

ECCLESIASTICAL HISTORY.

IN the grant of the town by the "Great and General Court," of Massachusetts Bay, it is provided that the proprietors, within three years from the date of the grant, "shall settle a Learned and Orthodox minister, and build and finish a convenient meeting-house for the public worship of God. And for the encouragement of some godly man to settle in the township, they further provide that one sixty-third part of the township shall be given him in his right at his settlement, and another sixty-third part shall be set apart in perpetuity towards his annual support."

Agreeably to these provisions, a meeting-house was erected by the proprietors, in the northeast part of the town, around which clustered sixty dwelling-houses, each eighteen feet square, together with a saw and grain mill. The proprietors agreed, March 30, 1738 (old style), with "Joseph Fitch, of Bedford, millwright, and Zachariah Emery, of Acton, husbandman, and Samuel Fellows, of Chelmsford, housewright, all in the county of Middlesex," "to erect a Meeting-House of the following dimensions, viz.: Forty-five feet long, and thirty-five feet wide, and twenty-two feet between the cell (sill) and plate, to frame a Tower or steeple at one end thereof, ten foot square, and forty foot high," and to finish the house "in a good, workmanlike manner, on or before the fifteenth day of November, which will be the year of our Lord one thousand seven hundred and forty;" for which they agree to pay "four hundred and nine pounds, in Bills of Credit of the old tenor." The proprietors, in a petition to the general court of Massachusetts Bay, on "the last Wednesday of May, 1740," say that they "have erected a house for the public worship of God, sixty dwelling-houses, a saw-mill, cleared woods, and been at other charges, in the whole amounting to upwards of three thousand pounds." Yet, it

would appear that the meeting-house was never finished inside, the contractors failing to fulfil their engagement ; nor is it certain that meetings for the worship of God were ever held in it. It seems pretty evident that soon after the erection and completion of the exterior of the house, it was consumed by fire, together with many of the dwelling-houses in its vicinity. There is a tradition that the fire was set by Indians, then in the region ; but it is most reasonable to conclude that, during the summer of 1740, the fire was accidentally conveyed to it by clearing the lands in the neighborhood. But its history is involved in mystery ; there is no record relating to it, beyond the fact of its erection and partial completion ; and a like mystery shrouds the fate of a village of some sixty houses. And why this spot should be selected for a village and a meeting-house, being near the line of Goffstown, does not clearly appear. A meeting-house here would not accommodate the town, and this, it is presumed, the proprietors discovered, and the house was never rebuilt, and nothing was done respecting another for ten or twelve years. Yet it is believed that occasional preaching was enjoyed during this period, and the inhabitants occasionally returned to the towns whence they had come to partake of the sacrament of the Lord's Supper. The settlers expressed a strong desire for public worship in the latter part of 1757 ; but the proprietors informed them that " Preaching could not begin until May, 1758," and the settlers were desired " to aid in the salary." The number of inhabitants in town, September 25, 1756, was only fifty-nine ; twenty-six men, eleven women, nine boys, and thirteen girls. November 11, 1756, at a meeting in Boston, the proprietors " voted John Hill, Esq., James Halsey, and Robert Jenkins be a committee to fix on a proper place, in or near the centre of the town, for the public worship of God, and also for a public Burying-Place, as they shall think most suitable for the whole community ; (fixed on Lot No. 81.)" Lot No. 81, it is thought, must have included a part of " Buxton Hill," and that on the western part of that hill it was proposed to erect the second meeting-house. But this location did not satisfy the settlers ; for November 28, 1758, Thomas Cochran is authorized " to convene the settlers, and select a proper place near the centre of the town (old limits) for a house of worship

and burying-ground ; (supposed to be about Lot 79.)” But there was not the desired unanimity among the settlers, and, August 30, 31, 1759, a committee of the proprietors held a conference at Chelmsford, with Messrs. Cochran, McAllister, Ferson, Walker, and Carson, respecting “ raising money to pay for past preaching and the erection of a meeting-house, but no decisive action was taken. During the summer of 1760, the Rev. Mr. Burbeen preached several Sabbaths ; also the Rev. Mr. Brown, for whose services compensation was made by the proprietors. April 20, 1762, a committee of the proprietors met Robert Boyes, Esq., James Caldwell, and John McAllister, at Dunstable, and there it was voted “ to build a meeting-house on or near Lot 79, fifty feet long, and forty feet wide, with all convenient speed.” June 9, of the same year, the proprietors met at New Boston, and, after voting to pay twenty-one dollars for past preaching, also voted again to build a meeting-house. Still the contention continued as to location ; and, September 14, 1762, at Dunstable, it was “ voted unanimously that Matthew Patten, Esq., Capt. John Chamberlin, and Samuel Patten, or any two of them, be desired and impowered to fix a spot in the most convenient place in said New Boston, to build a Meeting-House, or place for public worship thereon, at the cost of the Proprietors, and are desired to report as soon as possible. And the subscribers being present at the above vote, signified our consent of said vote, and oblige ourselves to abide by the determination of said committee, or any two of them, as witness our hands for selves and constituency.” This was signed by James Halsey, for himself and twelve others, for whom he was authorized to act ; John Hill, Robert Jenkins, Robert Boyes, Thomas Cochran, James Caldwell, for self and six others ; William Moor, John McAllister, George Cristy, James Hunter, Thomas Wilson, and Allen Moor.

The following is the report of the committee : —

TO THE PROPRIETORS OF NEW BOSTON : —

GENTLEMEN : — Pursuant to the vote and desire at the meeting held at Dunstable, in the Province of New Hampshire, the 14th of Sept., 1762, —

We, the subscribers, have attended the business therein mentioned, at said meeting, desiring us to choose a proper place to build a meeting-house in New Boston ; we viewed the place or premises, heard the reasonings of the Propri-

etors and inhabitants of said town, and do report to the said Propriety, that the Lot No. 79, in the second Division, and near the centre of said Lot, on the south side of Piscataquog River, south of a Red Oak tree, marked with letter C, near the grave of a child buried there, is the most proper place or spot to build a Meeting-house on in town, according to our judgment.

MATTHEW PATTEN, }
 JOHN CHAMBERLIN, } *Committee.*
 SAMUEL PATTEN, }

Witness our hand, July 24, 1763.

This report was accepted by the proprietors, at a meeting held at Dunstable, September 28, 1763, at which "were present James Halsey, John Hill, Esq., Robert Jenkins, Robert Boyes, Esq., Thomas Corkrin, Col. Joseph Williams, Esq., John McAllister, Allen Moor, William Moor, Robert Clark, George Christy, Abraham Corkrin, and James Hunter." At their meeting in Dunstable, April 24, 1764, it was also voted by the proprietors, "That the Committee already appointed for building said meeting-house be desired to agree with some suitable person for building said house as soon as may be." That committee was the "standing committee" of the proprietors, consisting of James Halsey, John Hill, Robert Boyes, Thomas Cochran, and James Caldwell. At the same time this committee were authorized to sell any unappropriated lands belonging to the proprietors, "either in the old town or in the new addition, of lands for building the Meeting-house"; while direct taxes were assessed "on each proprietor's right or rights," for the same purpose.

It would seem that this committee contracted with Ebenezer Beard to build the house, as September 30, 1766, at a meeting of proprietors at Dunstable, "at the house of Thomas Harrod, taverner," it was voted, "That John Hill, Esq., and Robert Jenkins, be a committee to treat with and agree with Mr. Ebenezer Beard, about the building and finishing the meeting-house and settling his accounts so far as is already done, and pass receipts with said Beard, as to what he has already done to the meeting-house, and what he has already received towards it." And the same committee were instructed, in the following April, again to settle with him. There seems to have been much delay in completing his contract, and the

proprietors, becoming impatient, instructed Thomas Cochran and James Caldwell to hire workmen to finish the meeting-house, provided Beard did not finish said house by the first of July next (1767). It is, however, intimated that Beard was not to finish the whole of the interior of the house,—only the lower story, with the pulpit, and seats for the singers. It would seem that Beard completed his contract since the proprietors voted, September 15, 1767, “to give Ebenezer Beard one hundred acres of land in the New Addition above what they had contracted to give, since said Beard complained that he had a hard bargain.” And this was confirmed September 6, 1768, and Thomas Cochran was authorized to give him a deed of said one hundred acres of land, “when it shall appear to said Thomas Cochran, that Ebenezer Beard has finished his work, according to his agreement, on the meeting-house.” Lot No. 16 in “New Addition,” was selected, and Mr. Beard was settled with and paid in full, agreeably to contract; and the proprietors “resign their interest in the gallery to the inhabitants of the town, provided they will join with the resident proprietors in finishing the gallery and the meeting-house to the satisfaction of said residents.” And, after assigning to each original proprietor one-half of a pew on the ground floor, the proprietors seem to leave the meeting-house to be finished and cared for by the town. And it will be observed that this brings us into the year 1768, twenty-eight years since the erection of the first meeting-house on “the Plains,” in the northeast part of the town. Meantime, the town has received its charter of Incorporation from “George the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., through his “trusty and well-beloved BenningWentworth, Esq., our Governor and Commander-in-Chief, and of our Council for said Province of New Hampshire;” and the inhabitants have greatly increased and improved in their material interests and comforts. Nor have they been indifferent respecting a house of worship and the stated ministrations of the word. But they have earnestly sought for a habitation for their God, and longed for his courts. They have had such preaching in their private houses as they could obtain, and have thanked God and taken courage during the long period

of "hope deferred." Thus the Rev. Mr. Hancock preached for them some weeks in 1762, and every year more or less of money was raised and appropriated for preaching, and various attempts were made to obtain some one to break to them the bread of life. October 3, 1763, the town voted "that Nathaniel Cochran make application in behalf of the town at a meeting of ministers at Hollis for some preaching." March 4, 1765, the town voted "to have Rev. Mr. Huston preach five or six Sabbath days." Other ministers were heard at different times with great satisfaction. And thus piety was kept alive, and the children were brought to the altar of baptism, and the Sabbath was kept holy, and their longing desires for the gospel were, in a measure, gratified. But how great the joy felt at the sight of a meeting-house on their own soil and within their own limits, it is now difficult for us to conceive. It is said that not a few wept for joy of it, and a day for thanksgiving to God was observed by the town when their temple could be used for worship, and much prayer was offered that He would enable them to secure the settlement of a minister among them. They lingered long about the courts of the Lord's house, counting the dust and the stones and the wood sacred. It was an imposing structure for those days. It was "fifty feet long and forty feet wide and twenty-two feet stud," with a front door five feet wide towards the south, another towards the west, and another towards the east, while the pulpit was on the north side, with square pews all around by the walls of the house, with a broad alley in the centre, and square pews on either side, and an alley between them and the pews on the sides, while the pulpit was of ample dimensions and imposing height, with its mysterious sounding-board above, and the minister's pew on the west side of the pulpit, close by the stairs which led to it. The singers' seats were on a large scale on the south side of the house in the gallery, though, until they were finished, the town voted "to give the teached singers two seats on the west side of the broad alley." Thus in 1768 the meeting-house was so far finished as to be considered a comfortable and appropriate house for worship, though, it was not entirely completed until as late as 1786. Yet the house began to be used for worship as early as 1767, the year in which the Rev. Solomon Moor began his labors.

REV. SOLOMON MOOR.

He was born in Newtown, Limavady, in Ireland, 1736, the same year the Grant of New Boston was obtained. He graduated at the University of Glasgow in 1758, and was licensed to preach by the Presbytery of Londonderry, Ireland, July 26, 1762, and was ordained in 1766 as a minister at large. This was done with a view of coming to America to labor wherever in the providence of God a field of usefulness might be opened. Accordingly he sailed for Halifax, where he arrived in October, 1766. After remaining there a few weeks, he proceeded to Boston, Massachusetts, and preached for the first time in America in that city, in the pulpit of Rev. Mr. Moorhead. The next Sabbath he preached at Londonderry for the Rev. Mr. McGregor; and February, 1767, he came to New Boston, to which place he was recommended by letters of commendation from Rev. William Davidson, the pastor of the First Church in Londonderry. It should be remembered that a large proportion of the first settlers of New Boston came from Londonderry, and they naturally maintained much intercourse with the churches whence they came, and enjoyed the sympathy and paternal care of the pastors. It is evident that they had solicited the aid of Rev. Mr. Davidson in obtaining a minister. Hence Mr. Moor was encouraged to visit New Boston, and spend at least a few months with the scattered population of that town. And Mr. Moor seemed adapted to that people, both by birth and education. He had no prejudices to overcome, but gained ready access to their confidence; and with great unanimity the inhabitants presented him the following call, August 25, 1767: "We, the inhabitants of the town of New Boston, as sensible of the repeated instances of the goodness of our kind Benefactor, particularly in smiling upon our new settlement so that from a very small, in a few years are increased to a considerable number, and the wilderness, by God's kind influences, is in many places amongst us become a fruitful field, affording us a comfortable sustenance; we acknowledge that we are not proprietors of our estates in the sight of God, but stewards, and therefore they are to be improved for his honor, the spreading and establishment of his interest; and being destitute of a fixed pastor,

and having longing and earnest inclinations to have one established amongst us, that we may have the gospel mysteries unfolded and ordinances administered amongst us, the appointed means in God's house below, that we and our seed may be disciplined and trained up for his house in glory above; as the kind providence of God has opened such a door by, sir, your coming amongst us, we are led cheerfully to embrace the happy opportunity, being well assured, reverend sir, by unexceptional credentials as to your ministerial abilities to preach the gospel, and likewise as to your exemplary life, which gives force to what is preached, as also the suitableness and agreeableness of what you preach to our capacities, we, earnestly imploring direction from the Being that alone can effectually direct us in such a weighty and soul-concerning matter, we, with hearts full of well-guided affection, do, in the most hearty manner, invite, call, and intreat you, the Rev. Solomon Moor, to undertake the office of a pastor amongst us, and the charge of our souls forced upon your accepting this our call, as we hope the Lord will move and incline you so to do, we in a most solemn manner promise you all dutiful respect, encouragement, and obedience in the Lord; further, as the laborer is worthy of his hire, and he that serves at the altar should live by it, as we have nothing but what we have received, we are willing to improve part of our portions in this life that we may be made partakers of everlasting portion in the life to come, by the blessing of God, under your ministry, and for your encouragement and temporal reward, we promise you yearly forty pounds sterling per annum for the first five years after your instalment, and after that the addition of five pounds more sterling. August the 25, 1767. Subscribed by John Smith, Matthew Caldwell, William Caldwell, Jesse Christy, Thomas Cochran, James Ferson, Alexander McCollom, William Clark, James Cochran, William Gray, Abraham Cochran, James Wilson, George Cristy, Alexander Wilson, James Hunter, Alexander Graham, Samuel McAllister, Thomas McColom, Ninian Clark, Peter Cochran, Reuben Smith, Hardry Ferson, John Blair, John Cochran, Jr., Thomas Cochran, Jr., Allen Moor, William McNeil, Jr., Thomas Quigely, William Kelsey, John Cochran, William Boyes, Paul Ferson,

James Ferson, Jr., Thomas Wilson, William Blair, John McAllister, Anamias McAllister, Archabald McAllister, Robert White, John Burns, Robert Livingston, Nathaniel Cochran, William Livingston, John Gordon.”

The call thus given to Mr. Moor by individuals was subsequently adopted and confirmed by a vote of the town at a legal meeting. But, though this was given Aug. 25, 1767, it was not accepted until July 1, 1768, although he had been with this people more than six months before the call was given. Reasons for so long a delay is hinted at by those who think that love is omnipotent in controlling men's decisions. Tradition has it that Mr. Moor would not agree to settle here until he could gain the consent of a fair lady to share with him the privations and hardships incident to a settlement in what was then called, in Londonderry, “The Woods.” It will be remembered that Mr. Moor spent some months at Londonderry before coming to New Boston, and there the softer passions were fanned into a flame by the charming graces of Miss Ann Davidson, daughter of Rev. William Davidson. She was not indifferent to his solicitations, but desired that a different field might be presented to him, more in accordance with her ambition and cultivated manners. She had been educated at Schenectady, N. Y., and Boston, Mass., and had been reared in an intelligent community; for Londonderry was “no mean city.” She had already sent out several colonies, and raised up not a few “mighty men of valor,” and men wise to expound the “law of the Lord,” and to frame constitutions for states and the nation. And it is not strange that Miss Davidson, who was much younger than he, refused at first to “go with the man.” But Mr. Moor believed in “the perseverance” of good men, and renewed and redoubled his efforts to win the hand of one whose lofty bearing and noble spirit promised to make him a happy man, amid “the difficulties of the way;” and Mr. Robert White, afterwards Deacon, with whom he had boarded since his arrival, proposed that Deacon Thomas Cochran go to Londonderry, to confer with the “damsel,” and carry a “cluster of the grapes of Eschol,” and magnify the goodness of the land to which they desired her to come. At length, in the month of June, 1768, Thomas Cochran and his “blessed wife

Jenny, saddled their asses," and tracked their way to "Derry Town," on the important mission of aiding their minister to obtain a wife, and visiting their friends. They accomplished their object, and Mr. Moor, having thereby "conquered prejudices," with a joyful heart "undertook the cure of souls" in New Boston. The people had their hearts set upon Mr. Moor's remaining with them, and did all in their power to prepare the way. In drawing the ministry lots, no one chanced to be very near the centre of the town. Lot 61, in the western part of the town, was a ministry lot, which the town voted to exchange for lot 53, which had been drawn for a school lot, and this last was in the southern part of the town, more than two miles from the meeting-house. It was here, in the neighborhood of several very early settlements, that they proposed their pastor should have his dwelling, and towards the clearing of which, and the erection of buildings, they promised material aid. The town had been a little impatient under his long delay to answer their call, as is evident from the following vote, taken in connection with what had before transpired:— "March 7, 1768, Voted, Thomas Cochran, James Ferson, Thomas Quigely, Daniel Mc-Millen, and William Clark, committee to treat with Rev. Solomon Moor, in regard to his settling in New Boston; and in case the said Moor will not stay, to provide preaching some other way for the present year." But August 15, 1768, the town "Voted, that Robert White provide entertainment for ministers at the instalment of Rev. Mr. Moor, and bring in his charge to the town," and Mr. Moor was installed Sept. 6, 1768, as the minister of the town, with prospects of permanent usefulness. The occasion was one of great interest. Ample provisions were made for the entertainment of strangers. The day at first promised to be unpropitious; but at length the threatening clouds passed away, and every path was trod by the multitude that sought to witness the installation of the first minister in New Boston. It is believed that the Rev. David McGregor, of Londonderry, preached the installing sermon, and the Rev. William Davidson gave the charge to the pastor.

ORGANIZATION OF THE PRESBYTERIAN CHURCH.

There are no records to show the time of the gathering of the Presbyterian Church. It is generally believed, however, that it was organized the same day the Rev. Mr. Moor was installed, Sept. 6, 1768; though there are reasons to suppose that it had an earlier origin. Thomas Cochran and Archibald McMillen are called "Deacons" prior to Mr. Moor's installation, in the records of the Proprietors, while there is no reason to believe that they had been Deacons in any church before coming to this town. Mr. Farmer, the well-known statistician, gave 1768 as the origin of the church, and the Rev. Dr. Whiton, of Antrim, concurs with him. But we think neither of them had access to the records to which we have alluded, and that they fixed on that date because no positive record could be found, and that date must be sufficiently late to render it certain that the church did at *that* time exist. But it is hardly to be credited that a people so religious and so highly prizing the ordinances of religion as the first settlers of New Boston, while they were having more or less of preaching every year, should neglect to organize themselves into a church, or that such excellent pastors as those of the churches of Londonderry, and other towns, who had sent their members into this new settlement, should neglect to gather them within the enclosure of church relations, for a period of twenty-eight years. It is known that ministers of the towns whence the settlers came, were accustomed to perform more or less of labor in this town gratuitously every year, thus caring for the scattered members of their flocks. Hence, we are of the opinion that the church in New Boston was organized much earlier than 1768, though the precise time cannot be known. The session of the church in 1768 was thus constituted: Mr. Moor, Pastor; Thomas Cochran, James Ferson, John Smith, Archibald McMillen, Jesse Christie, and Robert White, Deacons. Thus, strengthened by the coöperation and counsels of good men, in the session and in the church, Mr. Moor girded himself for the labor of converting the wilderness into a fruitful field. And, to aid him still further in his work, he led to the hymeneal altar, July 16, 1770, Miss Ann Davidson, of Londonderry, then only twenty years old. The bride's

father performed the marriage service, and Mr. Moor and his wife accompanied by a large number of her friends, started for New Boston, each riding a spirited steed, and were met on the way by large numbers of their parishioners, who gave them a cordial greeting, and escorted them to their new home, where old men and women, young men and maidens were assembled for a most generous "house-warming." The excitement was intense at their arrival, and strong arms of loving Scotch women bore their minister's wife from the saddle to her chamber, and from thence, in the same manner, she descended to the reception-room. Ample provision was made for a joyous festival, and the swift hours of evening but too soon fled amid scenes deemed appropriate to the event.

During the war of the Revolution, many patriots distrusted the loyalty of Mr. Moor to their cause, and were less cordial toward him and his wife, but there was no serious interruption in his relation to the people. In due time that prejudice passed away; and, amid efforts to advance the cause of education, to promote peace between contending parties and angry individuals, he successfully preached the gospel and blessed the people. He introduced large numbers to the ordinances of baptism and the supper, though the church enjoyed no special revivals during his ministry. Mr. Moor was Calvinistic in his doctrinal views and teachings, though not of the most rigid sort. He has been charged with being an Armenian by not a few in later years; but we think without any good reason. Mr. Moor was a man of great moderation, and yet greater charity. He lived in times very different from the present, and was lax in discipline, and allowed some practices which would not now be tolerated. But there seems to be no reliable evidence that he had any sympathy with Armenianism. He was always in cordial sympathy with his ministerial brethren, and always welcomed to their pulpits by their people, while his own church and people cherished for him profound respect. He lived and died greatly beloved by his flock. His death occurred May 28, 1803, aged 67, after a ministry of thirty-four years and four months. His death was occasioned by a severe cold, which terminated in congestion of the lungs. He was fully sensible of death's approach, and spoke freely of his departure to those

who saw him, expressing great attachment to his people, and deep anxiety for them, as they were now to be left as sheep without a shepherd. After exhorting them to strive to perpetuate peace, and cultivate mutual forbearance, he seems to have been able to trust them in the hands of his Master, saying, "The Lord will keep you, and give you another pastor more faithful than I have been." Thus the good man blessed his household and his people, and fell asleep, a rich smile long resting upon his countenance. His funeral was attended at the meeting-house, May 31, by a large concourse of people from all parts of the town, and from neighboring communities, when a solemn and affecting discourse was delivered by the Rev. Dr. William Morrison, of Londonderry, from the text, Job xxx. 23, "For I know that thou wilt bring me to death, and to the house appointed for all living."

Mrs. Moor survived her husband many years, living where he died, with some of her children and grandchildren about her, making herself useful to them and others. She retained her faculties to the last, fond of society, indulging in sprightly conversation and occasional repartees. She had been a faithful wife, looking well to her household, and putting her hand to the distaff. She died Nov. 22, 1842, aged 96 years, more than thirty-eight years after the death of her husband, in a good old age, greatly lamented by a large circle of kindred and friends. Her husband praised her while he lived, and his successor in the ministry praised her when she was dead. To her cordial sympathy and encouragement Mr. Bradford acknowledged himself greatly indebted. She became to him a mother, and loved and prayed for him until the last, never omitting an opportunity to cheer him when despondent, or to minister to his comfort, or contribute to his usefulness. And her kindness never failed to be appreciated by the great heart of that man of God. To the dignity, intelligence, and Christian deportment of Mrs. Moor may be traced in no small degree the excellences which characterized the generation of women who were brought within the range of her influence, and which are not wanting in their successors.

The children of Mr. Moor were: Mary, born Aug. 27, 1771; Witter Davidson, born May 16, 1773; Frances, born April 22,

1775; Ann, born March 8, 1778; John, born Oct. 17, 1782; and Elizabeth Cummings, born Sept. 30, 1784.

Mary married Samuel Cochran, of Londonderry, and at her death left three children, Frances, Nancy, and Solomon.

Witter was killed by the falling of a tree when a child.

Frances married Capt. John Smith, of Goffstown, for many years a distinguished school-teacher, and subsequently a merchant. Mrs. Smith died May 7, 1807, and he Nov. 11, 1851, their children being, Alfred, who married Elizabeth Howard, of Temple, and lives in Goffstown, having eight children; Alfred; Ann Elizabeth; John Witter; Abby Frances, Nancy Moor; Jane Harris; and Solomon Moor, now in the first New Hampshire Battery.

Witter, son of Frances, died young. So also Solomon Moor and Nancy Moor, and Frances Moor became the wife of Dea. Joseph Hadley, of Goffstown.

Ann, daughter of Rev. S. Moor, died unmarried, Nov. 23, 1859, aged 81.

John, son of Rev. S. Moor, married Mehitable Ray, of Mount Vernon, and their children are, Solomon, living in Washington, D. C.; James Ray, living in Amherst; Sabrina Ray, who became the wife of Daniel Campbell, Esq.; Frances Smith, who became the wife of Alfred E. Cochran, and soon died; John Hamilton, living in Washington, D. C.; Eliza Ann, who became the wife of Samuel Leach, her children being Emily Frances, Samuel Mitchell, Sarah Danforth, Sabrina Campbell, James Ray, Mehitable Mead, and Solomon Moor.

Mehitable Ray, daughter of John Moor, became the wife of Frank Mead, and lives in Littleton, Mass.

Nancy, John Moor's daughter, married Dalton Clark, and lives in Davenport, Iowa.

George Rodney, son of John Moor, lives in Manchester.

Mr. John Moor's second wife was Mrs. Martha Morrison, daughter of David Sprague, of Bedford, and their children are Frances and Ellen. Mr. Moor died Oct. 28, 1862, aged 80.

Elizabeth Cummings was married by Rev. Mr. Bradford to James McCurdy, March, 1813, and lives in New Boston; her children, being Solomon Moor; Witter Smith, living in Lawrence, Kansas; John, now in California; James, now on the homestead; Jesse, in Quitman, Miss., and Ann Elizabeth.

REV. EPHRAIM PUTNAM BRADFORD.

After the death of Mr. Moor, the pulpit was gratuitously supplied in favor of the widow of the late pastor, for several months, by clergymen in the vicinity. Among those who are remembered to have given a Sabbath each, are Goodridge of Lyndeborough, Burnap of Merrimac, Barnard of Amherst, Morrison of Londonderry, Miles of Temple, Bruce of Mount Vernon, Bradford of Francestown, Paige of Hancock, Clark of Greenfield, Dunbar of Peterborough, Fullerton of Antrim, Morrill of Goffstown, Moore of Milford, Beede of Wilton, Brown of Londonderry, Dana of Newburyport, Sleigh of Deering, and Clayford of Weare.

The town, at a legal meeting Aug. 18, 1803, appointed Dea. William McNeil, Jacob Hooper, and Ninian Clark a committee to supply the pulpit "after the ministers have supplied their tours." It would seem that in the early part of 1804 the Rev. Mr. Harris supplied the pulpit for a time, and the town voted him a call, May 27, 1804, which he did not accept, having engaged to preach at Windham for a certain number of months. But the hope of obtaining him was not abandoned. Accordingly, in July of this year, the town instructed their committee to hire Mr. Harris for two months. He seems to have given satisfaction to a majority, and a call was voted him with a salary of \$400, Sept. 3; and in December the time was voted for his ordination, he having accepted the call. Seven ministers were invited by the town to constitute a council to ordain him, consisting of Harris of Dunbarton, Bradford, Bruce, Barnard, Miles, Colly, and Morrison. Dec. 13, 1804, at a legal meeting, it was "Voted, that the Hon. Council meet at Mr. John Goodhue's Tuesday next, at ten of the clock, forenoon, and that this meeting stand adjourned to that time." The council met, but great opposition to the settlement of Mr. Harris manifested itself, and it was deemed inexpedient to ordain him. Mr. Harris was an estimable man, but was thought by an influential minority to be inadequate to the demands of the people. Perhaps his doctrinal views seemed too rigid,—especially did his rejection of the "half-way covenant" offend some who would otherwise have been favorably disposed to his settlement.

Mr. Harris subsequently settled in Windham, and proved himself a faithful and successful minister of Christ.

At the annual meeting of the town, March 18, 1805, Capt. Ephraim Jones, Lieut. Samuel Gregg, and Robert Clark, were appointed a committee to supply the pulpit; and they invited Ephraim P. Bradford to preach as a candidate for settlement. He was the son of Capt. John Bradford of Milford, afterwards of Hancock, a member of the Baptist church, but of enlarged and liberal sentiments, availing himself of every occasion to partake of the Lord's Supper, whenever his son administered the ordinance. Mr. Bradford fitted for College at Amherst and Andover, Mass., and graduated at Harvard University in 1803, with a high reputation for scholarship. He had Payson and several others for his classmates, who in subsequent years attained great eminence. After teaching for a time, he studied theology with the justly celebrated Dr. Lathrop of West Springfield, Mass., and having been licensed to preach in 1804, at West Springfield, he came to New Boston in the latter part of May, 1805. He seems to have made a favorable impression at his coming; and Aug. 24, 1805, the town instructed their committee "to hire Mr. Bradford two months longer as a candidate." Nov. 11, 1805, the town voted to give him a call to settle with them, pledging him a salary of four hundred dollars per annum, "and four hundred dollars as settlement." Capt. Ephraim Jones, Maj. Crombie, Dr. Luke Lincoln, Robert Clark, and Capt. John Cochran, were appointed to prepare and present the following call: —

We, the Congregation of New Boston, being on sufficient grounds well satisfied with the ministerial qualifications of you, Mr. Ephraim P. Bradford, and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said Congregation, promising you in the discharge of your duty all proper support, encouragement, and obedience in the Lord.

And, that you may be free from worldly cares and avocations, we hereby promise and engage to pay you the sum of four hundred dollars, in regular annual payments, during the time of your being and continuing the regular Pastor of this Church, reserving to the use of the town all ministerial rights and privileges. And should it please God that you should settle among us, for your further encouragement, we hereby promise, engage, and oblige

ourselves to pay you the sum of four hundred dollars as a donation or settling money, the one-half to be paid to you in three months after you shall have taken the pastoral office in said Congregation; the other in nine months as aforesaid.

In testimony whereof, we have respectively subscribed our names in behalf of the town of New Boston, this twenty-seventh day of November, 1805.

EPHRAIM JONES, ROBERT CLARK, WILLIAM CROMBIE, LUKE LINCOLN, JOHN CROMBIE, JR.,	}	<i>Committee chosen by the Congregation of New Boston to sign and pre- sent the call.</i>
--	---	--

At the same time the call was voted, the town appointed a day for fasting and prayer, with reference to the settlement of Mr. Bradford. And, what may seem not a little strange to us, agreeably to an article in their warrant, the town "Voted Dea. William McNeil, Robert Patterson, Jr., Robert Campbell, Thomas Cochran, Robert Clark, James Ferson, Capt. John Cochran, Thomas Smith, Jr., and Geary Whiting, be Deacons in the Presbyterian Church of Christ in this town." It would seem that several of these men did not consent to be "qualified." The church meantime was not indifferent nor inactive. At a meeting of the church, held Jan. 14, 1805, Daniel Dane was chosen Moderator, and Robert Clark, Church Clerk; and a committee, consisting of Ninian Clark, Daniel Dane, and Josiah Warren, were appointed "to examine the old records respecting the church-standing," and to report at an adjourned meeting. But this committee reported that no records of the church could be found, nor have any been found to this day. The church voted, "to stand upon the same footing they formerly have;" "that the Clerk make a record of the then existing members;" and a day for fasting and prayer "be appointed before the town present their call to Mr. Ephraim P. Bradford."

The following is a catalogue of the existing members of the Church in the town of New Boston, the 28th October, 1805: Madam Moor, Dea. Jesse Cristy, Dea. Robert White, his wife Mary White, Dea. Wm. McNeil, Rachel McNeil, Allen Moor, James Willson, Mary Willson, James Crombie, Jane Crombie, Wm. Clark, Ninian Clark, John Cochran, Elizabeth Cochran, Peter Cochran, Mary Cochran, James Caldwell, Martha Caldwell, Robert Patterson, Margaret Patterson, Robert Patterson, Jr., Susanna Patterson, Daniel Dane, Sarah Dane, Isaac

Peabody, Mary Peabody, Robert Campbell, Elizabeth Campbell, Wm. Kelso, Agnes Kelso, Daniel Kelso, Mary Kelso, James Ferson, Mary Ferson, Josiah Warren, Jane Warren, Wm. Campbell, Ann Campbell, James Willson, Jr., Jennet Willson, James Gregg, Jennet Gregg, Jacob Hooper, James Cochran, Elizabeth Cochran, John Henery, Mrs. Henery, John Livingston, Wm. Baird, Jane Baird, James Cairns, Mary Cairns, Thomas Smith, Jr., Esther Smith, Robert Boyd, Mary Boyd, John Gordon, Jennet Gordon, Samuel Stickney, Mrs. Stickney, Thomas Mullet, Mrs. Mullet, Isaac Peabody, Jr., Mary Peabody, Robert Cochran, Sarah Cochran, James McMillen, Mrs. McMillen, Alexander McCollom, Mary McCollom, Elijah Cochran, Jemima Cochran, Samuel Gregg, Mrs. Gregg, Joseph Cochran, Margaret Cochran, Geary Whiting, Nabby Whiting, Thomas Cochran, Margaret Cochran, Robert Clark, Annis Clark, John Cochran, Jr., Frances Cochran, Robert Crombie, Mary Crombie, Thomas Moor, Mary Ann Moor, Robert Cristy, Mrs. Sarah Cristy, widow Ann Smith, widow Jennet Cochran, widow Lydia Dodge, widow McLaughlin, widow Mary McMillen, widow Alexander, widow Joanna Dodge, widow Mary Hogg, Christiana Donovan, Hannah Ferson, Lydia Patterson, old widow Beard, Rebeccah Cristy, Gizza McNeil, Samuel Abbot, Joseph Leach, Jr., Mary Leach, Wm. Clark, Jr., Abigail Clark, Mary Livingston.

At a meeting of the church, Jan. 13, 1806, it was "Voted, to take the yeas and nays on the subject whether the church thought it expedient that Mr. Bradford should answer his call in the affirmative or in the negative," when thirty-two voted in the affirmative, and two in the negative. The two who voted against Mr. Bradford were Daniel Dane and Jacob Hooper, having some fears of his orthodoxy; but they soon became his most faithful friends. At the same meeting it was "Voted, that if Mr. Bradford should settle over this Church, that he would settle agreeably to the Presbyterian order." And the town, Feb. 10, 1806, agreeably to an article in their warrant, "Voted, to acquiesce with the Church in settling Mr. Bradford in the Presbyterian mode." The way being thus prepared, Mr. Bradford submitted the following reply to the call of the town, bearing date Nov. 27, 1805, but not delivered until Feb. 10, 1806:—

BRETHREN,—

I now proceed to communicate to you, the church and congregation of New Boston, my answer to the call presented by you to me to settle with you as your religious instructor. The connection which you have invited me to form with you is highly important. I have deliberated long and seriously upon the subject, have consulted the opinions and taken the advice of as many

of the people in the town as my other duties would allow me to see, on the subject. I have not neglected to ask the direction of Him who is the Father of light, and without whose guidance we should be miserable indeed. It can be of no service, to you or myself, to remain any longer in suspense on this interesting subject. With the expression of my gratitude for the favorable opinion you have manifested of me, I do accept your call to settle with you, as your religious instructor. In forming this determination, I have not been unmindful of the responsibility I now take upon myself. On this occasion I cannot avoid looking forward to the solemn hour when I must answer to the Judge of the quick and dead, for the manner in which I perform the duties which will devolve on me. You, likewise, my brethren, must be answerable for the manner in which you shall perform your duty as hearers. I am willing to live with you as a brother, to participate and rejoice with you in prosperity, and to suffer with you in adversity. You will extend your charity to my imperfections, knowing that I am, like yourselves, a frail creature. In forming your opinion of my professional performances, you will consider my inexperience in my profession; should it please God to continue my life and health, I hope through his assistance to perform the duties of my profession better than I can be expected to do at present.

My fervent prayer to God is that you may be built up in the most holy faith; that you may long experience how good and how pleasant a thing it is for brethren to dwell together in unity; and that you may finally be reunited, through the mercy of God in Christ Jesus, in those mansions of happiness and rest which He has gone to prepare for all those that love his appearing.

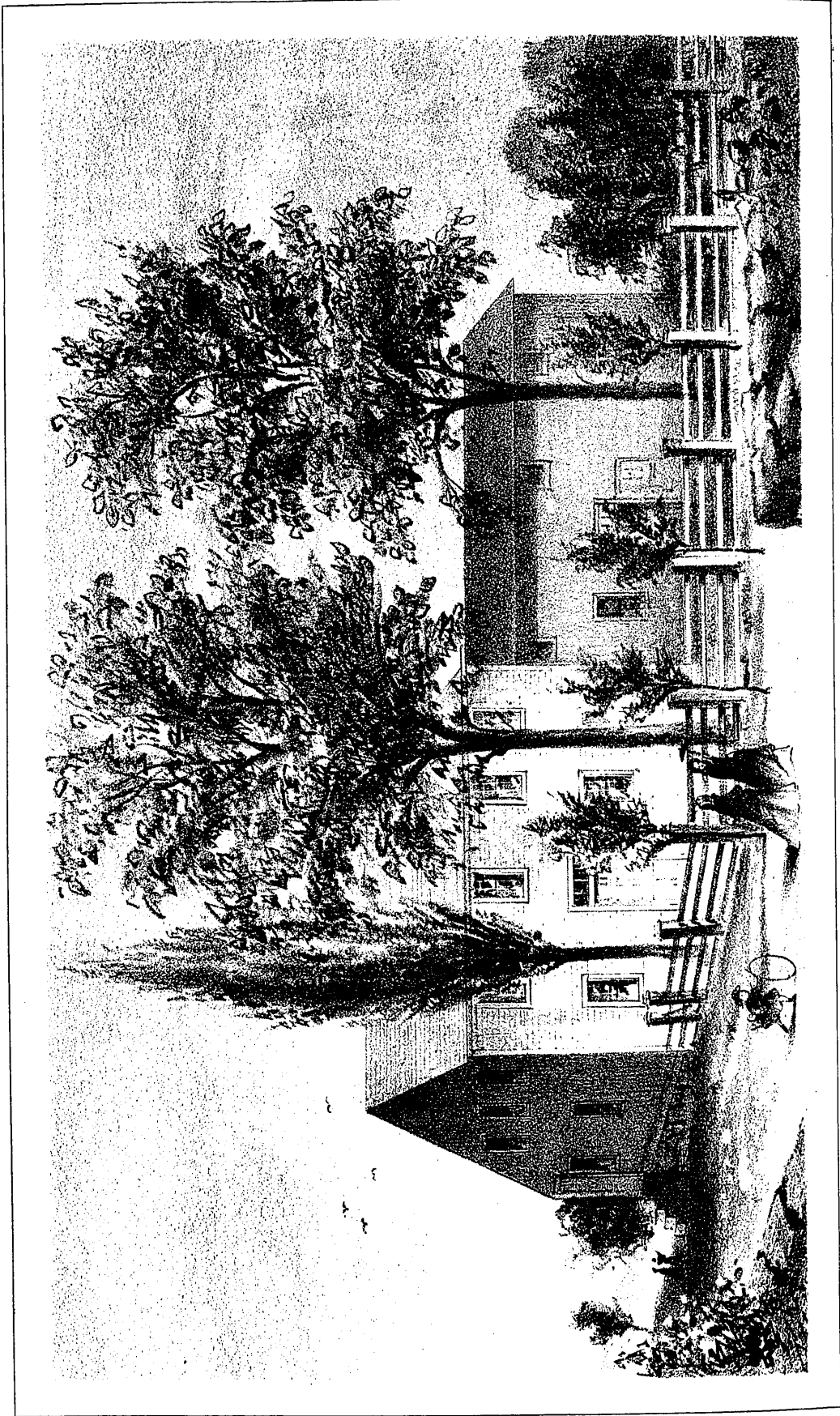
EPHRAIM P. BRADFORD.

Upon the reception of this favorable response, the town "Voted, to have the ordination the last Wednesday [the 26th] of February instant," and appointed Capt. Ephraim Jones, Dea. Robert Clark, and Lt. Samuel Gregg a committee "to notify the Presbytery, and provide for the same." At the same time it was "Voted, to have six Congregational ministers to join the Presbytery as Council;" and Mr. Bradford chose one and the town one alternately. And the ministers thus chosen were, Harris of Dunbarton, Barnard of Amherst, Bradford of Frankestown, Bruce of Mount Vernon, Moor of Milford, and Miles of Temple, "to act as Council with the Presbytery." And then, with a big heart, the town "Voted, to give all the neighboring ministers an invitation to attend, and the Selectmen to notify them." Maj. William Crombie, Dr. Luke Lincoln, and James Willson, Esq., were appointed "a committee to arrange and marshal the day;" and Alexander McCollom, Capt. Robert Christy, Daniel Clark, Capt. John Cochran, and Wm. Clark

were "to prop the galleries, and keep the doors shut, and keep order in the house;" while Wm. B. Dodge, Capt. Robert Warren, and Nathan Marden were required "to superintend the singers, and provide for the same."

All this was characteristic of the men of New Boston fifty years ago. They had *souls*, and, if they undertook a thing, they accomplished it manfully. They attached a value to "a good name," and resolved that their posterity should never rise up and call them *mean* men. The men of later days who contend that the town has no right to do anything for religion and the morals of the people, but to repudiate its financial indebtedness to the church, have no sentiment in common with the men of fifty or a hundred years ago. They consult to break down churches and the ministry, while the fathers saw that the highest interest of the community required that the sanctuary and the ministry should be liberally sustained. Therefore the occasion of the settlement of a minister inspired them to devise liberally and to execute magnanimously. Nothing was wanting on the part of the town to render the ordination of their chosen pastor impressive and profitable. And the 26th of February was cherished by that generation as the most delightful in all their lives. The assembly was large, and the services were worthy the men and the occasion. The Rev. Jesse Appleton of Hampton, pastor of a Congregational church, afterwards president of Bowdoin College, preached the sermon, from 1 Cor. i. 20: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind and the same judgment." Why Dr. Appleton was chosen by Mr. Bradford to preach the sermon, may be seen in the fact that Dr. Appleton was a native of New Ipswich, studied theology with the Rev. Dr. Lathrop, married the daughter of the Hon. Robert Means, of Amherst, and was fast rising in the public estimation as a preacher of the gospel, being the next year inaugurated president of Bowdoin College.

The hand of fellowship was given by the Rev. Mr. McGregor, of Bedford; and the charge to the pastor by the Rev. William Morrison, of Londonderry. Characteristically, the church, after giving thanks to these gentlemen for their services in the



Rudolph's Lithography Boston

ordination, requested copies of the sermon, fellowship, and charge, for publication; and the town, at a legal meeting, chose a committee to superintend the printing, and to give a copy to every family in the town. Accordingly the sermon and charge were printed and circulated at the expense of the town.

It is not quite apparent who all the elders of the church were at Mr. Bradford's ordination. The records from 1805 to 1826 are very incomplete and unsatisfactory. When the church voted, in 1805, that the clerk should make a catalogue of the names of members, he was also instructed "to record the old Deacons first;" and these seem to have been Jesse Cristy and Robert White. And the young deacons we may suppose to have been those chosen by the town Nov. 11, 1805, only a part of whom ever served. There is no record to show that any were ever consecrated to the holy office by any appropriate religious ceremony; yet it is remembered by some aged persons to have been done. Nine years after Mr. Bradford's ordination the elders were Robert Patterson, Jr., Wm. McNeil, Thomas Cochran, Thomas Smith, Joseph Cochran, Robert Crombie, and Robert Clark. As several of these were not chosen by the town in 1805, it is reasonable to suppose that the church disregarded the action of the town, and chose their own deacons, as there is no evidence that the town ever afterwards interfered with the officers of the church. At first the Presbyterianism of the church seems of a doubtful character, — a mixture of Presbyterianism and Congregationalism. Gradually it became more distinctive, though never rigid.

To prepare himself more effectually to labor for the good of his people, Mr. Bradford purchased a small farm upon one of the loftiest hills in New Boston, now known as "Bradford's Hill," whence he could survey vast regions of country, and, witness such glorious risings and settings of the sun as are seen from but few localities. Here he provided a home, and, Sept. 1, 1806, married Miss Mary Manning, daughter of Dea. Ephraim Barker, of Amherst, with whom he lived here nearly forty years, greatly given to hospitality, with a growing family, loving his people, and greatly beloved by them. His labors were highly profitable to his people, and the church received additions from time to time. No considerable revival seems to

have been enjoyed until some nine years after his ordination, when some forty persons were added to the church; in 1826, some twenty or thirty were added, and in 1831 and 1835 a wide-spread religious interest existed, when nearly a hundred persons were received to the church. But while his labors were greatly blessed to the salvation of his flock, Mr. Bradford, like other good men, had his trials. His salary proved insufficient for the support of his family and the extension of hospitality to the many claimants. In 1819, the town increased his salary to six hundred dollars. In some instances he was relieved by generous donations of money from his people, and thus he was able to turn away from more tempting fields and larger salaries often tendered him. His people considered him a poor financier because he did not grow rich on his salary, and were pleased to think he was careless about his pecuniary matters. Most people would have deemed this a defect. But the people of New Boston looked upon it as a great excellence, and enjoyed repeating anecdotes respecting his habits of carelessness, and frequently took great pleasure in relieving his embarrassments. We have reason to believe most of these anecdotes are apocryphal. Mr. Bradford was a man of great good sense; he understood human nature far better than most men, and he had been reared to habits of economy on a farm during his minority. He may sometimes have been forgetful and seemingly oblivious in some financial matters. But we doubt if many men to whom he preached could, with his income, rear so large a family as Mr. Bradford's, and so effectually, and maintain such a reputation for generous hospitality, without embarrassments equal or greater than he realized. The minister who, in such a location as New Boston, could live,—could keep soul and body together,—and feed, clothe, and educate a family of ten children, and keep such a “free tavern” as his people would think ought to be kept, on a salary of six hundred dollars a year, must have been the greatest financier the world ever saw. All anecdotes told with such good nature of his obliviousness to worldly interests, strangely conflict with the fearful burden that often well-nigh crushed that generous heart, and cast down that lofty mind. The people saw a shining face, but saw not the corroding cares and dispiriting fore-

bodings which were within, and which no man of his sensibilities could avoid. He endured without complaint, and kept up appearances of competence and satisfaction, that his people might enjoy the pleasure of believing that their minister was well cared for, and their reputation was safe; while his noble wife bore her full share of sacrifice and labor, and by prudence and skill contrived to perpetuate the barrel of meal and the cruse of oil.

One of the most interesting events in Mr. Bradford's history occurred in the year 1823. The meeting-house, built in 1767 and 1768, had "waxed old." It stood in a bleak place, and was never furnished with means of warming. In 1769, the town built a "session-house," near the meeting-house. This was a small building, of one room, furnished with a large fireplace; and here in cold weather many resorted to warm themselves at the close of the morning services, and from that glowing fire coals were removed to the foot-stoves which rendered their stay in the fireless meeting-house endurable to the female portion of the congregation. Not a few went further than the session-house, to Capt. John McLaughlen's tavern, where they warmed the inner as well as the outer man, and often lingered longer than became devout worshippers — longer than the proprieties of the sanctuary justified. And good Mr. Moor often complained that they could spend two hours at John McLaughlen's easier than one under his preaching. And, though Mr. Bradford was less annoyed, because of changes that had taken place, yet with all the hallowed associations clustering around the old house, he looked forward with lively interest to the time when a new temple on an improved plan should be reared for the honor of Christ. The town refusing to build a meeting-house, individuals undertook the enterprise. Agreeably to a call of Joseph Cochran, Jr., at the request of others, a meeting was convened at the meeting-house, October 24, 1822. The call for this meeting thus sets forth the necessity of the movement: —

"The undersigned is desired to give public notice that a number of respectable citizens in this town have taken into serious consideration the very inconvenient situation of the Presbyterian meeting-house, the rapid decay of the house itself, and the inexpediency of expending a sum in repairing it,

which would make it comfortable and decent as a place of public worship, even for a few years; that while they are convinced that extravagant expense in the erection and support of an earthly sanctuary would be neither pleasing to God nor useful to the cause of religion, they are no less convinced that it is their duty to contribute to the building of a house for divine worship which may embrace the advantages of commodious situation, decency of appearance, and protection from the inclemency of the seasons."

This meeting was large and harmonious. "Mr. Bradford delivered a discourse," says the record, "suited to the occasion;" and then it was organized by the choice of Rev. E. P. Bradford, Moderator, and Robert Wason, Scribe. Here it was "Voted, unanimously, to build a meeting-house;" and Capt. John Cochran, John Crombie, Samuel Gregg, Esq., John Fairfield, Esq., Dea. Thomas Smith, Moses Cristy, Samuel Dodge, Esq., Dea. Thomas Cochran, Dea. Robert Clark, and Robert Wason, were appointed a committee "to look out a suitable piece of ground to set it on, and to make some estimate of the probable expense." "The following persons agreed to become undertakers in building a new meeting-house, viz: Robert Wason, Andrew Beard, James Sloan, James Cochran, 3d, John Linch, William Clark, Peter McNeil, Joseph Cochran, Jr., Joseph Leach, John Dalton, Thomas Smith, John Cochran, Jr., John Crombie, Luther Richards, John Fairfield, Samuel Dodge, Jonathan Marden, Peter Cochran, Jr., Moses Cristy, John Lamson, Thomas Campbell, Francis Peabody, Asa Lamson, Robert Clark, John Gage, Clark Crombie, James Moor, Joseph Cochran, Nathan Merrill, Hiram Perkins, Jacob Hooper, Jr., Greenough Marden, Francis Lynch."

These gentlemen organized themselves into an association to be known as "Proprietors for building a new Presbyterian Meeting-house in New Boston." Dea. Robert Wason was chosen Moderator; Joseph Cochran, Jr., Clerk; and Dea. Robert Clark, Treasurer. Being a joint stock company, they voted that it should consist of one hundred shares, and each share should be entitled to one vote. John Crombie, Samuel Dodge, Esq., and Thomas Campbell were appointed a committee to present plans for the house; and John Crombie, Dea. Thomas Smith, Jacob Hooper, Jr., Capt. John Cochran, and Dea. Robert Wason were appointed a committee to purchase a building

lot, and take the deed. After examining several lots, and receiving many propositions, the committee purchased two acres of land of Mr. Ammi Dodge, for \$420. The plan presented by the committee and adopted, was as follows as to dimensions, viz : — “The body of the House to be 60 feet square, with a projection of $5\frac{1}{2}$ feet by 36 ; the Post of the house to be 30 feet long.” Jacob Hooper, Jr., Samuel Dodge, Esq., and Lt. John Lamson were appointed a committee “to superintend the stone work, the procuring the Lime and Mason work ;” while John Crombie, Dea. Robert Wason, and Joseph Cochran, Jr. were the committee “to superintend the building of the House.” Mr. John Leach was employed by the committee to build the House for the proprietors.

The meetings of the proprietors were held in the hall of Mr. James Sloan, and were characterized for great harmony and dignity, and the work was urged forward with great earnestness, and the frame was raised in June, 1823, men being boarded at the expense of the proprietors ; and one barrel of West India rum, three gallons of brandy, and a half-box of lemons being provided for the occasion ; but it was wisely “Voted, that Dea. Robert Clark, Capt. John Cochran, and Luther Richards be a committee to superintend the spirit on raising days, and that no persons be treated but Proprietors and Raisers ;” while an efficient committee were authorized “to keep the Common round the meeting-house clear of boys and spectators.” The frame was raised without any serious accident, and the structure was completed by the first of the following December, to the entire satisfaction of the proprietors, as appears from the following vote, passed Dec. 22, 1823 : — “Voted unanimously, that the Superintending Committee communicate to Mr. John Leach the thanks of the Proprietors of the new Presbyterian Meeting-house, for the manly deportment and gentlemanly manner in which he and the young men employed by him have treated them while employed in building and finishing said house ; and to Mr. Leach for the elegance, taste, and good workmanship manner in which he has finished the same.” No wonder the proprietors were treated respectfully by the workmen, and that the work was well done ; for the committee who superintended the work and the proprietors

were noble, princely men. They treated the workmen gentlemanly ; they knew when the work was done well, and were willing to give an honorable compensation. They had large hearts, — did things on a generous scale ; and when their house was finished they “ saw that it was good,” and it did not repent them that they had reared a temple for God’s worship, which was surpassed by no other similar structure in the State for symmetry of proportion, elegance of finish, and liberal expenditure. The house to-day, after the lapse of forty years, without change and without repair, is a grand monument to the great and good men that reared it, and proves that no mean race inhabited these hills and worshipped at these altars. On the 4th of December, 1823, the pews were sold, after reserving one for the minister’s family and three for the poor, for the sum of \$6,721.75 ; more than enough to defray all the expenses of the house. Out of the surplus, \$300 were appropriated towards the purchase of a bell, and the remainder was devoted to the procuring “ communion tables and other articles necessary for the same.” Thus the anticipations of the proprietors were more than realized. One hundred and three pews were sold ; the greatest sum paid for one pew was \$154, by Mr. John Crombie ; and the lowest, \$20, it being in the gallery.

At a meeting of proprietors, Oct. 13, 1823, it was voted that the Rev. E. P. Bradford preach the sermon of dedication ; and Nov. 15, it was voted that the meeting-house be dedicated Dec. 25 ; and Joseph Cochran, Jr., Dr. John Dalton, Dea. R. Wason, Col. Samuel Dane, and Lt. John Lamson were appointed “ Marshals of the day,” and all neighboring clergymen and churches were invited to be present. The day came, with its blue sky above and its snow carpet beneath. The house was crowded to its utmost capacity, and Mr. Bradford preached one of his most glowing discourses from the text, 2 Chron. vi. 41 : “ Now therefore arise, O Lord God, into thy resting-place, thou and the ark of thy strength ; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.” And the congregation dispersed, not weeping that their second temple was inferior to their first, but rejoicing in its far greater glory.

It is not a little singular that, after suffering so much from



Belford's Lithography Boston

PRESBYTERIAN MEETING HOUSE.

the cold in the old house, they should fail to warm the new ; yet no means were provided until 1835.

The congregation had taken leave of the old house with appropriate services, Mr. Bradford preaching an affecting sermon from text, Matt. iv. 20 : " Our fathers worshipped in this mountain."

In 1839, the town refused to assess and collect the taxes of those who desired to pay the salary of Mr. Bradford, as had been done since his settlement. But a society was organized, March 21, 1839, consisting of one hundred and sixteen members. The salary was at once assumed by the society, and cheerfully and promptly paid ; and the pastor had a fresh evidence of the strength of the attachment of his people, and he " thanked God and took courage." Subsequent years passed amid evident tokens of Divine favor. The congregation was large, and the church was composed of liberal-minded persons, not captious and fault-finding, but willing that their minister should give utterance to what he believed to be the teachings of God's Word. Mr. Bradford was a decided Whig, while a majority of his hearers belonged to the Republican party. And though warm discussions often took place between him and them, no alienation of feeling was suffered, and no disaffection was occasioned by his being repeatedly chosen Moderator at the annual meetings of the town, nor by his election to other important offices.

In 1826, the elders of the church were Robert Patterson, Thomas Cochran, Joseph Cochran, Robert Crombie, Isaac Peabody, Robert Wason, Peter McNeil, Elzaphan Dodge, Marshall Adams.

In 1850, the elders were Thomas Cochran, Thomas Smith, Samuel Dane, Abraham Cochran, S. L. Cristy, and Marshall Adams.

To the last year of Mr. Bradford's ministry, his health was firm. Sickness interrupted his public services not more than five or six Sabbaths for a period of thirty-nine years. During the last year of his life, he was admonished by a sickness in the early part of it, that his days might soon be numbered. " His last illness was short, a severe cold, terminating in croup," of which he died Dec. 14, 1845, being almost seventy years old,

after a ministry of nearly forty years, his birth being Dec. 27, 1776, and his ordination Feb. 26, 1806.

“After Mr. Bradford’s settlement in the ministry,” says the Rev. Dr. Whiton, “he rose rapidly into distinction. Few men in the State were equally acceptable in the desk. In the controversy relative to Dartmouth College, from 1815 to 1819, he was one of a committee of three, appointed by the legislature to investigate its condition. A vacancy occurring in the presidency of the college, his was among the names before the public as candidates for the office.”

The publications of Mr. Bradford are few ; an address before the Handellian Musical Society ; an Election Sermon before the Legislature of the State ; a Discourse before the People of Francestown, commemorative of the character of Rev. Moses Bradford, and a Sermon at the funeral of Rev. Dr. Harris, of Dunbarton.”

Mr. Bradford had a commanding person, a rich voice, combined with a high order of intellect and great suavity of manners. He had the faculty of making people feel *well*, and to believe that he highly esteemed them. And this love for them begat love towards himself. Every crumb of bread was sweet, wherever eaten, and every home and every locality was pleasant and attractive. And thus he was welcomed at every door by gladdened hearts ; not that some spirits never chafed and found fault, and became alienated, but to an unusual degree he bound all reasonable men to his heart, and met their highest conceptions of ministerial and Christian excellence.

Mr. Bradford was a fine classical scholar ; he read much, and in conversation drew from rich stores, which a retentive memory always commanded. His fund of wit and anecdotes, and elegant historic and classic allusions, seemed never exhausted. Able readily to read character and motives, he seemed always prepared for all occasions, and to meet all persons, knowing how to order his conversation aright. With a heart always expanding with the mountain air he inhaled, watching from his “tent door” the ever-varying aspects of nature, and brought into contact with gigantic minds within the circle of his ministerial exchanges, we may well believe his expositions of Scripture were rich and varied ; and that few men have ever excel-



J.H. Bufford's Lith.

M. M. Bradford.

led him in pulpit services. Rev. Dr. Aiken, once pastor of the Congregational Church in Amherst, and later pastor of Park Street Church, Boston, remarks, "Mr. Bradford was literally one of nature's noblemen; of princely person, with a sonorous, commanding voice, exceedingly fluent and accurate in speech, modelled somewhat after Johnson's style; so richly gifted in mind and heart, that, with little preparation for his Sabbath services, he stood among the first preachers in the State. I have often thought that, if Ephraim P. Bradford had given his mind thoroughly to the study and delivery of sermons, he might have stood, in the ministry of this country, where Robert Hall stands in that of England."

It is not strange that the people of New Boston became proud of their minister, since he gave character to them, and distinction to the whole town. Had the providence of God cast his lot amid incentives to intellectual greatness, he would doubtless have shone as one of the great lights in the galaxy of great men in the church. As it was, he made his mark, and blessed a generation and more, who grew up under his ministry, by inspiring in them a laudable ambition to excel in various departments of activity.

Mr. Bradford was greatly aided in his ministry by her who still survives him as his widow, at the venerable age of seventy-eight years. It not unfrequently transpires that a minister's success is as much attributable to the good sense and holy influence of his wife, as to his own endeavors, though the credit may never be given her. Mrs. Bradford had twelve children, ten of whom survived their father, two dying in childhood of spotted fever, during the prevalence of that disease in New Boston, 1814. Always limited in her resources, she made what she had to contribute to the comfort of the household, while she arranged for generous hospitality. She relieved her husband of all care for the interior of the house, and of much anxiety for that which was without. His comfort and usefulness were always first consulted, and by her good sense and sound judgment she was able to safely counsel and encourage the heart of her husband. "Many daughters have done virtuously," but Mrs. Bradford excelled not a few, in her calm and dignified deportment; in her patient endurance of hardship; in her care

fulness for her household, and the happiness and success of her husband as a minister of Christ. "The heart of her husband did safely trust in her, and he did often praise her." And her children now "rise up and call her blessed." With such a wife, Mr. Bradford could not fail to be happy in his home; and it was here, as well as among his people, that he found incentives to piety, and consecration to his Master's service. Religiously inclined from his early youth, his life was eminently free from defects; his piety was cheerful, yet humble and consistent. And, as years multiplied, there was evident maturing for his heavenly rest; and, when the summons was heard, he bowed his head and gave up the ghost, leaning on the Staff, leaving behind him precious recollections and influences that are yet blessing the church and the world.

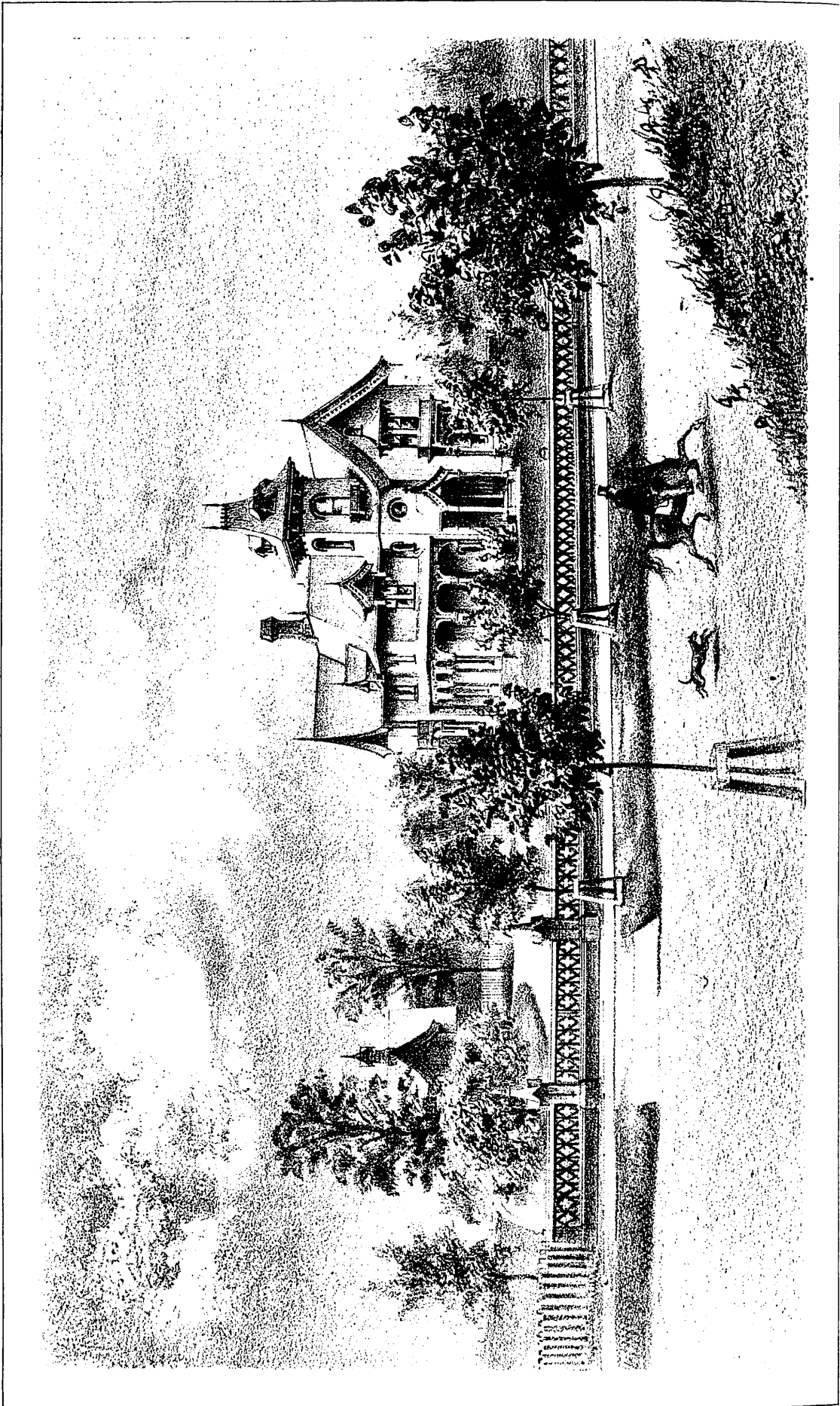
In the southern and highest part of the cemetery overlooking the congregation of the dead, many of whom he followed to their resting-place during his protracted ministry, an affectionate people buried their beloved pastor, and reared a beautiful marble monument bearing the following inscription: —

In memory of Rev. Ephraim Putnam Bradford, born December 27, 1776. Graduated at Harvard College, 1803. Ordained February 26, 1806. Died December 14, 1845, aged 69. Pastor of the First Presbyterian Society, New Boston, 40 years.

Piissimus, doctissimus, fortissimus et lamentissimus, in populorum suorum amoribus semper vivit.

Erected by subscription of individuals, as a token of respect to their late beloved pastor.

Mr. Bradford's children are: James Barker, born July 6, 1807, and died of spotted fever, April 20, 1814; Sarah Putnam, born Feb. 9, 1809, and died of spotted fever, May 19, 1814; William Symonds, born Oct. 2, 1810; Anstis Whiting, born June 8, 1812; Ephraim Putnam, born Feb. 7, 1814; John, born October, 1815; Mary Means, born May 18, 1817; Robert Clark, born April 25, 1819, and died at Milwaukee, Wis., March 20, 1852, and was buried at Detroit, Mich.; James Barker, born April 2, 1822; Joseph Town, born March 5, 1824; Ann Barker, born Sept. 20, 1826; Henry Dalton, born Oct. 5, 1829, and died at Detroit, Mich., Jan. 18, 1848, aged 18.



Bufford's Lithography Boston

RESIDENCE OF JOSEPH P BRADFORD.
Milwaukee Wis.

William Symonds early enlisted in the United States army, served through the Florida and Mexican wars, and rose to the rank of a first lieutenant, and was *brevetted* for gallant conduct in Mexico, being the first to raise the American flag on the battlements of Cero Gordo. Becoming disabled, the Thirty-fifth Congress settled a pension for life upon him, for meritorious services. He spent some years in the hospital at Harodsbury, Ky., and died at Louisville, June, 1863, aged nearly 53 years. His remains lie by the side of his venerated father.

Anstis Whiting became the wife of Waterman Burr, Esq., a successful merchant of New Boston; and their children are Ephraim Bradford and Emma Lowe, having buried three in early childhood. John is married, and resides in Milwaukee, Wisconsin, connected with his brothers in an extensive mercantile business.

Mary Means became the wife of Robert Cochran, Esq., Oct. 17, 1844, and they live in Gallatin, Mississippi, having two children, Henry Bradford and Letitia Clark.

James B. and Joseph T. are both married, and reside in Milwaukee, Wisconsin.

Surrounded by her sons, and with her daughter, Ann Barker, Mrs. Bradford, is passing her old age amid comforts, enjoying christian acquaintances, waiting cheerfully her appointed time, having always the prayers of the people for whom she and her husband so many years labored in the Lord. Mrs. Bradford was born Oct. 9, 1785; being 78 years old in October, 1863.

In March, 1846, following the death of Mr. Bradford, which transpired December 14, 1845, the services of Rev. E. M. Kellogg were secured, and he received a unanimous call from the church and congregation, May 5, 1846, with a salary of six hundred dollars. This call was accepted, and Mr. Kellogg was installed pastor June 25, 1846, and was dismissed in April, 1852.

Soon after the dismissal of Mr. Kellogg, the Rev. Alanson Rawson was employed, and received a call to settle. The call was accepted, but subsequently declined because of ill health, though he supplied the pulpit about two years.

In June, 1855, Rev. E. C. Cogswell, the present pastor,

commenced his labors here, and was installed by the Londonderry presbytery October 30, 1855.

The church numbers one hundred and six communicants, and the eldership consists of Samuel Dane, Marshall Adams, Sumner L. Cristy, and John N. Dodge. A precious work of grace has been silently progressing in the congregation to the present time, May, 1864, since the Centennial, in July, 1863, which it is believed will greatly encourage and strengthen the church in which have been reared so many excellent men and women, not only to bless the town, but to strengthen other churches.

REV. EDWARD BUXTON.

He was son of Capt. Benjamin Buxton. He was born Aug. 17, 1803, and was educated with pious care at home and in the district school. Having great desire for knowledge, he became an excellent English scholar, and made no ordinary progress in the classics, with little aid from any teacher. He studied medicine with Dr. John Dalton, of New Boston, Dr. James Crombie, of Francestown, and Dr. Edmund Buxton, of Warren, Me., and taught many schools, district and select.

At length he felt constrained to turn his attention to the study of theology, and placed himself under the instruction of Rev. Samuel W. Clark, of Greenland, and was ordained as an evangelist, April 19, 1836, and installed pastor of the Second Congregational Church of Boscawen, in that part of the town now known as Webster, December 13, 1837; the pastoral charge of which he still retains.

Mr. Buxton married Elizabeth, daughter of Rev. Asa McFarland, D. D., of Concord, June 12, 1838. Mrs. B. died Sept. 11, 1842, leaving two children: Elizabeth M., who was born April 2, 1830, graduated at Mount Holyoke Female Seminary, and is a christian lady and a successful teacher; and Edward, who was born May 25, 1841, and died Dec. 6, 1844, evincing much evidence of piety, even at that early age.

Mr. Buxton married Lois, daughter of Jacob Jewett, Esq., of Gilford, Sept. 27, 1843, for his second wife, and they have an adopted son, Edward B., born Nov. 2, 1845, giving promise of usefulness as a christian. Few pastors have been more successful, or commanded more the respect and affection of their flocks, than Mr. Buxton; though his estimate of himself is very humble, and perhaps will be pained by even this truthful assertion.

Mr. Buxton was present on the Centennial occasion, and added much to the interest of it.



LESLIE'S ENGRAVING

Yours very truly

Edw. P. Weston

RESPONSE OF REV. EDWARD BUXTON.

REV. EPHRAIM P. BRADFORD, — whose mantle, if dropped, few would dare take.

MR. PRESIDENT, —

To equal the theme on which I am expected briefly to speak, would require for my feeble pinions too adventurous a flight. This sentiment revives in my heart the feelings with which, fifty years ago, I learned to regard the Rev. Ephraim P. Bradford, who then endeared himself to me by acts of paternal kindness, and from that period, through the struggles of my childhood and youth, stood by me as a faithful and sympathizing friend. I love to cherish those feelings of deep veneration through which I must ever contemplate the character and influence of that excellent man. While I summon up my early recollections of him, his manly form rises before me, with his wonted courteousness of manners, his noble bearing, and his open countenance beaming with the social and benevolent affections which ever came welling up from the depths of his generous heart. I catch the inspiration of his voice, ever powerful and finely modulated, whether in conversation or in public discourse. Though the places which once knew him will know him no more forever, yet with those places where we were most accustomed to see him, and where we received our deepest and most sacred impressions of him, he is in our minds inseparably associated. Some of us can, in imagination, reoccupy the old meeting-house, on some seat in its large, square, unpainted pews, in the midst of a congregation the elders of which now slumber with their beloved pastor in the adjacent cemetery. Still, as I revisit those Sabbath scenes of my early recollection, he rises up before me in the pulpit of olden style, under the quaint and, for him, needless sounding-board, and, as few have the ability to do, carries with him his audience in prayer and praise,

in testifying repentance towards God, and faith towards our Lord Jesus Christ, and in vindicating the doctrines of our holy religion. Again, I meet him at the week-day gathering, in the school-house or a private dwelling, where he could, with rare ability and effect, extemporize on the great themes of the gospel. Again, let us go with him to the house of mourning, where he poured out his heart in solemn discourse, and most affectionately and appropriately addresses himself to the several members of the mourning circle. Again, let us enter his hospitable mansion, where we were all so cordially welcomed that we severally felt we enjoyed a particular interest in his pastoral regard. I love to think of him as, with meditative and uplifted countenance, he leisurely rode through the town, recognized at a glance and with pleasure wherever he went, and with no surprise, if the truth were ever so conspicuous, that he did not think to put on his better coat before he left home. His ministerial work he pursued in a forgetfulness of himself, and through the manifestations of this fact we were the more sensible of those traits of his character by which he was greatly endeared to us. His religion was not gloomy and forbidding. He was a pleasant man. He had a vein from which he could put forth as much keen wit and good humor, and as aptly point a satirical remark, as any man. But he never opened this vein unseasonably. He habitually paid a strict regard to the injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." He was a literary man, and thirsted for intercourse with literary society, and still was happy in accommodating himself to all classes of persons, in the spirit with which the apostle says, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." He made himself as much at home in the lowliest cottage as when he was felt to be *primus inter pares* in the society of his ministerial brethren. His spirit was eminently catholic. From the benevolence of his heart he was a friend to everybody, and, from the charity which "seeketh not her own, is not easily provoked, thinketh no evil," he embraced the whole household of faith in whom he discovered evidence that they loved the Lord Jesus Christ in sincerity.

He was constituted — physically, mentally, and morally — for exerting a controlling influence. Even those who were the most disposed to glory in feats of physical violence, stood in awe of him. This may be illustrated by an occurrence in the early part of his ministry. Having preached a lecture in a part of the town somewhat distinguished for the pugnacious disposition of the people, as he came out of the house, an affray took place, in which one of their fighters, having prostrated another and seized him by the throat, was forcing streams of blood from his nostrils. He immediately rushed forward into the scene of contention, and with one hand patted the prevailing combatant on the shoulder, saying pleasantly to him, “Don’t kill the man! don’t kill the man!” while with the other hand he broke his hold from the throat of the prostrated man, and then separated them, and held them apart till they promised for the present to keep the peace. By that transaction, he gained the reputation, in that section, of being, not a pugnacious, but a powerful, kind-hearted, and fearless man. His influence was not superficial and transitory. He was raised up by divine providence and grace, for laying the foundations of morality, religion, and mental culture deep in the mind and heart of the rising community in which he was established, and in which, during a period of more than forty years, he prosecuted his labors in the gospel ministry. In our centennial review of this community, our minds are thrown back still further than the period of its incorporation, to its germ, which was planted in the families with which it commenced, a hundred and thirty years ago. How important the elements of physical, intellectual, and moral character, which then began to take root in it, and to spread out their influence through its successive generations. What matter of grateful praise to God it is, that early the principles and spirit of sound morality, evangelical religion, and of true christian patriotism were planted and became predominant in it. With an honest pride we call to remembrance the families that have passed away, having transmitted to us the elements of character and the spirit with which we are assembled on this joyous, sacred, and solemn occasion. With a just appreciation of this precious inheritance on this birthday of our national independence, we must feel the solemn

responsibilities and obligations which are pressing upon us. We must forecast the consequences of our present position and influence, and what inheritance we shall transmit to our posterity, who shall observe our next centennial celebration. While I am anxiously inquiring for the future, — and “coming events cast their shadows before,” — I hear voices from the past. A congregation rises up around me, in which I see the familiar countenances of our venerated fathers. They speak anxiously of our national concerns, and of the national inheritance which they hoped to transmit to many generations of their posterity. In regard to this inheritance, they admonish us of our duty. Among them I discover the venerable form of our dear old pastor and friend. He seems with great affection to look upon us, and in the words of the apostle Paul to say, “God is my record: how greatly I long after you in the bowels of Jesus Christ.” He reminds us of the glorious gospel of the blessed God, which he preached to us as the perfect law of liberty. He says to us, “If the foundations be destroyed, what shall the righteous do?” He assures us that the foundation of all which we should hold dear, as participators in this centennial celebration, and as American citizens, must be laid deep in our hearts by the spirit and principles of the Christian religion. But the dear man is gone. He has done with earth; and, though we may not take his mantle, may we earnestly desire to have a double portion of his spirit.

REV. JOHN ATWOOD.

He was born in Hudson, then Nottingham West, October 3, 1795, where he united with the Baptist church at the age of twenty-one. Soon after, he began to study, with the ministry in view, under the instruction of Rev. Daniel Merrill. In May, 1817, he entered the Literary and Theological Department of Waterville College, in which he remained five years, under the instruction of Rev. Dr. Chaplin. June 1, 1824, he began to labor with the Baptist church in New Boston, and was ordained May 18, 1825, and married, Nov. 28, 1826, Lydia, eldest daughter of Dea. Solomon Dodge. Being dismissed from the church in New Boston as their pastor, after spending a short time in Francestown, he removed to Hillsborough, where he remained seven years.

In 1843, Mr. Atwood was elected State Treasurer, which office he retained six years, a part of which time he served as chaplain to the State Prison.

In 1850, Mr. Atwood returned to New Boston, where he still resides, occupying his time in cultivating his farm, and occasionally supplying churches destitute of pastors, enjoying the confidence and respect of the community, whom he has represented in the legislature five years, viz., 1832, 1833, 1834, 1835 and 1859.

As a preacher, Mr. Atwood is evangelical and instructive, and as a pastor, faithful, affectionate and conciliatory; and his ministry in New Boston served greatly to enlarge and strengthen the church to which he ministered. He has always cordially sought to advance the cause of education, and to promote every enterprise that promised to benefit the community. And the Government and the Union find, in this hour of peril, in Mr. Atwood, an unwavering friend and supporter, planting no thorns

for the pillow of his declining years by neutrality or opposition to a just government. Courteous, hospitable, and generous, he binds to himself all good men, both as a christian gentleman and an upright citizen.

Mr. Atwood's children are Lydia D., Sarah E., John B., Roger W., Ann J., Mary F., Solomon D., and John H. The latter and John B. died in infancy, Sarah E. married John L. Blair, and resides in Alton, Ill.

Ann J. became the wife of Rev. J. L. A. Fish, and resides in East Tisbury, Martha's Vineyard, Mass.

Solomon D. married Florence A. Dodge, of Frankestown, and is of the firm, Joseph Whipple and Atwood, who have "Young America" combined with caution, and infuse great activity into their business.



A. H. Sutford's Lith.

John Atwood.

HISTORY OF THE BAPTIST CHURCH.

BY REV. JOHN ATWOOD.

From records which have been consulted reaching back about seventy-five years, it appears that the Baptist church in New Boston took its origin from one previously existing in Amherst, and entirely distinct from the present church in Amherst. The Amherst church was organized December 6, 1787, and consisted of persons residing in New Boston, and in those parts of Amherst which were subsequently formed into Mont-Vernon and Milford, few or none residing in what is now called Amherst. In the course, however, of twelve years it had become so diminished in numbers as to afford little hope that the enterprise would be permanently successful. In the mean time several persons in New Boston had made a public profession of religion, and united with the church in Weare. Rev. Mr. Elliot, of Mason, also baptized fourteen persons in the town, on the 4th of October, 1799, though at the time they united with no church. In view, therefore, of the number of Baptist professors that were resident in New Boston, it was mutually agreed, by members of the church both in Amherst and New Boston, at a meeting holden at John Whipple's in New Boston, Nov. 23, 1799, that the Amherst church should in future be known by the name of "*The First Calvinistic Baptist Church in Amherst and New Boston.*" Whereupon, those persons who had lately been baptized, and those who had joined at Weare, united with this church, whose number was also increased, during the year 1800, by the addition of nineteen others.

In the year 1801, Rev. Josiah Stone commenced his labors with this church, and, in this and the three succeeding years, fourteen persons were added to its fellowship. In 1804, the church, by advice of Council, took the name of "The Calvinistic

Baptist Church in New Boston.” The same year the church agreed upon the erection of a meeting-house, which was completed the year following. This house was located in the westerly part of the town, three miles from the present place of worship. Its dimensions were forty feet by thirty-two, and one story high.

During this year the church united with the Warren Association, with which it retained its connection until the formation of the Boston Association, when it fell within the limits of that body. The same year, also, Rev. Josiah Stone was installed as permanent pastor of the church. From this time to 1816, the number received into the fellowship of the church was twenty. At the expiration of this period, a case of discipline arose which resulted in the division of the church into two bodies, the one being retained in the Boston Association, the other uniting with the Salisbury.

In June, 1824, Rev. Mr. Stone resigned the pastoral care of the church, but remained in the place until his decease, which occurred in 1839.

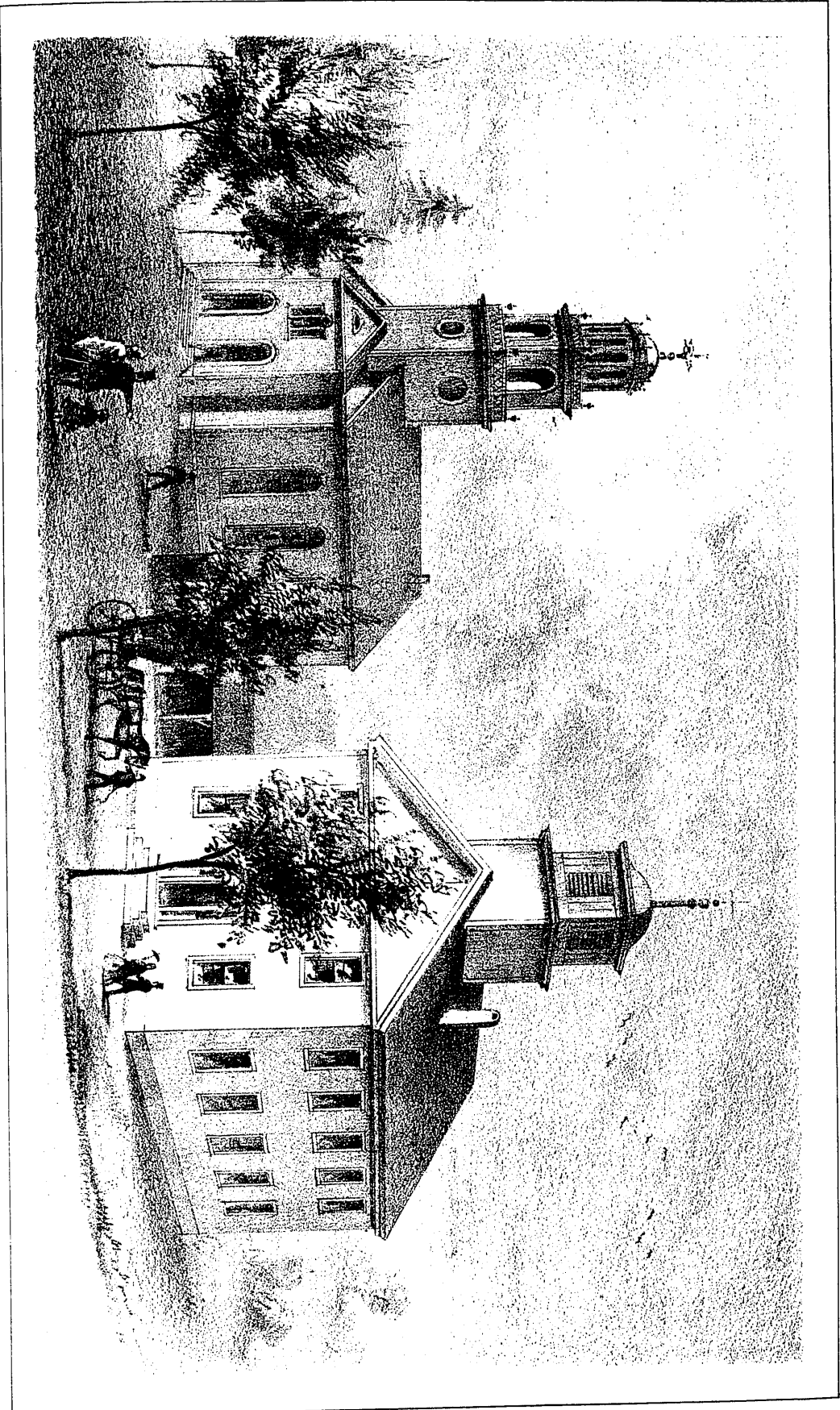
Rev. John Atwood, then a licentiate, commenced his labors with this people on the first Lord’s day in June, 1824. He was ordained the 18th of May, 1825, and closed his pastoral relation the last Sabbath in January, 1836. During his ministry ninety-nine persons were added to the fellowship of the church.

February 23, 1825, the two churches were dissolved, by mutual consent, and the members, forty-six in number, reorganized into one body, and united with the Salisbury Association. In 1826 a pleasant revival of religion took place, in which thirteen were added to the church. In 1828 the church was dismissed from the Salisbury, and united with the Milford Association.

A more central location for public worship being very desirable, in 1832 a meeting-house was erected in the lower village, and was dedicated to the worship of God on the 6th of February, 1833.

In 1835 a precious revival of religion was enjoyed, during which fifty-three persons were added to the church.

In February, 1836, Rev. A. T. Foss became pastor of the church, which relation he continued to hold during eight years, till January, 1844.



Bullfinch Lithography Boston

On the first Sabbath in February, 1845, Rev. David Gage commenced his ministerial labors with this people, and continued with them ten years, during which time sixty-four were added to the church. His pastorate closed in March, 1855.

November 1, 1855, Rev. J. N. Chase began his permanent labors in the place; was recognized as pastor December 19, 1855, and dismissed May 1, 1859.

Rev. Franklin Merriam succeeded him in the pastoral office, in May, 1859, and closed his labors in the place October 5, 1862.

The pastorate is now filled by Rev. Thomas Clarkson Russell, who entered upon his labors with this church the first Sabbath in June, 1863.

The most reliable statistics to be found, show that from the formation of the church in Amherst, in 1787, to the present time, two hundred and eleven persons have been added by baptism; ninety-two have been received by letter from other churches; seventy-three have been dismissed; thirty-one excluded; and seventy-two have died. The present number, July, 1863, is seventy-six.

MINISTERIAL FUND.

The grant of New Boston was given on condition that one sixty-third part of the township should be appropriated to the first-settled "learned and orthodox minister" for his encouragement to settle in a new region of country, among a sparse population, unable to pay a full and adequate salary. Further to encourage and aid the people in maintaining the worship of God, it was required that another sixty-third part of said township should be appropriated to the support of a "learned and orthodox ministry forever." And when the Masonian heirs increased the size of the town, they reserved a like proportion of the "Addition" for the same purposes. Thus lots numbered 61 and 70, in the old limits, and 6, in the "New Addition," were appropriated to the first minister; and lots 36, 123, and an unnumbered lot set off in a then unsurveyed portion of the town, were appropriated to the benefit of the ministry in perpetuity.

When the Rev. Solomon Moor was settled as the first minister of the town, he took possession of his lots, and disposed of them as he pleased. He also had the use of the "ministry lots," and whatever income he could derive therefrom until his death.

When the Rev. Mr. Bradford was ordained, the town paid him what they deemed an adequate salary, and made him a donation of four hundred dollars, "reserving to the use of the town all ministerial rights and privileges," meaning the ministry lots. It was known that Mr. Moor derived but little profit from them, and the town resolved that Mr. Bradford should not be embarrassed by them, and thought they might be made to yield a greater income, under different management. Accordingly, in 1804, the town sold, or leased for nine hundred

and ninety-nine years, a portion of the ministry lands; and subsequently, at different times, the remaining portions were in like manner disposed of to great advantage, being covered with valuable timber. The amount received for the ministry lands reached nearly seven thousand dollars, which the town denominated "the funded property for the ministry," and a special treasurer was chosen annually by the town, for many years, to have charge of this money, and to make an annual report, showing to whom loaned, and the income thereof.

The grant of the town required, also, that another sixty-third part of the town be appropriated for the benefit of schools; and these lands were in like manner disposed of, earlier than the ministry lots, and the amount received for them was much less than that for the ministry; and the treasurer for "the funded property for the ministry" became the treasurer of both funds. William Clark was repeatedly elected to that office, and others were chosen after him. At length the care of these funds was devolved on the town treasurer, and he made a distinct report of their condition annually. Immediately after the sale of the ministry lands, the Baptist church, first known as the "Calvinistic Baptist Church in New Boston," in 1804, claimed a part of the income; and in August of 1805, agreeably to a recommendation of Livermore Langdell and Lieut. Samuel Gregg, it was "Voted, That the Baptists that were on their parish-book last March have their proportion, according to poll and estate, to the present year." Up to March 10, 1807, all tax-payers were taxed for the support of the minister of the town, unless excused by special vote. At this time the town voted "to excuse those that in good faith belong to the Baptist Society, from paying taxes to the Rev. E. P. Bradford." October following, the town voted "to raise annually five hundred dollars, including the interest on funded property, four hundred dollars of which to be paid to Mr. Bradford, and one hundred dollars to Josiah Stone; and that this should continue during the ministry of Mr. Stone," then the pastor of the Baptist church. Owing to trouble in the church, the town subsequently refused to appropriate any to the two Baptist societies, the original society having become divided into two. In 1823 the town gave them thirty-five dollars; and the following year

fifty dollars. At length the town voted to divide the income according to poll and estate tax ; every man saying which church he wished to sustain. And when at length a Universalist society was organized, they were allowed to have their proportion. Henceforward the income of the fund was divided between the three societies, in proportion to polls and estates of their respective adherents, until 1861, when the selectmen refused to make the annual division of the income of the ministerial fund, except the interest on nine hundred dollars, affirming that the rest of the fund had been lost by being absorbed in other funds of the town, so that evidences of the fund could be found only for nine hundred dollars ; and they affirmed that, according to decisions of the courts in similar cases, there was no law to oblige the town to pay it, and that to pay it was contrary to law, and would render it impossible to collect the taxes. At the annual meeting in 1862, the town, by a very large majority, instructed the selectmen to divide the income of the fund, as in former years ; but they refused to obey instructions, and none has been made, except on the nine hundred dollars which had not been absorbed. It is evident that certain men, who were not nursed at the breasts of New Boston mothers, and who have a chronic hatred of ministers and churches, had secretly sought to effect this at an earlier period than 1861. The town has never sanctioned, by vote, the repudiation, nor does any honest man deny that the income of the whole fund ought to be paid, though they may question if it can be legally done, under existing circumstances. The Presbyterian and Baptist societies have been embarrassed by this action ; but the descendants of the noble men who so highly prized the worship of God in his sanctuary, and realized the benefits of the gospel to the community, will prove equal to the exigency, and will not show themselves the degenerate sons of a godly ancestry.

What remains of the school fund yields an income of some fifteen dollars annually ; the greater portion of it having been absorbed like the ministerial fund.