respect to the annual support of their ministers. The line was proposed by a committee from the General Court; but does not appear to have been accepted at that time by the town.

Jan. 21, (some say June 21) 1719, Mr. Angier died, aged 65, and was buried in Waltham graveyard.

Nov. 19, 1720, the General Court appointed a committee to determine the dividing line between the two precincts, to consider the expediency of removing one or both meeting houses, and to fix upon the places most proper for them. The committee reported, Dec.



3, 1720, that they had agreed on a divisional line, and determined that within two years the new or west meeting house should be removed to a rising ground within twenty rods of Nathaniel Livermore's dwelling house, or a new one erected on that spot within the term; and that the old or east meeting house should, within ten years, be removed to school house hill, or a new one built on that spot. This report was read and accepted by the General Court, Dec. 7, 1720; at the same time the Court ordered the west precinct to pay their proportion to the removing or rebuilding the east house, when it should be done, as shall be paid for removing or rebuilding their house. The town voted compliance with this report of committee and order of the General Court, granted money to effect the removal of the meeting houses, or to build new ones, and appropriated the town's proportion of the £50,000 of bills of credit, issued by the government, to the same object. The next precinct applied for the new meeting house, in order to remove it to the selected place, which was near the ground now occupied by Waltham meeting house; but they did not obtain it. They then purchased of Newton their old meeting house, removed and newly erected it on the ground designated in the order of the General Court.

Having accomplished this object they called Mr. William Welstead to be their minister, August 14, 1722. He returned a negative answer the 7th of the following September. Mr. Welstead was afterwards settled in Boston.

Dec. 18, 1722, in concurrence with the church

the precinct called Mr. Warham Williams, one of the captive sons of the Rev. John Williams of Deerfield, to be their minister. He returned a conditional affirmative answer, April 17, 1723. The precinct complied with his proposals, April 30, 1723. His ordination was June 11, 1723.

Sept. 7, 1731, the church records, preserved by the Rev. Samuel Angier, were committed to the custody of Mr. Williams by the Rev. John Angier, minister at Bridgewater, and son of the former, as being the property of his church. Hence the inference, that, though Mr. Samuel Angier was minister of the town of Watertown, the majority of his church and congregation, upon the division, were included within the west precinct, and consisted of what afterwards became Waltham.

The east precinct, or rather the town of Watertown, took measures, at a much earlier period than the committee of the General Court had ordered, to have a meeting house erected on school house hill. They attempted to purchase the west, or what was then called the middle meeting house ; but did not succeed in their overtures. They therefore agreed, Jan. 14, 1723, to build a new meeting house on school house hill, pursuant to the order of the General Court, to the advice of a council of churches, and to a former vote of the town ; and to have it built in twelve months.

Oct. 21, 1723, Mr. Gibbs died, ætat : 56, and just entered upon the 27th year of his ministry. The Rev. Seth Storer succeeded Mr. Gibbs, and was or-

clained, July 22, 1724. He died Nov. 27, 1774, ætat: 73, in the 51st year of his ministry. The Rev. Daniel Adams was his successor, ordained April 29, 1778, and died the 16th of the following September, ætat: 32. The Rev. Richard Roswell Eliot is the living successor of Mr. Adams. He was ordained June 21, 1780.

After the incorporation of Weston, which had been called the westerly, more westerly, and most westerly precinct in Watertown, the middle part of the town acquired the name of the west precinct, or Watertown west, and was incorporated as a town, by the name of Waltham, Jan. 4, 1737. Perhaps it should be, beginning the year with January, 1738.

The Rev. Warham Williams died, June 22, 1751,\* ætat: 52, and 29th of his ministry. After the decease of Mr. Williams Mr. Eli Forbes had an invitation to settle in the ministry at Waltham; but he did not accept the call. He was afterwards settled in the north parish of Brookfield, and again at Cape-Ann, in the town of Gloucester.

The late venerable Dr. Jacob Cushing was the successor of Mr. Williams; ordained Nov. 22, 1752, and died Wednesday, Jan. 18, 1809, in the 79th year of his age, and 57th of his ministry. He preached at Weston the sabbath preceding his death, and, as ma-

\* In a note on a sermon preached by the Rev. Dr. Nathan Strong, at the funeral of Mrs. Sarah Williams, wife of the Rev. Dr. Eliphalet Williams of East Hartford, and daughter of Rev. Warham Williams, his death is placed in June 1752. This is a mistake. It happened the day, month, and year above related.

ny observed, with the vigour of a young man. Mr. Woodward, minister of Weston, a classmate with Dr. Cushing, and a brother by marriage, preached his last sermon at Waltham. The Rev. Samuel Ripley succeeded Dr. Cushing, and was ordained, Nov. 22, 1809.

During the ministry of Mr. Angier and Mr. Gibbs in Watertown, this westerly part was first made a precinct, and afterwards a separate town by the name which it still retains. In speaking of the transactions of the people of this place I shall give the dates as they would stand if January had then been reckoned the first month in the year.

The inhabitants of this section of Watertown met, Jan. 9, 1695, and agreed to build a meeting house thirty feet square, and to place it on land of Nathaniel Cooledge senior, by the side of the road, at the head of Parkhurst's meadow. This spot was a little in front of the present house, the road then passing more south than at present. In 1696 agents were chosen to contract with workmen to build the house, which was called *The Farmers' Meeting House*, a very appropriate, significant, and honourable appellation.

"Sometime in August 1695" money was contributed by sundry persons for the purpose of preferring a petition to the General Court, praying for leave, as it is expressed in the records, "to set up the publick worship of God amongst the inhabitants of the west end of said town," meaning Watertown. It does not appear when the petition was preferred to the General Court; but the prayer of it was granted at

the May session, 1698. Some doubts arising about the eastern boundary of the precinct, the General Court, at their May session, 1699, passed an explanatory order in these words, "The bounds of said precinct shall extend from Charles river to Stony Brook Bridge, and from said bridge up the brook northerly to Robert Harrington's farm, the brook to be the boundary, including the said farm, and comprehending all the farms, and farm lands to the line of Cambridge and Concord; and from thence all Watertown lands to their utmost southward and westward bounds." The same bounds, in the same words, are defined in the act of incorporation of the town.

Meetings of the precinct were holden, Nov. 8, and Nov. 15, 1698, officers chosen, and further provision made to complete the meeting house. August 25, Sept. 15, and Nov. 16, 1699, measures were taken to finish the meeting house, and to procure a minister. Feb. 14, 1700, the precinct voted to have a minister to preach in the meeting house, to begin the second sabbath of the ensuing March, and thence forward to continue to preach in said house. Thus it appears that the small house, begun in 1695, was not so far completed, as to be occupied till March 1700. It was begun by subscription, and afterwards carried on at the expense of the precinct.

March 5, 1700, money was granted to support preaching. Grants continued to be made, at successive periods, for the same purpose. A committee was chosen, Sept. 13, 1700, to apply for advice, as to the choice of a minister, to the Rev. President Mather,

Rev. Mr. Angier, Rev. Mr. Brattle, and Rev. Mr. Gibbs, and to make report. A meeting was held, Oct. 8, 1700, for the choice of a minister to preach in order for settlement. Mr. Thomas Symmes was chosen. We find nothing more about Mr. Symmes in the precinct records. He was afterwards settled at Boxford, and from that place removed to Bradford, where his father had been minister.\*

March 10, 1701, the committee of the precinct was directed to provide a man to preach with them. Sept. 12, 1701, a similar order passed. Dec. 19, 1701, voted that Mr. Mors should continue in order for a settlement. July 6, 1702, the precinct gave Mr. Joseph Mors a call to settle with them in the ministry, thirty for and twelve against him. August 28, 1702, agreed to keep a day of fasting and prayer. Sept. 28, 1702, they renewed the call of Mr. Mors, granted an annual salary, and engaged, as an encouragement to settle, to build him a house forty by twenty feet.

\* The acknowledgments of the writer are due to William Winthrop Esquire of Cambridge, a descendant from Gov. Winthrop, for information respecting Mr. Symmes, and most of the other ministers mentioned in this discourse, and for other aid in collecting facts. By laborious research Mr. Winthrop has added to the catalogue of Harvard College, in manuscript, a biographical or historical account of most of her sons; the publication of which with the Catalogue would afford gratification to the curious, and aid the collection of a general history of the university. He will be pleased to accept the thanks of the writer for his labours, and for the friendly communication of the result of his inquiries into subjects, which would soon have been carried beyond the knowledge of man by the ever-flowing current of time.

Nov. 23, 1702, Mr. Mors gave an affirmative answer to the call, with some conditions annexed. Jan. 8, 1703, the precinct accepted his answer, and voted to begin the house they had promised to build for him. Sept. 22, 1703, voted to raise the house on the 4th of the following October. This house is now occupied by deacon Samuel Fiske. The next year after it was raised the house was put into Mr. Mors's possession, and a grant of money made to him to enable him to finish it. But this year, 1704, difficulties arose respecting Mr. Mors's settlement in the ministry in this place. On what ground the uneasiness rested I have not been able to ascertain; but it continued without any prospect of accommodation. In the two succeeding years advice was asked of what were then called the upper and lower associations of ministers, of individual clergymen, and of one or more councils of churches. After much delay, and not less perplexity, it was determined that the precinct should purchase Mr. Mors's "housing and lands," and indemnify him against pecuniary loss, and that he should leave them in the spring of 1706. A committee was appointed to treat with him on the subject, and to purchase his house and land for the use of the ministry, or minister. An agreement was not soon effected. But the next year, Dec. 31, 1707, Mr. Mors conveyed the premises to the precinct's committee. Mr. Mors styles himself in the deed,\* "Heretofore preacher of the gos-

\* Entered at the registry of deeds, book 14, page 646, &c. The committee, to whom the conveyance was made, consisted of Mr. Thomas Willson, Capt. Josiah Jones, Capt. Francis

pel in the west precinct of Watertown." He was afterwards settled at Stoughton, now Canton.

In the controversy between the precinct and Mr. Mors, whatever might be the grounds of it, there was, no doubt, considerable irritation. He and his opposers were thought by council to be in fault. This seldom fails to be the case among contending parties. Mr. Mors had stedfast friends, who were zealous for his settlement; but they agreed to relinquish this object, and unite in the choice of another man, if the precinct would join in calling in mediators to attempt a reconciliation between Mr. Mors and his opponents. This was done without effect.

In 1706 the precinct was presented at the court of sessions on account of their not having a settled minister. A committee was appointed to answer to the presentment, at Charlestown, Sept. 25, 1706.

Feb. 11, 1707, the precinct chose Mr. Nathaniel Gookin to be their minister. He negatived their call, and was afterwards settled at Hampton, New Hampshire.

The presentment still lay before the court of sessions. A committee was again chosen to make return to the court at Charlestown, to be holden, April 23, 1707. May 9, 1707, the precinct met to hear the order of the court; and again, June 9, 1707, to agree upon a return to the court at Concord. A petition was prepared, to be presented to the court, assigning Pullam, and Lieut. John Brewer. The premises were assigned to the Rev. William Williams, April 28, 1714, recorded in book 22, page 211.



reasons for not having a minister settled. The petitioners say, "Once more we humbly pray, that the Honourable Court would not put Mr. Joseph Mors into the work of the ministry in our precinct," &c. From this it appears, that the people in this place were apprehensive that Mr. Mors might be fixed here by order of court, and not by their own election.

July 16, 1707, they chose Mr. Thomas Tufts to be their minister. He negived the call, Sep. 4, 1707, and, falling into an ill state of health, was never settled in the ministry.

As late as Sep. 1707, the difficulty with Mr. Mors, in respect to his interest in the parish, was not adjusted. If we might be allowed to draw an inference, it would be, that he was not very ready to accommodate himself to the views either of this people, or of their advisers. Faults there were, undoubtedly, on both sides; but as much condescension appears on the part of the precinct, as is to be found in almost any similar case. I cannot but venerate the fathers of this town when I trace the records of their proceedings.

Jan. 14, 1708, they agreed to keep a day of fasting and prayer, and choose a committee to state the reasons and grounds for the observance of a day for this purpose to those ministers who should be invited to assist in the solemnity.

Feb. 4, 1708, the people gave Mr. William Williams\* a call to settle in the ministry in this place.

\* Mr. Williams was son of the Rev. William Williams of Hatfield, grand son of Mr. Isaac Williams of Roxbury, and

Some time being taken for consideration, and to adjust certain preliminaries, Mr. Williams manifested his acceptance of the call, August 23, 1709. A church was gathered in this place, and Mr. Williams ordained, Nov. 2, 1709, about eleven years and an half after the *Farms* had become a distinct precinct. The church consisted, at first, of eighteen male members, nine from other churches, and nine who had not been communicants.\* Jan. 4, 1710, two deacons were chosen, who accepted the trust.

March 30, 1710, money was granted to finish the meeting house. By this we learn that the small meeting house, only 30 feet square, begun in 1695, was not finished in fifteen years. This was truly a day of small things.

March 1718, a motion was brought forward in town meeting to build a new meeting house. The subject was deferred. Oct. 23, 1721, the town voted to build a new meeting house, and to appropriate their proportion of the bills of credit issued by the General Court to this object. Thus it appears that the build-

great grand son of Mr. Robert Williams, who came to this country from Norwich, in England. Mr. Williams of Hatfield and Mr. Williams of Deerfield were cousins, classmates, and neighbouring ministers in the frontier settlements.

\* Nathaniel Cooledge and Thomas Flegg from Mr. Gibbs's church; Joseph Lovell and John Parkhurst from Mr. Angier's; John Livermore, Francis Fullam, Abel Allen, Ebenezer Allen, and Francis Pierce, from the church in Sudbury. The other nine were Josiah Jones, Thomas Weight, Joseph Allen, Josiah Jones jun. Joseph Livermore, Joseph Allen jun. Samuel Seaverns, Joseph Woolson, and George Robinson.

ing of three meeting houses, within the limits of the original town of Watertown, was aided by the public bills of credit, issued, I suppose, on the principles of what was called the land bank.

Weston progressed in the work, and in the summer of 1722 raised the house in which we are now assembled, making it ninety years old the last season. It underwent thorough repairs in 1800, when the steeple and two porches were erected, and the bell procured.

Mr. Williams continued in the ministry until Oct. 24, 1750, being forty one years wanting nine days, and was then dismissed by a mutual council. He was esteemed a scholar, and good preacher. After his dismissal, contrary to the too frequent practice of clergymen that are removed from office, he was a peaceable parishioner, and treated his successor with kindness and respect.

The Rev. Samuel Woodward succeeded Mr. Williams in the ministry, and was ordained, Sept. 25, 1751, eleven months and one day after the dismissal of his predecessor. Mr. Woodward died, Oct. 5, 1782. *ætat*: 56. Allowing eleven days for the alteration of the style between his ordination and death, one day was wanting to complete the thirty first year of his ministry. He died greatly beloved and lamented by the people of his charge, by his brethren in office, and by an extensive circle of acquaintance. His memory is yet dear to many of this society. He was a serious, sensible, practical preacher, rarely entering upon controversial points, but always striving to mend

the heart and life. Extremes he carefully avoided, while he preached Christ, and him crucified, and adopted the evangelical style in his discourses. He was cheerful and facetious without lessening his dignity as a minister, or christian. He had uncommon social talents. No man could more happily blend the cheerful with the grave in conversation, and yet preserve their exact bounds. His company was sought and admired by all classes, old and young, the serious and gay ; and he discovered a disposition to please and improve all ; and with a peculiar air of pleasantry, he could give perfect ease and satisfaction to the most mixed circles ; while at the same time, with a no less singular air of gravity he could set bounds to any propensity to overleap the rules of decorum, or of christian sobriety. He delighted to see all happy, and, so far as it depended on him, to make them so : but, in his most pleasant and free intercourse with his people and friends, he took care not to lose sight of the great object of his ministry, the moral improvement of men, their ultimate happiness, and the glory of his and their God. Mr. Woodward was a descendant of an ancient and respectable family in Newton.\*

The speaker was the immediate successor of Mr. Woodward, and was ordained, Nov. 5, 1783, just thirteen months after the decease of his predecessor.†

\* He was son of Mr. Ebenezer Woodward, and grandson of Mr. John Woodward, an early settler in Newton. The inheritance is in possession of Mr. Elijah Woodward, one of the fifth generation inclusive.

† The author of the discourse takes the liberty to add a

Having obtained help of God, he yet continues. Though he has experienced some indisposition, he has not been kept from the house of worship but one sabbath, either by sickness or inclemency of weather, for thirty years: Nor has he left the pulpit without a supply, on his own private business, but two sabbaths within the term.

On comparing dates it will be perceived, that this town has been without a settled minister only two years and one day for one hundred and three years the third short account of his own ancestors. Mr. Francis Kendal, who settled in Woburn, was the first in this country, and, so far as he has been able to ascertain, the ancestor of all that bear the name of Kendal in New England. The time of his arrival in this country is not known. He married in Woburn in 1644. His grandson Thomas, whose father's name was Thomas, married Sarah, the eldest daughter of the Rev. Thomas Cheever, of Chelsea, and grand daughter of Mr. Ezekiel Cheever, who kept a grammar school more than 70 years, by whom he had fourteen children. The writer, born at Sherburne July 11, 1753, is son of Elisha, their twelfth child, now living, Feb. 24, 1813, in the 89th of his age.

Dr. Eliot, in his Biog. Dic. 137, 138, has noticed the longevity of Mr. Ezekiel Cheever, and of some of his descendants. The venerable school-master died ætat: 94, his son Samuel, minister at Marblehead, 85, his son Thomas, minister at Chelsea, 93, his daughter, who married Mr. Benjamin Burt, 88. To this account we add, his daughter, who married Mr. Thomas Kendal, died ætat: 78. Her husband lived to 94½. Their daughter Sarah to 93, their son Benjamin to 96 wanting four days. Their son Elisha, as above stated, is in the 89th year of his age.

The inheritance of Francis Kendal is yet, in part at least, possessed by his descendants that bear the name.

teenth of last November. The three ministers ordained in this place have filled the office more than a century.

Including the first eighteen, 694 have been admitted to church fellowship ; 425 under Mr. Williams's ministry ; 163 under Mr. Woodward's ; 106 under mine.

There have been 2569 baptisms ; 1082 in Mr. Williams's ministry, 18 between his dismissal and Mr. Woodward's ordination, 922 in Mr. Woodward's ministry, 15 between his decease and my induction to office, and 532 since.

Twelve deacons have been chosen, and have officiated in this church ; of whom the four last chosen still live and sustain the office.\*

There is no correct source from which I can ascertain the number of births and deaths within the past century. The population of the town has varied but little since my acquaintance with it. According to the census, taken at three different periods, it stands at a little more than a thousand.

\* Capt. Josiah Jones and John Parkhurst, chosen Jan. 4, 1710. Benjamin Brown, April 20, 1715. Ensign John Warren in 1733. Of the choice of the next two, viz. Nathaniel Allen and Abijah Upham, I can find no record ; but they both officiated within the memory of a number of the present inhabitants. Sept. 14, 1767, Thomas Upham and Thomas Russell were chosen. Dec. 18, 1780, Samuel Fiske and Isaac Hobbs were elected. Jan. 7, 1808, Nathan Warren and Thomas Biglow were appointed.

Since my ordination we have buried but one deacon, viz. deacon Thomas Russell, who sustained the office almost twenty five years.

Since my ordination I have solemnized 214 marriages, besides a few in neighbouring towns which have been destitute of a minister.

The bill of mortality I shall exhibit is for thirty years, beginning Jan. 1, 1783, and ending Jan. 1, 1813. I have no document to enable me to extend it farther back. There stand on my records 416 deaths; from which number deduct 20 that do not properly come into the account, being only visitors, or such as had come into the town in the last stages of disease, hoping to find relief from the salubrity of the air. After this deduction the number is 396, making the annual average number thirteen and one fifth, or sixty six in five years. Of the 396, ninety arrived at the 70th year of their age, and upwards, making more than one in four and an half that arrived to what is called the common age of man. Out of the ninety, who lived to this age, fifty two attained to their eightieth year, and upwards, giving more than one in eight that arrived to four score years. Of the fifty two that arrived to this age, twenty seven lived to eighty five, and upwards, giving one in fourteen and two thirds that attained to these advanced years. Twelve lived to ninety, and upwards, making one in thirty three of this very great age. Three lived to ninety five and upwards, giving one in one hundred and thirty two that continued to this advanced period; and one lived to be one hundred and two years old, wanting about six weeks.\*

\* This was Mrs. Merrey Hastings, relict of Mr. John Hastings, who died at the age of 88. She was a native of Newton. Her maiden name was Merrey Ward. She retained her

The bill of mortality now given, which includes a period of thirty years, shews Weston to be as healthy a spot, as almost any in the known world. A greater proportion have attained to 70 years, than we meet with in other accounts. Perhaps no place in New England could present fairer proof of the salubrity of its air and situation.

But *the fathers, where are they ? and the prophets, do they live forever ?* The hand of time has removed all who were on the stage at the commencement of the century, whose close we this day witness ; and it is not probable that any now born will see the end of the one on which we are entering.

According to the ratio for the last thirty years, allowing the number of inhabitants to have been the same, which, however, is not the fact, the number of deaths would amount to 1320, nearly a third more than the whole population. With but very few exceptions, a century of years carries with it all the inhabitants it found on the earth at its commencement, thus evincing the mortality of man ! But, as one generation passeth away another cometh ; and, in rapid succession, the sons take the place of their fathers.

The period we have been reviewing, and of which we have given only a few historical sketches, has been

faculties till she was about one hundred years old. A little before she was 99 years old the writer met her from home, at the wedding of a grand daughter, where she spent the evening and gratified, at least a part of the company, by correct answers to inquiries relating to the days of old. She was a pleasant guest ; not loquacious, but intelligent.



fruitful in great events, and brought upon the stage many illustrious characters. Distressing calamities, and mighty revolutions have fallen within its compass. America has risen to the rank of an independent nation, and at a former period enjoyed unexampled prosperity. But we have not time to trace events, in which our own country has had a deep interest, or borne a conspicuous part. In a retrospect we see that the Lord has done great things for us, whereof we have reason to be glad. He has protected our fathers, and blessed their offspring.

Since our ancestors landed on these shores, the wilderness has blossomed as the rose, and the desert become a fruitful field. The haunts of wild beasts, or of savage tribes, have become populous cities, villages, or towns. Where nothing met the eye but nature in her rudest dress, where nothing saluted the ear but the yell of savages, and the howlings of beasts of prey ; there spacious temples are erected to the living God, united vows offered to him, and the blessings of civilized life enjoyed.

The religious institutions of our fathers, and their conscientious observance of them, have been New England's glory. I am well aware, that those institutions have been represented, perhaps really thought, to be unfavourable to the enlarged views, and to the independent feelings, which are desirable in a race of freemen. But nothing can be more incorrect than this idea. Our religious and school institutions have from the beginning had an intimate connexion ; and their joint influence has given an elevation of character to

the several classes of our citizens, which no other section in the union can justly claim. In other portions of our country the rich bestow upon their children a good education ; but the poor have not, as we have, the means of instruction ; and they that have advantages, are nurtured in such notions of their superiority, that they can scarcely enter into the feelings of mediocrity, and allow to their more destitute neighbours equal privileges ; much less can they be persuaded to restrain the lash from those of a more sable complexion.

Although there has not always been sufficient care, in years past, to provide able instructors ; yet our schools in general have been so well taught, that the youth in this place have been as fully prepared for active service and usefulness, as in almost any town of equal ability in the commonwealth. With high satisfaction we make this remark, while we express an earnest desire that there may be an increasing attention to the education of the rising generation. They are the hope of our country. May the means of knowledge be multiplied. The culture of young minds, especially in religious and virtuous sentiments and habits, is of vast importance, not only to individuals, but to the community.

Twenty young men who were natives of this town, or whose parents lived in the town at the time of their receiving collegiate honours, have had a publick education ; nineteen at Cambridge, and one at Providence.\*

\* Their names, and the years in which they took their

In considering the days of old, the years of ancient times, we ought to notice the errors of our fathers, not with a view to reproach their characters, but to avoid their mistakes and failings; and we should mark their virtues and pious examples with a determination to imitate their praise worthy deeds. They were a generation of men who, after every reasonable allowance for the influence the spirit of the age had upon their minds, merit our veneration, and from whom we may receive instruction at this distant period. It will be our fault if we do not learn wisdom from them.

When they attempted to procure a minister of the gospel, they sought direction from heaven by fasting and prayer, and applied for advice to the most judicious clergymen of their day. These measures indicate prudence and discretion as well, as a spirit of piety; they were fit and proper, and will merit the attention of the religious society in this place at a future and not very far distant period.

The time is fast approaching, when the lips of the present speaker will be closed, when his tongue will be silenced forever. Should he live to the common first degree are as follows, viz. William Williams, 1729, *Nathan Fiske*, 1754, Daniel Jones, *Phineas Whitney*, and *Daniel Stimpson*, 1759, Ephraim Woolson, 1760, Samuel Savage, 1766, Isaac Biglow, 1769, Stephen Jones, 1775, Samuel Woodward, 1776, Abraham Biglow, 1782, Ebenezer Starr, 1789, *Silas Warren*, 1795, *Isaac Allen* and *Isaac Fiske*, 1798, *Charles Train*, 1805, Benjamin Rand, 1808, Alpheus Biglow, 1810, Abraham Harrington, 1812. These at Cambridge. Isaac Fiske at Providence, 1812.

age of man, the event is not far distant. Should he even exceed those bounds, comparing the future with the past, there is but a step between him and the grave. He does not expect to attain to the days of the years of his fathers, to whom long life has been granted. Permit him to offer the friendly counsel which he may never have a more favourable opportunity to give.

As now, so when he shall have rested from his labours, *Be at peace amongst yourselves, and mark them that cause divisions.* Nothing ought to be more dreaded than a spirit of contention. When you shall become destitute of a minister, take early care to fill the vacancy. In this attempt seek first the blessing and direction of heaven, not in a mere formal, but in a sincere and devout manner. In connexion with this apply to the most serious and judicious ministers in the vicinity for advice. But receive with caution advice that may be offered by men devoted to a party, or who are zealous to support opinions that have no necessary connexion with evangelical truth, or who have not charity for such as differ from them in points that have long divided the christian world. With pure and upright intentions such men will be apt to consider a conformity to their own mode of thinking on subjects of speculation an essential qualification for the ministerial office, and to overlook a deficiency in other very requisite qualifications. Under impressions of this kind, good men may excite unreasonable fears and prejudices among a people who are seeking a good minister.

The fathers of this town, under circumstances now in contemplation, applied to the President of the College for advice. In general he, and the other officers of the institution have the most correct knowledge of the talents, learning, and character of the students in divinity, or candidates for the ministry ; and it may be expected they will be as little influenced by personal considerations, or party feelings, as any men in the community.

A minister that loves the people of his charge, or regards the honour of the institutions of religion, can have no wish nearer his heart, than that there may always be a succession of serious evangelical preachers, who will not amuse, nor perplex, their hearers with empty speculations, but feed them with knowledge, the knowledge of Christ, and of the uncorrupted doctrines of his gospel.

It has long been the settled opinion of the speaker, that a destitute society ought with good advice to fix their minds upon a candidate, and then let him have no rival in their hearts ; but prove him to their satisfaction, and as they judge, so act. This should be the course till they obtain their object. The idea of having several candidates in view, at the same time, in order to a choice, is not favourable to union and harmony, nor to the wisest election. The caution is to be taken in the preparatory steps, and not by opening the way for invidious comparison. The first that unites the hearts of a people should be called to the office, without gratifying a curiosity to hear others. This rarely fails to create a division in sentiment. As

men have different tastes, so they will be pleased with different objects. Multiply the objects, and union in the choice of any one of them can hardly be expected.

One word of counsel more. Let me entreat you, my brethren, to guard your christian liberty, to study the principles of the reformation, to look at the examples of our forefathers, and to exercise and defend your rights as a church of Christ, amenable only to your Lord and Master for your faith and worship. Be not entangled with any yoke of bondage. As St. Paul said to the Philipians, "Beware of the concision;" so I say unto you, brethren, *Beware of consociation*. Never suffer this engine to enter within the walls of this church. The contents of its dark cavern would prove as destructive of congregational principles, and of the liberty our fathers asserted, as those in the fabled Grecian horse were to ancient Troy. Remember, brethren, I have told you beforehand, and warned and exhorted you as a father. Be persuaded always to stand fast in the liberty wherewith Christ hath made you free, and thus prove yourselves the genuine and worthy offspring of the fathers, whose deeds we this day commemorate.

Innovations are, in general, hazardous experiments. Though they may remedy some evils, they frequently open a door for others of a more serious nature. If attempted and effected by secret combinations, they rarely fail to produce a strong excitement and jealousy in the publick mind. To give encouragement, or facility, to a few restless members of a community to disturb the peace, and disappoint the

hopes of a religious society would be an evil, for which we should not readily find a counterbalance in any good produced.

The idea, which some entertain, that, in order to the union and prosperity of our churches, a tribunal must be erected, which shall be as decisive in all ecclesiastical affairs, as our civil tribunals are in matters that come before them, is not very consistent with congregational principles, nor with the liberty of individual churches. It is devoutly to be desired, that the congregational churches in Massachusetts may have too high a respect for the examples of their fathers to yield their liberty to any such tribunal, under whatever name it may be known. The union and prosperity of the churches may be promoted in a way more congenial with the spirit of the gospel; that is, by putting on that charity which is the bond of perfectness; not by claiming dominion over each other's faith, but by being helpers of each other's joy. May this charity reign in your hearts, this benevolence appear in your lives; and may the God of peace dwell among you, and endue you with the richest blessings of his grace.

## APPENDIX.

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WESTON lies about thirteen miles west of Boston. The post road from Boston to New York passes through the centre of the town. Twenty years ago it was thought that there was more travel on this road than on any other of equal distance from any capital city in the union. Some diversion of the travel has been made, of late years, by turnpikes, and by other improvements of publick roads; but still it is a post road which retains a large portion of the travel. There is a post office in the town. A very considerable road, leading to Lancaster, passes through the north part of the town; another of less travel, leading to Framingham, through the south part of the town.

The town is bounded, north, on Lincoln; east, on Waltham, stony brook being in part the line; southeast, on Charles river, which divides it from Newton; south, on Needham, which was originally a part of Dedham; southwest, on Natick; west, on East-Sudbury. It is in general an uneven, and in some parts, a broken tract of land. High clefts, or ledges, of rocks are found within its limits. Probably Mount Feake, and the other very high rock, mentioned in Gov. Winthrop's Journal, lie within its boundary. A considerable proportion of the town is elevated above the common level of the adjacent country, and gives an extensive view of other parts. A hill of excellent land on the southwesterly part of the town presents a very extensive, and, in the month of May, a very romantick prospect. The soil in the elevated and rocky parts of the town is, in general, a deep red strong loam, very favourable to the growth of fruit trees. There are several tracts of plain land; but these are of no considerable extent. The hills are



mostly springy, and very little subject either to frost or drought. A number of brooks and rivulets accommodate the inhabitants, and pay their tribute to the bordering streams. The greatest part of these brooks rise within the town, and are fed by springs. A part of None-such-Pond, so called, falls within the south-western limits of the town. There are few or no stagnant waters ; but several tracts of meadow that abound with excellent peat. There are no very noticeable natural curiosities, except a horizontal cave which is found on the westerly side of Snake-rock, so called, near Stony-Brook bridge. This cave is not large at its entrance, nor in any of its known dimensions. Tradition says that it has formerly been the depository of stolen goods.

The inhabitants of the town are mostly industrious farmers, a class of men, which, in a country like ours, merits the high consideration and esteem of every other class.

There is a congregational, baptist, and methodist meeting-house within the territory. The town is divided into six school-districts, each having a school-house, and its proportion of schooling.

On the whole, the town, notwithstanding its rocky and rugged appearance in some parts of it, is pleasant, and contains a considerable portion of good land. The character of its inhabitants would not suffer by a comparison with those of almost any other town in the Commonwealth of no greater advantages. They have merited the confidence and esteem of the writer for thirty years ; and will accept his acknowledgments for the candour, with which they have, in general, treated him, and accepted his services among them.

*NOTE (on Dr. Kendal's NOTE, p. 19.) by A. H.*

THE Author of the Sermon, in a letter to the writer of this Note, observes: "The Note relating to the order in which Watertown church is placed, was inserted to invite inquiry. Truth should be the only object. As you have been so obliging, as to inspect the proof sheets, and, observing that note, to make further inquiry into the subject; by placing the result of your investigation immediately after my short Appendix, you will increase the obligations of

"Your friend and brother,

"S. K."

The argument for arranging the churches in a different order, from that generally observed in our histories, is founded on the single fact, That the Watertown settlers entered into Covenant July 30, 1630. The question is, Was a church formed at the signing of this Covenant? Or, Was this a preparatory solemnity? The supposition in your NOTE is, *That the church was then formed*; the following considerations may furnish presumptive evidence, *That it was but a preparatory exercise.*

1. The Fast, observed that day, was not for the purpose of gathering churches. At the instance of governor Winthrop, the 30th day of July, 1630, was observed as a day of solemn fasting and prayer, by all the people in Massachusetts, and by the people of Plymouth. (Prince, p. 243. Morton's N. Eng. Memorial, A. D. 1630.) The first cause of this solemnity was, nothing of an ecclesiastical nature, but the prevalent sickness at Charlestown. A secondary design of it was, "to seek the Lord in his ordinances, that then such godly persons among them as know each other, may publickly at the end of their exercise make known their desire and practise the same by solemnly entering into covenant with him "to walk in his ways." (Prince, 243. Morton.) At the close of the public solemnity of the day, governor Winthrop, deputy governor Dudley, Mr. Johnson, and Rev. Mr. Wilson, of the Charlestown settlers, and Sir R. Saltonstall and others of the Watertown settlers, subscribed respectively a covenant. Had the formation of a church been intended, in either of these instances, would not the design have been more distinctly declared beforehand, and the public solemnity itself expressly directed to this great object, agreeably to the usage of the New England churches from the beginning?

2. Though a covenant was signed at Charlestown 30 July, 1630, yet the church is not dated from that day. A supposition is made in your NOTE, that the four, who signed the covenant at Charlestown, "agreed upon a form of covenant, and took preparatory steps to the gathering of a church, which was effected the 27th of the following month." These four, not being a competent number, "might not consider themselves to be a church, but design to prepare the way to erect one in due form." Had not such preparation been judged expedient, it would seem strange, that the Charlestown church was not organized in due form on the same day. The want of a sufficient number of candidates for membership can hardly be supposed, when it is considered, that all the fleet had now ar-

rived from England; that seven ships had come into Charlestown during the month of July; and that when the church was formed, 27 August following, about 90 were admitted members. [See Emerson's Hist. of First Church.] If, then, the Fathers of the colony thought it proper to have a covenant subscribed, preparatory to the organization of a church, why might not the Watertown people entertain the same opinion, and observe the same preliminary?

3. The Form of the Covenant, subscribed by the Watertown settlers, bears marks of a more general design than that of organization: "Being safely arrived here, and thus far onwards peaceably preserved by his special Providence, that we may bring forth our intentions into actions and perfect our resolutions, in the beginnings of some just and meet executions, we have separated the day—and dedicated it wholly to the Lord—that we might know what was good in his sight."—"And the Lord was intreated for us. For in the end of that day after the finishing of our publick duties, we do all, before we depart, solemnly and with all our hearts, personally, man by man, for ourselves and our's promise," &c. Morton's manner of relating the public solemnity of July 30 is not unlike the above, and seems to denote an incipient and preparatory exercise, not the complete formation of a church: "And the Lord was entreated not only to assuage the sickness, but also encouraged their hearts to a beginning, and in some short time after to a further progress in the great work of erecting a way of worshipping of Christ in church fellowship, according to the primitive institution." Memorial. Dr. Mather's manner of narrating this transaction, in the *Magnalia*, deserves notice: "About 40 men subscribed this instrument, in order to their coalescence into a Church Estate. But in after time, they that joined unto the Church, subscribed a Form of the Covenant somewhat altered, with a *Confession of Faith* annexed unto it."

4. It was the early practice of the New England churches to observe a day of Fasting and Prayer, previously to the organization of a church, and to sign a covenant personally by themselves on that day. For this fact we have Dr. C. Mather's own authority. "The persons who are engaging and combining for the weighty undertaking of gathering a Church, set apart a day to be spent by them together in Prayer with fasting, that they may prepare for what is before them, and confess their dependence on Heaven for favours which they own themselves unworthy of, and obtain the blessing of God (on which day they privately together sign their covenant). Sometimes more than one such day; sometimes in a public assembly, where the neighbouring pastors come to instruct and assist them. They think it proper to make a very great preparation for an undertaking the most holy, and awful, and heavenly, that can be on this side of Heaven engaged in.—In time convenient the good men of this intention, (who from first to last, privately wait upon pastors in the neighbourhood for their direction) send letters unto the pastors and churches of the neighbouring towns"—The Council, thus invited, convenes, "and choosing their moderator, the candidates of the new church appear before them, and present unto them a Confession of their Faith, and therewithal the Covenant or Engagement, in which they recognize their obligations, &c. They produce also the testimonials of the allowance which the churches whereto they formerly belonged, have given them to transfer their more immediate relation unto the society now to be gathered." *Ratio Disciplina Fratrum Nov-Anglorum*, p. 3, 4.—An example of this usage is recorded by Dr. Trumbull. The New Ha-

ven settlers arrived at Quinpiack in April, 1638. Soon after, on a day of fasting and prayer, "the first day of extraordinary humiliation they had after they came together," they entered into a solemn covenant, "That as in matters that concern the gathering and ordering of a church, so likewise in all public offices which concern civil order, &c.—they would all of them be ordered by the rules, which the scripture held forth to them. This covenant was called a plantation covenant, to distinguish it from a church covenant, a church not being then gathered, but was deferred till a church might be gathered, according to God." See Fundamental articles of the colony of New Haven in Trumbull's *Hist. of Connecticut*, i. p. 534. On this subject Dr. Trumbull remarks: "This was adopted as a general agreement, until there should be time for the people to become more intimately acquainted with each other's religious views, sentiments, and moral conduct; which was supposed to be necessary to prepare the way for their covenanting together, as Christians, in church state." *Ibid.* p. 91. The church of New Haven (as appears from the same History, p. 298) was not gathered until the 22 August, 1639. The church of Salem, in 1629, appears to have been formed in the same manner, after "a day of religious preparation." See Prince, 190, and Bentley's *Hist. Salem in Hist. Coll.* vi. 242.—Although therefore, when cursorily treating of the Watertown settlers, in a *Biographical* sketch of their minister (Rev. Mr. Phillips), Dr. Mather seems to represent them as formed into a church state 30 July, 1630; yet there is room to doubt, whether he considered the covenant, signed on that day, as the formation of a church.

5. That he did not so consider it, we should naturally infer from his own arrangement of the order of churches, when professedly giving a *Historical* account of "The Progress of the New Colony." *Magnalia*, Book I. chap. v. "First, there was a church thus gathered at CHARLESTOWN, on the north side of Charles River; where keeping a solemn Fast on August 27, 1630, to implore the conduct and blessing of heaven on their Ecclesiastical Proceedings they chose Mr. Wilson to be their teacher—After the gathering of the church at Charlestown there quickly followed another at the town of DORCHESTER. And after Dorchester there followed another at the town of BOSTON, which issued out of Charlestown—To Boston soon succeeded a church at ROXBURY; to Roxbury, one at LYNN; to LYNN, one at WATERTOWN."

#### ERRATA.

- Page 10, line 16 from top, for 'churces,' read churches.  
 Page 19, line 10 from top, for 'history,' read affairs.  
 Page 33, line 13 from bottom, for 'next precinct,' read west precinct.  
 Page 45, in the note, last line of first paragraph, after '89th,' insert year.



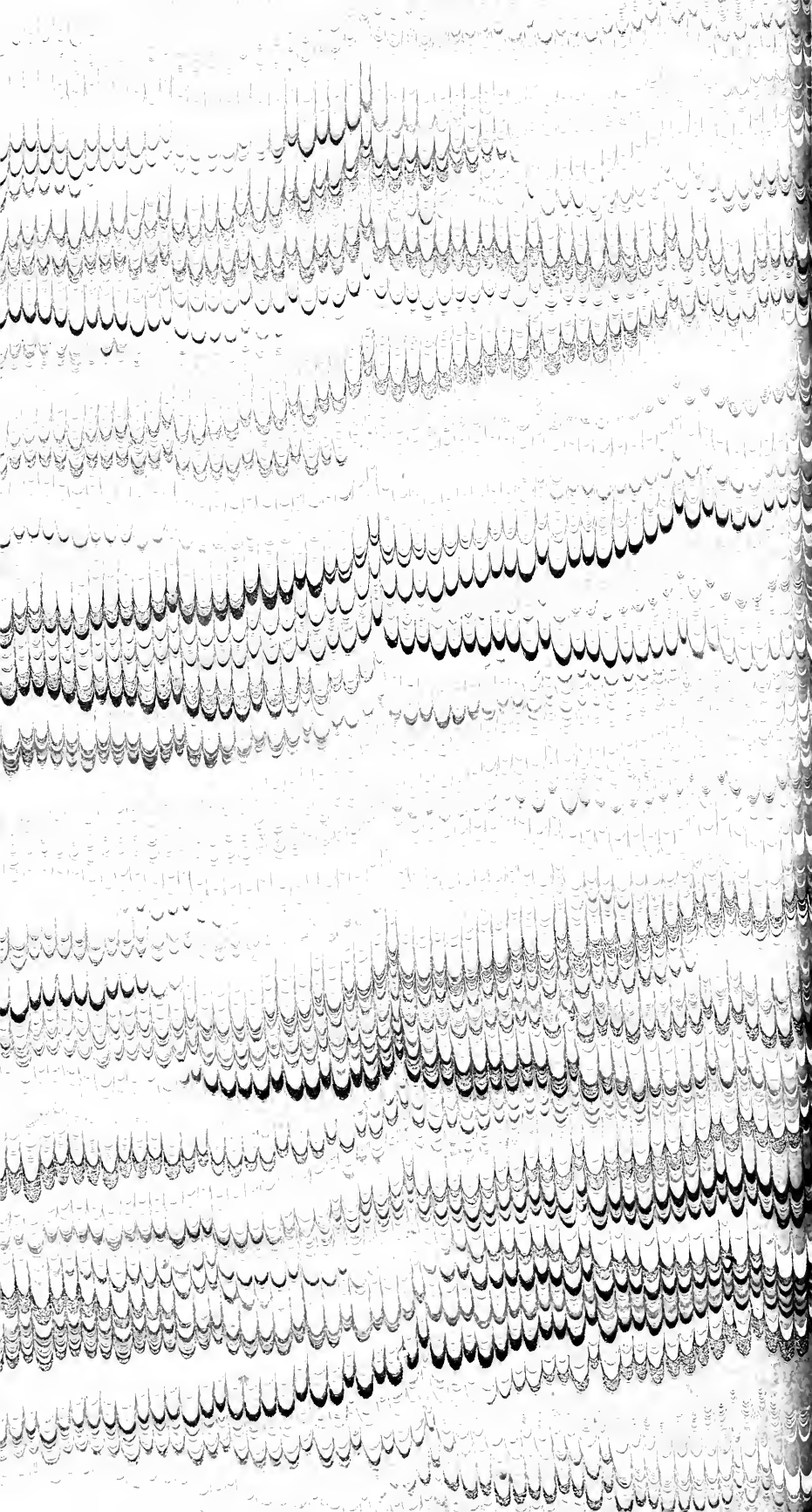


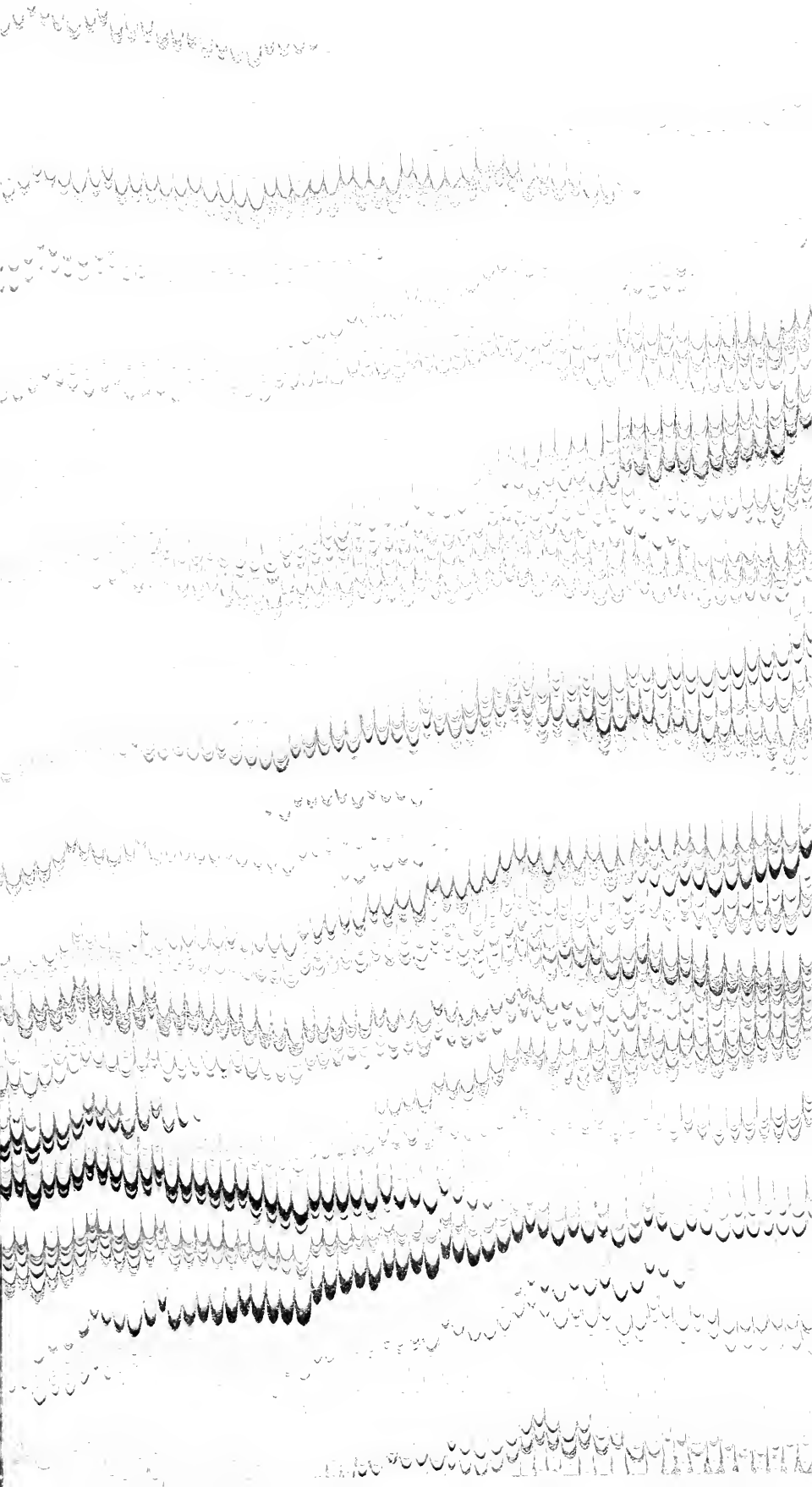












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