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FIRST CHURCH,
MIDDLEBORO'.







BOOK

OF THE

FIRST CHURCH OF CHRIST,

IN MIDDLEBOROUGH,

PLYMOUTH COUNTY, MASS.

WITH NOTICES OF OTHER CHURCHES IN THAT TOWN.

BOSTON:

C. C. P. MOODY, PRINTER, 52 WASHINGTON STREET.

1852.

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PREFACE.

The Church took some action in the year 1838, on the subject of a reprint of the catalogue of its members from the beginning, in connection with such historical matter as might be deemed useful and of general interest. A committee of three was then chosen for this business, and was increased in 1841 by the addition of three other brethren. Little was done, however, for several years.

In 1845 the pastor favored his people with two discourses on "The Faithfulness of God to this Church," during the one hundred and fifty years of its existence, which period closed with the Sabbath on which the discourses were preached.

The interest on this subject was revived, and the church soon after voted that these Century and Half Discourses should be printed with the contemplated catalogue and history.

One of the original members having died, the vacancy was filled in 1846, and still another brother added in 1847. But time passed on without the matter being taken up in earnest till 1851, when only three of the eight, who had been chosen for this work, remained here to accomplish it.

The historical part was put to press early in 1852, and the discourses soon followed;—but on account of the incompleteness of records, and the labor of getting the necessary information from other sources, the Descriptive Catalogue could not be prepared at that time.

Much effort has since been made to gather facts, to procure as full an account of each member as is attainable at this distance of time. This delay, however, has brought to light new facts, making necessary the addition of Notes and a more extended Errata.

The committee in concluding a work, which, on account of the peculiar difficulties attending it, has been long protracted, cherish the hope that what they have imperfectly done may lead the living members of the church to ponder well on the various relations they sustain to those who have died in the Lord, to one another, and to all who, by their prayers and efforts, may yet be brought into spiritual communion with themselves on earth and in heaven.

To the favor of God we now commend the result of our labors, praying that His blessing may make it useful to the present and future generations of this church and this people.

MIDDLEBOROUGH, *July*, 1854.

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* NOTE.—Disc. refers to the Discourses which are paged independently. An account of the first organization, the successive pastors, revivals, &c. will also be found in them

HISTORICAL NOTICE.

“Considerable exertions were made by some of the early settlers to Christianize the natives. In Middleborough and many other places, these efforts were attended with a good degree of success. At the commencement of the Indian war, in 1675, there were three churches in this town, one at Namasket, one at Titicut, and one at 'Sowampset, the last of which, contained 35 members; all of them, 90 members.” (S. Eddy's Com. Pl. Book of Hist. Reading.)

“In the year 1685, Governor Hinkley, of Plymouth, sent to the corporation in England, an account of the praying Indians of that colony; they amounted to 1439, besides boys and girls, which were supposed to be three times that number; at Namasket and Titicut 70, at Namatakeeset 40.” (Hutch. His. Mass., vol. 1, p. 313.)

Namasket was a mile from the present meeting-house of the first precinct, south-easterly, an Indian village of that name on a river of the same name; Titicut was an Indian village six miles westerly, on the Cohannet, or Taunton river, and Namatakeeset is supposed to be the same as 'Sowampset, a village upon the Great Pond in the south part of the town, and probably this was the name of the “Long Pond,” although the Indian name of that pond is not certainly known. There is no subsequent account of these churches. No doubt, the “Nam-

aschucks," worshipped with the first settlers, and before the organization of our church in 1694, had become extinct or had migrated.

That part of Middleborough, which is now the first precinct, was purchased of the Indian sachem, Wampatuck, in March 1662, by "twenty-six men," and confirmed by the government of the Plymouth colony, January, 1663, with some other purchases made of the "Black Sachem," Tispaquin, sachem of Namasket. The town was incorporated by its present boundaries, July 1st, 1669, and afterwards fully confirmed by the court at Plymouth. From 1669 to 1675 the town sent deputies to the court. But in 1675 the Indian war broke up the settlement, and the purchasers returned to Plymouth. In 1679 they returned to Middleborough with their minister, Rev. Samuel Fuller, and made a permanent settlement. In their re-organization they mention the loss of their records, when their houses were burnt by the Indians.

The following are the names of the "twenty-six purchasers" who were here when the war broke out, and who probably returned after the war. Their minister was with them in 1675; and as he was one of the original purchasers, he was probably with them in their first settlement in 1669, as otherwise they would not probably have been allowed to remove from Plymouth. The town is about 14 miles on its South line, about the same distance from that line to its north,—contains more than 100 square miles, and is, in extent of territory, the largest town in the Commonwealth.

JOHN THOMPSON,
ISAAC HOWLAND,
FRANCIS COOMBS,
SAMUEL FULLER,
JOHN MORTON,

MOSES SIMMONS,
SAMUEL BARROWS,
SAMUEL EATON,
FRANCIS BILLINGTON.
GEORGE SOULE,

NATHANIEL SOUTHWORTH,
 EPHRAIM TINKHAM,
 HENRY WOOD,
 WILLIAM NELSON,
 DAVID THOMAS,
 JOHN COBB,
 JABEZ WARREN,
 EDWARD BUMP,

SAMUEL EDDY,
 SAMUEL PRATT,
 GEORGE VAUGHAN,
 JOHN SHAW,
 JACOB THOMPSON.
 FRANCIS MILLER,
 JOHN HOWLAD,
 JOHN ALDEN.

In 1680, the town provided a house lot, and twelve acres of land for Mr. Fuller, and it seems he then lived in a house upon it, which they call *his*. His salary was "£20, to be paid one quarter in silver and the rest in produce, corn at two shillings, and wheat at four per bushel." The tradition is, that he lived in a house a little east of Dr. Sturtevant's. The town agreed "to turn out and fence his field, and every one that did not, was to pay a bushel of corn." The first meeting-house was between his house and "the Green," and in August, 1701, was sold at auction for £5 2s., the town having, the year before, built a meeting-house on the "Lower Green," nearly opposite the present school-house, "thirty-six feet by thirty, and sixteen stud," as by vote of November, 1690. It had two ridge poles and four gable ends. In 1745 the roof was taken off, and a "pitched roof" put on. The meeting-house on the "Upper Green," was built the same year; the parish having separated into two meetings; one held by the "old lights," or "standing party," and the other by the "new lights," or "revival men." Of the "old lights," Rev. Thomas Weld, was pastor; of the "new lights," Rev. Sylvanus Conant. The "old lights" broke up in the year 1754 or 1755, and soon after the old house was sold, and of the materials a dwelling-house was built where the pastorage house now stands. The parish were again united and Mr. Conant was the acknowledged pastor of both

“old lights” and “new lights.” The site of the old house is now plainly to be seen just below the school-house. The house on the Upper Green was built by proprietors, and was sold in 1828, and the materials removed, but not until the dedication of the present meeting-house, January 1st, 1829.

The church was organized, and Mr. Fuller ordained pastor, Dec. 26th, 1694. On Mr. Fuller's death, August 17, 1695, Mr. Cushman, afterwards minister of Plympton, Mr. Clap and Mr. Cutting were successively invited to supply the pulpit. In August, 1696, Mr. Thomas Palmer was applied to, and engaged to preach a quarter of a year, for which he was paid £13. In October, the town voted him £35 for a salary.” In November, 1698, the town voted “that his goods shall be brought from Plymouth at the town's charge,” and he was probably ordained, May 2nd, 1702, (though possibly a year or two sooner,) not without strenuous opposition on the part of a number of the members of the church. Committees were soon chosen by the town and by the church “to devise means of a regular, comfortable, and peaceable settlement.” He was charged with misbehavior in the church and with intemperance. The first council was convened by the church *ex parte*, and it condemned him; the second, called by the town and the church, advised that, “as the town earnestly desired, both old and young to enjoy his ministry, he should continue his ministry until the council should meet more fully;” and finally, twelve churches were convened, and advised the church to *depose* him. In 1705, his salary was £40. In 1706, the same, “provided he continue in the work of the ministry the whole year; if removed, to pay him proportionally.” In November 1706, they voted “to seek out a

man for the supply of the ministry." The records of the church are not extant, but the town voted, June 3d, 1707, to provide for the ministers and messengers that are to sit in council." December 12th, 1707, the selectmen were authorized to agree with Mr. Peter Thacher for the work of the ministry for a quarter of a year. It would seem that Mr. Palmer had then stopped preaching, and that the council then advised his deposition. But the records of the church give the proceedings of the council precisely one year later. Mr. Thacher was ordained, November 2d, 1709, and his ministry continued from this time until his death, in 1744. Mr. Palmer lived on the "Mory Place," which he owned, and practiced physic, in town, until his death in 1743.

It appears from the records, that although he did not preach through the year 1706, yet that he sued the parish for his salary, and recovered judgment for it up to the time when the council advised his dismissal, to the amount of £52, but on settlement with the parish, consented to release £15 of the judgment. "Mr. Palmer preached a considerable time (after being rejected by the church,) in his own house, where he had a few hearers." [Mr. Baker's century sermon.]

Extracts from the Church Records, June 2d, 1707 (1708?)

"Voted, by the church of Middleborough, that, in pursuance of the advice of twelve churches, in council here convened, which have declared that Mr. Thomas Palmer, the former minister and pastor, ought to be removed from the work of the Gospel ministry, and suspended from communion at the Lord's table for his scandalous immoralities,—therefore, in conformity to said advice of said council, as also upon the advice of a convention of reverend ministers at Boston, the church doth now declare that they now look on Mr. Thomas Palmer as no longer their pastor, but as deposed from the work of the ministry, and also suspended from the table of the Lord; and we withdraw from the said

Mr. Palmer, and unite in our endeavors to settle the ordinances of the Gospel among us."

"November 13th, 1737. This day Mr. Thomas Palmer, the former pastor of this church, had the censure of the church taken off, and was restored to communion by unanimous vote of the church, after hearing his confession."*

After the decease of Rev Mr. Thacher, the church again had "troublous times." The great revival had brought large numbers into the church. The resident male members were considerably above one hundred, and they desired to settle a minister who favored the revival. A respectable portion of the people, and deacon Barrows, with sixteen or seventeen male members of the church, wished to settle a different man. The church at first called the old pastor's son, Peter Thacher, but for reasons unknown, (said to be in order not to break with the minority,) they withdrew the call, and sent for Mr. Conant. He came in September, 1744, but the parish also sent for a candidate, and one preached in the forenoon and the other in the afternoon; after which the parish refused to permit Mr. Conant to preach in the meeting-house, and he preached in the Mansion house, by invitation of Madame Thacher, for several months. Although he was called in October, he was not ordained until March, and this took place in the yard or court in front of Madame Thacher's house. His friends then

* An aged lady gives the following anecdote as illustrative of the character of the deposed pastor:—"Mr. Palmer, after his deposition, practiced physic, but kept no horse. His distant patients had to furnish him; and when, one day, he returned from the west precinct, on his patient's horse, (that he might not be impounded on his way back) he tied up the bridle with these lines attached to it:—

Don't take me up, but let me pass
 For I'm my master's faithful ass;
 He Doctor Palmer lent me,
 Who rode me to his house,
 And gave me a pottle of oats,
 And home again he sent me."

went resolutely at work in building a meeting-house on the "Upper Green." It was raised July 17th, 1745, and was soon put into a condition to accommodate the meetings. In the meantime the parish had called a Mr. Weld to be their minister, and he was ordained in the old meeting-house, October 2d, of the same year. The church by their committee, Ezra Clap, Edmund Weston, and Samuel Eddy, sent into the council a strenuous protest against the proceeding. The parish and church had now a "hard business." A new meeting-house to build, the old meeting house to repair, and two ministers and two churches to sustain, and more than all, "criminations and recriminations," and alienations among brethren — "old lights, and new lights" — "the church and the standing party." We have two printed pamphlets in which hard names and words are dealt freely against each other. A tax made by the parish against the new society, as well as the old, well nigh brought on open war, and add to these, a lawsuit about the records and the furniture of the Lord's table. This was finally adjusted, and the church chose Ebenezer Clap, Seth Tinkham, and Samuel Eddy to present a petition to the General Court for relief. This was April 22d, 1746. It seems they succeeded in getting a law passed, by which those who chose to worship in the new meeting house might file their names with the clerk of the old society, and so become members of the new; and more than two hundred names were filed in 1748. In 1754, another law was passed, by which both societies were again united under their former name, and that union has continued to the present time.

The reputation of Mr. Conant, the pastor, has been very good. He was distinguished for his urbanity and

conciliatory manners, and succeeded in a few years, in uniting the people in his favor. He was a lively, animated preacher, and seems to have done all that any man could do *in such times* — times of war, French and revolutionary, stamp act, tea tax, Boston massacre, — everything to agitate the public mind. He was requested to accept the chaplaincy of a regiment, and the *patriotism*, not the *will* of his people, consented. He three times married, but left no children. It may well be asked what would have been the condition of our churches after the war, if they had not been prepared, by the great reformation, to meet the shock? The “sacramental host” were not all wasted by these wars and trials. Their venerable countenances and gray hairs are still remembered by some of us now living.

Our church has since seen days of affliction; but we cannot say with the patriarch, “few and evil have been our days.” It is almost two centuries since the “seed of the kingdom” began to be sown here, and more than a century and a half since the visible kingdom was first established here — “a church built on a rock,” as we trust. The “glorious things spoken” of this kingdom, have been many times seen here. The records of 1728 and 1741-42, in what may be called ancient times, and those of 1808 and 1823, in our own time, are not soon to be forgotten; nor are we to forget the other showers of divine grace in 1818, and in our present pastor’s time. “Weeping may endure for a night, but joy cometh in the morning.” “The days of darkness are many,” and in them we are to be humble and prayerful; the days of light to the church are not a few, and we may well “rejoice and be glad in them,” and remember them with cheerfulness. If we are wise, we shall rise by repentance from

our haltings and backslidings, and get improvement and strength to "run the race set before us," with a more perfect heart, setting up our memorials as we advance, and girding up the loins of our minds to run with patience the race which is yet before us. This church was very dear to the hearts of our brethren who have left us, and may it still be dear to us in all its interests; may the worship and the ordinances here be maintained "as long as as the sun and the moon shall endure." "Forgetting the things which are behind," may we "press forward to those things which are before" us, till we shall "attain to the measure of the stature of perfect men in Christ Jesus."

THE CHURCH IS A LEGAL BODY.

This church considers that it is *under the protection of the law*, in its proper action and its religious worship; and not only so, but that it has *legal rights*, and that it is desirable that the members should know what its legal rights are.

I. "The people of God have a legal right to gather themselves into church state." *Ancient Charters* 100.

II. They have free election of all their officers. *Id.* 101. "The churches shall be allowed to exercise and enjoy all their accustomed privileges, and those respecting church order, divine worship and discipline, and are to be encouraged therein. *Id.* 245. Const. 20. Rev. Statutes 201.

III. "Those who disturb them in their *worship* are guilty of a misdemeanor, and punishable by fine and imprisonment." *Anc. Ch.* 104. *Rev. Statutes.* 741. So also disturbances in their church *action*—their elections, *Anc. Charters* 104.

IV. "Every church has free liberty of administration, recommendation, dismissal, expulsion, and disposal of their officers and members, with free exercise of the discipline and censurers of Christ, *according to the rules of His word.* Anc. Charters, 101.

V. "By the church, is meant those who are in full communion." *Id.* 114.

Under this law, every member of a church, in full communion, old or young, male or female, has the right of voting in the church. But John Robinson, our ecclesiastical father, says the churches do not admit the sisters to take a part in the *business* matters of the church, as it is against the spirit of the directions of St. Paul in respect to them. But undoubtedly if a male of any age be admitted to full communion, he should be allowed to vote. Rev. Mr. Camp was a candidate here, after the decease of Mr. Conant, and a majority of the church voted for him. He insisted upon the sisters being called out and voting, and many of them did so, much to the offence of some of the brethren. He did not accept the call. They have been called once only since, but more than half refused, and no good came of the measure. It is to be hoped that we shall not again act against the advice of "the author of Congregationalism."

The church, by their deacons, are a body politic, and may even bring actions. See Revised Statutes 202. "The deacons of the churches are a body corporate, authorized to hold the property of the church, to receive all donations of land and personal estate, and to sue and defend in every case relating to such property." Anc. Charters 206. "The deacons are corporate bodies, for the purpose of taking and holding in succession, all grants and donations, whether of real or personal estate

made to them and successors, or to the poor of the churches." *Id.* 205.

"The churches may call the deacons to account, and sue them." *Id.* 206.

ORGANIZATION OF THE CHURCH, 1694, [O.S.]

The church records from the organization to the coming of the Rev. Peter Thacher, in 1708, are not known to be in existence, and are supposed to have been early lost to the church. Mr. Noah Bosworth, of Halifax, Mass., a descendent of the first pastor, in the sixth generation, providentially reading our present Articles of Faith and list of members printed in 1826, inferred that this church had no record of its first organization. With a commendable thought and generosity he presented to this church an ancient copy made from the lost records. His letter* enclosing it, shows that great reliance may be placed upon it, as a true copy by Ebenezer Fuller, who commenced it with the following date and remark :

"*Middleborough, March 8, 1734.*— A copy of the record of the First Church of Christ in Middleborough, which was written by Mr. Samuel Fuller, first pastor of that church."

* "Looking over the records of the First Church in Middleborough, made out and printed for the information of its members into the history of said church, I noticed that there was no account of the formation of said church, or of the names of the first members of it; and, having among the writings of my great grandfather, Ebenezer Fuller, a copy of the record of the first formation of said church and the Covenant they entered into, and the Articles of Faith, &c.; and thinking, if that record was lost it would be gratifying to the present pastor and church to have so ancient a copy of said record, transcribed March 8, 1734, by one, with his own hand, who was a member of said church. I with pleasure forward the said copy to the said First Church in Middleboro', with confidence that it is an authentic copy of the original record; as my great grandfather, Ebenezer Fuller, who copied and preserved it, doubtless for his own use, was the grandson of Rev. Samuel Fuller, the first pastor of said church.

"Halifax, Sept. 5, 1826.

"NOAH BOSWORTH."

NOTE.— Mr. Bosworth died March 7, 1837, in advanced age. It is by his just view of the appropriate disposition of such papers, that this church and community are in possession of an account of this transaction, and a knowledge of the original members of this church.

THE COPY OF EBENEZER FULLER, IN 1734.

“ I. Thou shalt remember all the way which the Lord thy God hath led thee these forty years. — DEUT. 8 : 2.

“ *December 26, 1794, [O. S.]* — A church of Christ was gathered at Middleborough, formerly called by the heathen Namassacut, a fishing place, as some say.

“ The persons and their names that entered into church fellowship, some of them members of Plymouth church before, being dismissed from Plymouth for that intent; some of them members of other churches dwelling here then, and some that were never in church fellowship before that time, whose names are as followeth :

“ SAMUEL FULLER and his wife, JOHN BENNET and his wife,
 “ JONATHAN MORSE and his wife, ABIEL WOOD and his wife,
 “ SAMUEL WOOD, ISAAC BILLINGTON,
 “ SAMUEL EATON, SAMUEL CUTBURT,
 “ JACOB TOMSON and his wife, JOHN COB, Jun.,
 “ HESTER TINKAM, The Widow DEBORAH BARDEN,
 “ WEIBRAH BUMPAS, EBENEZER TINKHAM,—*HIS WIFE*,

“ Not being present by reason of sickness in their family, yet after owning the covenant of the rest, being in the esteem of the rest, it is as well as if she were there present at that assembly.*

“ Ebenezer Tinkham, Isaac Billington, Jacob Tomson; these then baptized.

“ Soon after were baptized the children of John Cob in their infancy; John, Martha, Patience. Also, Lidia Bumpas, the daughter of Weibra Bumpas.

“ II. In order to the gathering of a church, it pleased God, who hath the hearts of all men in his hands, to move upon the hearts of sundry of those to desire a church may be gathered in this place, — to desire and seek it of God; and Divine Providence made way for it.

“ Letters were sent for ministers and brethren to assist in the work, namely: to Plymouth, Sandwich and Barnstable: and the Elders sent Mr. John Cotton, Mr. Rouland Cotton, Mr. Jonathan Russell, and brethren to assist them. Mr. Samuel Fuller, then

* For names and other particulars of the original members see Descriptive Catalogue.

ordained to be a Teacher to that church ; who had lived there and preached the word amongst them, whose preaching God had made beneficial to divers of them, and made choice of by mutual consent. God can, and oft doth, out of the mouth of babes and sucklings ordain praise.

“ John Bennet, Sen., our brother, ordained Deacon, — Deacon in the church of Middleborough, March 10, being the second Sabbath in that month, and chosen by a full consent to that office some considerable time before ; who formerly dwelt at Beverly ; whom God in the way of his providence sent to dwell in Middleborough to be serviceable there in church and town.”

“ ARTICLES OF OUR CHRISTIAN FAITH,*

“ Then also read, owned and acknowledged by us at the church gathering.

“ We do believe with our hearts and confess with our mouths :

“ I. That the Holy Scriptures, contained in the Old and New Testaments, are the word of God, and are given by inspiration of God, to be the rule of faith and life.

“ II. That there is but one only living and true God, and that in the unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, and God the Holy Ghost.

“ III. That this one God, Father, Son and Holy Ghost, made the whole world and all things therein, in the space of six days, very good.

“ IV. That God made man after his own image in knowledge, righteousness, and true holiness.

“ V. That our first parents being seduced by the subtilty of Satan, eating the forbidden fruit, sinned against God, and fell from the estate wherein they were created ; and that all mankind descending from them by ordinary generation, sinned in and fell with them in their first transgression, and so were brought into a state of sin and misery, losing communion with God, and falling under his wrath and curse.

* These Articles were printed in 1722, and reprinted in 1771 ; and are also in the Fuller copy of 1734, but are not on the existing Church Records.

“ VI. That God, in his eternal purpose, chose and ordained the Lord Jesus, his only begotten Son, to be the one and only mediator between God and man, the Prophet, Priest and King, the head and Savior of his church.

“ VII. That Jesus Christ, the second person in the Trinity, is the very and eternal God, of one substance, and equal with the Father ; and that when the fulness of time was come, the Son of God, the second person in the Trinity, took upon him man’s nature, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, so that the Godhead and manhood were joined together in one person, which is very God and very man, yet one Christ, the only mediator between God and man.

“ VIII. The Lord Jesus, by his perfect obedience and sacrifice of himself upon the cross, hath fully satisfied the justice of his Father, and purchased, not only a reconciliation with God, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given to him.

“ IX. That the elect of God are made partakers of the redemption purchased by Christ, by the effectual application of it to their souls by his word and Spirit.

“ X. That justification is an act of God’s free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them or done by them ; but only for the perfect obedience and full satisfaction of Christ imputed to them by God, and received by faith alone.

“ XI. That sanctification is a work of God’s grace, whereby the elect are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

“ XII. That whomsoever God hath accepted in Jesus Christ, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere to the end, and be eternally saved.

“ XIII. That the grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word, by which also, and by the administration of *the sacraments* and *prayer*, it is increased and strengthened.

“XIV. That the visible church under the Gospel is not confined to one nation, as it was under the law, but consists of all those throughout the world that profess the true religion according to the Gospel order, and their children; and is the kingdom of our Lord Jesus Christ, the house and family of God; and that unto this church Christ hath given the ministry, grace and ordinances of God, for the gathering and perfecting of saints to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

“XV. That prayer, singing of psalms and reading of the Scriptures, the sound preaching and conscionable hearing of the word, as also the due administration and worthy receiving of the sacraments instituted by Christ, namely Baptism and the Lord’s Supper, and all parts of the ordinary religious worship of God, besides solemn fastings and thanksgiving, upon special occasions, which are in their several times and seasons, to be used in a holy and religious manner.

“XVI. That the Lord Jesus Christ, who is the alone head of his church, hath appointed officers in his house for the regular carrying on of the affairs of his kingdom; and that each particular church hath power from Christ regularly to administer censures to offending members, and to carry on the affairs of his visible kingdom according to his word.

“XVII. That the bodies of men, after death, turn to dust and see corruption, but their souls, which neither die nor sleep, having an immortal substance, immediately return to God who gave them; the souls of the righteous being then made perfect in holiness, are received into heaven, and the souls of the wicked are cast into hell.

“XVIII. That the bodies of the just and unjust shall be raised at the last day.

“XIX. That God has appointed a day wherein he will judge the world in righteousness by Jesus Christ; in which day, all persons that have lived upon earth shall appear before the judgment seat of Christ, to give account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether it be good or evil.”

“THE CHURCH COVENANT,

That was read and consented to at the church gathering:—

“Forasmuch as it hath pleased God, who hath commanded us to pray daily, that his kingdom may come and be advanced, and hath given direction, in his holy word, and manifold encouragements to his poor servants to seek and set forward his worship and the concerns of his glory; we do, therefore, personally present ourselves this day in the holy presence of God, to transact with Him this great affair of His kingdom and glory, and of our own salvation; and humbling ourselves before the Lord for all our sins, and the sins of ours, earnestly praying for pardoning mercy and reconciliation with God through the blood of our Lord Jesus Christ, and for the gracious presence and assistance of his Holy Spirit, under a deep sense of our own weakness and unworthiness, and with an humble confidence of his favorable acceptance; each of us for ourselves, and all of us jointly together, enter into a holy covenant with God and one with another, *that is to say*,—We do, according to the terms and tenor of the everlasting covenant, first, give up ourselves and our offspring unto the Lord God, Father, Son, and Holy Ghost, as the one only true and living God, All-sufficient, and our God, in covenant; and unto our Lord Jesus Christ, our only Saviour, our Prophet, Priest, and King; the only mediator of the covenant of grace; promising and covenanting, through the help of His grace, to cleave to God and to our Lord Jesus by faith, in a way of Gospel obedience, with full purpose of heart, as his covenant people, forever: And we do also, by this act of confederation, give up ourselves, one unto another in the Lord, according to the will of God, promising and engaging to cleave and walk together in holy union and communion as members of the same mystical body, and as an instituted church of Christ, rightly instituted and established in the true faith and order of the Gospel; further, obliging ourselves, by this our holy covenant, to keep and maintain the holy word and worship of God committed to us, and endeavor faithfully to transmit it to our posterity, to cleave unto and uphold the true Gospel ministry as it is established by Jesus Christ in his church, to have it in due honor and esteem for the work’s sake; to subject

ourselves fully and sincerely unto the ministerial exercise of the power of Christ in the dispensation of the word, the administration of the sacraments,—the Lord's Supper to members in full communion and without offence, and Baptism to visible church members and their infant seed,—as also for the due application of the holy discipline, with love, care and faithfulness ; watching one over another, and over the children of the covenant growing up with us ; and all in obedience to the blessed rule and government of our Lord Jesus Christ, the alone head of his church: and withal we further engage ourselves to walk orderly in a way of fellowship and communion with all neighbor churches, according to the rules of the Gospel, that the name of our Lord Jesus may be one throughout all the churches, to the glory of God the Father. This, our holy church covenant, we do, in most solemn manner, take upon our souls, in all the parts of it, with full purpose of heart, as the Lord shall help us, and according to the measure of grace received, we will walk before and with God fully, steadfastly and constantly in the discharge of all covenant duties, each to other ; and the Lord keep this forever in the thoughts and imagination of the hearts of us, his poor servants, to establish our hearts unto Him ; and the good Lord pardon every one of us that prepareth his heart to seek the Lord God of his fathers. Amen."

RENEWAL OF COVENANT, 1713.

At a church meeting early in January, 1713, (N. S.,) the members expressed a mutual forgiveness toward one another, and friendship for their pastor ; and, having decided on a solemn Renewal of Covenant, agreed to observe a day of fasting and prayer. At another meeting in the same month at Mr. Thacher's dwelling, his record says : " On the forenoon I preached from Jer. 50 : 5. The afternoon began with prayer, and then I read the Covenant and expounded it to them in particular." " The children of the church were called on to come and own and to improve their privilege in God's covenant." " April 3, 1713, (he records,) was the day appointed for

public fasting and Renewal of Covenant by entering into new engagements to the Lord and one another. My father Thacher, [Rev. Peter Thacher, of Milton Mass.,] was present and began with prayer. I preached from Rev. 2:10. In the afternoon, after prayer, the church gave their renewed assent to the following holy covenant.”

The Covenant here referred to, was the original one of 1694; and the following *Acknowledgments*, called an “explication of the Covenant,” and doubtless prepared for the occasion, were adopted at this time and entered on the church records in connection with the Covenant.

“April 3, 1713. — We, that through God’s goodness have been gathered, and are still continued a church of His, having heretofore consented to the covenant of grace, according to the gracious terms thereof; having made choice of the Lord Jehovah, Father, Son, and Holy Spirit, as our God, and of our Lord Jesus Christ, as the glorious mediator, upon whose fulness of merit and power we rely, as well to be strengthened to the duties, as to enjoy the blessings of that well ordered covenant; having according to his will, incorporated ourselves into that evangelical church-state, wherein our desires after the mercies of that covenant are to be expressed and answered; being sensible that our justification by faith in the righteousness of Christ, as of our only surety, doth oblige us to keep all God’s commands, as holy, just and good; being also awakened by the heavy judgments impending over our nation and country; would search our hearts after what might be in us provoking to God; acknowledging it to be our duty, not only to walk circumspectly, respecting gross sins and miscarriages, but would also guard against prevailing corruptions that often prevail among the people of God; especially, to renew our engagements which are laid on us by the covenant of God, which hath been not only accepted, but renewed, and is hereby renewed and expressed.

“WE THEN ACKNOWLEDGE,

“I. *That it would be a great evil in us, If our love to the world should make us abate of our love to communion with God, or abate*

of that zeal and watchfulness which we should always keep alive in our souls, or hinder us from the most affectionate reading of his word, and seeking his face every day in our houses, or from daily use of closet supplication and meditation.

“ II. *It would be a great evil in us*, If we should [not], on the one hand, protest against any thing in the worship and service of God for which we have not a divine institution, and against the use of all pagan, papal superstitions: if we should not on the other side, to the best of our capacities, attend and support the institutions of God in the midst of us, with endeavors that there be nothing wanting thereto.

“ III. *It would be a great evil in us*, If when we draw near to God in his ordinances, we should allow ourselves to be formal, carnal or sleepy in what we do; or if we should come to the Lord’s table without due examinations and humiliations and supplications preparatory thereto; or, if in managing church discipline, we should vent our own passions or serve our own humors.

“ IV. *It would be a great evil in us*, If we should abuse the good creatures of God by sensualities, in eating or drinking, or recreations, or by extravagancy in apparel, or in the irreverend use of God’s names, titles, attributes, word or ordinances.

“ V. *It would be a great evil in us*, If we should not keep a strict guard over our thoughts, as well as words and works on the Sabbath; and also, on all under our influence, to restrain them from violations of that sacred rest.

“ VI. *It would be a great evil in us*, If we should not study to have our families well instructed and governed, and in such a condition as is agreeable to the fear of God.

“ VII. *It would be a great evil in us*, If by the prevalency of a private spirit we should be backward to any public service whereby God might call us with our persons or estates to serve our generations, or if we should by unjust neglect or censure, ill requite such as have been serviceable to us, which are the ministers of God to us for good.

“ VIII. *It would be a great evil in us*, If we should fail of a patient, peaceable, forgiving temper, towards our neighbors, or if we should not with meekness of wisdom smother all causes of contention.

“ IX. *It would be a great evil in us*, If we should spend our days

in idleness, and not be diligent in such employments as may adorn the doctrine of God, by rendering us useful to our neighbors.

“X. *It would be a great evil in us,* If our carriage or discourse should any ways savour of a lascivious disposition in our souls.

“XI. *It would be a great evil in us,* If we should use dishonesty in our dealings, by fraud, force, or unreasonable exactions.

“XII. *It would be a great evil in us,* If we should go maliciously to make, or injuriously to spread any false reports, or too easily receive slanders against the innocent, or countenance the broachers of them.

“XIII. *It would be a great evil in us,* If we should not conscientiously observe and fulfil what promises we lawfully give one another.

“XIV. *It would be a great evil in us,* If we should be discontented with others' prosperity, or our own adversity, wherein we are confined.

“XV. *It would be a great evil in us,* If we should not be ready charitably and liberally to relieve the necessities of the poor that call for our bounties.”

“XVI. *It would be a great evil in us,* If we should not with a brotherly affection, either give or take reproofs where there is cause for them, or if we should withhold our testimony against whatever might fall out among ourselves displeasing to God.

“Wherefore, we do, by solemn vote, declare against all these evils as abominable things, utterly despairing of any strength in ourselves to keep clear thereof; we do most humbly ask the all-sufficient grace of God in Christ, that neither these, nor any other iniquities may have any dominion over us, but that we watch against them all, both in ourselves and in one another.”

“*March 12, 1713.* — The above written explication of our holy church Covenant was read privately in the church, and assented to by vote. April 3, 1713, it was also read in public, and assented to expressedly.

“PETER THACHER, *Pastor.*”

PASTORAL FIDELITY.

The following original letter of Mr. Thacher, to a church member who had abruptly turned away from the Lord's table, is characteristic equally of the writer and of the times :—

“ MIDDLEBORO', FEB. 4, 1740-41.

“ BROTHER SMITH :

“ Such hath been my infirmitys, and such the season, as hath diverted my loving purposes and sincere desires to visit you, and if possible be so happy as to recover you to a sense of your sin, in turning away from Wisdom's furnished Table and bidden Guests. Alas my brother, why have you done this ? This action is highly and greatly aggravated. I know of no Gospel rule that gives any countenance to such a breach of order, and breach of covenant with God, and with the church. Is it not practically to say that there was nothing in that holy Institution worth staying for ? That you were at your liberty to come to it, or stay from, as you pleased ?

“ How could you pour more open and high contempt upon one of Christ's most solemn and soul-endearing, and strengthening institutions ? Had you then, or now, assurance of having [even] one more such an heart-melting and quickening opportunity ? Have they been such empty and fruitless opportunities to your soul, as induced you to turn away so lightly ? I hope not. What could be the reason ? Was it offence with myself or any other communicant ? Matt. 18th, directly your duty in that case. But surely, every one's most important concern is with his own heart. If it was your offence with the church in general, or any act of theirs, will you withdraw communion from them, censure yourself, and break covenant with them, before you in writing remonstrated to them their error and your own doubt ? Ought you not to have done this before you had, in such a manner, disquieted every one that stayed ? Is this to eat the Lord's Supper, to pay suitable and thankful reverence to that which was purchased with Christ's blood, yea, and shows forth his death too ? Dear brother, you must have wrong notions of the terms of communion, if you are not heartily and deeply humbled for this inadvertent act of yours, that so deeply wounds your own soul,

your pastor's, and the whole church, and greatly dishonours God and tends to bring the church of Christ and that ordinance of Christ into the greatest contempt in the eyes of them without. Dear brother, do I thus speak because I love you not? God knoweth,—but that I may be found faithful to Christ, my office, and your dear precious soul. I beseech you by the kindness and gentleness of Christ, that you would be moved, be persuaded, be overcome by one who you know loves you, and hath your salvation at heart, to be sensible of your fault, to acknowledge it to God, and to condemn it before your brethren. Why will you be instrumental to bring down my gray hairs with sorrow to the grave, and hasten a period to that ministry you have been many years delighted in?

“I am yet your loving, though grieved pastor,

“PETER THACHER.”

MUTUAL CONFESSION.

The following document is found in the hand writing of Rev. Mr. Thacher, and signed by the members of the church:—

“We, the subscribers, members of the First Church of Christ in Middleborough, at a meeting, this 10th day of April, 1738, to enquire and resolve to our Rev. Pastor, and one another, whether we are in suitable frames to communicate at the Lord's table together, and whether we advise it proper for our Rev. Pastor to administer to us under the general and visible decay of brotherly love among us; do freely and humbly acknowledge, and have reason to do it with trembling, grief, and fear, that there is too evident tokens of our want of love, and want of peace, not only in this precinct, but also, even among the members of this church. We desire to mourn for these our sensible divisions. We acknowledge our want of zeal for the interests of Christ, and the discipline of Christ among us; that we have been no more united

to discountenance vice in ourselves and others, as by covenant we have expressly obliged ourselves to do; and also, that we have been too much estranged ourselves, one from another; our want of zeal for the honor of God's house and worship; do, by these presents, severally, each one for himself, judge and condemn ourselves herein, and sincerely ask the forgiveness of God and our brethren, and declare by our hands hereto affixed, our sincere forgiveness of each other, and our hearty reconciliation and re-union in all the affairs of Christ's interest, worship, discipline and glory, earnestly begging grace from God to walk together from this time more as becomes the disciples and followers of the God of love than ever before we have done, desiring to be mutual helpers of each other, and especially comforts to our pastor; and that, for time to come, we will pray and labor for such a unity, as may render us terrible as an army with banners, united to pull down, and in all suitable ways to bear testimony against all sin and wickedness, and to watch against all occasions and temptations to contention, and to mark them who would estrange us one from another, and to have no fellowship with them.

Under a sense of these obligations we desire to come to the table of our Lord, and into his presence at his table, and there to seal before his immediate presence what we hereunto set our hands, humbly imploring the grace of Christ to be there abundantly shed forth on ourselves and each other, and desire that our pastor would lead us thither.

HENRY THOMAS,	NATHAN CLARK,	JAMES RAYMOND,
LEMUEL DUNHAM,	BENJAMIN TUCKER,	SAM'L BARROWS, JR.,
SAMUEL BARROWS,	FRANCIS EATON,	EDMUND WESTON,
OBADIAH SAMPSON,	HEZK'A PURRINGTON,	BARN'BAS CROSSMAN
SETH TINKHAM,	COOMBS BARROWS,	SAMUEL EDDY,

EBENEZER REDDING,	BENJAMIN WHITE,	THOMAS WOOD,
EPHRAIM WOOD,	JONATHAN SMITH,	SAMUEL SAMPSON,
ICHABOD PADDOCK,	JOHN CAVENDER,	JOHN RAYMOND,
SAMUEL WARREN,	JAMES SMITH,	DAVID DELANO,
NEHEMIAH BENNET,	EZRA CLAP,	JOHN VAUGHAN,
THOMAS TUPPER,	DAVID ALDEN,	ICHABOD TUPPER,
SAMUEL EDDY, JR.,	JOSEPH BATES,	NATHAN BASSETT,
SAMUEL WOOD,	NOAH THOMAS,	MOSES STURTEVANT.
EBENEZER FINNEY,		

ADDITIONS TO THE CHURCH.

There have been, during our history, several considerable revivals in our church and parish, and the records show corresponding additions to the church. In 1729, June 13, Mr. Thacher notes on the records "one hundred and seven or eight communicated at the sacrament this day," the additions having been chiefly the preceding year. In 1740-42, being the time of the "great awakening" throughout New England, after a revival here, very deep and powerful, an account of which has been given and distributed among our people, one hundred and fifty or more were added to the church. Also, in 1807, 1808, the preaching of the Rev. James Davis, in the absence of Mr. Barker at Washington, appeared to be blessed. A great religious attention was realized, and about one hundred hopeful converts were admitted into the church. In 1818 and 1823 also, the records then show additions to the church, after special seasons of revival in those years. There was also a considerable revival revival in 1830, and also in 1840, some of the fruits of which appear in the list of members for these and subsequent years.

The additions to the church during the ministry of our respective pastors, have been as follows :

Original Members,	20
In Rev. Mr. Thacher's ministry about	466
“ Mr. Conant's “	86
“ Mr. Barker's “	247
“ Mr. Paine's to settlement of Mr. Eaton,	72
“ Mr. Eaton's,	61
“ Mr. Putnam's,	128
Uncertain,	7
	1087

We have no record of the additions in the ministry of Mr. Palmer, or Mr. Fuller.

SINGING.

It appears from the records of the parish and of the church, that the choristers were chosen by the church, and that their choice was usually concurred in by the parish. Here is one of their votes:—“The easterly precinct of Middleborough, Sept. 18, 1732, voted, in reference to the singing of psalms in the congregation, that the precinct concur with the church so far as to appoint their pastor, Mr. Thacher, to set the tunes of the psalms in the time of public worship, so long as he shall find it for the peace and satisfaction of the church and congregation.” Since in our day the singers, as a choir, have managed the singing themselves and chosen their own choristers. Once the parish and church voted against the introduction of musical instruments, but of late years no order has been taken in the church or society on the subject, and the singers bring in such instruments as they think proper, and appoint their own choristers.

PASTORAL POWER.

As a specimen of manners, one hundred and fifty years ago, it may be mentioned that Dr. Palmer was much and late at the tavern ; and when he left for home quite late on one occasion, some person met him near the door and “ drubbed him soundly with a cane.” It was soon generally known, and considered to be well deserved, and that such a mode of correction was very proper, and Mr. Thacher was much commended as an energetic corrector of morals. It seems to have been taken for granted that he administered the correction, and that he was the *proper person* to administer it.

THE ORDER OF THE CHURCH.

The order of the church from its beginning has been, and continues to be, strictly Congregational, in accordance with the platform of John Robinson, and the practice and discipline of the churches of the Pilgrims ; the prominent features of which are, self-government, independence, open communion and free toleration. We choose our own officers, and depose them when there is just cause, receive, dismiss, and excommunicate members by vote of the whole church, yet not without advice of neighbor churches when it is desired by the pastor and brethren ; never, however, regarding such advice as authoritative. We esteem the government of the church to be wholly of a *moral* and not of a *coercive* character. No pastor or elder has ever interposed to control or embarrass the action of this church.

We have had no hostility against other churches. We have never, as a church, refused occasional communion with members of other churches of good standing, nor have we refused to dismiss a member to another church when such member has desired it for better edification. We do not censure for mere opinion; advocacy of heresy and immorality are subjects for disciplinary action, but the first and second private interviews are to be had before the offence is told to the church. We claim to be built upon the testimonies of the prophets and the apostles, Jesus Christ being the chief corner stone. Our articles of faith are instruments used to ascertain that the members all agree, but delinquents are to be tried by the Bible and its truths; and although every body is allowed to read the Scriptures and interpret them for himself, yet in trials for heresy, the interpretation of the church must prevail.

We have never had any Ruling Elders in this church. There is not much in a *name*. We have a standing committee to advise and act in all cases in which such offices were, by the platform, authorised to act. It was a decided principle of Robinson that the Elders should *advise*, but not *rule* without the consent of the church, and this principle is, that in which Congregationalism chiefly differs from Presbyterianism.

The church has an annual meeting for business on the last Friday of every returning January, when the Standing Committee and Treasurer are to be chosen, and also committees to advise in respect to the public charities, and who also are to take the responsibility of the religious meeting in their districts. But any matters relating to the duty or welfare of the church are also attended to at that meeting.

Although the deacons, by law and usage, are the treasurers of the church, we have a special treasurer to receive the small contributions which the exigencies of church state require; but the treasurer makes no disbursement without the direction of the church or the advice of the deacons or pastor or both.

The church considers it to be the duty of every several member of the church to "lay by," as God prospers him, and according to his ability, (of which he is expected to judge carefully and conscientiously,) for church purposes, the support of the pastor and the Lord's table, and also for such objects of general benevolence as the church shall, from time to time advise, the manner of the collections all to be under the advice of the committees.

Contributions to the Board of Foreign Missions have always, since its establishment, been taken up in this church, either by collections in the meeting-house, or by collectors appointed to visit the people, and also at the district meetings as monthly concerts.

The concerts are to be held on the first Monday of every month, but may be held a day before or after when notice to that effect shall be given from the pulpit, and collections are always taken at these meetings.

The sacrament of the Supper is administered on the first Sabbath of every second month, beginning in January; and at the close of the communion service a collection is taken for the support of the table, and such other calls as may be responded to by the church as a body. The standing committee will, as far as practicable, visit such persons among us as have religious hopes, with a view of their becoming candidates for admission to the church, but more especially they will be present

at the parsonage house on Friday, two weeks preceding the sacrament, to converse with those who are candidates for admission. If approved, the candidates are to be propounded two weeks before reception to the communion. The lecture preparatory to the sacrament is preached in the vestry on Friday before the sacrament.

Members who change their residence and settle in distant places are to take letters testimonial and unite with some church where they reside; and members of other churches coming to reside with us are expected to bring letters testimonial from their churches, with a view of uniting with this church; and on presenting such letters they are to be admitted as members by vote, and a copy "of the Book of the Church" is to be given them for their information before admission. By Congregational usage, letters testimonial are discredited, in case of change of residence, if not presented within a year from the time of such change. This church admits the right of every church member of good standing to claim such letters when he conscientiously believes that he can be better edified in another church; and good standing is to be implied if nothing appears on the records of the church to the contrary.

It appears by the records of the church that, after the early deacons were chosen, there was a solemn induction of them into the office by ordination. Such has not been the modern practice; and this church considers that ordination, or the laying on of hands with prayer, though a very proper, and sometimes a very impressive ceremony, and of apostolic example, is yet not a divine institution, not commanded, and may lose its solemnity by being made too common. In the case of the choice of pastor, the church thinks it should not be

dispensed with, not only the primitive example, but the manifest solemnity and good effects should cause it to have a place in the order of Christ's house.

This church considers that our order requires that the pastors, on becoming such respectively, are to be subject to the discipline and watch of the church, and before ordination are to be admitted into full communion; and such has been the usage of this church, although the records do not always show that it was done. Mr. Fuller's admission is recorded, and the restoration of Mr. Palmer shows that he had before been a member; that Mr. Thacher was also a member is clear from the baptism of his children before his wife became a member. It is recollected, if not recorded, that all our ministers, for seventy years past, were so admitted, and all the ten ministers who belonged to this church, on their settlement, had recommendations to become members of the church over which they were ordained pastors. John Cotton writes that he was present at the ordination of Mr. Conant, and that he was received into the church before he was ordained.

PASTORS.

1. SAMUEL FULLER.—Mr. Fuller “was educated for the ministry, and came in with the first settlers of the town as a religious teacher, as well as one of the twenty-six purchasers.” The Plymouth church did not permit its members to remove unless provision was made for their religious instruction. Having had his house burnt by the Indians, as the other settlers had, he returned to

Plymouth with them till the war ended, and then returned with them to Middleborough, and continued his ministry till a church was gathered, and soon after died. His whole ministry must have exceeded twenty years. The tradition is, that he was a sober, grave, industrious, enlightened, and self-denying minister. He was buried on "the Hill," the burial ground provided by the proprietors at the first location of the proprietary, and the legal title to the land is still in them. But the town and proprietary were so nearly identical that their proceedings are recorded in the same book. The following inscription is on the stone set at his grave: —

"Here lyes buried y^e body of y^e Rev. Samuel Fuller, who departed this life Aug. y^e 17th, 1694, in y^e 71st year of his age. He was y^e 1st minister of y^e Church of Christ in Middleborough."

Mr. Fuller was the son of the pilgrim, Samuel Fuller, a celebrated surgeon and physician, to whom both the Pilgrims and Planters of Massachusetts were much indebted for his success in treating the diseases of the new settlements. He died in 1633, and his will is recorded with the "Old Colony Records," and printed in the Genealogical Register, Vol. 4, p. 33. In this he orders certain of his estates to be sold and the proceeds to be applied to the education of his two children, Samuel and Mercy, and another portion he devises to Roger Williams, "if he would accept the same, having heretofore once declined to accept it." The New England Memorial says, "He was deacon of the church, and forward to do good in his place, and much missed after God removed him out of the world."

The children of Rev. Mr. Fuller were Samuel, b. 1659, Mercy, Experience, Elizabeth, Hannah, John, and Isaac. Samuel settled on a paternal estate in Rocky Nook, Kingston, where are still some of his descendants. Mercy married Daniel Cole; Experience, James Wood; Elizabeth, Samuel Eaton, and Hannah, Eleazer Lewis. John and Isaac settled in what is now Halifax, then Middleborough, where there are numerous descendants.

THOMAS PALMER.

He is supposed to have been a native of Plymouth, and brother of William Palmer of that place, as the town voted to pay for the removal of his goods from Plymouth to Middleborough. There was much opposition to his settlement, and at last, they of the opposition, seem to have been taken by surprise, when, after several years preaching, he was ordained in May 2, 1702. The opposition continued, and council after council was held, until his deposition was advised as has been stated. He seems to have been a rash, headstrong man, and the charges of intemperance made against him seem to have been well sustained. Having been restored to the church, as has been mentioned, it is pleasing to have ground for hope that he died a good man. He had a numerous family, the most of whom died young. "The Morey estate" descended from him to the daughter who married a *Cheney*, and from her to Mrs. Morey. He lived upon it all his life. The house was a kind of garrison, and built like the old meeting-house with "two ridge poles and four gable ends."

His children were Thomas, who died, aged 24; Zuri-

shadai, died aged 18, 1719 ; Sarai, died at 2 ; Job, died at 25 ; John, died 1709. Samuel was pastor of the church in Falmouth. Elizabeth married Cheney. James inherited a large estate south of Plymouth road, near W. S. Eddy's, which he greatly embarrassed by his negligence as collector in the time of the troubles, when the "Old Lights" assessed a great tax and compelled James to pay it, though he could not collect it. His two sons, James and Zurishadai, sold the old estate and removed to Vermont.

There is a stone at his grave in the parish burial ground, and another loose one in the wall. That in the wall has this inscription :

" All ye that pass along this way,
Remember still your dying day,
Here's human bodies out of sight,
Whose souls to — have took their flight,
And shall again united be
In their doomed eternity."

It is not known why there were two. The *memento* is the same on each. "Dr. Thomas Palmer who died, June 17, 1743, aged 70." His wife Elizabeth, died April 17, 1740, aged 64.

REV. PETER THACHER.

A tract has been printed by the church, and distributed in the parish, which gives a very full account of this venerable "man of God." He was born, October 6, 1688, in Milton ; his father, of the same name, being the pastor of the church there, and his grandfather, Thomas, minister in the Old South Church in Boston, and his

great grandfather, Peter, a Puritan minister in Salisbury, England. He graduated at Harvard College in 1706. He began his ministry here in September, 1707, and was chosen pastor, June 30, 1708, before he was 20 years of age, and after arriving to 21, was ordained, Nov. 2, 1709. January 25, 1711, he married Mary, daughter of Samuel Prince, Esq., then of Rochester, and sister of the Rev. Mr. Prince, of the Old South Church, Boston, and by her had ten children, nearly all of whom became members of the Church. One of his daughters, Mary, married Nathaniel Foster, and some of her descendants are settled here; two of the children died here, and the others all removed. Mr. Thacher had an excellent library, was a hard student, a laborious pastor, and a sound preacher. He died April 22, 1744, and was entombed, as was afterwards Madam Thacher and Samuel Thacher, his son, in a family tomb in the parish burial ground. The house in which Mr. Thacher lived was burnt February 3, 1780. The names of his children were Peter, Oxenbridge, Samuel, John, Thomas, Mary, Susannah, Mercy, Thedora, and Moses. Peter was forty years pastor of the church in Attleborough, useful and beloved. Mary married Nathaniel Foster, and Susannah married Samuel Tucker, of Milton; Mary married Rev. Mr. Shore, of Southbridge. Madam Thacher was a grave, intelligent, and exemplary matron, for many years a great help to the church, and lived to a good old age. She died 1771, aged 84.

REV. SYLVANUS CONANT.

He was a descendant of the celebrated Roger Conant, who was with the Plymouth Pilgrims in 1623, and

removed to Salem. He was born in 1720, and graduated in 1740 at Harvard College. He was the son of Lot Conant, the son of Nathaniel, who came from Beverly and settled in Bridgewater before 1690. He began his ministry here September 9, 1744, was called to be pastor October 1, of the same year, and was ordained March 28, 1745. He continued his ministry, at first, at the house of Madam Thacher, and after the new meeting-house was built, (which was the same year,) in that house till his death, which was of the small pox, December 8, 1777. He was buried with eight of his parishioners in a field of one of them, Mr. John Smith, by the road side, near Otis Soule's. The following are their names: Zechariah Eddy, Widow Rhoda Smith, Joseph Smith, Bethia Smith, William Soule, Sarah Reading, Hannah Love, all between 5 and 18, December, 1777.

The following is the inscription on the stone set at the head of his grave:—

“Memento Mori.

IN MEMORY OF

REV. SYLVANUS CONANT,

MINISTER OF THE FIRST CHURCH IN MIDDLEBOROUGH,

WHO DIED OF SMALL POX, DEC. 8, 1777,

IN THE 58TH YEAR OF HIS AGE,

AND 33^D OF HIS MINISTRY.

—
 So sleep the souls, and leave to groan,
 When sin and death have done their worst,
 Christ hath a glory like his own,
 Which waits to clothe their wasting dust.”

The character of Mr. Conant has before been noticed, both as a preacher, an exemplary Christian, and a pri-

vate gentleman, and his great success in conciliating and uniting the church and people. He was successively the husband of three wives, who were much esteemed, but left no children. His memory is still dear to some of our people.

One of his wives united to this church in 1758 by letter from the church in Norwich, Connecticut, and died in 1759, aged 28 years, and was interred in the parish burying ground. There is a stone also in the parish burying ground commemorative of his death.

EXTARCT OF A MONODY BY REV. S. CONANT ON THE
DEATH OF HIS WIFE.

- “1 What voice is this I hear from yonder grave
That charms my listening ear— awakes my love?
Sure 'tis some heavenly guest, inviting me to rest
On my Redeemer's breast,— come from above.
2. My willing soul attend without delay,
And th' heavenly dove descend to point the way
To soft retire and shade, amidst some silent grade,
And be my light and aid, lest I should stray.
3. Welcome sweet solitude, now I'm alone,
Let nothing here intrude, no damp be thrown
To quench the heavenly fire of love that doth inspire
My heart with warm desire: Lord hear my groan.
4. To see thy lovely form is all my aim,
And meditate thy grace and charming name.
Oh! bless my longing eyes from yonder lofty skies
With light, that I may rise and sing thy fame.
5. My heart with sweet surprise is drawn away,
A captive to the skies, when I array
My ardent thanks to bring, unto my heavenly king,
Whose praise I long to sing in endless day.
6. One thing the muse implores before she goes
From those delightful bowers of soft repose;
Lord, guide me in the way through life to yonder day,
Where joy without decay, and pleasure flows.

When Rev. George Whitfield preached among us, he met Mr. Conant near the meeting-house not long after his ordination and asked him how the work prospered on his hands; Mr. Conant was desponding and said, "who is sufficient for these things." On entering the pulpit, Mr. Whitfield announced his text, "I am this day weak, though crowned king," and preached with great power.

All the successive wives of Mr. Conant were greatly esteemed and beloved by his people, and of exemplary piety.

Mr. Conant preached a sermon at Plymouth in commemoration of the landing of the Pilgrims, Dec. 22, 1620, which has been printed, as was also a sermon on the death of his wife. These attest the excellency of his preaching, as have also those who sat under the "droppings of the sanctuary" when he preached.

REV. THOMAS WELD.

This minister is sometimes numbered among the pastors of our church, but is scarcely entitled to that honor. He was a graduate of Harvard College in 1723, and his residence seems to have been in Boston. On the death of Mr. Thacher in the spring of 1744, there were one hundred and fifteen male members in the church. Ninety-nine of them invited Mr. Conant to preach to them on probation, but the parish only permitted him to preach in their house one half day, and he preached for several months at the house of Madam Thacher. But his friends "built him a house." He was called by

the church to settle among them, but the parish peremptorily refused to concur in the call. In the meantime, the parish had applied to Mr. Weld, and he had preached to them and the sixteen members of the church; the minority had given him a call to settle, and the parish concurred in the call. The church protested against his installation, but he was installed October 2, 1745, Mr. Conant having been ordained the March before. He continued to minister to them in the old meeting-house till January 8, 1749, when the question was put in parish meeting, "whether they would dismiss Rev. Thomas Weld from the pastoral office, and he was then dismissed by a great majority of votes." The church was requested to join in the measure, and the meeting-house doors ordered to be shut against him. The reason of this abrupt proceeding does not appear. The church having passed a similar vote, March 18, the parish again passed the same vote, and agreed to join the church in calling a council to complete his dismissal, giving leave to Mr. Weld to join them in the call. No doubt the council judged his dismissal advisable. He, however, brought his action in Boston for his salary and put his people to much trouble and expense in defending it. He lost his case, and "brought his petition of review." Something must have been recovered, for March 26, 1759 the precinct "voted to pay to the parishioners who had discharged the execution of the administrators of Mr. Weld against the parish; to Jacob Thompson £38 6s. 2d, to Seth Sampson and John Miller £16 2s. 11d, and to William Harlow and John Miller £8 6s. 6½d., besides £5 8s. paid to Ignatius Elms." There was great embarrassment in paying the parish expenses, and the

same year the parish, "by vote, sold unto David Simons the old meeting-house for the sum of £13 6s. 8d, exclusive of the pews and the pulpit."

ELIJAH PACKARD,*

May 1, 1753, a Harvard graduate of 1750, was called to settle with this church (the minority) and parish. It does not appear that he responded to the call. He preached twenty-one Sabbaths for which they paid him £16 16s., and this is the last account of that meeting, although many parish meetings were afterwards held to wind up their affairs. After about two years negotiation, the parish, which had been divided into two societies by law of —, 1747, was re-united by law of 1754, and settled down peaceably under the ministry of Mr. Conant, having just before petitioned general court, "that no presentment might be made against them for being destitute of a minister until the precinct is in a better condition to settle one."

REV. JOSEPH BARKER.

After the death of Rev. Mr. Conant, the church and people became greatly interested in the preaching of Mr. Abraham Camp, a graduate of Yale, 1773. In 1778 they invited him "to spend the winter with them," and in December, "*Voted* to give him a call on probation,"

* He was settled in the ministry at Plymouth, and afterwards went to Marlborough. His native place was Bridgewater.

and in February following, unanimously invited him to the pastoral office. He answered doubtfully, and requested that the votes of the *sisters* might be taken. In November, 1780, the church again called him to the pastorate by vote of twenty-two to five. It was said that his high favor of "woman's rights" caused the opposing votes. Mr. Barker was recommended by Rev. Dr. Emmons, and was then sent for to Blanford where he was preaching. He was a graduate of Yale, 1771, and was admitted as master at that and several other colleges; was unanimously called to the pastorate, August 9, 1781, and ordained December 5, of the same year. His ministry continued till his death, July 5, 1815, except while he was in Congress, he having been a member of that body in 1805, 1806, 1807, and 1808. In his absence the pulpit was supplied by Rev. Azel Washburn, Rev. Simeon Doggett, and Rev. Mr. Robinson, of Westborough. Rev. James Davis was with us in 1807.

Mr. Barker preached a century sermon one hundred years after the organization of the church, in which many of the historical records are taken notice of, and the character of our pastors given, which was printed at the time; also, a sermon on the death of Dea. B. Thomas, in which his life and character are very graphically drawn. He was buried in the parish burial ground.

Mr. Barker was considered an able, sound and orthodox preacher of the Hopkinsion school, and much respected by his people. Those who had lived under the ministry of Mr. Conant, thought there was in Mr. Barker a strong contrast between the two in pastoral

visitations, and cheerfulness, and condescension out of the pulpit; but there was very little complaint. His studies were unremitted, and he brought "beaten oil" into the sanctuary. He was an able sermonizer, of which a volume of his sermons in print give decisive evidence. He was twice married; his first wife was Eunice Stebbins, of Longmeadow; a lady of great cheerfulness, economy, and piety, and much esteemed by all the people. She died October 6, 1809, aged 49, much lamented. He had by her seven children: William, a graduate of Brown in 1808, James, also a graduate there in 1814; William died at Andover Seminary in 1809; Joseph, who has a family and lives in the parish; Stephen; Eunice, who married Elkanah Doggett, and lived in Chicago, and has recently deceased; Elizabeth, unmarried, and lived with her sister, and Mary, who died in childhood.

His second wife, (who survived him,) was Anna Huntington, the widow of a clergyman in Connecticut.

REV. EMERSON PAINE.

He was a graduate of Brown university, 1813; was ordained February 14th, 1816, not without much opposition; and after a laborious ministry, (the opposition continuing,) he was dismissed on his own request, by advice of an ecclesiastical council, July 4, 1822. He was afterwards for a number of years, pastor of the church in Little Compton, R. I., and afterwards preached in Halifax where he died, April 26, 1851, aged 65 — and where his widow and several children now reside.

REV. WILLIAM EATON.

He was installed March 10, 1824, having been previously, for ten years, pastor of the church in Fitchburgh; was a graduate of Williams College in 1810, and at Andover Theological Seminary in 1813. He was dismissed by his own request March 3, 1834 by a council, and was settled in Charlotte, Vermont, and afterwards in Hardwicke, in this State. He died in West Brookfield, April 12, 1840. His wife also has recently deceased.

REV. ISRAEL WARBURTON PUTNAM.

Mr. Putnam is a native of Danvers in this State, a graduate of Dartmouth College in 1809, and at Andover in 1814. He was pastor of the North Church, in Portsmouth, New Hampshire, from March 15, 1815, to March 15, 1835; was installed pastor over this church, October 28, 1835, and still continues in that office.

 THE UPPER GREEN—PROPRIETOR'S MEETING-HOUSE.

February 17, 1745. — About forty men of the church and parish agreed with each other to build a new meeting-house, and on the ninth day of June, that year, purchased of Col. Ebenezer Sproat two acres of land for that purpose, by deed of that date, and describe it as bounded, beginning at Mr. Lazell's corner, by the road, (corner of James Sparrow's garden,) and thence by the

road south, 40 degrees, west, 30 rods, thence north, 38 degrees, west, 14 rods, thence north, $48\frac{1}{2}$ degrees, east, $28\frac{2}{3}$ rods, thence in Lazell's line to the road. Deed recorded, book 29, folio 12-13. Sproat reserves one share and conveys the residue to thirty-nine others: Jabez Vaughan, Jonathan Smith, James Smith, Gersham Cobb, Seth Tinkham, Ebenezer Finney, Noah Thomas, William Cushman, Benjamin Tucker, Edward Thomas, Samuel Eddy, Jr., Zachariah Eddy, John Cox, John Cobb, Ezra Clapp, William Thomas, Jas. Tinkham, John Smith, Edmund Weston, John Soule, Henry Thomas, Jeremiah Tinkham, Oxenbridge Thacher, Joseph Bates, Jr., Thomas Darling, Jonathan Smith, Jr., Joseph Thomas, Samuel Thomas, Samuel Smith, Benjamin Thomas, William Short, Hezekiah Purrington, John Thompson, Samuel Wood, Eph'm. Wood, Enen'r. Wood, and Caleb Thompson. The house to be 55 by 45 in the walls. This was done, and we have the records of the proprietary to recent times. Mr. Conant and his people worshiped in this house, and after the union of the two societies in the year 1767, the house was made about twenty feet longer, by inserting that width in the middle of it. The proprietary continues. It once voted to give it to the parish for a burial ground, but the parish refused to take it on that condition. If they are now otherwise minded, no doubt they can have it.

THE PARISH BURYING GROUND.

This contains about two acres, and was purchased by about fifty persons of James Soule, in 1717, March 30;

acknowledged before Josiah Edon, Esq., March 7, 1717, and witnessed by Obadiah Eddy and his daughter Bennett. Recorded book 23, folio 203, 204. Here are the names of the proprietors: Peter Thacher, Jacob Thomson, Isaac Howland, John Morton, John Thomson, Thomas Thomson, Jeremiah Thomas, William Thomas, Jonathan Cobb, Sen'r., Jonathan Cobb, Jr., John Cobb, Sen'r., John Cobb, Jr., Rodulphus Elms, Ichabod King, Shubael Thomson, William Nelson, Daniel Vaughan, Ephraim Wood, John Soul, Aaron Simmins, John Fuller, Edward Thomas, Elisha Vaughan, Jabez Vaughan, George Vaughan, John Vaughan, John Hascol, William Hascol, Henry Wood, Samuel Barrows, Benjamin Eddy, Samuel Eddy, Jonathan Morse, Jr., Isaac Fuller, Ebenezer Redding, Jonathan Smith, Joseph Barden, John Miller, Jr., Jonathan Fuller, Samuel Tinkham, Seth Howland, Joseph Bennet, Samuel Cobb, Peter Bennet, Joel Ellis, Samuel Sampson, Benjamin Stuart, Thomas Bicknell, Josiah Conant, John Tinkham, Isaac Tinkham, Joseph Cobb, Ebenezer Fuller, John Bennett, Samuel Bennett, John Raymond, Jr., Samuel Bennet, Jr., Samuel Parlour, and Nemiah Holmes, said Soul reserving one share.

The first person buried in the burying ground was Lidea Thomas, July, 1717.

“THE LOWER GREEN.”

It does not appear of whom the ground was purchased on which the old meeting-house stood, near the school-house; but the “Green” round about it extending north

to the burial ground was given by deed acknowledged and recorded, book 12, folio 196, by *James Soule*, who sold the burying ground as above, "to the proper use, benefit and behoof of the military company of Middleborough forever successively." The deed conveys two acres, and is dated the June 20, 1717. Mr. Jacob Soule held the original deed, but left it with the parish.

REVISED COVENANT AND ARTICLES OF FAITH.

The Covenant and Articles adopted when the church was gathered were printed in 1722, and again in 1771, for the use of the church, and for the information of those who proposed to become members. When the Rev. Mr. Barker became pastor, the Covenant was revised and modernized, preserving the substance. It was intended to express the *implied* Covenant, which, by fair implication, those who professed to be believers in the Apostolic age, entered into, and which, not being written, was probably explained to the new converts. A written Covenant was adopted by the New England churches from the first, in John Cotton's time. Hooker says, "The Covenant is that which makes a church what it is, and gives the special nature thereto. It is called a 'house,' the body of Christ. It is in the house of God as in other houses; we must become *covenanting* servants, if we have any interest there." The substance of the Covenant is in 11 Cor. : 18,— "They first gave their own selves to the Lord, and unto us by the will of God." The usual form is given in Punchard, 313. The substance, as declared by the New England ministers, is "giving ourselves up to the Lord to be guided by

him, and to the church according to God to be directed by it." Our revised Covenant fully accords with these views.

Our Articles of Faith are intended to embody the substance of the Savoy Confession, agreed upon by the Congregationalists in Synod in 1658, not materially different from the Presbyterian confession by the Westminster Assembly in the catechism. Our brethren in England have no other. A particular confession, however, may be useful to those who propose to join a church, and to the church also, in order that none may join but such as are agreed in the fundamental doctrines. It is usual in some churches for the candidate to sign the articles. But during the ministry of Mr. Barker and Mr. Paine, no more was required but to assent to them before the pastor or committee. The articles were revised in the early part of the ministry of Mr. Eaton, and it has been usual to read them to the candidates for admission in presence of all the church. This is done in some other churches, but the practice is not general. The Savoy Confession was adopted by the Synod which framed the platform, and is published with it.

THE COVENANT.

You do now, in the most solemn manner, in the presence of the heart searching God, of angels and men, avouch the Lord Jehovah to be your God.

You give up yourself, your time, talents, and all you have to the Lord. You resolve, by the help of Divine grace, to cleave to God and the Lord Jesus Christ in a

way of Gospel obedience. You propose to make the Holy Scriptures, at all times, the rule of your faith and practice, so far as, by the grace of God, you shall be enabled to understand them.

You do also, by a solemn Covenant, give up yourself to this church according to the will of God, promising to walk with us in the holy communion, and ordinances of the Gospel, willingly subjecting yourself to the watch and discipline of this church, and engaging to watch over your fellow members with love, care, and faithfulness, for our mutual edification. To this do you consent?

We do then, cheerfully receive you into full communion with us, and promise, by the grace of God, to treat you as a member of Christ's body, faithfully and affectionately to watch over you, and always to be ready, by our council and prayers, to promote your spiritual interest.

And we depend on your prayers for us, that we may have grace to perform with fidelity this engagement, and that all of us may be found faithful even unto death, and then join the church triumphant in glory, and be in the immediate presence of our Lord forever and ever. Amen.

ARTICLES OF FAITH.

I. We believe there is only one living and true God, the creator of all things, and that in the Godhead there are three persons, the Father, Son, and Holy Ghost, and that these three are one true, eternal God, the same in

substance, equal in power and glory, although distinguished by their personal properties.

II. We believe the Holy Scriptures contained in the Old and New Testaments, were given by inspiration of God to be the rule of faith and practice.

III. We believe God made all things for himself; that known unto him are all his works from the beginning; that he worketh all things after the counsel of his own will, and that his laws and the principles and administration of his government are perfectly holy, just and good.

IV. We believe God created man in his own image, holy and without sin, and that he fell from that happy state by transgressing the divine command, and in consequence of the first apostacy, all men, previous to regeneration, are destitute of holiness, unreconciled to God, and under condemnation.

V. We believe the Son of God has, by his obedience, sufferings and death, made an adequate atonement for sin, and that all who are saved will be wholly indebted to the sovereign grace of God through his atonement.

VI. We believe that such provision is made in the Gospel, that whoever will may take of the water of life freely; yet, that sinners will not come to Jesus Christ except they are made willing by the special regenerating influences of the Spirit of God.

VII. We believe that for those who are ordained to eternal life, who alone will believe in Jesus Christ, there is no condemnation; but they will be kept by the power of God, through faith, unto salvation.

VIII. We believe the qualification for admission into

the church of Christ is, in the sight of God, real piety, and in the sight of man apparent piety, and that all who are in regular standing in the church have a right to all the ordinances of his house, and baptism for their children.

IX. We believe that every church has authority from the Great Head of the church to administer censures upon members who walk disorderly, and that it is not required to refer their decisions to any other earthly tribunal.

X. We believe secret and family prayer, reading of the Scriptures, a religious observance of the Sabbath, a punctual attendance on the public worship of God, and such appointments of the church for prayer and conference meetings, as are in accordance with the Scriptures, are important privileges and duties of professed Christians, and that a holy life is the best evidence we can give of piety.

XI. We believe that, at the second coming of Christ, there will be a resurrection of the bodies, both of the just and unjust; when all mankind will stand before the judgment seat of Christ, to receive a just and final retribution, according to the deeds done in the body; and that the wicked will then go away into everlasting punishment, but the righteous into life eternal.



ORDER OF THE MEETINGS OF THE CHURCH.

Meetings are called at the pleasure of the pastor or of the committee, or on the request of any three of the

brethren, and are to be notified from the pulpit, the special business of the meetings to be made known at the same time if desired.

The pastor is the moderator and the clerk, but the church may, at any time, choose any of the brethren to these offices, or a minister of a neighboring church for their moderator. Everything is to be done in the church in an orderly manner, according to the established rules of civil and ecclesiastical bodies.

The brethren are to speak their sentiments freely, but in order, one speaking at a time, and the majority of votes is to decide all matters acted on by the church.

Every member rises and addresses the moderator, and, on making a motion, has it reduced to writing, if desired by the moderator or brethren, and when seconded, it is read by the moderator, and submitted to the consideration of the church.

The moderator decides all questions of order, but there may be an appeal from his decision to the church.

When a report of a committee is presented, a vote to accept and adopt it is an expression of concurrence with the views of the committee.

The church consider it to be the duty of the members to attend the meetings, and their attendance is expected when not prevented by necessity or great inconvenience.

DEACONS.

JOHN BENNETT, chosen deacon at the organization of the church; having served for sometime, was ordained under the election of the church, March 8, 1695.

EBENEZER FINNEY: the records do not show when he was chosen. These first deacons and their wives died in March, 1738, and were buried in one grave.

SAMUEL BARROWS, } Ordained deacons July 25, 1725.
EPHRAIM WOOD: } No church record of their deaths.

SAMUEL WOOD, } Chosen January 30, 1735, ordained
EBENEZER FINNEY: } March 5, 1737. Deacon Finney died
in March, 1745.

BENJAMIN TUCKER, } Chosen in Nov., 1745. Dea. Tucker
GERSHOM COBB: } died July 9, 1781, aged 76; Dea.
Cobb removed to Harwick.

BENJAMIN THOMAS, chosen May 23, 1776, died July 9, 1800, aged 78.

ICHABOD MORTON, chosen January 3, 1782, died May 10, 1809.

ABNER BOURNE, chosen June 8, 1796, died May 25, 1806.

JOSHUA EDDY, chosen Oct. 10, 1805, died May 1, 1833.

PEREZ THOMAS, chosen May 4, 1803, died May 21, 1828.

CALVIN TILLSON, chosen August 13, 1819.

SAMUEL SAMPSON, chosen June 30, 1826, died July 30, 1850.

JAMES SPROAT, chosen October 26, 1834, died April 15, 1837, aged 63.

JOHN FREEMAN, chosen October 26, 1834, died Feb. 20, 1847, aged 59.

HORATIO G. WOOD, chosen Dec. 2, 1842. He was dismissed in order to become a member of the central Congregational church, March 25, 1849.

NATHAN BASSETT: he was deacon of the church which worshipped at the old meeting-house, 1746, Mr. Weld, minister; but we have no record of his election.

EPHRAIM WOOD, also, who was received in 1715, served many years as deacon, but there is no record of his election or ordination.

JONATHAN COBB: his name is set to the instrument of "Mutual Confession" in 1738, as deacon; he early belonged to the church, but the time of his admission does not appear. Died Aug. 5, 1728, aged 68 years.

MEMBERS WHO BECAME MINISTERS OF THE GOSPEL.

PETER THACHER, JR., graduate at Harvard College 1737; settled at Attleborough.

SAMUEL PALMER, graduated at Harvard 1727; settled at Falmouth.

NATHAN PRINCE, graduated at Harvard 1718; settled at Rattan, Honduras. (See subsequent notice.)

AZEL WASHBURN, graduated at Dartmouth College 1786; settled at Rutland, Vermont.

ISAIH WESTON, graduated at Brown University 1793; settled in Fairhaven.

OTIS THOMPSON, graduated at Brown 1798; settled in Rehoboth.

JAMES SPROAT, graduated at Yale College 1741; settled at Guilford, Conn., 25 years, and afterwards at Philadelphia, 25 years, and died 1793. S. T. D. Nor. Car. and Philadelphia:—"Dr. Sproat was a respectable divine and loved to dwell on the peculiar doctrines of the Gospel. He was held in high esteem, and evinced great piety and submission under the heaviest afflic-

tions. In the midst of the yellow fever, when but two or three usually attended a funeral, more than fifty attended his; and some religious Africans volunteered to carry his bier. He was converted under the ministry of Mr. Tenant, and was settled in his church after his death." — *Allen's Bio., Dic.*

BENAIAH PRATT, was not a graduate, but preached in Maine in the new settlements.

DANIEL O. MORTON: he graduated at Middleberry College 1813; settled in New Shoreham, Ver.; Winchendon, Mass., and died, 1852, in Bristol, N. H.

NOAH ALDEN: he was not a graduate, but was a man of distinction, and a useful preacher. He settled first at Stafford and afterwards at Bellingham; was a member of the convention which formed the Constitution in 1780, and also of that which adopted the Constitution of the U. S. A.

HILYARD BRYANT: he graduated at Amherst College in 1831; settled at Wallingford, Conn., as an Episcopalian.

CHARLES W. WOOD; graduated at Brown University 1834, at Andover Seminary 1837; settled in Ashby, Mass.

WILLIAM BARKER, died while pursuing his theological studies in Andover Seminary.

NOTICE OF SOME OF THE MEMBERS.

Although it may seem invidious, the committee feel constrained to notice some of the members of the church who have gone before us, with some particularity:—

JACOB THOMPSON, ESQ.

An original member of the church, a man of distinction as a surveyor and magistrate; he surveyed the "twenty-six men's purchase," and divided it among the proprietors in lots, and also the proprietaries of several neighboring towns. He was a man of great weight of character, and took the lead in the deposition of Mr. Palmer. Several of his letters to neighboring ministers on that subject are still extant. He was considered a man of sound piety, and a pillar in the church, and greatly respected.

1724. — SAMUEL PRINCE, ESQ.

A print in Boston, called the "New England Weekly Journal," of July 15, 1728 says, "He was one of his Majesty's Justices of the Peace; and five of the Justices of the county, and an ancient captain of the town, (July 5,) were bearers at his funeral. He at first lived in Sandwich, then at Rochester, of which he was principal proprietor, and was successively representative of each of these towns. He was religious from his youth, and much improved in Scriptural knowledge; of a public spirit and an open heart. In 1723 he came to Middleborough with his wife and resided with Rev. Mr. Thacher, who married his daughter. Mrs. Prince was the daughter of Gov. Hinkley, of Plymouth Colony, by whom he had seven sons and three daughters. He was father of Rev. Mr. Prince, of the Old South Church, Boston, the author of the Chronology. He was buried,

by his own request, under the shade of two oaks at the west end of the new burying ground, (the oaks are still standing,) and afterwards removed to a family tomb in the same yard.

1723.—NATHAN PRINCE,

Son of the above, was educated at Harvard College, where he was fourteen years tutor and five years a fellow, and afterwards an Episcopal missionary in the Island of Rattan, Bay of Honduras, where he died, July 25, 1748, aged 50 years. He was author of a book on the resurrection of our Lord, and of another on the government of the college, both of which were in great estimation. "He is ranked among the great men of this country." — *Allen's Bio. Dictionary.*

1725.—MERCY PRINCE, ALICE PRINCE,

Daughters of said Samuel, and Elizabeth Ames, (1742) their cousin, were very important helpers in the church, and the tradition is that they promoted the presentation of the silver cup; they may well be called a family of Princes. Elizabeth married Joshua Lazell, and lived in the house where James Sparrow now lives. Alice married Samuel Gray, of Harwich.

1712, 1725—MADAM THACHER AND
MADAM MORTON

Were grandmothers to many parishioners, and mothers in Israel, ready with every good device and every good work; the pilgrim spirit was in their hearts, and the pilgrim blood was in their veins, and for nearly forty

years the church had no better helpers; both our records and tradition bear testimony to their active labors and charity.

1735. — SAMUEL EDDY, JR.

He was among the best hopes of the church. His wife Lydia, was sister to John Alden, the centenarian, whom some of us remember. They joined the church at an early age, and we find his name in every important committee, and especially in the troublous times which followed Mr. Thacher's death, he was relied on as well qualified to meet the crisis. The committee of the General Court said, "We could not understand these difficulties till Samuel Eddy came before us." The old people have told us, "we had no member of so much intelligence, firm and constant piety, and sound discretion in the things of the kingdom." His early death was much lamented. His two sons, Samuel and Nathan, were also members. They removed to the State of New York, and were fathers and grandfathers of a number of eminent ministers of the Gospel.

1729. — MERCY BENNETT.

She was the wife of Nehemiah Bennett, a man of good report in the church. She was a centenarian, and said "Peregrine White had been in her house." The great snow of 1717 was five or six feet deep. She said that "she was then eighteen years of age, and that she and two other girls of her age walked to Plymouth in that snow to meeting on the Lord's day, thirteen miles, and returned the same day." She was firm and consistent, and persevering in her piety to the end.

1736. — JOANNA PADDOCK.

She was wife of Ichabod Paddock, and daughter of Thomas Faunce, the last "Ruling Elder" in the Plymouth Church, the son of a pilgrim, and died in 1745, aged 99 years; a man known in all the churches as "mighty in the Scriptures, strong in the faith, of great discretion, and deep and exemplary piety. A letter from Rev. Mr. Thacher to him, on the subject of the great revival, is extant, and soon to be published. In his last sickness, he showed the rock on which the pilgrims landed; spoke much of the life to come, and to one, who mentioned to him the good he had done, said, "tell me not of that, if I am saved it will be through free, sovereign grace, abounding in Christ Jesus." The daughter was a Christian worthy of such a sire.

1708-20. — ISAAC FULLER.

He was son of the pastor, and a distinguished physician; he lived in the "Fuller neighborhood," and practiced in the neighboring towns, and was often called to distant places. He was honored by the name "Mountebank," which was only vouchsafed to those who were able to prescribe an infallible remedy for all kinds of diseases, or supposed to be so.

1731 — LUKE SHORT.

The record by Mr. Thacher is, "I suppose him near one hundred years old." The following account is from a magazine printed some thirty years since, and which agrees with the reminiscences of him by the old people whom we knew. "He was born in Dartmouth, England,

where he lived till he was sixteen years of age. He recollected to have seen Oliver Cromwell, and to have been present when Charles I. was beheaded in 1649. He led a seafaring life, and settled in Marblehead, and thence removed to Middleborough, and had a family of children. At one hundred years of age he worked on his farm, and his mental faculties were but little impaired. He was sitting one day in his field at this advanced age, when his memory was fixed on his early life, and he called to mind the fact of his having heard the celebrated John Flavel preach, and his text, "If any man love not the Lord Jesus Christ, let him be anathema marenatha." He also recollected much of the sermon, and also that he said, in the blessing, 'how shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha.' Whereupon a Baronet fell to the floor with solemn conviction. These recollections called his attention to the subject of religion, and he obtained mercy and joined the First Church in Middleborough, and gave pleasing evidence of piety until his death in 1746, aged 116." His house where he lived and died was on the rising ground about one hundred rods southwest of Deacon Tilson's.

Among the aged survivors of the great awakening and the wars, and troublous times, whom some of us remember, we would mention Dea. Benjamin Thomas, Barzillai Thomas and John Alden. Dea. Thomas, though not of a cultivated mind in other things, was well versed in the Scriptures, of inflexible virtue, sound and clear orthodoxy, and conscientious in the performance of known duty, holding on upon the old landmarks and not letting them go. "He appeared to have a

and discerning mind, and active in duty. He was humbling sense of the depravity of his own heart and his own unworthiness of any favor from God, and said all his dependence was on the free grace of God." — *Mr. Barker's fun. sermon.*

In 1782, he was a representative, and in 1788, a member of the convention which adopted the Federal Constitution. A bill was under discussion for repealing the law of primogeniture. The deacon declared his doubts, as the Scriptures showed special favors for the *first born*. A Boston gentleman said, "the Deacon mistook the Scriptures, for they said that Jacob, though the younger brother, inherited the birthright." The deacon said, "the gentleman had forgotton to tell us how he obtained it, how Esau sold his birthright for a mess of pottage, and how Jacob deceived his father, pretending to be Esau, and how his mother helped on the deception — *he had forgotton all that.*" The laugh was at first against the deacon, but at last turned against the gentleman from Boston.

1742. — BARZILLAI THOMAS.

He was 70 years a member of this church, having been admitted at the age of twelve years. He was considered as the most faultless and quiet person who ever lived among us. He appeared to have great religious enjoyment, and that constantly, conversing on nothing but "the things of the kingdom;" of a placid and humble spirit, and well read in the divine word.

1742. — JOHN ALDEN

Was grandson of the pilgrim of that name, and lived to the advanced age of 102 years. He was of a clear, sound

always at his post on Lord's day, and at meetings of the church, although he lived four or five miles from the place of meeting. The Bible and the doctrines of grace were his "household words" and his firm reliance in hoping for salvation. At the age of ninety-eight he gave an important deposition with great clearness and promptness. He was asked if his life seemed long? His answer was, "No; short; but important things depend upon this short life." His mind and body seemed unimpaired, when he was visited with an accute disease of which he died. His example and promptness in decision were of great benefit to the church.

1786.—ISAAC THOMPSON, ESQ.

Was a man of great usefulness in the church and Commonwealth. He was thirty-three years a member, and for twenty or thirty years a Representative or a Senator, and for a long time a Selectman; was esteemed an honest man, and well approved; was prompt and punctual at meeting, and an intelligent and active Christian.

1812.—JOHN WESTON.

He had, as was supposed, embraced religion forty years before, but had fallen into infidelity on reading the book of Thomas Paine; at the age of eighty he was raised from his fall and died in peace.

Among others admitted in old age were, in 1823, Josiah Clarke, 79, and Mercy Freeman, 77; in 1742, Elizabeth Lewis, 88; in 1786, Hannah Tinkham, 94.

1807.—CALVIN TILLSON, JR.

Made a credible profession; was admitted at the age

of *thirteen*, and died at twenty-four. The whole eleven years of his religious life was active and warm hearted. He was intelligent and familiar with the Scriptures. He was much esteemd by the church, and his early death much lamented.

1742 — WOODWARD TUCKER.

Was admitted at the age of nine years, and died aged 28, leaving a good report in the church.

NEW SOCIETIES AND CHURCHES.

The town of Middleborough, with its present boundaries, was incorporated by Plymouth Colonial Government, June 1, 1669, about which time the settlers came in. By law, the whole town was one parish, and continued to be *one* about fifty years.

THE WEST PRECINCT.

This was incorporated 1719, July 19, and included all the southwest part of the town northerly to a line drawn from near the mouth of Fall Brook, westerly by Trout Brook to the Taunton line, including also a part of the town of Taunton. The church there was organized October 12, 1725. Our records do not show the names of the persons dismissed in order to become members of that church. Two, Ebenezer Richmond and William Strowbridge, and probably theirwives, were among the original members; and March 24, 1727, Elizabeth Hacket was dismissed to join that church.

The first minister was the Rev. Benjamin Ruggles, a graduate of Yale, in 1721, after him Rev. Caleb Turner, a graduate at Yale in 1758, after him Thomas Crafts, a graduated at Harvard in 1783, after him Rev. John Shaw, a graduate of Brown in 1805, then Rev. Homer Barrows, a graduate of Amherst in 1831, then Rev. Mr. Bragg, a graduate of Amherst in 1838. A new meeting-house was built by that church and parish in 1835. The present pastor is the Rev. Calvin Chapman, a graduate of Bowdoin College in 1839.

HALIFAX.

In 1735 the present town of Halifax was incorporated, and included within its lines a portion of what had been before Middleborough, our lines having before extended to Winnatuxet River. The following named members of our church were dismissed with letters testimonial, with a view of becoming original members of the church to be gathered in that town, which forthwith took place: Hannah Fuller, Phebe Standish, Ichabod Standish, Abigail Tinkham, Elizabeth Fuller, Mary Wood, Elizabeth Thompson, Mary Thompson, Sen'r., Mary Thompson, Lidea Cobb, Sarah Drew, Elizabeth Drew, Isaac Tinkham, Ebenezer Fuller, John Fuller, Timothy Wood, Thomas Thompson, Ebenezer Cobb, and John Drew, Jr. The record adds, "Their dismissions and recommendations are to be signed by the pastor, the deacons and Justice White." This was October 13, 1734. A Congregational church and the worship have always since been sustained in that town. John Cotton, the first pastor, was a man of considerable distinction, after him Rev. Ephraim Briggs, and then Rev. Abel Richmond,

exercised each a long pastorate.* They have had no settled Minister since Mr. Howland's dismissal in 1835, but have recently invited Mr. — Kimball to become their pastor, and are erecting a new meeting-house.

TITICUT PARISH.

There was a revival in Titicut under the preaching of Mr. Byram, in 1741, and a parish incorporated February 4, 1743. But as the churches of Bridgewater and Middleborough refused to dismiss their members, no church was organized until February 16, 1748; and even then, no dismissions were granted under the mutual jealousy of Rev. Mr. Shaw's church and Rev. Mr. Conant's, that they would not get the right minister; the one being for an "old light" and the other for a "new light." Rev. Isaac Bachus says, "they resolved to be restrained by such tyranny no longer." "The church increased to three score members in ten months." The meeting-house had been raised and covered in 1747, but in 1748 a tax was laid upon the whole parish for completing it, much to the offence of the "new lights," who, it seems, did not worship in it. Mr. Bachus preached two months in it, but was turned over to the "new lights," and taxed and distrained for it, which he says was "all he got for his two months' preaching." He, however, preached among them as a Congregationalist, until a Baptist church was gathered there January 26, 1756, of which he was ordained its pastor.

A dissention about baptism took the place of the "old light and new light" controversy, which put all the

* NOTE.—Rev. Wm. Patten was the second pastor, and was settled there in 1757. Rev. Elbridge G. Howe, and Rev. Freeman P. Howland, succeeded Mr. Richmond, each in a short pastorate; since which time there has been a stated supply successively by Rev. E. Paine, and Rev. E. Sanford.

churches of New England in commotion. Several councils were called, one of them represented thirty-seven churches. Some contended that there should be no communion with such as did not baptize their children; some contended for immersion, and that there should be no communion with such as were not immersed. Mr. Bachus was at first very liberal, and though he would not baptize infants, he allowed it to be done by other ministers, and he was willing to commune with such as were baptized only by sprinkling; but he says he found John Bunyan's reasons for open communion were unsatisfactory to him, and he thought best to take the separate stand.

The Titicut Parish extends to the west precinct line, and to Purchase Brook, with the exception of certain estates which yet belonged to the old parish; it also includes a part of Bridgewater to the "four mile line." Mr. Solomon Reed, a graduate of Harvard College in 1739, was settled in 1756, and continued pastor till his death in 1785; he was succeeded by Rev. David Gurney, who was a graduate there in 1785, and was pastor till his death 1815. He was succeeded by Rev. Phillip Colby, ordained Jan. 1, 1817, and who continued to be their pastor till his death, Feb. 27, 1851. They built a new meeting-house in 1808, and it had recently been remodelled and finished, when on Feb. 29, 1852, it was entirely burned down, four days before the time set for the ordination of their pastor elect, Mr. Thomas E. Bliss, and the ordination was postponed. A new Meeting-house has since been erected, and Mr. Bliss was ordained in it June 2, 1852.

NORTH ROCHESTER.

In 1793, the southeasterly part of the town was

incorporated with a part of the towns of Rochester and Freetown, and constituted a parish, now known by the name of North Rochester. In 1794 the north line was perambulated, and was run from Pocksha Pond, by the north line of the farms of Nehemiah Bennet, Esq. and Martin Keith, Esq., and thence due east to the line of the town of Carver. It seems a church had been gathered there previously to the act of incorporation. Jacob Bennett and his wife, Hope Bennett, whose maiden name was Nelson, and Elijah Perry and his wife, Sarah Perry, were members, and said to have come from our church. It is not improbable that they joined it under the ministry of Rev. T. Weld, as Mr. Bennett belonged to Mr. Weld's meeting, and we have no records of what the church under Mr. Weld did, or of its members. Mr. Bennett returned here in 1785, and his wife communed with our church, but it is not remembered that Mr. Bennett did. A meeting-house was built soon after the act of incorporation, and the ordinances were administered to the church, Rev. Calvin Chaddock being the first pastor. He was a graduate of Dartmouth College in 1791; and since his death a new meeting-house has been built, and their present pastor is Rev. Isaac Briggs, a graduate of Brown University in 1795. It seems that a Mr. West preached a number of years at 'Sowampset, and that the people on the east side of the pond attended his meeting, usually passing over in boats; that the church was organized under his ministry, and that this church became connected with the North Rochester precinct. We have no records of that church, but have a diary of Mr. Bennett, from which it appears that such was the fact, and that he was a member, and that several of our church who joined

under the ministry of Mr. Weld became connected with that church.

CENTRAL CONGREGATIONAL CHURCH.

The organization of this church took place in the meeting-house of the first precinct, March 25, 1847. Rev. E. N. Kirk, of Boston, preached, and Rev. I. W. Putnam, pastor of the first church, gave the right hand of fellowship. The transaction took place under the advice of an ecclesiastical council. The establishment of a society connected with the church took place about the same time, in pursuance of the provisions of the Revised Statutes; first, by a voluntary agreement of members, and then by a warrant from a Justice of the Peace, issued upon the petition of the members, authorising the first meeting. The society is not by lines, but expects its members from the first precinct, on the westerly side of the Nemasket River. They built their present elegant house of worship at the "Four Corners," finished in 1849. Their first and present pastor, Rev. Isaiah C. Thacher, a graduate of Union College, 1841, was installed August 16, 1849, having before been settled in Mattapoiset, (Rochester.) Their covenant and articles of faith are identical with those of this church. The deacons are Hratoio G. Wood, Ebenezer Pickens, and James D. Wilder. The Central Church, at its organization, consisted of thirty-three members, who, at their request, were dismissed from the First Church, and cordially recommended for the enterprise.

The following are their names :—

Cornelius Burgess,	Mrs. Abigail W. Wood,
Mrs. Melissa Burgess,	Miss Emily T. Wood,
Mrs. Betsey T. Burgess,	Adoniram J. Cushman,
Horatio G. Wood,	Mrs. Ann S. Cushman,

Consider Robbins,
 Mrs. Ruth Reed,
 James D. Wilder,
 Mrs. Bathsheba Wilder,
 James Warren,
 Mrs. Margaret Warren,
 Nathan Perkins, Jr.,
 John Perkins,
 Mrs. Ann S. Perkins,
 Ebenezer Pickens,
 Mrs. Mary B. Pickens,
 Mrs. Abigail S. Pickens,
 Miss Caroline M. Pickens,

Nathan King,
 Mrs. Eliz'beth H. Washburn,
 " Olivia A. Hitchcock,
 " Freelope P. Rounseville,
 " Betsey Thomas,
 " Elizabeth Wood,
 Miss Eleanor B. Wood,
 Mrs. Almira Goddard,
 Miss Sarah Jackson,
 Mrs. Zilpha M. Clark,
 Miss Hope Writhington,
 Mrs. Mary Dunham.

Admissions since the organization.

1847.

Mrs. Lucy C. Wood,
 " Ellen Wood,
 " Elisabeth Whitmore,

1848.

Mrs. Lucy Bourne,
 Joseph Sampson,
 Mrs. Harriet Eaton,
 " Maria L. Harlow,

1849.

Branch Harlow.
 Andrew J. Pickens,
 James M. Pickens,
 Perry A. Wilbur,
 Henry D. Bassett,
 Edward Burt,
 Mrs. Elizabeth Burt,
 Henry Arnold,
 Mrs. Elizabeth Arnold,
 Miss Sarah Lane,

1850.

John McCloud.
 Nathan Dunbar,
 Mrs. Betsey Dunbar,
 Miss Eveline H. Wilder,

Miss Harriet Rounseville,

Mrs. Mary C. Thacher,
 Miss Lauretta W. Wing,

Elijah Burgess,

Isaac D. Bump,

Mrs. Juliana Bump,

Miss Elizabeth Cushman,

" Emily F. Perkins,

Mrs. Almira E. Perkins,

" Sarah Tucker,

George Back,

George Washburn,

George H. Shaw,

Mrs. Ann Maria A. Shaw,

" Lydia E. Shaw,

Foster A. Harlow,

Rufus K. Harlow

Mrs. Lurany Harlow,

Miss Elisabeth S. Harlow,

" Harriet W. Burgess,

Noah C. Perkins,

Mrs. Mary Allen Perkins,

John Sidwell,

Mrs. Zilpha Ann Rich,

Miss Eliza Ann S. Morton,

Mrs. Maria Adelina Davis,	1851.
“ Harriet N. Deane.	Miss Abigail Washburn.
Francis F. Eaton,	Mrs. Sarah A. Jenney,
Mrs. Augusta S. Eaton,	“ Ann M. Gilman,
“ Bulah Ann S. Cole,	“ Louisa Jane Dunham,
Fanny D. Lane,	“ Betsey Harlow,
Mrs. Susan F. Shaw,	Joshua C. Jenney,
Miss Bathsheba L. Wilder,	Ralph Copeland,
George L. Soule,	Mrs. Nancy C. Copeland,
Preston Soule,	Miss Elisabeth Bryant,
Amos Thomas,	Mrs. Lucy M. Pickens
Henry Dunham,	1852.
Ann Fitzpatrick,	Mrs. A. N. Tisdale,
Ebenezer T. Soule,	“ Hannah Goss,
Mrs. Clarissa R. Soule,	Miss Mary M. Southworth,
“ Patia S. Doane,	Abiel Wood,
	Mrs. Matilda Wood.

BAPTIST SOCIETIES AND CHURCHES.

There are “poll parishes,” not such by lines, but by the vicinity of members, such as are within convenient distances, for united worship. The first in all this region, for fifty miles or more, was formed in Titicut June 16, 1756, under the influences of Rev. Isaac Backus, its first pastor; the second was gathered in the west precinct, (Beach Woods,) Nov. 16, 1757; the third in South Middleborough August 4, 1761, and has its members both in the first precinct and North Rochester precinct, the lines of which are near their meeting-house, called *The Rock*. The Central Baptist Church at the Four Corners, was formed August 13, 1828, and has its members chiefly within the lines of the first precinct. Rev. Mr. Medbury was its first pastor, ordained Nov. 12, 1828, dismissed July 5, 1832; Rev. Harvey Fitz was settled August 1, 1832, dismissed May 15, 1836; Rev.

E. Nelson was ordained Dec. 19, 1836, and dismissed March 16, 1851; Rev. J. Aldrich settled April 7, 1851. The meeting-house was built in 1828, by Levi Peirce, Esq., and presented to the church.

OTHER SOCIETIES AND CHURCHES.

There are two Free Communion Baptist Churches in town. One in "Beech Woods" and one near 'Sowampset pond, both within the west precinct. There are also in town two Methodist churches, one in Fall Brook Village, and one in South Middleborough, at a place called *The Spruce*. There is also a Christian Baptist meeting. All the churches in town have always been in peace with each other, and rejoice in each others prosperity.

THE FUND.

The house now owned and occupied by Mr. James Sparrow, was built by Rev. Sylvanus Conant, whose heirs sold it with its premises to the parish. Rev. Mr. Barker desired to purchase it of the parish, and it was sold to him, and the sale money was funded. Afterwards the late Mr. Samuel Tinkham devised his whole farm in "the Little Precinct" to the parish, the income of which was to be for the support of the minister for the time being. This was sold and the proceeds also funded. The fund was soon sufficient, by its income, to pay the salary of the pastor, and was so appropriated until the dismissal of Rev. Mr. Eaton. By a process, yet not wholly understood, and by the erection of a parsonage, this fund was diminished from \$9,000 to less than \$3,000, so that the greater part of the salary is now raised by subscription.

Mr. Tinkham and his wife were exemplary members of the church. The following is the inscription on their monument on "The Hill" where they are buried:—

“Erected by the direction of the First Precinct in Middleborough to the memory of Mr Samuel Tinkham, who died March 28, 1796, aged 72 and four days. When in life he was benevolent to the poor, and in his last will gave all his real estate for the support of the public worship of God in this precinct. Patience, wid. of said Samuel, died Nov. 3, 1814, aged 92.”

THE NEW MEETING-HOUSE.

The lot on which it stands, (about four acres,) was purchased of Zenas Cushman in 1827, and the House was built in 1828, at an outlay of \$12 or \$13,000, and chiefly paid by the sale of the pews. Nearly three acres of the land is turned out in common. The vestry was built the year following. The lot on which the parsonage stands was purchased of Hercules Cushman, in 1832, when the parsonage was built. The architect of the new meeting-house was Brother James Sproat; it is a monument of his professional skill, and of his zeal for the decent and orderly worship of God.

TABLE FURNITURE.

The first set of communion ware used by the church was given by them to a Mr. Scott, for the use of a Congregational church in Nova Scotia, of which he was chosen pastor, and over which he was ordained pastor in our meeting-house, in or about 1780—a church which greatly prospered under his long and faithful ministry. Another set was purchased by the church, (of pewter or block tin,) which, when the present meeting-house was built, was sold in separate pieces to different members, and with the proceeds and donations of members, the present set was purchased for about \$135. The small silver cup, the gift of the sisters in 1734, has always been set on the table. A large fancy silver cup, presented by the wife of Governor Bowdoin, while he resided in town, (as we are informed,) is not now set on the table, but preserved as a keepsake. The following is the inscription on the small cup:—

“GIVEN BY THE SISTERS OF THE
FIRST CHURCH OF CHRIST IN MIDDLEBOROUGH,
1734.”

CATALOGUE

OF THE

MEMBERS OF THE FIRST CHURCH,

MIDDLEBOROUGH, MASS.

The saints on earth, and all the dead,
But one communion make ;
All join in Christ, their living head,
And of his grace partake.

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			LEONARD 66 Charity 443 Margery 446 John sr. 603 Lucy 686 Betsey 885 Elizabeth 951 Sally

LEWIS 26 Elizabeth 34 Mary 285 Shubael 286 Hazadiah 381 Elizabeth	MORTON 496 Deborah 662 Daniel O. 789 Hepzibah 862 Lendall P. 904 Eliza S. 910 Hannah D.	POWERS 500 Stephen 501 Lydia	REDDING 439 William 467 Thomas 478 Joanna 494 Thankful 508 Sarah jr. 513 Fear 597 Luther
LING 658 Jane	MUXHAM 533 Edmund	PRATT 27 Thomas 191 Hannah 200 Phebe 227 Jane 270 John 394 Eleazer sr. 396 Joanna 406 Samuel 3d 407 Hannah sr. 440 Samuel jr. 441 Jerusha 466 Elizabeth 604 Sarah 610 Margaret 621 Benaiah 624 Lucy 646 Benjamin 772 Thomas 823 Lydia 824 Phebe 864 Olive 963 Betsey 976 William 1024 Benjamin F. 1025 Abby B. 1026 Mahala S. 1032 Thomas A.	REED 937 Ruth
LITTLEJOHN 805 Deliverence 821 Miriam 861 Hannah 1062 Elizabeth	NICHOLS 974 Lucia Maria		RICHMOND 58 Ebenezer
LOVELL 31 Mary 367 John jr. 408 Lydia 413 Thankful 449 Joseph 758 Jerusha	NORCUTT 622 Mary 905 Mary		RICKARD 205 Elkanah 233 Bethiah 374 Japheth
LUCAS 599 Elijah 600 Sarah 822 Job	NYE 73 Elizabeth		RIDER 756 Jael
LYON 201 Samuel 202 Joanna 228 Bethiah 298 William 329 Jedediah 389 Martha 390 Sarah 391 Phebe 589 Mary	OLIVER 528 Peter jr. 531 Sarah		RIPLEY 576 Tilson 688 Hezekiah 689 Priscilla
MACHAAN 152 Patience	ORCUTT 975 Harriett		ROBBINS 1030 Consider
McDOWALL 641 John	ORRINGTON 954 Mary Ann		ROGERS 108 Sarah
McGLATHLIN 1070 Freeman T. 1077 Harriet	OSGOOD 942 Adeline H.		ROUNSEVILLE 931 Freeloove G.
MANSFIELD 109 Andrew 110 Sarah	PADDOCK 210 Ichabod 261 Joanna 699 Lydia 798 Julia		SAMBO 415
MARGARET 36	PAINE 791 Emerson, Rev.		SAMPSON 67 Samuel 193 Obadiah 206 Mary 224 Bethiah 562 Thankful 732 Samuel 733 Lydia
MAXFIELD 521 Catherine	PALMER 21 Thomas, Rev. 142 Samuel 158 Elizabeth 184 Elizabeth jr. 296 Job		SAVERY 479 Mary 667 Daniel 668 Huldah 1063 Thomas 1064 Penelope 1084 Rhoda J.
MILLER 157 Lydia 264 Waitstill 409 John jr. 560 Sarah 882 Susanna	PARKER 461 Joseph		SEARS 333 David 399 Phebe 703 Abiah
MORSE 5 Jonathan 6 Mary 50 Mary jr. 284 Martha 498 Desire 549 Isaac 574 Thankful 626 Desire 712 Sage 889 Lucy W. 891 Ruth 1016 Marston S. 1053 Charles S. 1082 Mary M.	PARLOW 153 Hannah 448 Hannah		SHAW 483 Elkanah 527 Elizabeth 529 Thomas 530 Mary 557 William 558 Lydia 572 James 573 Lois 648 Isaac 651 Samuel 654 Mark 1076 Lydia 1078 Francis M. 1079 Benjamin 1080 Bethiah
MORTON 80 Hannah 127 Mercy 495 Ichabod	PERKINS 749 Lothrop 750 Mercy 790 John 863 Nathan jr. 1023 Eunice 1043 Ann		SHORT 197 Luke sr.
	PEGGY 303		SHURTLIFF 1081 Zilpha
	PERU 444		SIMMONS 447 Martha
	PIERCE 642 Experience		
	PICKENS 896 Ebenezer 897 Mary B. 943 Caroline M. 1033 Abigail S.		
	POMROY 475 Hannah 485 Francis jr.		
	POOL 906 Samuel 907 Lydia		
	PORTER 620 Mercy 729 Sibil 776 Sarah		
		PRINCE 117 Nathan 120 Samuel 121 Mercy 128 Mercy 129 Alice	
		PRINCE 314	
		PURRINGTON 256 Hezekiah 257 Mercy 507 Mercy	
		PUTNAM 939 Israel W. Rev. 941 Julia Ann 1006 Harriot O. 1036 William F. 1057 Julia Maria	
		RANSOM 130 Sarah	
		RAYMOND 62 ——— 87 James 104 John sr. 187 Elizabeth 213 John jr. 254 Mercy 255 Alice 291 Christiana 325 Barnabas 330 Patience 373 Elizabeth jr. 393 Ebenezer 457 Thomas 458 Mary 459 Amos 460 Peter	
		REDDING 62 Ebenezer 123 Mercy 245 Bennet 353 Deborah 426 John	

SMITH	STURTEVANT	THOMAS	TILSON
63 Jonathan	195 Moses	700 Edward	515 Silence
90 Abigail	196 Elizabeth	701 Lydia	652 Calvin
154 Sarah	627 Sarah	702 Betsey	653 Joanna
161 James	731 Abigail	736 Jacob	693 Calvin jr.
309 Rachel	764 Priscilla	737 Lucy	739 Hannah
313 Deborah	779 Eunice	738 Hope	796 Joanna
318 Jonathan jr.	795 Fanny	743 Silvanus	873 Judith
360 Samuel		744 Susanna	
392 Sarah	SWIFT	785 Serena	TINKHAM
417 Experience	786 Lucy	869 Daniel	11 Ebenezer
564 Susanna	828 Joseph jr.	884 Silas	12 Elizabeth
679 Levi	829 Mercy	885 Eleazer	19 Hester
690 James	830 Lucy jr.	887 Azel	24 Patience
691 Patience		892 Phebe	25 Priscilla
865 Lydia	THACHER	894 Betsey	37 Mary
977 Mahala	35 Peter, Rev.	917 Hannah	40 Ephraim jr.
1046 Susanna B.	47 Mary	918 Seneca	46 Ephraim sr.
1054 Elizabeth S.	183 Mary	919 Hope	72 Joanna
	262 Peter jr.	920 Eunice	74 Mary
	275 Samuel	921 Anna	93 Isaac sr.
SNOW	299 Thomas	922 Lucia Ann	112 Hannah
317 Jonathan	306 John	923 Winslow	145 Mary
	352 Susanna	924 Huldah	148 Seth
SOULE	454 Oxenbridge	957 Lothrop jr.	214 Abijah
55 Martha		958 Louisa F.	267 Mary
442 John jr.	THAYER	959 Saba S.	336 Peter sr.
464 Rebecca	321 Abigail	960 Mary Ann	337 Samuel 3d.
465 Rachel	THOMAS	961 Mary H.	338 Susanna
471 Esther	43 Mary	1017 Phebe	345 Joseph
554 Sarah	44 David	1071 Seneca R.	346 John jr.
555 Lydia	45 Susanna	1072 Zilpha B.	347 Hannah
664 James 2d	64 Lydia	1073 Melinda	348 Priscilla
710 John	81 Jeremiah sr.	1074 Clarissa Jane	349 Patience
711 Joanna	96 Elizabeth		357 Martha
866 James	98 Mary	THOMPSON	358 Agnes
867 Ruth	105 Elizabeth jr.	9 Jacob	359 Esther
952 Irene	115 Hannah	10 Abigail	397 Hannah
978 Isaac 3d	163 Miriam	134 Mary	423 Ebenezer
979 Priscilla	218 Susanna	159 Mary	482 Isaac
980 Rebecca	238 Henry	235 Thomas sr.	519 Hannah
1011 Alfred B.	249 Abigail	268 Caleb	526 Sarah
1051 Hannah W.	250 Annah	269 Abigail	551 Chloe
1052 Marcia	258 Noah	376 John	577 Lucy
	271 Abigail	418 Lydia	578 Ruth
SOUTHWORTH	281 Mary	569 Caleb jr.	592 Jeremiah
69 Esther	282 Mary	570 Mary	595 Hannah
135 Nathaniel	298 Israel	581 William	601 Mary
137 Jael	322 Mary	582 Deborah	614 Elizabeth
308 Rebecca	328 Benoni	583 Isaac	631 Sarah
	350 Eleazer	584 Lucy	660 Squire
SPARROW	385 Phebe	585 Freeloove	661 Anna
643 Rhoda	386 Sarah	640 Otis	663 Silas
734 Josiah	387 Abigail	655 Weltha	771 John
735 Minerva	402 Sarah	656 Lydia	781 Orin
825 Bathsheba	403 Asa	705 Reuel	806 Susanna
	424 William	706 Nathaniel	831 Elizabeth
SPROAT	425 Benjamin	722 Lydia	901 Barbara
136 Experience	452 Barzillai	723 Lucy	933 Betsey
143 Abigail	484 Elizabeth	724 Mary	938 Harvey
292 James	506 Elizabeth	725 Irene	985 Jane
323 Ebenezer	509 Lucy	730 Ezra	997 Oliver G.
793 James	510 Lemuel	770 Arad	1058 Sarah Jane
827 Lucy	532 Keziah	871 Marietta T.	
868 Thomas	544 Daniel	872 Cordelia	TISDALE
883 Mary	546 David	926 Charles F.	605 Jacob
	547 Churchill	927 Fiorantha	694 Hannah
STANDISH	550 Deborah	935 Cephas	
194 Ichabod	556 Mercy	981 Anna T.	TORRY
198 Phebe	566 Thankful	994 Venus	590 Samuel
740 Irene	602 Abigail	995 Jane	591 Mary
826 Josiah O.	608 Nathan sr.	996 Benjamin	717 Lydia
900 Jane	638 Zilpah	1007 Sarah T.	
	649 Perez	1027 Mary H.	TOTMAN
STAPLES	650 Sarah		502 Experience
929 Simeon	669 Zenas	TILSON	
	670 Mary	480 Ann	TRIBOU
STROWBRIDGE	692 William		695 Bathsheba
106 William			
107 Margaret			

TUCKER

164 Benjamin
165 Sarah
327 Woodward
489 Sarah jr.
541 Benjamin jr.
635 Samuel
746 Jedidah
757 Hannah
912 Susanna
933 Mandana

TUPPER

176 Ichabod
259 Thomas
411 Rebecca

TURNER

456 Elizabeth
616 Priscilla

TYNER

1075 Sarah

VALER

606 Mercy

VINICA

998 Rachel
999 Dorisca N.
1000 Lydia

VAUGHAN

38 Joseph
39 Joanna sr.
92 Deborah
113 John
114 Jerusha
131 Joanna
166 Faithful
230 Desire
241 Hinksman
297 Jabez
319 John jr.
320 Jerusha jr.
351 Elisha
363 Daniel
364 Joseph
371 Joanna
372 Sarah
395 Mercy
503 Abraham
567 Lucy
1083 Salome

WARREN

174 Samuel
175 Eleanor
182 Priscilla
343 Benjamin
344 Jedidah
511 Joseph
512 Mercy
659 Keziah
696 John
832 James
833 Margaret
908 Betsey
1019 George

WASHBURN

539 Huldah
559 Azel
810 Abiel
811 Elizabeth
812 Abigail
813 Caroline
814 Louisa Jane
946 Elizabeth H.
982 Eunice

WESTON

231 Edmund sr.
232 Susanna
300 Elizabeth
493 Hannah
571 Priscilla
613 Isajah
745 Priscilla jr.
762 John
777 Hannah
778 Salome
834 Thomas
835 Abigail
836 Abigail jr.
837 Bethania
838 Lavinia
839 Thomas jr.
1066 Thomas jr.

WHITE

160 Benjamin sr.
199 Ann

WILBUR

1018 Perry A.

WILDER

639 Ebenezer
726 Mary

WILDER

727 Mary
753 Susanna
875 James D.
1001 Bathsheba L.

WILLIAMS

339 John
340 Elizabeth
481 Thomas
770 Jabez

WILLIAMSON

412 Fear

WILLIS

487 Ebenezer
488 Mary
802 Ebenezer
876 Jane
940 Sabina

WING

874 Betsey L.
880 Lura
902 Lauretta

WINSLOW

53 Nathaniel
54 Elizabeth
366 Susanna

WOOD

7 Abiel
8 Abijah
13 Samuel
68 Ephraim
71 Rebecca
75 James
82 Samuel jr.
84 Experience
102 Sarah
116 Elnathan
118 Patience
122 Mercy
124 Elizabeth
140 Timothy
141 Mary
177 David
178 Joanna
212 Thomas
217 Jemima
242 Sarah
252 Hannah
280 Sarah

WOOD

295 John jr.
311 Ephraim jr.
332 Bathsheba
355 Ephraim
356 Edmund
377 Joanna
378 Nathaniel
379 Ichabod
380 Patience
400 Samuel
414 Lydia
429 Lydia
542 Elizabeth
553 Rebecca
672 Sarah
697 Lydia
698 Lucy
713 Maria
742 Abigail
747 Israel
748 Ichabod
751 Elizabeth sr.
752 Theodate
768 Betsey
783 Ichabod 2d
784 Mary
800 Elizabeth jr.
801 Horatio G.
877 Lydia
911 Lucy C.
934 Matilda
947 Wilkes
948 Charles W.
949 Emily Louisa
950 Mary T.
953 William H.
1002 Abigail T.
1003 Mercy L.
1005 Mary C.
1008 Alfred jr.
1014 Abiel
1020 Mary
1028 Eleanor B.
1037 Phebe H.

WRIGHTINGTON

1040 Hope

WRIGHT

534 Cuffee
630 Anna

EXPLANATORY NOTICE.

THE Descriptive Catalogue contains the names of all persons who have been or are members of the First Church in Middleboro', including the successive pastors (p. 32), so far as records and other documents which the committee have been able to examine will show.

The *half-way covenant*, which was in practice from the earliest records until about 1760, has in some cases made it difficult to determine the question of full membership. The existing church records do not give the admissions of all, as is evident from other proceedings of the church; and the absence of all records (except the Fuller copy of the organization, p. 13) until 1708, makes it almost certain that a portion of the admissions of that period of thirteen years have not been ascertained. Much care has been taken to enrol none but members in full communion; and the committee are not sure but a few others, excluded for want of fuller evidence, were not also members.

It will be seen that the Catalogue is columnar in three respects, namely;—the regular numbering of the whole church; the dates of admission; and the names of the members, followed by a particular notice of each;—the whole occupying but one line when practicable. The order of the particular notices is as follows:—

1. A reference to ancestry or kindred, or both, by abbreviations and the regular numbers if in the church, or by the christian name if not.
2. Reference to the wife or wives by their regular numbers *in parenthesis*, if members, or by their whole original name, if not.
3. The year of marriage.
4. Time of death and the age.

This order varies only in the case of married women, where the name of the husband, or reference to his number, is placed next after her name, and the reference to kindred after her original surname. In a few instances, where nothing else is known of a member, one or more of their children has been entered in the line. Members whose time of admission is unknown have been inserted near the time when they were found to have been such.

The fourteen members, from Nos. 21 to 34 inclusive, were probably nearly all admitted during the time of which there are no records.

The double dating of the years before Sept. 1752, is made to agree with New Style, but the day of the month conforms to the records. To bring these to New Style, add ten days to dates prior to the year 1700, and eleven days to dates occurring between 1700 and Sept. 2, 1752, when the New Style was first established in England.

The reference to kindred used in this Catalogue of church members is extended to the Addenda at the end; and the abbreviation *ad.* indicates such reference.

ABBREVIATIONS.

MONTHS.			
Ja.	Ap.	Jy.	Oc.
Fe.	Ma.	Au.	No.
Mh.	Ju.	Se.	De.

KINDRED.

<i>fa.</i>	. . . . .	father
<i>gr. fa.</i>	. . . . .	grandfather
<i>gr. gr. fa.</i>	. . . . .	great grandfather
<i>mo.</i>	. . . . .	mother
<i>br.</i>	. . . . .	brother
<i>sis.</i>	. . . . .	sister
<i>s.</i>	. . . . .	son
<i>dau.</i>	. . . . .	daughter
<i>chi.</i>	. . . . .	child or children
<i>h.</i>	. . . . .	husband
<i>w.</i>	. . . . .	wife
<i>wid.</i>	. . . . .	widow
<i>m.</i>	. . . . .	married
<i>sr.</i>	. . . . .	senior
<i>jr.</i>	. . . . .	junior

COUNTRIES.

<i>Eng.</i>	. . . . .	England
<i>Ir.</i>	. . . . .	Ireland or Irish

TOWNS.

<i>Barnst.</i>	. . . . .	Barnstable
<i>Bridg'r.</i>	. . . . .	Bridgewater
<i>Carv.</i>	. . . . .	Carver
<i>Hal'x.</i>	. . . . .	Halifax
<i>Plym.</i>	. . . . .	Plymouth
<i>Plymt.</i>	. . . . .	Plymton
<i>Sandw.</i>	. . . . .	Sandwich
<i>Scitu.</i>	. . . . .	Scituate
<i>War'm.</i>	. . . . .	Wareham

CHURCHES.

<i>C. C. C.</i>	. . . . .	Central Congregational Church of Middleboro'
<i>N. P.</i>	. . . . .	North Parish, Middleboro'
<i>W. P.</i>	. . . . .	West Parish, Middleboro'

MISCELLANEOUS.

<i>abt.</i>	. . . . .	about
<i>ad.</i>	. . . . .	addenda
<i>ae.</i>	. . . . .	age *
<i>Afr.</i>	. . . . .	African
<i>bap.</i>	. . . . .	baptised
<i>bef.</i>	. . . . .	before
<i>b.</i>	. . . . .	born
<i>chh.</i>	. . . . .	church
<i>d.</i>	. . . . .	died
<i>dis.</i>	. . . . .	dismissed to another church
<i>dea.</i>	. . . . .	deacon
<i>ex.</i>	. . . . .	excluded
<i>fr.</i>	. . . . .	from
<i>Ind.</i>	. . . . .	Indian
<i>o.</i>	. . . . .	original or maiden name
<i>p.</i>	. . . . .	page
<i>re.</i>	. . . . .	removed from town, and no record of dismission
<i>re. in.</i>	. . . . .	resides in the town or State specified
<i>re-ad.</i>	. . . . .	readmitted to this church after dismission to another
<i>Rev.</i>	. . . . .	Reverend
<i>M. F.</i>	. . . . .	the May-Flower
<i>unc.</i>	. . . . .	uncertain
<i>unm.</i>	. . . . .	unmarried

Figures in parentheses *thus* (2) refer to the regular number of the husband or wife; when separated by a comma *thus* (2, 12) they indicate successive husbands or wives, and refer to them. Figures not in parentheses, and preceded by abbreviations, refer to the ancestors or kindred indicated, *thus* *fa.* 20 shows the father may be found at No. 20. Remarks or references in brackets apply to the person preceding, and who is not a member of this church.

The names of members admitted by letters of recommendation from other churches are followed, without the comma, by *fr.* and the name of the town or place. Names of churches are not usually given.

* When either *th.*, *st.*, or *d.* follows the figures for the age, the person is supposed to have attained to within six months of the age stated; without these additions, the exact age may exceed the figures six months.

DESCRIPTIVE CATALOGUE,

FROM THE ORGANIZATION IN 1695 TO 1853.

A careful attention to the Explanatory Notice, p. 79, and to the table of abbreviations, including the note respecting *th. st.* and *d.*, on the opposite page, will facilitate the understanding of this catalogue.

<i>date of admission</i> 1694.	
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20	{ REV. SAMUEL FULLER fr. Plym., ord. 1st Pastor. (2) d. Au. 17, 1695, Æ. 71st. (p. 6, 32.) { Elizabeth Fuller, (1) o. Brewster, d. at Plymt. No. 4, 1713. "The aged relict of Rev. Samuel." { <i>John Bennet sr.</i> , (4) <i>Dea.</i> 1695, d. Mh. 21, 1718, æ. 76. s. of Peter, of Bristol Eng., arr. in Va. 1665; <i>here</i> , 1692. { Deborah Bennet, (3) o. Grover, m. in Beverley, 1671, came here in 1692, d. Mh. 22, 1718, æ. 70. { Jonathan Morse, (6?) d. Jy. 9, 1709, æ. 70th. { Mary Morse, (5), chi. 50. { Abiel Wood, s. of Henry, fr. Eng., (8) d. oc. 10, 1719, æ. 61st. { Abijah Wood, (7) o. Bowen, m. 1683, d. Ma. 21, 1746, æ. 83d. { Jacob Tomson, s. Jn. [fr. Eng. 1623], (10) d. Se. 1, '26, æ. 64. { Abigail Tomson, (9) m. 1693, o. Wadsworth, dau. John and Abigail, d. Ja. 15, 1745, æ. 74. { <i>Ebenezer Tinkham sr.</i> , s. of Eph'm, fr. Eng., (12) m. bef. 1679, <i>Dea.</i> 1695, d. Ap. 8, 1718, æ. 73d. { Elizabeth Tinkham, (11), o. Liscom, d. Ap. 8, 1718, æ. 64. Samuel Wood sr., br. 7, (71) d. Fe. 3. 1718, æ. 70th. Isaac Billington, d. De. 11, 1709, æ: 66th. Samuel Eaton; 4 chi. b. fr. 1695, d. Mh. 18, 1724, æ. 61st. Samuel Cutbart, d. Ap. 17, 1699, æ. 42. John Cobb Jr., (57), d. Oct. 8, 1727, æ. 68th. Weibrah Bumpas, w. Joseph bef. 1670, d. Dec. 27, 1711. Hester Tinkham, (46), o. Wright? d. Ma. 28, 1717, æ. 68th. Deborah Barden, wid.

These first twenty persons were organized as the First Church of Christ in Middleboro', Dec. 26, 1694. (O. S.) (see p. 13.)

- 21 } REV. THOMAS PALMER, 2d Pastor, (158) m. bef. 1699,
 22 } chi. 142, 184, 296, d. Ju. 17, 1743, æ. 78th. (pp. 6, 34.)
 23 } { *Jonathan Cobb*, (23), *Dea.* d. Aug. 15, 1728, æ. abt. 68.
 24 } { *Hope Cobb*, (22), d. Jy. 26, 1728, æ. abt. 76.
 25 } *Patience Tinkham*, w. *Eben'r, jr.*, m. '03, o. *Pratt*, d. bef. Ju. 5, '20.
 26 } *Priscilla Tinkham*, w. *Shubael*, m. 1718, o. *Childs*, chi. 345,
 27 } 348. d. Jy. 11, 1739, æ. 45th.
 28 } *Elizabeth Lewis*, wid. of *James*, d. *Mh.* 1744, æ. 90th.
 29 } *Thomas Pratt*, chi. *Abigail*, b. 1701, *Hepzibah*, b. 1705.
 30 } { *John Fuller sr.*, fa. 1, br. 91, (29), chi. 94. d. abt. 1710, æ. 42.
 31 } { *Mercy Fuller*, (28) m. 1686? o. *Nelson*, 2d m. *Wm. Eaton*.
 32 } *Mercy Barrows*, (59), o. *Coombs*, sis. 157, d. *Mh.* 4, 1718, æ. 44.
 33 } *Mary Lovell*, w. of *John* bef. 1702, chi. 367, 413, 449.
 34 } { *John Alden*, s. of *Joseph & gr.s.* of *John* of the *M.F.*, (33)
 35 } m. bef. 1702, d. *Se.* 29, 1730, æ. 56th.
 36 } { *Hannah Alden*, (32) o. *White*, dau. *Eben'r* of *Weymouth*,
 37 } d. Oct. 5, 1732, æ. 52d.
 38 } *Mary Lewis*, w. of *Eliezer*, chi. *Keziah* bap. 1713.
 39 } **1709.**
 40 } Nov. 2. REV. PETER THACHER Jr., 3d Pastor, (47), chi. 183,
 41 } 262, 275, 299, 306, 352, 454, d. Ap. 22, 1744, æ. 56th. (pp. 35, 7.)
 42 } **1710.**
 43 } Ja. 22. *Margaret*, (*Afr.*) servant of *Jn. Alden*, 32.
 44 } Ma. 7. *Mary Tinkham*.
 45 } " 9. { *Joseph Vaughan*, s. of *Geo. fr. Eng.*,? (39) m. 1680, 2d m.
 46 } 1720, to *Mercy Fuller*, wid. of *Jabez*, o. *Wood*, d. *Mh.* 2, '34, æ. 81st.
 47 } Au. 20. { *Joanna Vaughan sr.*, (38), br. 44, d. Ap. 11, 1718, æ. 61st.
 48 } " 20. *Ephraim Tinkham jr.*, fa. 46, br. 93, (447), m. 1708, d. Jy.
 49 } 11, 1713, æ. 31st.
 50 } " 20. *Mary Fuller*, (91), m. bef. 1710, o. *Eddy*, br. 61.
 51 } " 20. *Joanna Darling*, w. *Thomas sr.*, chi. *Thomas* b. 1704.
 52 } " 20. *Mary Thomas*, w. *Jona.*, m. 1703, o. *Steward*; 4 chi. bap.
 53 } " 27. *David Thomas*, "abt. 60 yrs. old," s. *David*, sis. 39, 1st w.
 54 } *Abigail* bef. 1669, (96).
 55 } Se. 9. *Susanna Thomas*, w. *Wm.* 2d., m. bef. 1711.
 56 } Oc. 28. *Ephraim Tinkham sr.*, (19) m. 1678? d. Oc. 13, 1714, æ. 66th.
 57 } **1712.**
 58 } De. 7. *Mary Thacher*, (35), o. *Prince*, fa. 120, d. Oc. 1, '71, æ. 84. (p. 36.)
 59 } **1713.**
 60 } Fe. 15. *Elizabeth Hacket*, w. *John* bef. 1712, [*Dea.* at *W. P.*] dis.
 61 } 1726 to *W. P.*, d. Apr. 17, 1728, æ. 42.
 62 } unc. *Mary Haskell*, w. *John Jr.*, m. 1699, o. *Squier*, dis. 1727,
 63 } to *Killingly Ct.*
 64 } " *Mary Morse*, mo. 6, m. *Francis Moro*, 1723.
 65 } " *Eleanor Cleaves*. A gr. chi. bap. 1721, bro't by her.
 66 } " *Mrs. Raymond*, styled "goodwite" in 1709, and with *No's.*
 67 } 50, 51 and 6, "yielded grievances."
 68 } Mh. 15. { *Nathaniel Winslow fr. Rochester*, (54).
 69 } " 15. { *Elizabeth Winslow fr. Rochester*, (53).
 70 } Au. 4. *Martha Soul*, w. *Jn.* m. '01, o. *Tinkham*, d. Fe. 16, '58, æ. 80.
 71 } Oc. 11. *Mary Caswell fr. Taunton*.

1714.
57 Mh. 28. Rachel Cobb, (17), m. 1688, o. Soul, d. Se. 18, 1727, æ. 65th.

1715.
58 Fe. 13. Ebenezer Richmond, m. bef. 1701, Re. to W. P.
59 " 20. *Samuel Barrows*, (30), 1st m. bef. 1702; 2d w. Joanna, *Dea.*
1725, d. De. 30, 1755, æ. 83d.

60 Ma. 20. { Melatiah Eddy, (61) m. 1703, o. Pratt, d. 1769, æ. 92.
61 Ju. 12. { Samuel Eddy sr., s. of Obadiah, sis. 41, (60), d. 1752, æ. 77.
62 Jy. 10. Ebenezer Redding, (123, 131), d. May 5, 1751, æ. ab't 72.
63 " 17. Jonathan Smith, m. Susanna Thomas 1713, (154), chi. 318,
360, d. Se. 6, 1767, æ. 79th.

64 " 17. Lydia Thomas, (81) m. 1684, o. Howland, dau. Isaac, sis. 595,
d. Jy. 6, 1717, æ. 52d. 1st burial in *The Green Cemetery.*

65 Au. — Mary Allen, (76) m. bef. 1708 in Bridgewater.

66 " — Charity Leonard, wid.; m. J. Perkins of Norwich 1722.

67 " — Samuel Sampson, d. Sep. 10, 1744, æ. 75th. [w. Mercy, o.
Eddy, br. 61, d. 1743, æ. 77th.]

68 Au. 22. *Ephraim Wood*, fa. 13, br. 82, m. Susanna bef. 1710, (2d
w. 118), *Dea.* 1725, d. Jy. 9, 1744, æ. 65th. (p. 53.)

69 Oc. — Esther Southworth, w. of Ichabod bef. 1713. [*he* d. Se. 13,
1757, æ. 79th.]

70 " — Lydia Cobb.

1716.
71 Ma. 27. Rebecca Wood, (13) m. bef. 1679, d. Fe. 10, 1718, æ. 67th.
72 Au. — Joanna Tinkham, wid. Jeremiah Jr. bef. 1711, [his fa. 11.]
2d m. 1720, (ad. 31.)

73 " 26. Elizabeth Nye, w. Ichabod bef. 1713; chi. Sam'l b. 1715.

74 Oc. 7. Mary Tinkham; m. Henry Wood 1717; chi. Moses, &c.

75 Nov. 4. James Wood, br? 7. (84?); chi. bap., Benj., Barna., Abel, Ich.

76 " 25. Nathaniel Allen, s. of Sam'l of Bridg'r, (65), 1st w. Bethiah
Conant, m. 1696; chi. 228, 305, 326.

77 " 25. Nathan Clark, m. Jemima ———; chi. Ichabod b. 1716.

78 Dec. 2. John Drew sr., (99), chi., ad. 32, 33; dis. 1734 to Hal'x.

79 " — Ichabod King fr. Scitu., 2d m. 1716, (83), 1st w. Hannah,
[d. 1716, æ. 36 yrs.] dis. 1733 to Rochester.

1717.
80 Jan. 2. Hannah Morton, dau. Jn., sis. 131, 134, (125?).

1718.
81 Ma. 4. Jeremiah Thomas sr., (64, 98), d. Fe. 2, 1736, æ. 77th.
82 " 4. *Samuel Wood Jr.*, fa. 13, br. 68, (124, 242), *Dea.* 1737, b.
1684, d. bef. 1754.

83 June 1. Judith King, (79), wid. Gibbs bef., dis. 1733 to Rochester.

84 Jy. 20. Experience Wood, (75?) o. Fuller, fa. 1, brs. 28, 91. *see 75.*

85 Au. 10. Abigail Barden, (88), chi. Sarah b. 1695, Abigail, &c.

86 " 10. Joseph Bates, (144, 474), 2d m. 1743, d. Au. 31, 1778, æ. 86th.

87 " 10. James Raymond, m. Mercy Tinkham, 1716, 2d w. (187), dis.
1753, with w. and dau. 373, to Pomfret, Conn.

1719.
88 Mh. 19. Stephen Barden sr., (85), chi. Wm. b. 1697, &c. (ex. 1727.)
89 June 9. David Delano sr., m. 1706 Elizabeth Eddy.
90 No. 15. Abigail Smith, m. Eb. Dunham '19, dis. bef. 1731 to Plym.

- 1720.**
- 91 Mh. 6. Isaac Fuller, fa. 1, (41), chi. Isaac b. 1712. d. 1727, æ.abt.50.
- 92 Dec. 4. Deborah Vaughan, (297), m. 1711, o. Bennet, fa. 3, br. 147,
d. Ap. 26, 1761, æ. 79th.
- 1721.**
- 93 Mh. 12. Isaac Tinkham sr., fa. 46, br. 40, 595, ad. 60, (214), dis. 1734
to Hal'x; *Deacon in Hal'x.* d. Ap. 7, 1750, æ. 65th.
- 94 " 12. { Ebenezer Fuller, fa. 28, br. 156, sis. 151, (95), m. bef. 1716.
copyist, (pp. 13, 14), he & w. dis. '34 to Hal'x., d. '85? æ 98th.
- 95 " 12. { Elizabeth Fuller, (94), o. Short, b. 1693 in Weymouth,
dau. of Luke jr., gr. fa. 197.
- 96 " 12. Elizabeth Thomas sr. fr. Plymt. (44), m. 1718, o. Canedy.
- 97 Ma. 14. Hannah Fuller, (156), o. Thomas, dis. 1734 to Halifax.
- 98 " 14. Mary Thomas fr. Taunton, (81) m. 1720, bef., wid. Durfee,
d. Nov. 15, 1749, æ. 85th.
- 99 Oc. 15. Sarah Drew, (78), chi. Abigail b. 1721, dis. 1734 to Hal'x.
- 1722.**
- 100 Mh. 11. Abigail Eddy, w. Benj'n, [br. 61, 234] m. bef. 1717; 2d m.
1747 to Elisha Hayward. 3d m. 1752. (161).
- 101 Apr. 8. Elizabeth Conant, w. Josiah, m. 1701, o. Washburn.
- 102 " 16. Sarah Wood, w. John sr., chi. Stephen b. 1712, David, &c.
- 103 " 29. Elizabeth Fuller, gr. fa. or fa. 1, m. John Eaton 1729, dis.
1731 to Kingston.
- 104 " 29. John Raymond sr., " in 74th yr."; d. Ju. 5. 1725, æ. 77th.
- 105 Ju. 14. Elizabeth Thomas, fa. 81, sis. 219, 242, m. John Tomson '23.
dis. 1734 to Hal'x. d. Aug. 1776, æ. 86th.
- 106 Sept. 9. { William Strowbridge fr. Donaugh Ir. (107), Re. 1725
to W. P., d. No. 14, 1777, æ. 87,
- 107 " 9. { Margaret Strowbridge fr. Donaugh Ir., (106), dis. 1726
to W. P., d. De. 8, 1776, æ. 83.
- 108 Oc. 17. Sarah Rogers; probably m. Samuel Ford in Marshfield.
- 1723.**
- 109 July 1. { Andrew Mansfield fr. 1st ch. in Lynn, (110).
- 110 " 1. { Sarah Mansfield fr. 1st ch. in Lynn, (109).
- 111 " 1. Mary Bumpas, w. Joseph, [b. 1674.] m. bef. 1713. [fa. d. 1705.]
- 112 " 1. Hannah Tinkham fr. Scitu., (176), d. Ap. 13, 1771, æ. 91st.
- 113 " 1. { John Vaughan, fa. 38, (114), m. 1718, d. Ma. 8, 1770, æ. 78th.
- 114 " 1. { Jerusha Vaughan, (113), o. Wood, fa. 7, b. 1695, d., æ. 90?
- 115 " 21. Hannah Thomas, (ad. 23.) m. 1721, o. Turner, chi., 2 s., 7 dau.
- 116 De. 15. Elnathan Wood, fa. 7, m. Mary Billington 1712, 2d. w.
1735 (380), d. Ap. 20, 1752, æ. 66.
- 1724.**
- 117 Mh. — NATHAN PRINCE, fa. 120, sis. 128, d. Jy. 25, '48, æ. 50. (p. 57.)
- 118 May 3. Patience Wood, (68), m. bef. 1724, chi. 332, & Manassah.
- 119 Ju. 30. Joanna Cobb, " on her bed at her house," (421), m. bef. 1714,
o. Thomas, dau. Wm. sr., br. ad. 23, d. No. 11, 1724, æ. 32d.
- 120 Oc. 25. { Samuel Prince Esq. fr. Sandwich, (2d w. 121), d. Jy. 3,
1728, æ. 80, (p. 56.)
- 121 " 25. { Mercy Prince fr. Sandw. (120), dau. Gov. Hinckley, m.
bef. 1687, d. Ap. 25, 1736, æ. 73. chi. 47, 117, 128, 129.
- 122 Nov. 8. Mercy Wood, w. of Abiel Jr., o. Hacket, m. 1718.

- 1724.**
 123 No. 29. Mercy Redding, (62) m. 1706, o. Miller, d. Mh. 31, '28, æ. 43d.
- 1725.**
 124 Ma. 30. Elizabeth Wood, (82) m. bef. 1717, chi. Joshua, Ann, &c.
 125 Jy. 4. Nathan Bassett fr. Sand'h, (80?); *Dea.* in Mr. Weld's chh.
 126 " 29. Ann Cavender, (266) m. bef. 1731, chi. Catharine, b. 1731.
 127 " 29. Mercy Morton, (ad. 58), m. bef. 1722, o. Foster, d. Ap. 4,
 1782, æ. 84th. (p. 57).
 128 Se. 5. Mercy Prince, fa. 120, sis. 47, 129, d. Au. 9, 1748, æ. 48th.
 129 " 5. Alice Prince, fa. 120, sis. 128, m. Samuel Gray of Harwich,
 d. July 4, 1733, æ. 31st. (p. 57.)
 130 " 5. Sarah Ransom, w. Robert; chi. Wm., Robert, &c. bap. '29.
 131 Oc. 3. Joanna Vaughan, wid. Elisha, o. Morton, sis. 80. 2d m. (62).
- 1726.**
 132 Ma. 1. { Samuel Barrows Jr., fa. 59, br. 208, (133). He & w. dis.
 1740 to Killingly Ct.; 6 sons and 2 daughters.
 133 " 1. { Susannah Barrows, (132), chi. fr. 1724, Sarah, Geo, Sam. &c.
 134 Jy. 17. Mary Tomson, (235), m. 1715, o. Morton, dau. John, sis. 80,
 dis. 1734 to Hal'x, d. Mh. 20, 1781, æ. 91st.
 135 No. 27. Nathaniel Southworth, (137), m. bef. 1710, d. Ap. 8,
 1757, æ. 72.
- 1727.**
 136 Jan. 8. Experience Sproat, " wid. of Lt. Ebenezer who with her was
 propounded in July last." [He d. Sep. 28, 1726, æ. 52d.]
 " I was, (says Mr. Thacher,) by an illness of 11 weeks,
 disenabled to proceed with them." Her 2d, m. 1731 to
 Francis Miller, d. Nov. 19, 1758, æ. 74th.
 137 Ja. 22. Jael Southworth, (135), o. Bennet, d. He No. 9, 1745, æ. 67th.
 138 " 22. { Ezra Clap fr. Milton, (139). d. Se. 20, 1761, æ. 68th.
 139 " 22. { Waitstill Clap fr. Milton. (138), o. Tucker, d. Jy. 31, '68 æ. 73d.
 140 Jy. 30. { Timothy Wood, fa. 7, (141). Both dis. 1734 to Hal'x. d.
 Au. 22, 1756, æ. 63.
 141 " 30. { Mary Wood, (140) m. bef. 1726, d. May 12, 1756, æ.
 142 De. — SAMUEL PALMER, fa. 21, mo. 158, sis. 184, br. 296, dis. 1731
 as *Pastor* at Falmouth, Mass.
 143 De. — Abigail Sproat, mo? 136, m. Rev. John Wadsworth, of Can-
 terbury, Ct., 1729, d. 1778, æ. 71. (pp. 35, 54.)
- 1728.**
 144 Ja. 28. Joanna Bates, (86) m. '17, o. Tinkham, d. Ju. 28, 1738, æ. 42d.
 145 " 28. Mary Tinkham, (148) m. bef. 1726, d. Ju. 16, 1745, æ. 43d.
 146 " 28. Silence Fuller, w. of Samuel, m. 1726, o. Short, b. 1704,
 dau. of Luke jr., gr. fa. 197.
 147 Mh. 10. Samuel Bennet sr., fa. 3, sis. 92, (221) chi. Samuel, b. 1710.
 148 " 10. Seth Tinkham, s. Peter & Mercy, (145), d. Fe. 9, 1751, æ. 47th.
 149 " 10. Thomas Darling, mo. 42, br. 365, (265), d. No. 2, 1792, æ. 88th.
 150 " 10. Lydia Hackett, w. Geo. m. 1724, o. Thomas, b. 1694. fa. 81.
 151 " 10. Lydia Fuller, fa. 28, (226) m. 1733.
 152 " 17. Patience Mechaan, wid. of Duncan, dau. 291, bap.
 153 " 24. Hannah Parlow, wid. of Thomas, m. 1722, o. King; 2d m.
 1740 (161), d. Ap. 5, 1750, æ. 48.

- 1728.**
- 154 Ma. 12. Sarah Smith, (63) m, '25, o. Churchill, d. Ju. 5, 1744, æ. 48.
- 155 " 12. Mercy Fuller, m. — Ford, "dis. 1761 to chh. in Paquague."
- 156 June 6. John Fuller, fa. 28, (97, 244), 1st m. 1719, dis. 1734 to Hal'x. d. 1766, æ. 74.
- 157 Jy. 14. Lydia Miller, w. John, m. 1702, o. Coombs, dau. Francis, [who d. 1683.] d. Mh. 6, 1735, æ. 56th.
- 158 " 14. Elizabeth Palmer, (21) d. Ap. 17, 1740, æ. 64th.
- 159 Oc. 13. Mary Tomson, fa. 9, br. 268, sis. 180. m. Reuben Tomson, dis. 1734 to Hal'x. d. Jy. 19, 1769, æ. 58.
- 160 No. 17. Benjamin White sr. Esq., (199), d. De. 10, 1750, æ. 67th.
- 161 " 17. James Smith, (153) 2d m.'52 (100), d. Se. 9, '63, æ. 72d (p. 23.)
- 1729.**
- 162 Mh. 24. Ephraim Dunham, m. Annas Smith 1725, s. Jona. b. 1726.
- 163 " 24. Miriam Thomas, w. Jer'h, jr., o. Thomas, d. Ja. 10, '68, æ. 73d.
- 164 " 24. { Benjamin Tucker, (165) Dea. 1745, d. Jy. 9, '81, æ. 76th.
- 165 " 24. { Sarah Tucker, (164) o. Woodward, d. Mh. 13, '79, æ. 67th.
- 166 Apr. 6. Faithful Vaughan, (ad. 34), m. 1720? d. Ap. 5, '53, æ. 66th.
- 167 " 6. Elizabeth Gibbs. chi. Jabez, bap.
- 168 " 6. Meriba Delano, b. 1709, dau. Nathan, m. C. Dexter, 1731.
- 169 " 6. Ann Delano, sis. 168 probably.
- 170 " 20. Abraham Barden sr., (181), chi. 229, Joseph, Isaac.
- 171 " 20. Daniel Caswell, (192), chi. Mary, Deborah, Jael; bap.
- 172 " 27. Sarah Elmes, w. Ignatius, m. 1728, o. Bennet, dau. Eben'r. gr. fa. 3. d. Jy. 1789, æ. 82.
- 173 " 27. Elizabeth Drew, dis. 1734 to Hal'x., d. No. 14, 1779.
- 174 July 6. { Samuel Warren, (175) m. 1704. chi. 182, Samuel, James.
- 175 " 6. { Eleanor Warren, (174), o. Billington. chi. Nathan, &c.
- 176 " 6. Ichabod Tupper, (112?) m. 1729.
- 177 " 6. { David Wood, s. David, (178) m. 1720, d. Jy. 29, '33, æ. 50.
- 178 " 6. { Joanna Wood, (177) o. Tilson, chi. Edmund, David, &c.
- 179 " 6. { Nehemiah Bennet, s. John jr., gr. fa. '3, (180) m. 1721, d. Au. 15, 1769, æ. 74th.
- 180 " 6. { Mercy Bennet, (179) o. Tomson, fa. 9, d. Se. 4, 1799, æ. 99 yrs. 10 mo. 11 days. (p. 58.)
- 181 Au. 10. Mary Barden, (170) m. bef. 1698, chi. Mary, 203. Sarah.
- 182 " 10. Priscilla Warren, b. De. 12, 1704, fa. 174, br. 343, 511.
- 183 " 10. Mary Thacher, b. 1711, fa. 35, m. Rev. Nathan Stone, 1751, dis. 1753 to Southboro'. (p. 36.)
- 1730.**
- 184 Ja. 18. Elizabeth Palmer, b. 1704, fa. 21, m. Eben'r Cheney, d. bef. 1780. Their dau. Mary m. Jn. Morey & d. here, 1821.
- 185 " 18. Martha Knowlton, (188), 1st chi. at Ipswich, b. 1712.
- 186 " 18. Mary Billington, w. Isaac, [His fa. 14.] m. 1730, o. Dunham, d. Ju. 24, 1777, æ. 72d.
- 187 Jy. 19. Elizabeth Raymond, (87) bef. 1724, dis. 1753 to Ct.
- 188 " 19. Thomas Knowlton, (185) d. Ju. 22, 1755, æ. 69th.
- 189 Aug. 7. Anibal Canedy, chi. Hopestill & Sarah bap.; 2d m. bef. 1739 to ——— Paine.
- 190 No. 22. Elizabeth Ellis, (ad. 53), m. 1715? d. Ap. 3, 1753, æ. 66th.

- 1731.**
- 191 Ma. 23. Hannah Pratt jr., w. Eleazer jr., o. Short, dau. Luke jr., gr.
fa. 197, d. Se. 4, 1793, æ. 82.
- 192 Ju. 20. Mary Caswell, (171) m. bef. 1732.
- 193 " 20. Obadiah Sampson fr. Marshfield, fa. 67, (206), chi. fr. 1737.
- 194 Aug. 8. Ichabod Standish, (198), dis. 1734 to Hal'x, d. Fe. 29, 1772. —
- 195 " 8. { Moses Sturtevant fr. Plymt., (196), s: Consider, b. 1733.
- 196 " 8. { Elizabeth Sturtevant fr. Plymt., (195) s. Jos. b. 1734.
- 197 Se. 23. Luke Short sr., chi. Luke, *here*. d. 1746, æ. 116, (p. 59).
- 198 Oc. 10. Phebe Standish fr. Plymt., (194) m. 1719, o. King, dis.
1734 to Hal'x.
- 199 " 10. Ann White, (160), m. bef. 1727, d. Se. 13, 1778, æ. 81st.
- 200 " 10. Phebe Pratt, w. Benaiah bef. 1737, d. Mh. 5, 1800, æ. 88.
- 1732.**
- 201 Ja. 23. { Samuel Lyon, (202), chi. 329, d. Fe. 22, 1756, æ. 76th.
- 202 " 23. { Joanna Lyon, (201), o. Bates? No chi. recorded *here*.
- 203 Apr. 1. Elizabeth Barden, mo. 181, *b.* Oc. 1, 1702. *m.* Sampson?
- 1733.**
- 204 Mh. 19. Esther Barden, (229), m. '26, o. Sampson, fa. 67, dis. '37.
- 205 Ap. 29. Elkanah Rickard, 1st w. Ketura bef. 1730; chi. Nath'l, '30,
Elkanah 1732, (2d w. 233), re. to Bridgewater.
- 206 " 29. Mary Sampson, (193) m. 1731, o. Soul, d. 1743.
- 207 " 29. Mary Bennet, w. Isaac, m. 1732, o. Drew; 4 sons & 2 daus.
- 208 unc. Coombs Barrows, fa. 59, m. '29 & '32, d. No. 30, '75, æ. 71st.
- 209 " Barnabas Crossman, (253) m. bef. 1729; 5 sons & 2 daus.;
d. Oc. 1, 1744, æ. 44th.
- 210 " Ichabod Paddock, (261), m. bef. '23, d. Au. 26, '50, æ. 64th.
- 211 " Lemuel Donham, (260), m. 1735; 6 sons & 3 dau's.
- 212 " Thomas Wood, fa. 7, m. Hannah Alden, 1729. [Her fa. 32.]
d. Ja. 27, 1745, æ. 42d.
- 213 " John Raymond jr., fa. 104, 1st. m. bef. 1703, 2d m. 1726.
- 214 " Abijah Tinkham, (93), o. Wood, fa. 7, dis. 1734 to Hal'x.
d. De. 25, 1777, æ. 88th.
- 215 July 1. Eleanor Bennet, b. 1711, fa. 147, sis. 216, m. Z. Whitman,
of Bridg'r, 1733, d. No. 10, 1777, æ. 66.
- 216 " 1. Ruth Bennet jr., b. 1714, fa. 147, m. Jona. Snow, 1746.
- 217 " 1. Jemima Wood, b. 1712, fa. 116, br. 355, sis. 263, 414.
- 218 " 1. Susanna Thomas.
- 219 " 1. Thankful Cobb, w. James, m. 1718, o. Thomas, fa. 81, sis.
242, 105, d. Ap. 17, 1743, æ. 48th.
- 220 " 1. Sarah Gumees; or Gurnees; perhaps Gurney.
- 221 Aug. 5. Ruth Bennet sr., (147) m. bef. 1710, o. Perry; chi. 215, 216.
- 222 " 5. { David Alden, fa. 32, (223) m. bef. 1728, d. Au. 24, 1763, æ. 61.
- 223 " 5. { Judith Alden, (222) o. Paddleford, d. 1802, æ. 94th.
- 224 " 5. Bethiah Sampson, (ad. 44) m. 1727, o. Clark.
- 225 " 5. Mary Hayford, (239) m. bef. 1728.
- 226 Se. 30. Francis Eaton, (ad. 38) m. 1727, 2d w. (151).
- 1734.**
- 227 Mh. 17. Jane Pratt.
- 228 Ap. 28. Bethiah Lyon, w. Eleazer, m. 1732, o. Allen, b. 1708, fa. 76.

- 1734.**
- 229 Ju. 10. Abraham Barden jr., b. 1698, (204), 1st m. Priscilla Alden
1722, dis. to Stafford, Ct. 1737.
- 230 Au. 11. Desire Vaughan, (241) m. bef. 1733, d. Se. 10, '84, æ. 89th,
231 " 11. { Edmund Weston sr.fr.Plymt., (232,300), d. Ap. 29, '73, æ. 76.
232 " 11. { Susanna Weston fr. Plymt., (231) m. bef. 1723, o. Jackson,
d. No. 4 1734, æ. 28th.
- 233 Se. 29. Bethiah Rickard, (205) m. 1733, o. Conant, dau. Nath'l.
- 234 " 29. Jabez Eddy sr. fr. Carv.,* br. 61, chi. 450, Moses 263. "dis.
Se. 6. 1749 to unite with members of Rev. Mr. Shaw's
chh. at Titicut."
- 235 Oc. 10. Thomas Tomson sr., s. John fr. Eng., br. 9, (134), dis. '34
to Hal'x. d. Oc. 26, 1742, æ. 78.
- 236 " 10. { Ebenezer Cobb, (237), dis. 1734 to Hal'x.
237 " 10. { Lydia Cobb, (236), m. bef. 1731, dis. 1734 to Hal'x.
- 238 " 10. Henry Thomas, m. Ruth Nelson 1726, chi. 452.
- 239 " 10. Benjamin Heyford Sr., (225), sons Benjamin, John, Jacob.
- 240 Nov. 3. Ebenezer Finnea fr. Norton, (246), *Dea.* 1737, d. Sept. 21,
1745, æ. 47th.
- 241 " 21. Hinksman Vaughan, b. 1708, mo. 131, (230). 3 sisters b.
July 1, 1711; also 3 sons b. June 1, 1735.
- 1735.**
- 242 Ap. 20. Sarah Wood, (82) m. '30, 1st h. Isaac Howland, o. Thomas,
sis. 105, 219. d. Ap. 3, 1756, æ. 68.
- 243 Ju. 12. { Samuel Eddy jr., fa. 61, (244) m. '33, d. '46, æ. 36. (p. 58.)
244 " 12. { Lydia Eddy, (243) o. Alden, fa. 32, br. 334, 223, sis. 271,
(2d h. 156.) d. Mh. 1, 1803. æ. 92.
- 245 " 12. Bennet Redding, (439) m. 1734, o. Eddy, fa. 61, br. 243,
341, sis. 412. d. Jy. 15, 1797; æ. 83?
- 246 Se. 28. Jane Finnea fr. Norton, (240); chi. 354, Lewis, &c.
- 1736.**
- 247 Ja. 11. Jabez Fuller, b. 1717, s. Jona. m. Hannah Pratt 1744, gr.
fa. 1; Re. to Medfield; himself & 3 chi. Tho., Jabez &
Jona., Physicians.
- 248 Ap. 11. Fear Barrows, (ad 57) m. '36, o. Thomas, d. No. 2, '61, æ. 40th.
- 249 Ju. 13. Abigail Thomas, w. Edward jr., m. 1720, o. Parlow, d. Oct.
13, 1756, æ. 62d.
- 250 " 13. Anna Thomas, w. Eben'r, m. 1731, o. Ransom, d. 1763, æ. 52d.
- 251 " 13. Elizabeth Griffith, w. Jesse, m. 1723, o. Bent; dis. 1742 to
Plymt., d. 1743, æ. 37?
- 252 July — Hannah Wood, 2d. w. John sr., m. 1731, o. Chiles.
- 253 " — Hannah Crossman, (209) m. bef. 1729.
- 254 " — Mercy Raymond, (393) m. bef. 1732.
- 255 " — Alice Raymond, (325) m. 1729, o. Bent, dau. Experience?
- 256 " — { Hezekiah Purrington, (257); chi. Joshua, Sam'l, Jn.
257 " — { Mercy Purrington, (256) m. 1735, o. Bates, b. '19, fa. 86.
- 258 " — Noah Thomas, s. Edw'd sr., br. 608, (281) d. De. 20, '58, æ. 49.
- 259 Se. — Thomas Tupper, (411) m. 1735, re. to Munson, Ms. 1797?
- 260 " — Elizabeth Donham, (211), o. Tinkham, br. 337, sis. 357,
433, d. æ. 63.

- 1736.**
261 Oc. 21. Joanna Paddock, (210), o. Faunce, d. May 4, 1758, æ. 68.
(p. 59.)
- 1737.**
262 Ap. 24. PETER THACHER Jr., fa. 35, dis. 1748 to Attleboro, Pastor there; m. 1749 Bethiah Carpenter, d. Se. 13, 1785, æ. 70th, (p. 36.)
263 Jy. 17. Jedidah Eddy, w. Moses [fa. 234], m. 1735, o. Wood, fa. 116, d. Mh. 9, 1788, æ. 73.
264 Se. 24. Waitstill Miller, (409), o. Clap, d. Au. 27, 1754, æ. 38th.
265 No. 6. Rebecca Darling, (149) m. bef. 1725.
- 1738.**
266 Ap. 16. John Cavender, (126); dau. Catherine b. 1731.
267 Oc. 12. Mary Tinkham.
- 1739.**
268 Fe. 17. { Caleb Tomson, fa. 9, (269), d. Ja. 10, 1787, æ. 75.
269 " 17. { Abigail Tomson, (268) m. bef. 1737, o. Crossman, d. No. 23, 1791, æ. 77th.
270 Ma. 13. John Pratt, s. Sam'l, m. H. Turner, 1725, 2d. w. 1729, (466?)
271 " 13. Abigail Thomas, w. Nathan (608) m. 1735, o. Alden, fa. 32, d. Ja. 1744, æ. 29.
272 Jy. 1. *Gersham Cobb*, b. 1714, fa. 421, br. 419, sis. 377, (455) *Dea.* 1745, Re., & d. in old age, in Hardwick, Mass.
273 " 1. Thankful Bennet, (ad. 50) m. 1724, 2d. m. Seth Samson 1758, o. Sproat.
274 " 1. Ruth Barrows, w. Sylvanus bef. 1738 at Barnst., dis. to "Wendham," 1755.
275 " 1. Samuel Thacher fr. Plym., fa. 35, m. Debo'h Bennet 1747, 2d. w. Sarah bef. 1759, 3d. m. 1779 Catherine Stephens, d. Mh. 21, 1795, æ. 78th.
- 1739.**
276 Au. 19. Mary Fuller.
277 Se. 16. Else Caswell, m. Benj'n. Heyford? 1752.
278 Oc. 14. Joanna Jackson, (335) m. 1735, o. Bates, b. 1718, fa. 86.
279 " 28. Mary King, (ad. 61) m. 1732, o. Green, dis. 1747 to Turkey, N.J.
- 1740.**
280 Mh. 11. Sarah Wood, (295) m. bef. 1739, dis. 1744 to Berkley.
281 Ju. 15. Mary Thomas, (258) m. 1733, o. Alden, fa. 32, br. 222, 334, 427, sis. 271, 244, d. Au. 1, 1787, æ. 75th.
282 " 15. Mary Thomas, (424) m. bef. 1733, d. Au. 4, 1768, æ. 58th.
- 1741.**
283 Ma. 7. Mary Griffeth fr. Rochester.
284 " 7. Martha Morse fr. Carver, w. Jona. d. 1805, æ. 95.
285 " 10. { Shubael Lewis fr. Carv. (286); chi. Samuel b. 1739, &c.
286 " 10. { Hazadiah Lewis fr. Carv. (285), o. Eddy, b. 1712, fa. 234.
287 " 10. Jacob Burges fr. Yarmouth 2d. chh., m. bef. 1741.
288 Ju. 21. { Joshua Donham fr. Carv. (289.)
289 " 21. { Keturah Donham fr. Sandw., (288) m. 1740, o. Barlow.
290 " 21. Lydia Crocker fr. Carv., w. Theophilus bef. 1731.
291 Au. 2. Christiana Raymond fr. Bridg'r., (460), o. Machaan, mo. 152.

1741.

- 292 Au. 16. JAMES SPROAT, mo. 136, br. 323, Pastor (p. 54), d. 1793,
æ. 71.
293 Dec. 6. William Lyon, (389); s. Elisha b. 1744, Daniel b. 1761.
294 " 6. Nathan Bassett Jr., fa. 125, 1st. w. bef. 1730, 2d. w. (302.)
295 " 6. John Wood Jr., b. 1716, (280), dis. 1744 to Berkley.
296 " 6. Job Palmer, fa. 21, br. 142, sis. 184, d. Ja. 1, 1746, æ. 26th.

1742.

- 297 Jan. 3. Jabez Vaughan, fa. 38, br. 113, (92) d. Ap. 13, 1773, æ. 91st.
298 " 3. Israel Thomas, mo. 402, sis. 119, (391), d. Ju. 29, 1778, æ. 65.
299 " 3. Thomas Thatcher, fa. 35, unm., d. De. 10, 1744, æ. 24th.
300 " 3. Elizabeth Weston, (231) m. 1735, o. Smith?
301 " 3. Elizabeth Ames, wid. of Seth, 2d. m. 1742 (312), o. Prince
dau. of John, gr. fa. 120, d. 1753.
302 " 3. Thankful Basset, (294) 2d. w. bef. 1740.
303 " 3. Peggy, (Ind.) m. Tom (Afr.) 1741, servants of E. Leonard.
304 Ja. 10. Timothy Fuller, b. 1721, br. 247, dis. 1766 to Attleboro'.
305 " 10. Mary Allen, b. Mch. 4, 1715, fa. 76, br. 326.
306 " 10. John Thacher, b. Ap. 27, 1723, fa. 35, brs. 262, 275, 299.
307 " 10. Hannah Cox, (398)m. 1721, o. Smith, d. De. 18, 1777, æ. 78?
308 " 10. Rebecca Southworth, (ad.82) m. 1741, o. Ellis, mo. 190, br.
John 384, d. Ju. 19, 1781, æ. 60th.
309 " 16. Rachel Smith, (360) m. 1738, o. Cobb, mo. 219, sis. 379, d.
Mh. 2, 1767, æ. 47.
310 " 24. Joseph Bates Jr., b. 1722, fa. 86, sis. 257, 278, m. Eunice
Tinkham 1749, dis. 1787 to Hartland, Vt.
311 " 24. Ephraim Wood Jr., fa. 68, br. 400, sis. 332, m. Mary Lazell
1742, 2d. w. (442) m. 1752, d. De. 14, 1781, æ. 66th.
312 " 24. Joshua Lazell, (301), s. Prince b. 1745, dau's Elizabeth
and Mary; d. in Bridg'r, 1749.
313 " 24. Deborah Smith, (ad.65), o. Barden, d. Ja. 9, 1801, æ. 93d.
314 " 24. Prince, (Afr.), (416) m. 1747, serv't of Eben'r Morton.
315 " 24. Else Antony, (Ind.) d. about 1790.
316 " 24. Abiel Leach fr. Hal'x, (435) m. bef. 1739, d. Oc. 2, 1787,
æ. 87th.
317 " 24. Jonathan Snow fr. Bridg'r, m. Sarah Soul 1728, 2d. m.
1746 to Ruth Bennet; gr. fa. of Aaron, d. 1783, æ. 81.
318 Fe. 14. Jonathan Smith Jr., b. Fe. 14, 1716, (417) m. 1737, fa. 63,
br. 360, dis. 1753 to Boulton.
319 " 14. John Vaughan Jr., b. Ap. 5, 1720, fa. 113, br. 364, 351,
sis. 320, 478, 395, 405.
320 " 14. Jerusha Vaughan, fa. 113, (346) m. 1743, d. No. 25, 1787,
æ. 66.
321 " 14. Abigail Thayer, b. 1718, dau. of Isaac, m. L. Kitts, 1754.
322 " 14. Mary Thomas, m. James Willis 1759.
323 " 14. Ebenezer Sproat, mo. 136, br. 292, (332), d. Ja. 23, 1786,
æ. 69th.
324 " 14. Thomas Felix Jr., (Indian.)
325 " 14. Barnabas Raymond, b. Ma. 21, 1710, fa. 213, br. 393, (255).
326 " 14. David Allen, b. 1713, fa. 76, sis. 305, m. Fear,—bef. 1745,
[who d. 1753, æ. 53d]

- 1742.**
- 327 Mh. 7. Woodward Tucker, "aged 9 yrs." fa. 164, br. 541, 635, sis. 489, m. Mercy Tinkham 1756, d. Ap. 12, 1761, æ. 28th, (p. 63.)
- 328 " 7. Benoni Thomas, unrm. d. about 1750?
- 329 " 7. Jedediah Lyon, fa. 201, (589) m. 1743, d. Fe. 9, 1807, æ. 86th.
- 330 " 7. Patience Raymond, b. No. 11, 1724, fa. 87.
- 331 " 7. Mary Hathaway, dis. 1745 to Berkley.
- 332 " 7. Bathsheba Wood, fa. 68, (323) m. 1749, d. Ju. 28, 1798, æ. 74.
- 333 " 7. David Sears, (399, 347) m. 1734 & 1781, chi. Zebedee, &c.
- 334 " 7. NOAH ALDEN, fa. 32, br. 222, 427, (371); dis. 1749 to Stafford, Pastor at Bellingham, d. 1797, æ. 71st, (p. 55)
- 335 " 7. John Jackson Jr., (278) Re. to St. of Maine, d. 1811, æ. 95.
- 336 " 7. Peter Tinkham sr., mo. 24, gr. fa. 11, (ad.40) m. 1730, d. Oc. 10, 1745, æ. 36.
- 337 " 7. Samuel Tinkham 3d., gr. gr. fa. 46 sis. 357, 260, 433, (436) m. Patience Simmons 1760, d. Mh. 28, 1796, æ. 72, (p. 71).
- 338 " 7. Susanna Tinkham, mo. 595, br. 346, sis. 359, 347, m. Jas. Cobb 1749, d. Ju. 21, 1813, æ. 88.
- 339 " 7. John Williams. No early records of this name.
- 340 " 14. Elizabeth Williams, m. Jabez Eaton 1759?
- 341 " 14. { Zachariah Eddy, fa. 61, br. 243, (342) d. De. 6, 1777, æ. 66.
- 342 " 14. { Mercy Eddy, (341) m. 1737, o. Morton, mo. 127, d. Au. 25, 1802, æ. 80.
- 343 " 14. { Benjamin Warren, fa. 174, (344) m. '41, d. Ja. 1802, æ. 81.
- 344 " 14. { Jedidah Warren, (343) o. Tupper, d. Oc. 20, 1807, æ. 83d.
- 345 " 14. Joseph Tinkham, mo. 25, (358) m. 1740, d. Ap. 28, 1767, æ. 45.
- 346 " 14. John Tinkham Jr., mo. 595, (320) d. Au. 22, 1793, æ. 74.
- 347 " 14. Hannah Tinkham Jr., mo. 595, br. 346, sis. 338, (364, 333), 1st. m. 1742, 2d. m. (ad. 63), 3d. m. 1781, d. Ap. 14, 1802, æ. 79.
- 348 " 14. Priscilla Tinkham, mo. 25, br. 345, (419, 368) m. 1743, 1751, d. Ap. 5, 1769, æ. 43d.
- 349 " 14. Patience Tinkham, (356) m. 1744, d. Ap. 9, 1791, æ. 74th.
- 350 " 14. Eleazer Thomas, mo. 45, br. 425, 424, m. Mary Shaw Jr., 1746, d. Se. 23, 1808, æ. 83.
- 351 " 14. Elisha Vaughan, fa. 113, br. 364, (359) m. 1746, b. De. 1723.
- 352 " 14. Susanna Thacher, b. 1719, fa. 35, br. 262, 275, 299, 306, sis. 183, m. Samuel Tucker of Milton, 1742.
- 353 " 14. Deborah Redding, b. 1722, fa. 62, br. 426, 439, 467, sis. 410.
- 354 " 14. Nelson Finney, fa. 240? m. Martha Simmons 1749, Rosamond Thomas 1755; d. Ju. 22, 1781, æ. 53d.
- 355 " 28. Ephraim Wood, fa. 116, (448) m. 1743, d. No. 8, 1783, æ. 68.
- 356 " 28. Edmund Wood, fa. 177, (349) m. 1744, d. De. 29, 1805, æ. 84.
- 357 " 28. Martha Tinkham, br. 337, (378) m. 1742, d. Mh. 20, 1744, æ. 24th.
- 358 " 28. Agnes Tinkham, b. 1721, mo. 72, br. 428, (345, 477) m. 1740, 1769; a 3d. m. ? o. Mackfun, alias Maxwell.
- 359 " 28. Esther Tinkham, b. 1721, mo. 595, br. 346, sis. 338, (351).
- 360 " 28. Samuel Smith, fa. 63, br. 318, (309), d. De. 16, 1781, æ. 67.
- 361 " 28. Susanna Leach, æ. 9 yrs. fa. 316, d. Mh. 22, 1751, æ. 18.

- 1742.**
- 362 Mh. 28. Elijah Clap, fa. 138? br. 437? (375) m. 1741, d. 1790.
- 363 " 28. Daniel Vaughan, fa. 297, sis. 371, (372), d. Ja. 8, 1812, æ. 99½.
- 364 " 28. Joseph Vaughan, fa. 113, br. 319, (347) m. 1742, b. Ja. 26, 1719, d. abt. 1746.
- 365 " 28. John Darling, mo. 42, br. 149? (423) m. 1721; had 8 ss. & 5 daus.
- 366 " 28. Susanna Winslow, wid. James m. 1732, 2d. m. 1744, to Jesse Bryant, o. Conant, mo. 101, sis. 422, d. Ap. 17, 1801, æ. 90th.
- 367 " 28. John Lovell Jr., b. 1702, mo. 31, br. 449, (408) m. bef. 1729.
- 368 " 28. { William Cushman, (369, 348) m. '35, '51, d. Au. 27, 1768, æ. 53d.
- 369 Ap. 11. { Susanna Cushman, (368) o. Sampson, d. Se. 13, 1749, æ. 33.
- 370 " 11. Mary Fuller, dau. Jonathan and Elinor, b. 1725, br. 247.
- 371 " 11. Joanna Vaughan, fa. 113, br. 319, 351, 364, sis. 320, 395, (334) m. 1744, b. 1725, dis. 1749 to Stafford.
- 372 " 11. Sarah Vaughan, (363) m. 1735, o. Cushman, d. Fe. 1, 1791.
- 373 " 11. Elizabeth Raymond Jr., b. 1728, fa. 87, sis. 330, m. 1745 Silas Rickard, dis. 1749, to Pomfret, Ct.
- 374 " 11. Japheth Rickard, m. Martha bef. '55, re. d. No. 25, 1798.
- 375 " 11. Hope Clap, (362) o. Thomas. dis. 1792 to Brookfield.
- 376 " 11. John Tomson, s. of Shubael, (418)? d. Ju. 22, 1766, æ. 49.
- 377 " 11. Joanna Wood, (400) m. 1737, o. Cobb, b. 1715, fa. 421, br. 272, 419, Re. to Hadley, Mass. and died in old age.
- 378 " 11. Nathaniel Wood, fa. 82, br. 379, (357), 2d. m. 1744 Mary Winslow, dis. 1783 to Woodstock, Vt., d. 1803, æ. 78.
- 379 " 15. Ichabod Wood, fa. 82, br. 378, m. 1743 Thankful Cobb, mo. 219, 2d. m. 1777 Priscilla Thomas, mo. 250, d. Au. 8, 1787, æ. 68.
- 380 " 15. Patience Wood (116) m. 1735; 1st. h. Ichabod Cushman sr., d. Se. 8, 1755, æ. 65th.
- 381 " 15. Elizabeth Lewis, wid. (prob.) of Jas. m. 1716, o. Parlow.
- 382 Ma. — Joseph Howland.
- 383 " — Martha Chummuck, (Afr.) chi. James bap'd. (415) m. 1748.
- 384 " — Elizabeth Ellis Jr., w. John, o. Coomer, 8 chi. b. fr. 1742, to 1759, d. Mh. 3, 1781, æ. 60th.
- 385 " — Phebe Thomas, w. Jabez, bef. 1737, d. Fe. 12 1772, æ. 58.
- 386 " — Sarah Thomas, w. Eph'm. bef. 1740, d. Fe. 20, 1810, æ. 89th.
- 387 " — Abigail Thomas, prob. w. Nath'l. sr., m. bef. 1722.
- 388 " — Prudence Knowlton, w. John, m. 1742, o. Thomas, b. 1722, mo. 387.
- 389 " — Martha Lyon, (293) m. 1740, o. Knowlton, b. 1718, fa. 188.
- 390 " — Sarah Lyon, br. 293? sis. 391?
- 391 " — Phebe Lyon, (298) m. 1742, br. 293? d. Ma. 27, 1795, æ. 72d.
- 392 " — Sarah Smith, fa. 63, (467?) m. 1747, d. De. 8, 1777, æ. 50th.
- 393 " — Ebenezer Raymond, b. 1703, fa. 213, (254) m. bef. 1732.
- 394 " — Eleazer Pratt Sr., (407) chi. Eleazer b. 1705.
- 395 " — Mercy Vaughan, b. 1727, fa. 113, m. Jos. Barden Jr. 1747.
- 396 Ma. 27. Joanna Pratt, wid.
- 397 " — Hannah Tinkham, (428) m. bef. 1739, o. Shaw, d. Se. 5, 1794, æ. 79th.

1742.

- 398 Ma. 27. John Cox Sr., (307) m. 1721, d. Ju. 5, 1761, æ. 66th.
 399 " 27. Phebe Sears, (333) m. bef. 1734, d. Oc. 9, 1779, æ. 67th.
 400 " 27. Samuel Wood, fa. 63, br. 311, sis. 332, (377) m. 1737, d. Jy. 12, 1750, æ. 37.
 401 " 27. Solomon Alden, b. 1728, fa. 222, d. abt. 1813, æ. 84?
 402 " 27. Sarah Thomas, 2d. w. and wid. of Wm. sr., m. 1705, o. Barden, d. Ma. 9, 1745, æ. 62d.
 403 " 27. Asa Thomas, b. 1721, mo. 249, brs. Hushai. Zadock, &c.
 404 Ju. 13. Ephraim Donham Jr., fa. 162, (433) m. 1741, d. abt. 1750.
 405 " 20. Nathaniel Bumpas, b. 1717, mo. 111, m. Abiah Vaughan [her fa. 113] 1752.
 406 " 20. Samuel Pratt 3d. m. Wilberce Bumpas 1741, (ex. 1783.)
 407 " 20. Hannah Pratt Sr., (394.)
 408 " 20. Lydia Lovell, (367) m. bef. 1729, chi. Peter, James, &c.
 409 " 20. John Miller Jr., (264) m. 1732. d. Ma. 27, 1759, æ. 47th.
 410 " 20. John Cox Jr., m. Lydia Redding '46, d. Jy. 6, 1770, æ. 47th.
 411 " 20. Rebecca Tupper, (259) m. 1735, o. Bumpas, b. 1713, mo. 111.
 412 Jy. 4. Fear Williamson, w. Geo. Jr., m. '38, o. Eddy, fa. 61, Re. to N. J.
 413 " 4. Thankful Lovell, bap. 1723, mo. 31, br. 367.
 414 " 4. Lydia Wood, b. 1722, fa. 116? m. Benj'n. Shelley? 1745.
 415 " 4. Sambo, (Afr.), (383) m. 1748, serv't. of the Pastor.
 416 " 4. Jenny, (Afr.), (314) m. 1747, serv't. of Peter Bennet.
 417 " 4. Experience Smith, (318) m. 1737, o. Cushman.
 418 " 4. Lydia Tomson, (376?) m. bef. 1742, d. Ja. 28, 1761, æ. 39th.
 419 " 4. John Cobb Jr., br. 272, sis. 377, (348) d. Ju. 22, 1750, æ. 28.
 420 " 4. Seth Harris, m. Abiah Alden, dau. Samuel, dis. 1759 to Bridg'r., d. in Abington, 1797, æ. 74?
 421 " 7. { John Cobb Sr., fa. 17, br. 219, sis. 447, (119, 422) m. bef. 1714, and 1725, d. Jy. 6, 1750, æ. 61.
 422 " 7. { Mary Cobb, (421). o. Conant, mo. 101, d. Au. 16, 1795, æ. 92d.
 423 " 7. Elizabeth Darling, (365) o. Bennet, d. Ja. 22, 1774, æ. 73.
 424 Au. 19. William Thomas Jr., mo. 45, br. 425, (282) d. Ju. 7, '64, æ. 53d.
 425 " 19. Benjamin Thomas fr. Carv., mo. 45, br. 424, 350, (484), Dea. 1776, d. Ja. 18, 1800, æ. 78, (p. 60)
 426 " 19. John Redding, fa. 62, br. 439, 467, sis. 353, m. Sarah—bef. 1748, d. Au. 14, 1750, æ. 31st.
 427 " 19. John Alden, fa. 32, br. 222, 334, m. Lydia, bef. 1740, m. Rebecca Weston 1750, d. Mh. 27, 1821, æ. 102, (p. 61.)
 428 " 19. Ebenezer Tinkham, mo. 72, (397) d. No. 17, 1801, æ. 87th.
 429 " 19. Lydia Wood, (ad. 45) m. 1728, o. Lovell, d. Oc. 3, 1789, æ. 83.
 430 " 19. Hannah Cox, fa. 398, br. 410, sis. 431, 506, m. Benj. Philips, 1749, dis. 1776 to Ashfield.
 431 " 19. Mary Cox, b. 1725, fa. 398, m. Joseph Thomas 1746.
 432 " 19. Elizabeth Canada, (ad. 48) m. '27, o. Eaton, b. 1701, fa. 15.
 433 " 19. Mercy Dunham, (404), 2d. m. to Joseph Besse 1756, o. Tinkham, dau. Samuel Jr., br. 337, d. Fe. 16, 1811, æ. 85th.
 434 " 19. Patience Cobb, m. Wm. Winslow, '47, dis. 1784 to War'm.
 435 " 19. Sarah Leach fr. Bridg'r., (316), d. Ma. 21, 1795, æ. 87th.
 436 Oc. 8. Hope Cobb, fa. 272, (337) m. 1745, d. Ju. 3. 1760, æ. 33d.

- 1742.**
- 437 Oc. 8. Manasseh Clap, br. 362, m. Rebecca Cushman 1744, d. Mh. 17, 1757, æ. 32d.
- 438 " 8. David Delano Jr., fa. 89, m. Deborah Holmes 1745.
- 439 Oc. 16. William Redding, fa. 62, br. 426, (245), d. Oc. 6, 1791, æ. 85.
- 440 De. 5. } Samuel Pratt Jr., b. Ma. 15, 1697, (441,604), 2d.m.1751.
- 441 " 5. } Jerusha Pratt, (440) m. bef. 1726, d. bef. 1751.
- 442 " 5. John Soul Jr., mo. 55, sis. 465, 471, m. Mary Leach 1750, [2d. h. (311)] d. Fe. 19, 1751, æ. 46th.
- 443 " 5. Margery Leonard, m. Eben'r. Briggs of Taunton, '46.
- 444 " 5. Peru, (African).
- 445 unc. Ichabod Cushman, mo. 380, sis. 589? m. Patience McFunn, alias Maxwell 1751, d. 1768, æ. 52.
- 446 unc. John Leonard Sr., m. Abigail—bef. 1735, d. abt. 1775.
- 1743.**
- 447 Mh. 13. Martha Simmons, w. Aaron m. 1716, (1st. h. 40) o. Cobb, fa. 17, br. 421, d. Au. 8, 1775, æ. 84.
- 448 " 13. Hannah Parlow, b. 1725, mo. 153, (355) m. 1743.
- 449 " 13. Joseph Lovell, mo. 31, m. Patience Barrows 1751? d. Fe. 11, 1796, æ. 79.
- 450 " 13. } Jabez Eddy Jr. fr. Carv., b. Ap. 14, 1700, fa. 234, (451).
- 451 " 13. } Patience Eddy fr. Carv., (450) o. Pratt.
- 452 Ma. 5. Barzillai Thomas, fa. 238, (506) m. 1757, only chi., Barzillai, d. No. 5, 1813, æ. 82, (p. 61.)
- 453 " 5. Mercy Hall, dis. 1750 to Raynham.
- 454 " 5. Oxenbridge Thacher, b. July 11, 1725, fa. 35, removed.
- 455 Ju. 16. Meletiah Cobb, (272) m. 1727, o. Smith, b. 1705, dau. J'n. sr. & Mary; re. to Hardwick. Both d. in old age.
- 456 " 16. Elizabeth Turner, w. Japheth, m. 1725, o. Morse.
- 457 Jy. 28. } Thomas Raymond Sr., (458).
- 458 " 28. } Mary Raymond, (457) m. bef. 1708; 9 sons & 4 dau's.
- 459 " 28. Amos Raymond, b. 1710, fa. 457, m. Susanna bef. 1733, 6 chi.; re. to Matha's Vineyard.
- 460 Se. 8. Peter Raymond, b. 1718, fa. 87, (291) m. 1739.
- 461 " 8. Joseph Parker. He was here in 1749.
- 462 " 8. Sarah Jackson, br. 335, m. Jacob Green 1746; 5 s., 3 dau's.
- 463 " 8. Calliminco, (Afr.) m. Anna; serv't of the Pastor.
- 1744.**
- 464 Fe. 5. Rebecca Soul, mo. 55, d. Ja. 24, 1759, æ. 46; or dau. James and Lydia, d. Ju. 22, 1747, æ. 47.
- 465 " 5. Rachel Soul, mo. 55, m. Eb. Vaughan '44, d. Se. 4, 1778, æ. 59.
- 466 " 5. Elizabeth Pratt, wid. (270?) m. bef. 1729.
- 467 " 5. Thomas Redding, b. 1727, fa. 62, (392), dis. 1784 to Keene.
- 1745.**
- 468 Mh. 28. REV. SYLVANUS CONANT fr.? 4th Pastor, (3d.w.492), d. De. 8, 1777, æ. 58th, (p. 36.) Tradition says, 1st. w. Bethan² of Boston; 2d. w. Williams of Roxbury. (See Notes at end.)
- 1746.**
- 469 Mh. 2. } Ebenezer Cobb fr. Falmouth, (470).
- 470 " 2. } Mary Cobb fr. Falmouth, (469).

- 1746.**
471 Ju. 22. Esther Soul fr. Hal'x., br. 442, unm., d. Ma. 15, 1793, æ. 86.
- 1747.**
472 Au. 16. Priscilla Booth, w. John sr., bef. 1721, s. John &c.
- 1748.**
473 Fe. 14. Thomas Cole Sr., d. Ma. 16, 1759, æ. 57th, s. Thomas &c.
474 De. 25. Mary Bates fr. Barnst., (86), o. Blossom, d. De 30, 1750, æ. 42.
475 " 25. Hannah Pumroy fr. Hal'x., br. 485, m. Jn. Eddy 1760; 2d. m. to Jn. Bradford 1765, d. in old age.
- 1749.**
476 Ja. 15. Abigail Faunce fr. Bridg'r., w. James m. 1747, 2d. m. Jn. Jacobs 1766, o. Rickard, d. Mh. 29, 1777, æ. 54th.
- 1750.**
477 Ju. 3. Samuel Benson fr. War'm., m. Keziah bef. '30. 2d. m. '69 (358).
478 Se. 2. Joanna Redding, w. Moses m. 1745, o. Vaughan, fa. 297, br. 363, d. Ap. 1805, æ. 85½.
479 No. 18. Mary Savery, w. Thomas m. 1738, o. Williams, dis. 1758 to to Andover, Ct.
- 1751.**
480 Mh. 24. Ann Tilson fr. Barnst., w. John (ad. 89?) gr., s. 652, o. Hamblin, resided in Carver, and d. in old age.
481 Oc. 6. Thomas Williams.
- 1754.**
482 Mh. 31. Isaac Tinkham fr. Hal'x., fa. 93, (519) d. Oc. 28, 1779, æ. 59.
- 1755.**
483 Au. 24. Elkanah Shaw, s. of George, (527), d. De. 31, 1805, æ. 81.
- 1756.**
484 Ap. 11. Elizabeth Thomas fr. Carv., (425) m. bef. 1743, o. Churchhill, sis. 629, d. De. 26, 1804, æ. 80th.
- 1757.**
485 Jy. 3. Francis Pumroy Jr., m. Sarah Nye of Plymt. 1763, sis. 475, chi., Dr. John d. in Vt., 1844 Æ. 80; Hannah b. 1766.
486 Oc. 16. Bethiah Freeman fr. Sandw., w. Josiah bef. 1725, o. Hall, dau. of Elisha, d. Mh. 4, 1812, æ. 90th.
- 1758.**
487 Ju. 25. { Ebenezer Willis Sr., (488) m. 1753, re. to Hardwick.
488 " 25. { Mary Willis, (487) o. Jackson, dis. to Hardwick, 1801.
489 " 25. Sarah Tucker, fa. 164, br. 327, unm. d. Ap. 11, 1773, æ. 42.
490 Au. 13. { John Briggs fr. Hal'x., (491), m. Ab. Morse 1763, d. 1810? æ. 99.
491 " 13. { Remember Briggs fr. Hal'x., (490) m. 1740, b. 1719, fa. 213.
492 " 13. Abigail Conant fr. Norwich, (468) o. Huntington, dau. Col. Hezekiah of Ct. d. Ja. 3, 1759. æ. 28.
493 Oc. 1. Hannah Weston.
- 1759.**
494 Au. 12. Thankful Redding, fa. 439, unm. d. Ja. 11, 1810, æ. 74.
- 1760.**
495 Ma. 11. { Ichabod Morton (496), Dea. 1782, d. Ma. 16, 1809, æ. 85th.
496 " 11. { Deborah Morton, mo. 127, (495) m. '49, d. No. 17, 1789, æ. 59.
497 Jy. 20. Deborah Cushman, wid. John Jr., m. 1746, b. 1729, fa. 325.

- 1761.**
 498 Ju. 14. Desire Morse, mo. 284, sis. 574, bap. 1743.
- 1762.**
 499 Ap. 4. Ichabod Billington, b. 1737, mo. 186, m. Bette Peck, 1758.
 500 July 4. { Stephen Powers, (501) re. to Vt. { chi., Susanna, Mary, Stephen,
 501 " 4. { Lydia Powers (500), o. Drew. { and John, father of the Sculp-
 502 Oc. 3. Experience Totman, w. Samuel? chi. Samuel, bap.
 tor.
- 1763.**
 503 Mh. 27. Abraham Vaughan, fa. 241, m. Ann Russell 1764, d. Se. 14,
 1811, æ. 76. A *tri-birth* with Eben'r. & Elisha, b. 1735.
 504 Ju. 19. { John Leach, (505) m. 1759, 2d. m. 1785 Rebecca Sturte-
 vant, d. No. 9, 1822, æ. 85, (ex. 1803.)
 505 " 19. { Betty Leach, (504), o. Vaughan, fa. 363, d. Ap. 21, '73, æ. 36.
 506 Jy. 10. Elizabeth Thomas, (452) m. 1757, o. Cox, fa. 398, br. 410,
 sis. 430, 431, d. 1814, æ. 82.
 507 " 10. Mercy Purrington, b. 1737, fa. 256, br. Joshua, Jr. &c.
 508 Aug. 7. Sarah Redding Jr., " age 10 yrs," fa. 467, m. Jas. Tinkham
 1770 [his fa. 592], d. Ap. 2, 1774, æ. 22d.
 509 " 28. Lucy Thomas, w. Hushai m. 1756, o. Vaughan, dau. of
 David, d. Oc. 31, 1822, æ. 84.
 510 Oc. 30. Lemuel Thomas, mo. 163, m. 1750 Mehitable Weston, d.
 Ja. 26, 1776, æ. 53d.
 511 " 30. { Joseph Warren, b. 1715, fa. 174, (512) m. bef. 1757.
 512 " 30. { Mercy Warren, (511). Both dis. 1771 to Ashfield.
 513 De. 25. Fear Redding, fa. 439, m. Nehemiah Holmes 1771, dis. 1773
 to Plymt. d. here Mh. 6, 1816, æ. 69.
- 1764.**
 514 Ap. 22. Elenor Billington, w. Nath'l. m. 1756, o. Warren, dis. 1789
 to Ashfield.
 515 " 22. Silence Tilson, w. Timo. o. Whitting; chi. Timothy bap.
- 1765.**
 516 Ja. — Nathan Eddy, fa. 243, m. Eunice Sampson 1757, [sis. 538],
 d. in N. Y. State, 1813, æ. 80.
 517 Au. 18. Phebe Leach, wid. of Samuel m. 1750, o. Rickard, 2d. m.
 1766 to Joshua Willis.
 518 Se. 29. Abijah Cobb, w. Nathan m. 1753, o. Tinkham, fa. 93, br. 482,
 d. Fe. 5, 1776, æ. 48th.
- 1766.**
 519 Mh. 20. Hannah Tinkham, (482) m. bef. 1754, o. Robbins, mo. ad.
 35, d. Ja. 11, 1780, æ. 51st.
 520 Ju. 8. Consider Brannaack, m. Desire Simmons, [b. 1744, dau. of
 David sr.] 1764, re. to Vt. 1789.
 521 Au. 17. Catharine Maxfield fr. Carv., wid., d. after 1790? in old age.
- 1767.**
 522 Ju. 17. { Ebenezer Briggs fr. Hal'x. (523), d. Fe. 18, 1795, æ. 68th.
 523 " 17. { Abigail Briggs fr. Hal'x, (522) o. Bryant, d. 1808, æ. 88.
 524 No. 1. Elkanah Elmes, b. '29, mo. 172, m. Sarah Lazell '50.
 (Ex. 1803.)
- 1768.**
 525 Ap. 3. Mercy Cobb fr. Barnst., wid. of Silvanus of Barnst., chi. 628,
 644, d. Mh. 4, 1781, æ. 75th.

- 1770.**
 526 Ja. 14. Sarah Tinkham, wid. Eph'm. m. bef. 1758, o. Standish, 2d. m. Adam Wright of Plymt.
 527 Se. 2. Elizabeth Shaw, (483) m. bef. '50, d. Au. 19, 1786, æ. 61st.
- 1771.**
 528 Ja. 13. Peter Oliver Jr., son of Judge O., (531) chi. Margaret H. b. 1771, Thomas H. b. 1772, Peter b. 1774; Re. 1775, d. in Eng. in 1822, æ. 81.
 529 " 20. { Thomas Shaw, (530) m. bef. '71, d. in the army, 1778, æ. 40.
 530 " 20. } Mary Shaw, (529) o. Atwood, d. Ja. 10, 1808, æ. 71st.
 531 Fe. 24. Sarah Oliver, (528) o. Hutchinson, dau. Gov. H., Re. 1775.
 532 Ju. Keziah Thomas, w. Jedediah Jr., m. 1749, o. Churchill, sis. 484, 629, d. Ju. 21, 1800, æ. 67th.
- 1773.**
 533 Fe. 24. Edmund Maxham, m. Rebecca Faunce 1771, 3 sons b.
 534 Mh. 28. Cuffee Wright, (Afr.), (630), d. Fe. 22, 1796, æ. 44th.
 535 Au. 8. Samuel Eddy, fa. 243, br. 516, m. Re. to N. Y. State, d. 1821, æ. 79th.
 536 Se. 18. { Ichabod Carey fr. Bridg'r., (537), Re. to Chesterfield?
 537 " 18. } Hannah Carey fr. Bridg'r., (536), m. 1741, o. Gannett?
 538 " 26. Bachelor Bennet, m. Mary Sampson 1764, Re. to Vt.
- 1774.**
 539 Au. 7. Huldah Washburn, w. Jonah m. 1756, o. Sears, b. Au. 10, 1737, fa. 333, dis. 1787 to Randolph, Vt.
- 1776.**
 540 Ju. 30. Margaret Bryant, w. Micah m. '70, o. Paddock; Re. to St. Me.
 541 Se. 8. Benjamin Tucker Jr., b. 1738, fa. 164, m. Mary Thomas 1760, dis. 1786 to Randolph, Vt., d. æ. 77?
 542 Oc. 6. Elizabeth Wood, w. Nathan m. 1757, o. Shaw; Re. to Vt.
- 1777.**
 543 Ap. 16. Susanna Eddy, fa. 243, br. 535, unm. d. Jy. 29, '17, æ. 81st.
- 1780.**
 544 Jy. 30. Daniel Thomas, fa. 258, m. Thankful—bef. 1778, 2d. m. Mary Jakob bef. 1781, d. Ma. 14, 1789, æ. 46th.
- 1781.**
 545 De. 5. REV. JOSEPH BARKER, 5th Pastor, (579, 760), s. of Joseph, of Branford, Ct, b. Oc. 19, 1751, chi. 714, 788, d. Jy 25, 1815, æ. 64th. (p. 41.)
 546 Au. 21. David Thomas, b. 1742, fa. 424, br. 743, m. Deborah Howland 1764, 2d. m. Mary Thomas, wid. (544), dis. 1793 to Woodstock, Vt.
 547 " 21. Churchill Thomas, mo. 532, m. Hannah Cushman, dau. Joseph, d. De. 31, 1809, æ. 48.
 548 " 21. Susanna Cushman, w. Zenas, o. Wild, d. Mh. 18, 1830, æ. 86.
- 1782.**
 549 Ap. 28. Isaac Morse, s. Jonathan Jr., mo. 284, gr. gr. fa. 5, m. Jemima Pratt bef. 1769, d. Se. 22, 1832, æ. 91st.
 550 " 28. Deborah Thomas, w. Joseph Jr., m. 1770, o. Thomas, b. 1736, mo. 386; Re. to Vt.
 551 " 28. Chloe Tinkham, w. James m. 1777, o. Rickard, dau. Sam'l. sr. and Sarah, d. De. 29, 1822, æ. 68.

1782.

- 552 Ap. 28. Ruth Barrows, mo. 274, m. James McFarland 1793, d. Fe. 20, 1808, æ. 51.
- 553 Ju. 2. Rebecca Wood, w. Lemuel m. 1765, o. Tupper, b. 1743, fa. 259; Re. to N. Y. State.
- 554 " 30. Sarah Soule, wid. Wm. m. 1762, o. Briggs, br. 490, 522, 2d. m. to Timothy Cobb, d. No. 4, 1820, æ. 80th.
- 555 " 30. Lydia Soule, b. 1763, mo. 554, m. Alvin Robinson 1792, dis. 1803 to Sumner, Me.
- 556 Jy. 7. Mercy Thomas, w. John m. 1752, o. Shaw, sis. 645; dis. 1803 to Woodstock, Vt., wid.
- 557 " 7. { William Shaw, (558), br. 572, d. Mh. 7, 1807, æ. 68.
- 558 " 7. { Lydia Shaw, (557), o. Soule, dau. Jacob sr., d. Ju. 10, 1826, æ. 84.
- 559 " 21. AZEL WASHBURN, b. 1764, mo. 539, dis. 1789 to Royalton, Vt., d. 1841, æ. 77, (p. 54.)
- 560 No. 17. Sarah Miller, wid. of Elias m. 1732, o. Holmes, d. Se. 28, 1800, æ. 89th.
- 561 " 17. Elizabeth Brown fr. Eastham, w. Thomas, Re. to Vt. St.
- 562 " 17. Thankful Sampson fr. Eastham, w. Israel, m. 1780, o. Martin, d. Se. 24, 1831, æ. 82.
- 563 De. 1. *Abner Bourne*, mo. 575, br. 587, (568), m. bef. 1770, *Dea.* 1796, d. Ma. 25, 1806, æ. 59th.

1783.

- 564 Ja. 5. Susannah Smith Jr., fa. 360, (747), d. Ju. 24, 1824, æ. 72.
- 565 " 26. Mercy Cushman, w. Noah, m. 1769, o. Soule, dau. Jabez, d. Mh. 24, 1788, æ. 40th.
- 566 Jy. 27. Thankful Thomas, mo. ad. 85, (648) m. bef. 1792, d. Fe. 27, 1847, æ. 95th.
- 567 Au. 3. Lucy Vaughan fr. Bridg'r., w. Eben'r., o. Pratt, d. Ja. 1, 1822, æ. 74²
- 568 " 10. Mary Bourne, (563) o. Torry, d. Ma. 9, 1837, æ. 88th.

1784.

- 569 Ja. 18. { Caleb Thompson Jr., fa. 268, (570); He and w. dis. 1810 to Windsor, Vt., d. Fe. 9, 1821, æ. 68.
- 570 " 18. { Mary Thompson, (569), o. Perkins, dau. of Eben'r., sis. 711, d. De. 9, 1816, æ. 60.
- 571 " 18. Priscilla Weston, (762) m. 1776, o. Sturtevant dau. Dr. Josiah of Hal'x., chi. 777, d. Mh. 16, 1834, æ. 83d.
- 572 Fe. 22. { James Shaw fr. Duxbury, (573), br. 557; He and w. dis. 1791 to Bakertown, Pa.
- 573 " 22. { Lois Shaw fr. Duxb'y, (572) m. 1749, o. Thomas.
- 574 Ma. 16. Thankful Morse, b. 1745, mo. 284; Re., m. — Gannet?
- 575 Au. 29. Abigail Bourne fr. Pembroke, wid. Eben'r. o. Newcomb, d. De. 10, 1821, æ. 98th.

1785.

- 576 Ma. 22. Tilson Ripley, "on a bed of sickness," w. Rebecca, 9 chi. b. fr. 1749, to '67, d. Ju. 16, 1785, æ. 67th.
- 577 Au. 21. Lucy Tinkham, fa. 428, gr. mo. 72, gr. gr. fa. 11, m. Issachar Fuller 1785. Her memory of early families and facts was remarkable. D. Ap. 30, 1847, æ. 95.
- 578 " 28. Ruth Tinkham, fa. 428, sis. 577, unm., d. Oc. 9, 1805, æ. 51.

- 1791.**
607 Oc. 9. Lydia Bourne, w. Eben'r. m. 1788, o. Leach, b. 1766, dau. of Abiel Jr., gr. fa. 316. Re. to Milton.
- 1792.**
608 Ap. 1. Nathan Thomas sr., b. 1707, s. of Edward sr., br. 258, (271) 2d. m. 1751 to Abigail Sturtevant, d. in old age.
609 Se. 30. Martha Finney, fa. 354, sis. 602, unm. d. Mh. 11. 1833, æ. 69.
- 1793.**
610 Ma. 26. Margaret Pratt, br. 772, unm. d. Se. 8, 1800, æ 42d.
611 Oc. 6. { Josiah Carver fr. War'm., (612), d. Ap. 5, 1799, æ. 74.
612 " 6. { Jerusha Carver fr. War'm., (611), 1st m. 1744 to Edw'd Sparrow, o. Bradford, dau. Wm. & Elizabeth of Plym., d. Apr. 23. 1820, æ. 97.
- 1794.**
613 Ja. 19. ISAAH WESTON, b. 1770, s. Zach'h, dis. 1794 to N. Bedford, m. Sarah Dean of Raynham, (p. 54.) d.
614 Fe. 2. Elizabeth Tinkham, w. Cyrus, m. 1788, o. Turner, b. 1764, mo. 603, sis. 716, d. at Colrairie, abt. 1843.
615 " 2. Isaac Doty, m.—Nimlet '89, dis. '03 to Brookfield Vt.
616 " 9. Priscilla Turner, w. David, m. '86, o. Pratt; Re. to Me.
617 Mh. 2. { Elijah Alden, fa. 427, (618) m. 1779, d. Ju. 26, '26, æ. 72.
618 " 2. { Mary Alden, (617) o. Alden, fa. 401? d. Se. 22, 1839, æ. 84th.
619 " 2. Elihu Alden, b. 1775, fa. 427, dis. 1808 to Dixmont, Me.
620 " 2. Mercy Porter, w. Jonathan, m. 1761, o. Redding, fa. 439, sis. 513, 494, d. Jy. 22, 1833 æ. 93.
621 " 9. Benaiah Pratt, s. of Paul, gr. mo. 407, m. Louisa Warren 1792, Re. to Me., a 2nd. & 3d. m., (p. 55.)
622 Au. 24. Mary Norcutt, w. Eph'm. m. 1782, o. Kitts, mo. 321, d. Fe. 3, 1842, æ. 83 d.
623 No. 2. Lucia Ellis, wid. of Matthias, m. 1743, o. Bennet, mo. 273, d. Oc. 3, 1804, æ. 79.
624 " 2. Lucy Pratt, dau. Eben'r., br. 772, unm. d. Au. 19, 1844, æ 80
625 " 23. Thankful Holmes, w. Ezra, o. Clark, d. Apr. 2, '99, æ. 50th.
- 1795.**
626 Ap. 29. Desire Morse, fa. 549, dis. 1819 to Hal'x., (re-ad. 1833.)
627 Au. 23. Sarah Sturtevant, w. Dr. Thomas m. 1777, o. Soule, dau. Zach'h & Sarah, d. Mh. 11, 1839, æ. 83.
628 No. 15. { Ebenezer Cobb, mo. 525, br. 644, (629), d. Au. 22, 1811, æ. 80.
629 " 15. { Lydia Cobb, (628), m. '54, o. Churchill, d. Ja. 10, 1822, æ. 80.
- 1796.**
630 Ju. 5. Anna Wright, (Afr.), (534), 2d. m. to Swansey Hart, d.
631 Au. 14. Sarah Tinkham, wid. of Amos, [mo. 595], m. 1752, o. Tinkham, dau. Peter, gr. mo. 24, d. Fe. 13, 1820, æ. 85th.
- 1797.**
632 Mh. 26. Betsey Harlow fr. Plym., w. Jonathan sr., o. Blackmar, dau. of John & Mercy, d. Se. 9, 1833, æ. 87th.

- 1797.**
633 Ap. 9. { *Joshua Eddy*, fa. 341, br. 665, sis. 673, 856, (634) *Dea.*
1806, d. Ma. 1, 1833, æ. 85.
634 " 9. { *Lydia Eddy*, (633), o. *Paddock*, dau. *Zachariah*, gr. fa.
210, d. Fe. 13, 1838, æ. 82.
635 Ma. 21. *Samuel Tucker*, fa. 164, (757), d. Oc. 29, 1820, æ. 75tn.
636 " 21. { *Jesse Bryant*, mo. 366, (637), d. Oc. 26, 1828, æ. 82.
637 " 21. { *Mercy Bryant*, (636), o. *Shaw*, d. Ja. — 1819, æ. 73.
- 1798.**
638 Au. 5. *Zilpah Thomas*, w. *Jeremiah Jr.* m. 1786, o. *Wood*, dau. of
Amos, sis. 794, d. Mh. 15, 1825, æ. 61.
- 1799**
639 Ap. 7. *Ebenezer Wilder* fr. *Chelsea*, s. of *Nathan'l*, sis. 727, (726)
m. 1800, d. Se. 21, 1848, æ. 76th.
640 Ma. 12. *OTIS THOMPSON*, fa. 706, sis 684; *Pastor* in *Rehoboth*, 1st.
w. *Rachael Chandler* [d. 1827, æ. 48th.]; a 2nd. m.; *Re.*
in *Abington*. (p. 54.)
641 De. 29. *John McDowall* fr. *Scotland Eu.*; s. *hap.*; *Re.* to *St. of Me?*
- 1800.**
642 Ma. 18. *Experience Peirce*, dau. *Wm.*, unm. d. Jy. 14, 1845 æ. 70 ?
643 Ju. 29. *Rhoda Sparrow* fr. *War'm*; w. of *Edward*, [his mo. 612]
m. 1765, o. *Burap*, dau. *Phillip*, d. Ja. 10, 1816, æ. 68th.
644 Au. 24. { *Binney Cobb*, mo. 525, br. 628, (645) } *Re.* to
645 " 24. { *Azubah Cobb*, (644) m. 1762, o. *Shaw*, sis. 556, } *Woods'k Vt.*
- 1801.**
646 Ju. 20. *Benjamin Pratt*, s. *Noah* of *Plymt.*, sis. 713, m. *Jemima*
Bryant 1785, d. Oc. 18, 1838, æ. 75th.
647 Au. 16. *Betty Fuller*, w. *John*, o. *Smith*, dau. of *John*, gr. fa. 63,
164, chi. 685, 799, 1050, d. Se. 23, 1832, æ. 75th.
- 1802.**
648 Ju. 13. *Isaac Shaw*, (566), chi. 1079, d. Fe. 2, 1824, æ. 75th.
649 " 13. { *Perez Thomas*, fa. 425, (650), *Dea.* 1803, d. Ju. 21, 1828,
æ. 77.
650 " 13. { *Sarah Thomas*, (649) m. 1774, o. *Wood*, fa. 378, d. Apr.
3, 1829, æ. 76th.
- 1803.**
651 Ap. 24. *Samuel Shaw*, fa. 529, m. *Lydia Cobb* 1791, [fa. 628.]
652 Ma. 22. { *Calvin Tilson*, s. of *Isaiah*, gr. mo. 480, (653, 882), 2d.
m. 1824, *Dea.* 1819. d. Jy. 3, 1852, æ. 83d.
653 Ap. 8. { *Joanna Tilson*, (652), o. *Cobb*, dau. *Wm.*, d. Oc. 16,
1822, æ. 56.
- 1805.**
654 Ma. 19. *Mark Shaw*, fa. 483, m. *Elizabeth Sampson* 1785, [gr. fa.
193, br. 732, 2nd. h. (664)], d. Se. 5, 1806, æ. 47.
- 1806.**
655 Ju. 8. *Weltha Thompson*, w. *Thomas*, o. *Whitmore*, sis. of *Rev.*
Benj'n., d. Apr. 16, 1848, æ. 76.
656 Au. 10. *Lydia Thompson*, w. *Solomon*, m. '86, o. *Murdock*, dau. *Jn.*
657 Se 1. *Margaret Finney*, w. *Lewis*, o. *Barden*, d. Se. 11, '29, æ. 55.
658 " 1. *Jane Ling*, w. *Sylvanus*, m. 1796, o. *Cushman*, b. 1776, mo.
701, dis. 1839 to *Lisbon Me.* & *Re.* there.

- 1806.
- 659 Se. 9. Keziah Warren, w. Nathan m. 1786, o. Weston, 2d. m. to Wm. White, d. Au. 17, 1830, æ. 66th.
- 1807.
- 660 Ju. 28. { Squire Tinkham, mo. 631, sis. 672. (661), m. 1797, Both dis. 1823 to Hartland Vt. d. Oc. 17, 1851, æ. 79.
- 661 " 28. { Anna Tinkham, (660) o. Wood, fa. 747, d. Se. 1849, æ. 76th.
- 662 " 28. DANIEL OLIVER MORTON, fa. ad. 10, br. 862, sis. 910, d. Mh. 25, 1852, æ. 62. (p. 55.)
- 663 Jy. 12. Silas Tinkham, s. Samuel, br. 526, gr. fa. 46? m. Lydia Smith [wid. of Jabez, o. Savery, br. 667], d. Ja. 22, 1816, æ. 77th.
- 664 " 12. James Soule 2d., mo. 554, m. Eunice Thompson, dau. of Eben'r; 2d. m. 1813, (654), d. Fe. 2, 1845, æ. 83.
- 665 " 12. { Seth Eddy, fa. 341, br. 633, (666), d. Au. 17, 1837, æ. 83,
- 666 " 12. { Jerusha Eddy, (665), o. Barden, sis. 596, d. Oc. 29, '35, æ. 76.
- 667 " 12. Daniel Savery, mo. ad. 62, sis. 663, gr. gr. mo. 43, (668) m. 1794, d. Se. 21, 1836, æ. 72.
- 668 " 12. { Huldah Savery, (667) o. Soule, mo. 554, br. 664, d. Oc. 17, 1853, æ. 78.
- 669 " 12. { Zenas Thomas, fa. 425, br. 649, (670), d. Ma. 12, 1821, æ. 59.
- 670 " 12. { Mary Thomas, (669) m. 1783, o. Vaughan, dau. of Jesse, gr. fa. 319, d. Fe. 24, 1828, æ. 64.
- 671 " 12. Experience Bent, s. John, m. Salome Cushing of Hal'x, d. Jy. 13, 1849, æ. 85th. (ex. 1826.)
- 672 " 12. Sarah Wood, (748) o. Tinkham, mo. 631, d. Se. 20, 1846, æ. 89.
- 673 " 12. Lucy Fuller, wid. of Dr. Jonathan, m. 1775, o. Eddy, fa. 341, dis. 1834, to Fairhaven. (Re-ad 1839.)
- 674 " 12. Sally Fuller, mo. 673, m. — Jenny, dis. 1829 to Fairhaven and Re. there.
- 675 " 12. Deborah Ellis, (680) m. 1792, o. Hall, dau. Jabez and Deborah, d. Se. 6, 1826, æ. 59th.
- 676 " 12. *John Freeman*, s. of Elisha, (893), *Dea.* 1833, dis. 1846 to Carver, d. Fe. 10, 1847, æ. 60th.
- 677 " 12. Susanna Bates, w. Thomas, [fa. 86], o. Cornish, br. 593, d. Ju. 13, 1823, æ. 69.
- 678 " 12. Joseph Bates, mo. 677, unm. d. Ju. 19, 1846, æ. 62d.
- 679 " 26. Levi Smith, s. Israel, gr. mo. 313, m. Charity Bryant.
- 680 Au. 23. Southworth Ellis sr., s. of Thomas & Ruth, gr. mo. 190, (675, 971,), d. Dec. 15, 1840, æ. 72d.
- 681 " 23. Sylvanus Eddy, s. of Sam'l. gr. fa. 341, m.—Fuller, dau. Sam'l of Hal'x., d. 1852 in Vt.
- 682 " 23. *Nathaniel Eddy*, fa. 633, br. 718, 944, sis. 683, (761, 797, 1059), *Dea.* 1852.
- 683 " 23. Lydia Eddy Jr., fa. 633, br. 718, 944, m. Barzillai Crane 1810, dis. 1811 to Berkley, d. Fe. 10, 1842, æ. 55th.
- 684 " 23. Mary Cobb, w. Crocker, o. Thompson, fa. 706, br. 640.
- 685 " 23. Sophia Fuller, mo. 647, sis. 799, br. 1050, (696) m. 1813.
- 686 " 23. Betsey Leonard, w. Nathan'l. m. 1788, o. Bryant, fa. 636, d.
- 687 " 23. Sally Kidder, w. Nathan, o. Chaddick of Sandw., Re. to Foxboro', d. Fe. 28, 1840, æ. 61.

- 1807.**
- 688 Au. 23. { Hezekiah Ripley, (689), Both dis. '09 to Middlebury Vt.
689 " 23. { Priscilla Ripley, (688) m. '92, o. Wood, b. '76, dau. Eph'm,
690 " 23. { James Smith, mo. 313, (691), m. 1766, d. Se. 29, 1815.
æ. 78th.
691 " 23. { Patience Smith, (690), o. Wood, fa. 356. d. Ma. 12, 1822,
æ. 76.
692 " 23. William Thomas, fa. 649; Re. to St. of Me. m. d. 1821, æ. 34.
693 " 23. Calvin Tilson Jr., fa. 652, unm. d. Ju. 19, 1817, æ. 24th.
694 " 23. Hannah Tisdale, (605) o. Shaw, dau. Elijah sr., sis. 740, dis.
1826 to N. Y. City.
695 " 23. Bathsheba Tribou, w. Melzar, m. 1789, o. Thomas, dau.
David and Rebecca, d. Fe. 13, 1837, æ. 71st.
696 " 23. John Warren, mo. 659, br. 832, (685) m. 1813, chi. 1019.
697 " 23. Lydia Wood, w. Jacob, m. 1784, o. Miller, dau. John &
Zilpha, sis. 735, d. Fe. 13, 1849, æ. 83d,
698 Se. 13. Lucy Wood, w. Abner Jr. m. 1797, o. Thompson, fa. 581,
br. 770 sis. 725, dis. 1831 to No. Rochester.
699 " 27. Lydia Paddock, w. John, [gr. fa. 210], o. Cushing, dau. Col.
Cushing, d. Ma. 30, 1826, æ. 60.
700 Oc. 11. { Edward Thomas, mo. 509, (701), d. Ja. 16, 1844, æ. 85th.
701 " 11. { Lydia Thomas, (700), 1st. m. 1774? to Sam'l Cushman,
dau. 658, o. Gano, dau. Jas? d. Ju. 8, 1839, æ. 87th.
702 " 11. Betsey Thomas, w. Daniel m. 1793, o. Alden, fa. 427, dis.
1847 to C. C. C., d. Au. 26, 1849, æ. 76½.
703 " 11. Abiah Sears, w. of Leonard, 1st h. Sebra Simmons, o. Leon-
ard, dau. Joseph, d. 1828, æ. ab't 55.
704 " 11. Susanna Leach, w. Joseph, o. Sturtevant of Hal'x.
705 " 11. Reuel Thompson, s. Francis, m. Thankful Wood 1802, [d.
1843, æ. 66th, fa. 747], d. Oc. 3, 1851, æ. 75th.
706 No. 29. Nathaniel Thompson, fa. 268, 569, m. Hannah Thomas
1775, dis. 1819 to Rehoboth, d. Ja. 31, 1833, æ. 82½.
707 " 29. Jacob Cobb, b. 1782, s. of James, gr. fa. 628, m. Patience
Barrows 1804, Re. in Hartford Me.
708 " 29. { George Briggs, s. of Eben'r, gr. fa. 522, (709), He. & W.
dis. 1818 to Hartford & Sumner Me.
709 " 29. { Patience Briggs, (708), 1st. h. — Holmes, o. Clarke.
710 " 29. { John Soule, s. of James. (711), d. Ja. 29, 1815, æ. 66.
711 " 29. { Joanna Soule, (710), o. Perkins, dau. of Eben'r, sis. 570,
2d. m. Nathan Alden of Bridg'r, 1818.
712 " 29. Sage Morse, w. Wm., o. Staples, d. May 21, 1834, æ. 89,
713 " 29. Maria Wood, w. Joshua, 1st. h. Hacket, o. Pratt, br. 646.
- 1808.**
- 714 Fe. 21 William Barker, fa. 545, unm. d. No. 9, 1809, æ. 22. (p. 43.)
715 Mh. 13. { Daniel Darling, s. of Benj., gr. fa. 149, (716), d. No. 14,
'14, æ. 42.
716 " 13. { Polly Darling, (715) m. 1795, o. Turner, mo. 603, sis.
614, chi. 848, 849, 850, d. Ju. 17, 1843, æ. 69.
717 " 13. Lydia Torrey, w. Caleb, m. 1789, o. Darling, b. 1771, br.
715, (ex. 1824.) d. Ja. 5, 1848, æ. 77th.

- 1808.**
- 718 Mh. 13. { Zechariah Eddy, fa. 633, br. 682, 944, sis. 683, (719.)
 719 " 13. { Sarah Eddy, (718), o. Edson, sis. 853, gr. gr. fa. 226, &
 gr. gr. gr. fa. 32, d. Se. 7, 1850, æ 69th.
- 720 " 20. { John Atwood, (721), d. Ju. 17, 1839, æ. 63.
 721 " 20. { Rhoda Atwood, (720), o. Johnson, d. Oc. 11, 1814, æ. 39.
- 722 Ap. 3. Lydia Thompson, fa. 583, br. 730, (1060), dis. to Plymt.
 723 " 3. Lucy Thompson, fa. 583, (935), m. 1819, d. Oc. 13, 1852.
 æ. 66.
- 724 " 3. Mary Thompson, fa. 583, m. Dr. R. Capen, Re. in Boston.
 725 " 3. Irene Thompson, fa. 581, br. 870, 935, m. Daniel Warren.
 726 " 3. Mary Wilder, (639), o. Bump, mo. 596, d. Mh. 30, 1848,
 æ. 71.
- 727 " 3. Mary Wilder, br. 639, m. Henry Holmes 1813, dis 1815 to
 Alfred Me. d. there No. 14. 1847, æ. 63d.
- 728 " 3. Serena Hubbard, w. Ahira, o. Tucker, mo. 746, dis.
 1810 to Windsor, Vt. (Re-ad 1824.)
- 729 " 3. Sybil Porter, dau. of Isaac of Hal'x, m. — Noyes, dis.
 1838 to Plainfield.
- 730 Ma. 15. Ezra Thompson, fa. 583, sis. 722, m. Cynthia Gifford, Re.
 in New Bedford.
- 731 " 15. Abigail Sturtevant, mo. 627, d. Dc. 30, 1834, æ. 51st.
- 732 Au. 14. { Samuel Sampson, s. John, gr. fa. 193, sis. 654, (733), *Dea.*
 1826, d. Jy. 30, 1850, æ. 86.
- 733 " 14. Lydia Sampson, (732), o. Holmes, d. Se. 13, 1828, æ. 57th.
- 734 Se. 11. { Josiah Sparrow, mo. 643, (735) m. 1800, dis. 1827 to
 Rochester, 2d. m. wid. Clarissa Hayward, 3d m. wid.
 Alice Cushing, d. Ja. 25, 1851, æ. 76.
- 735 " 11. { Minerva Sparrow, (734) o. Miller, sis. 697, d. Au. 15,
 1839, æ. 60.
- 736 " 11. Jacob Thomas, s. of Jeremiah, br. 884, (737) m. 1799,
 2d. w. Cynthia Thomas, [fa. 743], d. Mh. 22, 1851, æ. 77.
- 737 " 11. { Lucy Thomas, (736) o. Thomas, mo. 550, d. Jy. 10, 1815,
 æ. 40th.
- 738 " 11. Hope Thomas, b. 1787, mo. 550, sis. 737, Re. to Hartford
 Me, m. Phillip Ellis, d. before 1840.
- 739 " 11. Hannah Tilson, w. Sylvanus, o. Southworth, mo. 308, gr. fa.
 135, d. No. 30, 1821, æ. 66.
- 740 Oc. 16. Irene Standish, w. Jonathan, o. Shaw, sis. 694, br. Elijah
 sr., d. Fe. 28, 1822, æ. 44.
- 741 " 23. Sylvia Cushman, w. Jacob, m. 1796, o. Thompson, fa. 569,
 sis. 742, dis. 1829 to Bristol R. I., d. Oc. 13, 1845, æ. 67.
- 742 " 23. Abigail Wood, w. Nelson, [br 782, gr. mo. 429,] o. Thompson,
 fa. 569, sis. 741, d. Mh. 31, 1843, æ. 60.
- 1809.**
- 743 Ap. 9. { Sylvanus Thomas, fa. 424, (744), d. Au. 30, 1814, æ. 74.
 744 " 9. { Susanna Thomas, (743) m. 1761, o. Thompson, br. 583,
 d. Se. 4, 1822, æ. 79.
- 745 Ju. 4. Priscilla Weston Jr., fa. 762, sis. 777, 778, m. Joseph Tink-
 ham, dis. 1850 to Hali'x.
- 746 Jy. 23. Jedidah Tucker, wid. of Nathaniel, [fa. 164] m. 1767, o.
 Warren, fa. 343, chi. 728, d. Mh. 25, 1819, æ. 71.

- 1809.**
- 747 Oc. 22. Israel Wood, fa. 379, m. Priscilla Vaughan, 1772, [d. 1808, æ. 59th. fa. 351], 2d. m. 1810 (564), d. Ma. 12th, 1829, æ. 85th.
- 748 " 22. Ichabod Wood, fa. 379, (672) m. '75, d. Dec. 30, 1825, æ. 74½.
- 749 " 22. { Lothrop Perkins, fa. ad. 5, br. 790, (750), dis. 1831 to N.
Rochester; a 2d. m.
- 750 " 22. { Mercy Perkins, (749), o. Cushman, mo. 565, d. Ap. 30,
1815 æ 34.
- 751 " 22. Elizabeth Wood, w. Gorham, m. 1799, o. Sparrow, mo. 643, sis. 882, 758, br. 734, dis. 1847, to C. C. C.
- 752 " 22. Theodate Wood, br. 947, (792), d. Jy. 31, 1828, æ. 49.
- 753 " 22. Susanna Wilder, w. Benajah, [he d. Ma. 15, 1818, æ. 43, br. 639], o. Bryant, fa. 636, d. Ja. 1, 1818, æ. 39?
- 754 " 22. Priscilla Cobb, b. 1770, mo. 338, unm., d. in Vt. 1851.
- 1810.**
- 755 Fe. 25. Abigail Bourne, w. Abner, o. Williams of Taunton?, d. Ju. 15, 1845, æ. 64.
- 756 Ap. 8. Jael Rider, w. Jesse m. 1804, o. Elmes, b. 1772, dau. John, gr. mo. 172, dis. 1825 to Plym., d.
- 757 Jy. 8. Hannah Tucker, (635), o. Dunbar, d. No. 1, 1838, æ. 83.
- 758 " 8. Jerusha Lovell, w. Joseph m. 1783, o. Sparrow, mo. 643, sis. 751, 882, br. 734, 2d. m. (771), d. Au. 6, 1843, æ. 77.
- 759 " 15. Sally Curtis fr. Plym., w. David, o. Clarke.
- 760 Oc. 14. Anna Barker fr. Branford Ct., (545), 1st. h. Rev. Jason Atwater, 2d. h. Rev. Lynde Huntington, o. Williams, dau' of Rev. Warham, dis. 1816 to Branford.
- 1811.**
- 761 De. 22. Anna Eddy fr. Plainfield Ct., (682), o. Andros, dau. of Dea. Abel of P., sis. 797, d. Jy. 13. 1812, æ. 28.
- 1812.**
- 762 Se. 6. John Weston, s. John & Content, mo. ad. 63, m. Elizabeth Leonard 1757, 2d. m. 1776 (571), d. No. 15, 1815, æ. 82. (p. 62.)
- 1813.**
- 763 Jy. 4. Mercy Bennet, wid. John, m. 1791, o. Morton, dau. Seth, gr. mo. 127, d. Mh. 2, 1826, æ. 57.
- 764 " 4. Priscilla Sturtevant, mo. 627, m. Robert Blair '13. [d.]
- 765 Au. 15. { Joseph Bourne, fa. 563, (766), He & w. dis. 1816 to N.
Bedford, d. there Ju. 17, 1829, æ. 41st.
- 766 " 15. { Sophia Bourne fr. Fairhaven, (765), o. Bates, dau. Dea.
Joseph of F., Re. in Newton Ms.
- 767 Se. 26. Mercy Harlow, mo. 632, sis. 768, d. Mh. 30, '54, æ. 84th.
- 768 " 26. Betsey Wood, w. Eliab m. 1808, [he d. Oc. 12, 1852, æ. 71st., fa. 747], o. Harlow, mo. 632, sis. 737.
- 769 " 26. Hepzibah Harlow fr. Sandw., w. Samuel, o. Burgess; Re.
- 770 " 26. Jabez Williams, (785) m. 1815, (ex. 1827)., Re. to Penn.
- 771 No. 14. John Tinkham, fa. 346, m. Mary Wood 1778, 2d. m. Lydia Wood, wid. of Thomas 1810, 3d. m. (758), d. Ap. 5, 1829, æ. 75.
- 772 " 14. Thomas Pratt, b. 1775, s. of Eben'r, sis. 610, 624, (823).

1813.

- 773 No. 14. William Gisby, s. of Edw'd. br. 928, gr. gr. mo. 172, m. Ruth T. Bennett [dau. of Thomas & Ruth, gr. fa. ad. 4 & 6].
 774 " 14 Hannah Coade, dau. of Joseph & Sarah of Plymouth, dis. 1837 to Dunkirk N. Y. (Re-ad. 1840).
 775 De. 19. Mercy Bennet, w. Jacob, [fa.ad.6.], m. 1780, o. Porter, mo. 620, sis. 825, d. Jy. 6, 1847, æ. 85.
 776 " 19. Sarah Porter, dau. Zacha'h., gr. mo. 620, Re., m. Dr. — Brown of Pa.; now a wid.
 777 " 19. Hannah Weston, fa. 762, sis. 745, unm., d. Ja. 6. 1840, æ. 49.
 778 " 19. Salome Weston, fa. 762, mo. 571, sis. 745, 777, (802).
 779 " 19. Eunice Sturtevant, mo. 627, unm., d. Ma. 14, 1815, æ. 22.

1814.

- 780 Ja. 2. Jacob Bennet 2d., s. Eben'r. Livy, (794), d. Au. 20, '50, æ. 76.
 781 " 23. Orin Tipkham, fa. 771, m. Achsa Townsend, Re. in Me.
 782 " 23. Temperance Burgess, m. Levi Wood 1814, [s. of Levi, gr. mo. 429], dis. 1837 to Fall River.
 783 " 23. Ichabod Wood 2d., fa. 747, sis. 661; Re. to Ind. m. bef. 1823, Left 4 chi.; d. Oc. 31, 1830, æ. 42.
 784 Ap. 10. Mary Wood, (801), o. Weston, dau. Abner and Huldah, gr. mo. 539, gr. gr. fa. 231, d. Se. 30, 1827, æ. 40.
 785 " 10. Serena Thomas, dau. Seth, sis. 738, gr. mo. ad. 85, (770), m. 1815, dis. 1833 to Pittsburg Pa.
 786 " 10. Lucy Swift, w. Joseph sr., o. Cornish, fa. 593, sis. 985.
 787 No. 20. Mercy King, dau. John & Elizabeth, gr. mo. 384, m. Josephus Bump 1814, d. Se. 19, 1818, æ. 29?
 788 " 27. Elizabeth Barker, fa. 545, mo. 579, br. 714, dis. 1827 to Freetown; d. in Chicago, Ill. Ap. 5, 1854, æ. 63d.

1815.

- 789 Ma. 21. Hepzibah Morton fr. Salsbury Vt., dau. Seth jr., gr. gr. mo. 127, sis. 1061, dis. 1840 to N. Bedford, d. Ma. 16, 1848? æ. 50?
 790 Se. 17. John Perkins, fa. ad. 5, br. 749, m. Sarah Snow, 2 m. (1043), dis. 1825 to N. Rochester. (Re-ad. 1845).

1816.

- 791 Fe. 14. REV. EMERSON PAINE, 6th Pastor, m. Lydia Pendleton, Re. 1822, d. Ap. 26, 1851, æ. 65, (p. 43.)
 792 Oc. 6. Leonard Elmes fr. Abbeville S. C., fa. 817, (752), (ex. 1827), Re. in Dighton, 2d. m. — Stephens.
 793 No. 17. *James Sproat*, s. Robert jr., gr. gr. fa. 135, (827) m. 1800, *Dea.* 1833, d. Ap. 15, 1837. æ. 63d. (p. 72).

1819.

- 794 Ap. 4. Rebecca Bennet, (780) m. 1802, o. Wood dau. Amos, sis. 638, dis. 1828 to No. Rochester, d. Ma. 24, 1846, æ. 67th.
 795 Ma. 16. Fanny D. Sturtevant, mo. 627, unm., d. De. 22, 1845, æ. 48.
 796 " 16. Joanna Tilson, fa. 652, mo. 653, br. 693, sis. 873.
 797 Ju. 27. Abby Eddy, (682), o. Andros, sis. 761, d. Oc. 28, 1848, æ. 55th.
 798 " 27. Julia Paddock, mo. 699, unm., d. Ju. 6, 1849, æ. 50th.
 799 " 27. Sylvea Fuller, mo. 647, sis. 685, br. 1050.

- 1819.**
 800 Ju. 27. Elizabeth Wood, mo. 751, m. Collester Wood [d. 1850].
 801 Au. 15. *Horatio G. Wood*, s. of Eben'r., br. 947, sis. 752, gr. mo. 429, (784, 836), *Dea.* 1842, dis. 1847 to C. C. C. with 32 others.
 802 " 15. Ebenezer Willis, sis. 876, (778), d. Ja. 20, 1840, æ. 49.
 803 " 15. Eliphalet Doggett, s. of Mark, m. Sybil Peabody, dis. 1828 to E. Brid'r., 2d. m. — Keith, Re. in N. Bedford.
 804 Oc. —. Eliphalet Elmes Jr., fa. 817, (854), Re. in Taunton.
- 1820.**
 805 Ja. 11. Deliverance Littlejohn, w. Wm. m. '94, o. Muxham, dau. Jn., Admitted at her house, d. Ja. 11, 1820, æ. 51st.
- 1823.**
 806 Se. —. Susanna Tinkham, fa. 663, Admitted at her house, unm., d. Dec. 30, 1823, æ.
 807 Oc. 19. Josiah Clarke, m. Hannah Harlow, d. Ma. 3, 1839, æ. 95.
 808 " 19. Mary Clarke, mo. 845, sis. 809, m. Edward Stetson 1827, dis. 1828 to N. Bedford, d. Oc. 13, 1836, æ. 37th.
 809 " 19. Deborah P. Clarke, mo. 845, sis. 808, gr. fa. 807, m. Geo. Thompson 1826, [his fa, 583], d. Mh. 23. 1853, æ. 55.
 810 " 19. { Abiel Washburn, s. Edward, (811), d. Ju. 17, 1843, æ. 80½.
 811 " 19. { Elizabeth Washburn, (810) m. 1788, o. Pierce, dau. Job, sis. 895, d. Mh. 23, 1850, æ. 84.
 812 " 19. Abigail Washburn, fa. 810, dis. 1851 to C. C. C.
 813 " 19. Caroline Washburn, fa. 810, m. Rev. Francis Horton, dis. 1833 to Brookfield Ms., d. at W. Cambr'ge Se. 20, 1849, æ. 42¼.
 814 " 19. Louisa Jane Washburn, fa. 810, m. Rev. Elam Smalley, dis. 1832 to Franklin Ms., Re. in Worcester, Ms.
 815 " 19. Louisa Bourne, mo. 895, sis. 870, m. Alexander Wood 1824, [fa. 748], Re. in Hanover, Ms.
 816 " 19. HILLIARD BRYANT, s. of Seth, gr. mo. 673, dis. 1827 to Amherst Ms. (p. 55).
 817 " 19. { Eliphalet Elmes sr., fa. 524, (818), d. Au. 4, '30, æ. 77th.
 818 " 19. { Chloe Elmes, (817) m. '77, o. Leonard, d. Jy. 5, '43, æ. 86th.
 819 " 19. Jane Finney, mo. 657, m. Eber Beal, d. Jy. 7, 1825, æ. 26th.
 820 " 19. Hannah Freeman, mo. 856, unm., d. Se. 22, 1842, æ. 59.
 821 " 19. Miriam Littlejohn, mo. 805, sis. 861, gr. gr. mo. 163.
 822 " 19. Job Lucas, s. of Samuel, m. Mary Morse.
 823 " 19. Lydia Pratt, (772), o. Macomber, dau. Simeon, sis. 854.
 824 " 19. Phebe Pratt, w. Zerubbabel, o. Stone, d. Mh. 4, '45, æ. 49.
 825 " 19. Bathsheba Sparrow, w. Edward, [d. No. 18, '53, æ. 86th.] m. 1798, o. Porter, mo. 620, sis. 775, d. Mh. 27, 1853, æ. 80th.
 826 " 19. Josiah O. Standish, s. Joshua sr., Re., m., Re. in Plymouth.
 827 " 19. Lucy Sproat, (793) o. Clarke, dau. Dr. Joseph & Rebecca, [sis. 544] gr. gr. mo. 127, d. De. 7, 1849, æ. 69.
 828 " 19. Joseph Swift jr., mo. 786, unm., d. Oc. 9, 1829, æ. 20.
 829 " 19. Mercy Swift, mo. 786, m. Ich. Shurtliff, dis. '43 to Carv.
 830 " 19. Lucy Swift jr., mo. 786, m. W. Taylor of Pembroke, Re.
 831 " 19. Elizabeth Tinkham, fa. 663, unm., d. Mh. 28, 1846, æ. 74.
 832 " 19. { James Warren, br. 696, (833), He & W. dis. '47 to C. C. C.
 833 " 19. { Margaret Warren, (832) o. Finney, mo. 657, sis. 819.

- 1823.**
- 834 Oc. 19. { Thomas Weston sr., s. Edmund jr., gr. fa. 231, (835), d.
Ja. 17, 1834, æ. 64.
- 835 " 19. { Abigail Weston, (834), o. Doggett, d. Au. 11, 1830, æ. 55.
- 836 " 19. Abigail Weston Jr., fa. 834, (801) m. 1830, dis. 1847 to C.
C. C., d. Ja. 7, 1854, æ. 53d.
- 837 " 19. Bethania Weston, fa. 834, m. Earl Sproat, [fa. 868].
- 838 " 19. Lavinia Weston, fa. 834, m. Reland Tinkham [d. Ma. 2, '54,
æ. 56.]; his and her gr. gr. mo. 595; d. Oc. 15, 1849, æ. 41st.
- 839 " 19. Thomas Weston Jr., fa. 834, gr. gr. fa. 231, (851).
- 840 No. 23. Francis Atwood, s. Wm., m. Elizabeth Ward, dau. Benj'n.,
2d. m. Abigail Shurtliff, d. Ja. 22, 1853, æ. 79.
- 841 " 23. Shadrach Atwood, fa. 840, Re., m., Re. in Franklin, Ms.
- 842 " 23. { Martin Buss, (843), Re.
- 843 " 23. { Eliza Buss, (842), Re.
- 844 " 23. Joseph Chamberlain, d. in Plymt. Oc. 6, 1825.
- 845 " 23. Elizabeth Clarke, w. Joseph, m. 1791, o. Morton, dau. of
John, gr. mo. 127, d. Mh. 19, 1840, æ. 70.
- 846 " 23. Otis T. Cobb, mo. 684, dis. 1834 to Amherst, Ms., m. Maria
Cady, dau. of Squire of Ct. Re. in Plainfield, Ct.
- 847 " 23. Adaline Cobb, mo. 684, br. 846, m. Heman Cobb, dis. 1840
to Plym. Re. ad. 1853.
- 848 " 23. Alanson Darling, fa. 715, sis. 849, 850, (857).
- 849 " 23. Hannah H. Darling, fa. 715, m. — Spaulding, dis. 1837 to
Lempster, N. H.
- 850 " 23. Aurilla Darling, fa. 715, m. Hiram Fletcher, dis. 1832 to
Lempster, N. H.
- 851 " 23. Thalia Eddy, fa. 944, br. 967, sis. 955, 968, 969, (839).
- 852 " 23. Ann Juliett Eddy, fa. 718, sis. 988, m. Samuel Barrett,
dis. 1833, to Cambridge, Re. in Newton, Ms.
- 853 " 23. Charlotte Edson, sis. 719, Re. in Titicut.
- 854 " 23. Lavinia Elmes, (804), o. Macomber, sis. 823, d. Oc. 29?
1836, æ. 29?
- 855 " 23. Louisa Elmes, fa. 817, m. Samuel G. Drake of Boston.
- 856 " 23. Mercy Freeman, w. Elisha, o. Eddy, fa. 341, d. Au. 19,
1828, æ. 82.
- 857 " 23. Lauretta Ann Fuller, gr. mo. 647, (848).
- 858 " 23. Rufus Holmes, s. of Zaccheus, (861) dis. 1828 to War'm., d.
Mh. 20, 1839, æ. 35.
- 859 " 23. George L. Holmes, mo. 860, Re., m., Re. in Tenn.
- 860 " 23. Eunice Holmes, w. Peleg, o. Wood, dis. 1840 to N. Bridg'r.
- 861 " 23. Hannah Littlejohn, mo. 805, (858), dis. 1828 to War'm.
- 862 " 23. Lendall P. Morton, br. 662, (904), d. Ja. 11, 1843, æ. 46th.
- 863 " 23. Nathan Perkins Jr., gr. gr. mo. 172, (1023) 2d. m. Mrs.
Sias, o. Dean, dis. 1847 to C. C. C.
- 864 " 23. Olive Pratt, fa. 772, br. 1032, m. Darius Wentworth, dis.
1835 to Bridg'r. He d., she Re. there.
- 865 " 23. Lydia Smith, dau. Jabez, sis. 1051, gr. gr. fa. 161.
- 866 " 23. James Soule 4th, aged 12 yrs., s. Wm., gr. fa. 664, (1052)
- 867 " 23. Ruth Soule, w. Isaac o. Fuller, d. Se. 30, 1849, æ. 69th.
- 868 " 23. Thomas Sproat, fa. 323, (883) d. Fe. 3, 1833, æ. 75.

1831.

- 927 Ju. 5. Florantha Thompson, fa. 935, br. 926, sis. 871, 872, m. Granville T. Sproat, dis. '39 to La Pointe, L. S.
- 928 Au. 7. Thomas Gisby, br. 773, m. Mehetabel Daniels.
- 929 " 7. Simeon Staples, s. of Eben'r of Taunton, m. Lydia Sampson, [her. fa. 732], d. Ja. 17, 1833, æ. 37½.
- 930 " 7. Susanna Cushman, w. Adoniram, o. Bump, mo. 596.
- 931 " 7. Freelove G. Rounseville, w. Gamaliel, o. Thompson dau. of Benj'n, sis. 897, gr. mo. 585, dis. 1847 to C. C. C.
- 932 " 7. Mary Jane Eastman fr. Brunswick Me., m. Rev. Sam'l Utley, dis. 1838 to So. New Marlboro'
- 933 " 7. Betsey Tinkham fr. Wrentham, w. of Geo. W., o. Cole.
- 934 " 7. Matilda Wood, (1014), o. Thompson, dau. of Samuel and Clara, br. 916; dis. 1852 to C. C. C.

1832.

- 935 Ap. 1. Cephas Thompson, fa. 581, m. Olivia Leonard, (2d. w. 723).
- 936 Oc. 17. David Harlow fr. Brookfield, s. Jesse, m. — Finney, Re. in Plymouth.

1833.

- (626) Ma. 5. Desire Morse from Halif'x., unm., d. De. 29, 1851, æ. 80.
- 937 Ju. 2. Ruth Reed, w. Sam'l., o. Sampson, dau. Icho. dis. '47 to C. C. C.
- 938 " 2. Harvey Tinkham, s. of Hazael, gr. gr. fa. 148, (985); 2d. m. — Ramsdell.

1835.

- 939 Oc. 28. REV. ISRAEL W. PUTNAM fr. Portsmouth, N. H., 8th Pastor, s. of Eleazer of Danvers, 1st m. Harriot Osgood, 2nd. m. (941), chi. 1006, 1036, 1057; (p. 44).

1836.

- 940 Ja. 3. Sabina Willis fr. Hal'x., w. Martin, o. Thompson, dau. Isaac sr., br. 981, gr. gr. fa. 9, dis. 1849 to Hal'x.
- 941 Mh. 6. Julia Ann Putnam fr. Portsm'h. N.H., (939), o. Osgood, dau. of Sam'l and Maria of N. Y., 1st. h. S. Osgood jr., chi. 942.
- 942 " 6. Adeline H. Osgood fr. Portsmouth N. H., mo 941, m. Wm. C. Eddy, [s. of Wm. S., gr. fa 633.]
- 943 No. 6. Caroline M. Pickens, fa. 896, mo. 897, dis. '47 to C. C. C., m. John McCloud; two brs. and h. on. p. 69.

1837.

- 944 Mh. 5. Joshua Eddy, fa. 633, br. 682, 718, sis. 683, (898).
- 945 " 5. Harriet Hill, came fr. and returned to Boston.
- 946 " 5. Elizabeth H. Washburn, w. Philander, o. Homes, dau. of Henry and Dorcas of Boston, dis. 1847 to C. C. C.
- 947 Ma. 7. Wilkes Wood, s. Eben'r., br. 801, m. Betsey Tinkham 1798, [gr. fa. 345]; 2d. w. Betsey Thompson, 3d. w. (911), d. Oc. 1, 1843, æ. 73.
- 948 Ma. 7. CHARLES W. WOOD, fa. 947, dis. 1839 to Ashby (p.55), m. Eliza Ann Bigelow, 2d. m. Catharine Lemist, o. Clarke.
- 949 " 7. Emily Louisa Wood, fa. 947, br. 948, 953, sis. 950, 951, gr. gr. gr. fa. ad 4, dis. 1847, to C. C. C.
- 950 " 7. Mary T. Wood, fa. 947, m. Russell L. Hathaway; Re. in Ind.
- 951 " 7. Sally Leonard, w. Jas., o. Wood, fa. 947, d. Ja. 1846, æ. 43d.
- 952 Ju. 2. Irene Soule, w. Otis, o. Cushman, dau. Jacob, of Plymt.

1837.
 953 Se. 3. William Henry Wood, fa. 947, br. 948, sis. 949, 950.
1838.
 954 Jy. 1. Mary Ann Orrington, came from and returned to Boston.
 955 Se. 2. Jane Ellen Eddy, fa. 944, br. 967, sis. 851, 969, m. Timothy Cobb, dis. 1842 to Carv, Re. in Fall River.
 956 " 2. Lucy Harrington, w. Isaac, o. Raymond, dau. Joshua.
 957 " 2. { Lothrop Thomas Jr., mo. 1073, gr. gr. fa. 350, (958).
 958 " 2. { Louisa Faunce Thomas, (957), o. Thomas, fa. 918, br. 1071.
 959 " 2. Saba S. Thomas, fa. 885, unm., d. De. 18, 1845, æ. 25.
 960 " 2. Mary Ann Thomas, mo. 921, m. Soranus Wrightington.
 961 " 2. Mary H. Thomas, w. Albert, o. Churchill, dau. Edmund.
 962 No. 4. Mary Reed Atwood, w. Daniel, o. Whitmarsh, dau. Wm.
1839.
 963 Ja. 4. Betsey L. Pratt fr. Bridgewater, w. Simeon o. Leach, dau. of Levi, of Bridg'r, br. 1048, d. Ap. 19, 1839, æ. 27.
 (673) Jy. 6. Lucy Fuller from Fairhaven, d. Se. 13, 1839, æ. 81½.
1840.
 964 Jy. 5. Eliab Dean, s. of Seth of Raynham, (986), chi. 987.
 (774) " 5. Hannah Coade fr. Dunkirk N. Y.
 965 " 5. Sarah Lawrence, w. Dan'l, o. Custens, dau of Thomas.
 966 Se. 6. Mary Ann Colwell, dau. Eben'r., m. Eben'r. Fuller, Hal'x.
 967 " 6. Charles E. Eddy fr. N. Bedford, fa. 944, dis. 1847 to Providence, m. Elizabeth Simmons of Prov.
 968 " 6. Eliza Eddy, fa. 944, mo. 898, br. 967, sis. 851, 955, 969.
 969 " 6. Susan M. Eddy, fa. 944, mo. 898, br. 967, sis. 851, 968, 955.
 970 " 6. Ann Elizabeth Eddy, fa. 682, mo. 797, sis. 1010, (976), dis. 1844 to Baltimore, Md.
 971 " 6. Susanna M. Ellis, (680), 1st h. Freeman Barrows, o. Morton, sis. 898, s. 914, dis. 1844 to N. Bedford.
 972 " 6. Jane Freeman, mo. 1061, sis. 1055, 1056, gr. mo. 856, (997), Re. in No. Bridgewater.
 973 " 6. Jerusha Haskins, w. Job, o. Raymond.
 974 " 6. Lucia Maria Nichols, w. James G., o. Cole, dau. Lemuel, gr. fa. 665.
 975 " 6. Harriet Orcutt, w. Alpheus, o. Soule, mo. 867; Re. in. W. P.
 976 " 6. William Pratt, s. of Simeon, (970), dis. '42 to Balt. Md.
 977 " 6. Mahala Smith, w. Earl, 1st h. Alfred Soule, o. Shaw, fa. 654, dis. 1845 to Manchester N. H.
 978 " 6. Isaac Soule, 3d, mo. 867, m. Polly Fuller, dau. of Sam'l.
 979 " 6. Priscilla Soule, mo. 867, m. S. M. Stephens, Re. in Boston.
 980 " 6. Rebecca Soule, mo. 867, br. 978, sis. 975, 979.
 981 " 6. Anna T. Thompson, fa. 705, br. 996, gr. fa. 747, m. Isaac Thompson Jr., d. in. Hal'x. Ma. 11. 1852, æ. 38th.
 982 ,, 6 Eunice Washburn, w. Lewis, o. Leonard, dau. Jonathan.
 983 No. 1. Henry Dunham fr. Carv., s. of Israel of Carv., m. Louisa Jane Pratt, [fa. 772, sis. 864]; dis. 1850 to C. C. C.
 984 " 1. Lucia C. Ellis, w. Southworth Jr., o. Thomas, dau. Noah, gr. fa. 350.

1840.

- 985 No. 1. Jane Tinkham, (938), o. Cornish, fa. 593, d. Se. 16, '48 æ. '54.
1841.
 986 Ja. 4. Lydia Dean, (964), o. Paddleford, dau. Solomon.
 987 " 4. Lois Dean, fa. 964, mo. 986.
 988 " 4. Charlotte Elizabeth Eddy, fa. 718, sis. 852, m. Rev. F. G. Pratt Pastor Winthrop Church, So. Malden.
 989 " 4. Stephen Harlow Jr., gr. mo. 632, br. 990, sis. 991, (1029).
 990 " 4. Jonathan E. Harlow, s. Stephen sr., br. 989, Physician in Hingham. m
 991 " 4. Sarah Harlow, br. 989, sis. 992, m. John A. Williams.
 992 " 4. Betsey B. Harlow, br. 989, sis. 993, m. John M. Soule.
 993 " 4. Mary L. Harlow, gr. mo. 632, sis. 992, 991, br. 989, 990.
 994 " 4. { Venus Thompson, mo. 655, gr gr. mo. 372 and ad. 64, (995).
 995 " 4. } Jane Thompson, (994), o. Southworth, dau. Seth and Hope.
 996 " 4. Benjamin F. Thompson, fa. 705, sis. 981, m. Sarah A. Wood, [dau. David, gr. gr. fa. 356, d. Ja. 10, 1854, æ. 35].
 997 " 4. Oliver G. Tinkham, fa. 938, (972), Re. in N. Bridg'r.
 998 " 4. Rachel Vineca, w. David, o. Vaughan, mo. 567.
 999 " 4. Dorlisca N. Vineca, mo. 998, m. Francis Thompson.
 1000 " 4. Lydia Vineca, mo. 998, m. Martin Wood of Hal'x.
 1001 " 4. Bathsheba L. Wilder, (875), o. Murdock, dis. '47 to C. C. C.
 1002 " 4. Abigail T. Wood, mo. 742, sis. 1003, gr. fa. 569.
 1003 Ma. 7. Mercy L. Wood, mo. 768, gr. fa. 747.
 1004 " 7. Joanna Atwood, w. of Jacob, o. Wood, mo. 742, sis. 1002.
 1005 " 7. Mary C. Wood, w. of Eliab Jr., o. Freeman, fa. 676, mo. 893.
 1006 Se. 12. Harriet O. Putnam, fa. 939, br. 1036, sis. 1057, m. Charles F. Pierce, [s. Peter H., gr. fa. 868].
 1007 " 12. Sarah T. Thompson, w. of Reuel Jr. [fa. 705], o. Wood, dau. Alfred sr. and Rhoda, br. 1008. gr. mo 672, 643.
 1008 " 12. Alfred Wood Jr. fr. Woodstock Ct., sis. 1007, *Dea.* '52.
 1009 No. 7. Lucy Ann Eddy, dau. Wm. S., gr. fa. 633, m. Dr. Geo. King.
 1010 " 7. Mary Jane Eddy, fa. 682, sis. 970, m. Charles F. Thayer; Re. in Ogdensburg, N. Y.
 1011 " 7. Alfred B. Soule, mo. 977, gr. fa. 664, 654, dis. 1845 to Manchester, N. H.

1842.

- 1012 Ja. 2. { Adoniram J. Cushman, 930, (1013), dis. 1847 to C. C. C.
 1013 " 2. } Ann S. Cushman, (1012), o. Reed, dau. of Dean H., dis. '47 to C. C. C.
 1014 " 2. Abiel Wood, s. of Timothy, sis. 877, (934), dis. '52 to C. C. C.
 1015 Ju. 26. Zilpha m. Clarke, w. Joseph 3d., o. Miller, dau. of John, mo. 882, gr. gr. mo. ad. 51, dis. 1847 to C. C. C.
 1016 " 26. Marston S. Morse, s. Sam'l, br. 1053, sis. 889, gr. fa. 549.
 1017 " 26. Phebe Thomas, wid. of Israel, o. Thompson, dau. of Dan'l.
 1018 " 26. Perry A. Wilbur, s. Jas., m. Betsey B. Wilder, dis. '49 C. C. C.
 1019 " 26. George Warren, fa. 696, mo. 685, un. m. d. Ap. 21, 1848 æ. 29.
 1020 " 26. Mary Wood, w. Thomas J., o. Tinkham, dau. Levi, gr. fa. 346.
 1021 Se. 4. { Halford Earle fr. Brunswick Me., s. Frederic, (1022), he and W. dis. 1847 to E. Thomaston Me.
 1022 " 4. } Elizabeth Earle fr. N. Bedf'd., o. Barker, dau. Joshua.

1842.

- 1023 Se. 4. Eunice Perkins, (863), o. Bisbee, dau. of Joseph, gr. gr. gr. fa. 68, d. Se, 16, 1844, æ. 40.
 1024 " 4. { Benj. F. Pratt, s. Benj. Jr., gr. fa. 646, (1025), Re. to Plymo.; 2d. m. Brayley, d. Ja. 21, 1853, æ. 34th.
 1025 " 4. { Abby B. Pratt, (1024), o. Morse, br. 1016, d. Jy. 14, '44, æ. 25.
 1026 " 4. Mahala S. Pratt, gr. fa. 646, br. 1024, m. Sam'l Morse Jr.
 1027 " 4. Mary H. Thompson fr. Plymt., w. Edw'd, o. Bryant, da. of Micah.
 1028 " 4. Eleanor B. Wood, mo. 751, sis. 800, dis. 1847 to C. C. C.
 1029 " 4. Bethiah O. Harlow fr. E. Bridg'r, (989), o. Keith, dau. Geo.

1843.

- 1030 Ja. 1. Consider Robbins fr. Carv., s. of Consider, m. Martha Richardson, dis. 1847 to C. C. C.
 1031 Ma. 7. Calvin Doane, m. Huldah Willis, [mo. 940], Re.
 1032 " 7. Thomas A. Pratt, fa. 772, sis. 864, m. Ruth C. Bradford.
 1033 Ju. 2. Abigail S. Pickens fr. Rochester, w. of Andrew J., o. Snow, dau. Linus of Rochester, dis. 1847 to C. C. C.

1844.

- 1034 Ja. 7. Mary Briggs fr. W. P., w. of Eben'r Jr., o. Dean, dau. Rev. Joshua Dean, d. No. 1, 1846, æ. 28.
 1035 " 7. James Foley, s. Laurens and Catharine of Ireland, m. Sylvia Standish, wid. Jn. C., o. Perkins, dau. Gideon.
 1036 " 7. William F. Putnam, fa. 939, sis. 1006, dis. '49 to Brooklyn N. Y., d. in Middleboro', Feb. 11, 1853, æ. 25.
 1037 Ma. 5. Phebe H. Wood fr. Pawtucket, w. of Ansel, o. Hamilton.
 1038 Jy. 7. { Dr. Henry D. Hitchcock fr. Westminster Vt., s. David, (1039), d. by R. R. disaster, Feb. 23, 1847, æ. 27½.
 1039 " 7. { Olivia Hitchcock fr. Westminster Vt., (1038), o. Arnold, dau. Rev. Seth S., dis. '47 to C. C. C.; a 2 d. m. in Vt.
 1040 " 7. Hope Wrightington, dau. of David, dis. 1847 to C. C. C., unm., d. Ja 4, 1850, æ. 43d.
 1041 No. 3. { Dea. Cornelius S. Burgess fr. New Bedf'd, dis. '47 to C. C. C.
 1042 " 3. { Melissa Burgess fr. N. B., (1041), o. Cobb, dau. Nehemiah.

1845.

- (790) Ja. 5. { Dr. John Perkins fr. No. Roch'r, (1043), dis. '47 to C. C. C.
 1043 " 5. { Ann S. Perkins fr. N. Y. city, (790), o. Nelson, dau of Dr. Thomas [a native of Middleboro'], dis. '47 to C. C. C.
 1044 Ma. 4. Joanna Brand fr. N. P., (Ind.) unm. d. Jy. 31, 1851, æ. 82?

1846.

- 1045 Se. 6. Almira Goddard fr. Roxbury, w. John H., o. Porter, dau. Aaron and Pauline, dis. 1847 to C. C. C.

1850.

- 1046 Ja. 6. Susanna B. Smith, w. Harvey, o. Robbins, dau. Manas'h.
 1047 Mh. 3. Ruth E. Dean, w. Wm., o. Baker, dau. Benoni and Hannah.
 1048 " 3. { George M. Leach fr. Sandw. N. H., s. of Levi, sis. 963, (1049).
 1049 " 3. { Betsey E. Leach, (1048), o. Edson, dau. Ezra and Eliza.
 1050 Ma. 5. Consider Fuller, mo. 647, sis. 685, 799, gr. fa. 577, m. Mercy Thompson, dau. of Moses, [his gr. fa. 235.]
 1051 " 5. Hannah W. Soule, w. Lewis, o. Smith, dau. Jabez, sis. 865.

1850.

- 1052 " 5. Marcia Soule, (866), o. Soule, dau. Thomas, gr. fa. 663, d. Oc. 20, 1853, æ. 40th.
 1053 Jy. 7. Charles S. Morse, s. Samuel, br. 1016, m. Nancy W. Pratt.
 1054 No. 3. Elisabeth S. Smith fr. Hal'x, w. of Moses T., [gr. fa. 690, gr. gr. fa. 356], o. Bourne, dau. Isaac of Hal'x.

1851.

- 1055 Ja. 5. Mercy E. Bryant, w. of Ira, o. Freeman, mo. 1061, sis. 972 1056, gr. mo. 866, gr. gr. mo. 486.
 1056 " 5. Louisa Cornish, w. Josiah T., [gr. fa. 593, 664], o. Freeman, mo. 1061, sis. 972, 1055.
 1057 " 5. Julia Maria Putnam, fa. 939, br. 1036, sis. 1006, m. Alfred S. Thayer, Re. in Exeter, N. H.
 1058 " 5. Sarah Jane Tinkham, dau of Enoch, gr. mo. 551, gr. gr. fa. 592, Re. in Boston.
 1059 Ap. 6. Melinda B. Eddy fr. Fall River, (682), o. Bordon, 1st m. to Rev Augustus B. Reed.
 1060 Jy. 6. { REV. ELIJAH DEXTER fr. Plymt., s. of Elijah, late Pastor there, (722), d. Oc. 10, 1851, æ. 65.
 (722) " 6. { Lydia Dexter fr. Plymt., (1060.)
 1061 " 6. Virtue M. Freeman, w. of Josiah, o. Morton, dau. Seth Jr., sis 789, gr. fa. 354, gr. gr. mo. 127.
 1062 " 6. Elisabeth Littlejohn, w. Orsamus, o. Swift, dau. Jn.
 1063 " 6. { Thomas Savery, s. of Neremiah, gr. gr. gr. mo. 43, (1064).
 1064 Jy. 6. { Penelope Savery, (1063,) o. Swift, dau. John, sis. 1062.

1852.

- 1065 No. 7. Susan H. Caswell, fr. Bridg'r, w. of Eleazer R., o. Caswell.

1853.

- 1066 Ja. 2. Thomas Weston Jr., fa. 839, gr. fa. 834, 944.
 (847) " 2. Adeline Cobb fr. Plym., w. of Heman, o. Cobb, mo. 684.
 1067 " 2. Saba Adams Comstock fr. Dedham, w. of Dr. Wm. W., o. Sturtevant dau. of Thomas, gr. mo. 627.
 1068 Mh. 6. Elira Jane Eddy fr. Providence, w. of Joshua M. [fa. 944], o. Carpenter, dau of Hosea of Prov.
 1069 Ma. 1. Sarah A. Atwood, w. of Josiah, o. Bonney, dau. Ezekiel.
 1070 " 1. Freeman T. Mc.Glathlin, s. of Tho., gr. gr. mo. ad. 85, (1077).
 1071 " 1. { Seneca R. Thomas, fa. 918, sis. 958, gr. gr. mo. 443, (1072).
 1072 " 1. { Zilpha B. Thomas, (1071), o. Shurtliff, mo. 1081.
 1073 " 1. Melinda Thomas, wid. of Lothrop, o. Shurtliff, sis. 920.
 1074 " 1. Clarissa Jane Thomas, mo. 1073, br. 957.
 1075 " 1. Sarah Tyner, dau. of Michael and Susan of Ireland.
 1076 " 1. Lydia Shaw fr. Plymt., wid. of Wm., o. Sampson, sis. 1080.
 1077 Jy. 3. Harriet Mc.Glathlin, (1070), o. Thomas, dau. Isaiah, sis. 923, gr. fa. 350.
 1078 " 3. Francis M. Shaw, mo. 1076.
 1079 " 3. { Benjamin Shaw, fa. 648, mo. 566, gr. mo. ad. 85.
 1080 " 3. { Bethiah Shaw, (1079) o. Sampson, dau. Peleg, sis. 1076.
 1081 " 3. Zilpha Shurtliff, wid. of Barnabas, o. Cole, sis. 893, 917.
 1082 " 3. Mary M. Morse, w. Oliver, o. Goodwin.
 1083 No. 6. Salome Vaughan, w. of Wm. H., o. Willis, fa. 802, gr. fa. 762.
 1084 " 6. Rhoda J. Savery, w. of Geo. S. [fa. 667, gr mo. 555], o. Churchill, dau. of Asaph and Rhoda, gr. fa. 720.

RESIDENT BRETHREN.

	Admitted.		Admitted.
Darling,		Savery.	
848, Alanson,	1823.	1063, Thomas,	1852.
Dean,		Shaw,	
964, Eliab,	1840.	651, Samuel,	1803.
Eddy,		1078, Francis M.	1853.
682, Nathaniel,	1807.	1079, Benjamin,	1853.
718, Zechariah,	1808.	Smith,	
944, Joshua,	1837.	679, Levi,	1807.
Foley,		Soule,	
1035, James,	1844.	863, James,	1823.
Fuller,		978, Isaac, Jr.,	1840.
1050, Consider,	1850.	Thomas,	
Gisby.		885, Eleazer,	1824.
773, William,	1813.	918, Seneca,	1831.
928, Thomas,	1831.	957, Lothrop,	1838.
Harlow,		1071, Seneca R.,	1850.
989, Stephen,	1841.	Thompson.	
Leach,		935, Cephas,	1832.
1048, George M.,	1850.	994, Venus,	1841.
Lucas,		996, Benjamin F.,	1841.
822, Job,	1823.	Tinkham,	
Mc.Glathlin,		938, Harvey,	1833.
1070, Freeman T.,	1853.	Warren,	
Morse,		696, John,	1807.
1016, Marston S.,	1841.	Weston,	
1053, Charles S.,	1850.	839, Thomas, sr.,	1823.
Pratt,		1066, Thomas, Jr.,	1853.
772, Thomas,	1813.	Wood,	
1032, Thomas A.,	1843.	953, William H.,	1837.
Putnam,		1008, Alfred, Jr.,	1841.
939, Israel W., Rev.	1835.		

NON-RESIDENT MEMBERS.

841, Atwood, Dr. Shadrach.	954, Orrington, Miss Mary Ann.
877, Bassett, Mrs. Lydia.	906, { Pool, Samuel.
776, Brown, wid. Sarah.	907, } Pool, Mrs. Lydia.
872, Bryant, Mrs. Cordelia.	826, Standish, Josiah O.
842, { Buss, Martin.	900, Standish, wid. Jane.
843, } " Mrs. Eliza.	979, Stephens, Mrs. Priscilla.
707, Cobb, Jacob.	830, Taylor, Mrs. Lucy.
759, Curtis, Mrs. Sally.	1010. Thayer, Mrs. Mary Jane.
1031, Doane, Calvin.	1057. Thayer, Mrs. Julia Maria.
855, Drake, Mrs. Louisa.	869, Thomas, Daniel.
804, Elmes, Eliphalet.	640, Thompson, Rev. Otis.
966, Fuller, Mrs. Mary Ann.	730, Thompson, Ezra.
769, Harlow, wid. Hepzibah.	999, Thompson, Mrs. Dorliska N.
990, Harlow, Dr. Jona. Edwards.	997, { Tinkham, Oliver G.
950, Hathaway, Mrs. Mary T.	972, } Tinkham, Mrs. Jane.
945, Hill, Miss Harriet.	815, Wood, Mrs. Louisa.
859, Holmes, Geo. L.	1000, Wood, Mrs. Lydia.

PASTORS.

No.	NAMES.	Native Place.	Graduated.	Settled.	Close of Pastorate.	Died.	Age.	No. in Des. Cat.
1,	SAMUEL FULLER,	Plymouth.		Ordained, Dec. 26, 1794,		Aug. 17, 1695,	70	1
2,	THOMAS PALMER,	Plymouth ?		“ May 2, 1702,	Deposed, June 30, 1708.	July 17, 1743,	77	21
3,	PETER THACHER JR.,	Milton.	Harvard, 1706,	“ Nov. 2, 1709,		April 22, 1744,	55	35
4,	SYLVANUS CONANT,	Bridgewater.	Harvard, 1740,	“ Mar. 28, 1745,		Dec. 8, 1777,	57	468
5,	JOSEPH BARKER,	Brauford, Ct.	Yale, 1771,	“ Dec. 5, 1781,		July 25, 1815,	63	545
6,	EMERSON PAINE,	Foxborough.	Brown, 1813,	“ Feb. 14, 1816,	Resigned, July 4, 1822.	April 26, 1851,	65	791
7,	WILLIAM EATON,	Framingham.	Williams, 1810,	Installed, Mar. 10, 1824,	Resigned Mar. 3, 1834.	April 15, 1840,	66	886
8,	ISRAEL W. PUTNAM,	Danvers.	Dartmouth, 1809,	Installed, Oct. 28, 1835,			56	939

DEACONS.

NAMES.	Elected.	Deceased or Removed.	No. in Des. Cat.	NAMES.	Elected.	Deceased or Removed.	No. in Des. Cat.
John Bennet,	1694-5,	Mch. 21, 1717-18, æ. 76,	3.	Abner Bourne,	1796,	May 25, 1806, æ, 58,	563
Ebenezer Tinkham,		Apr. 8, 1718, æ. 72,	11	Perez Thomas,	1803,	June 21, 1828, æ. 77,	649
Jonathan Cobb,	1723-4,	Aug. 15, 1728, æ. abt. 68,	22	Joshua Eddy,	1805,	May 1, 1833, æ. 85,	633
Samuel Barrows,*	1723-4,	Dec. 30, 1755, æ. 82,	59.	Calvin Titson,	1819,	July 3, 1832, æ. 82,	652.
Ephraim Wood,*	1734-5,	July 9, 1744, æ. 64,	68.	Samuel Sampson,	1826,	July 30, 1850, æ. 86,	732
Samuel Wood,*	1734-5,	Before 1754, [born, 1684],	82.	James Sprout,	1833,	Apr. 15, 1837, æ. 62,	793
Ebenezer Finnea,*	1745,	Sept. 21, 1745, æ. 46,	240.	John Freeman,	1833,	{ Dismissed to Carver, 1846, }	676.
Gershom Cobb,	1745,	Removed from town,	272	Horatio G. Wood,	1842,	[Dismissed to C. C. C., 1847.]	801.
Benjamin Tucker,	1745,	July 9, 1781, æ. 75,	164.	Nathaniel Eddy,	1852,		918
Benjamin Thomas,	1776,	Jan'y 18, 1800, æ. 78,	425.	Seneca Thomas,	“		1008.
Ichabod Morton,	1782,	May 16, 1809, æ. 84,	495.	Alfred Wood, Jr.,	“		

* The persons starred, were *ordained* as deacons; the first two in 1725, the other two in 1733-7; subsequently to which the records show no ordination, each individual accepting the office soon after his election.

ADDENDA.

☞ A portion of the first twelve of this addenda list appear by the transactions of the church to have been members; others of them are known long to have worshipped and communed here, and must have been members here or elsewhere.

- 1 Pegge Howland; dis. 1753 to 4th Church, Bridgwater.
- 2 Anna Kalton, w. of —? (Afr.), servant of No. 35, chi. bap fr. 1733.
- 3 Nannie, (Afr.), serv't of Nos. 35, 47; d. Ju. 28, 1787, æ. 91st.
- 4 Jacob Tomson, fa. 9, br. 268, sis. 180, 159, (ad. 36), m. 1731, d. Mh. 10, 1789, æ. 94th.
- 5 Isaac Perkins, of chh. in Carv., s. of Zephaniah, m. Mary Shurtliff, chi. 749, 790, d. Jy. 1839, æ. 95th.
- 6 { Jacob Bennet, fa. 179, (ad. 7), m. 1751, d. No. 6, 1799, æ. 74.
- 7 { Hope Bennet, (ad. 6), o. Nelson, d. Fe. 5, 1816, æ. 84.
- 8 { Elijah Perry, (ad. 9), d. Ja. 28, 1812, æ. 86th.
- 9 { Sarah Perry, (ad. 8), d. Jy. 25, 1813, æ. 84th.
- 10 { Livy Morton, s. Eben'r, gr. mo. 127, (11), m. bef. 1790, 2d. m. Catharine Richmond dau. Stephen, d. Jy. 19, 1838, æ. 78½.
- 11 { Hannah Morton, (10), o. Dailey, dau. Abiel, d. Se. 4, 1807, æ. 47th.
- 12 Rebecca Scollay, dau. Benj'n of Mystic; resident in Rev. S. Conant's fam. from 1759, unm., d. No. 15, 1801, æ. 68th.

☞ The following persons were in such covenant connection with the church as to be under its watch and care, and to enjoy the right of baptism for their children. Some of them may have been in full membership with this or other churches.

- 13 Samuel Chard; ch. Joseph b. 1705, Wm. 1708, and bap. 1710.
- 14 Samuel Cobb; (w. Abigail); 5 ch. bap. fr. 1710 to 1718.
- 15 "Shubael and Elisabeth Lewis 1709."
- 16 Ann Winslow; "bap. at Rochester June 1710."
- 17 John Smith and Melatiah; chi. bap. 1710.
- 18 "James Coomes, Oc. 1710."
- 19 Hannah Vaughan; } Bap., made conf. of faith in
- 20 Mary Vaughan; (prob. b. 1694. fa. 38,) } Christ and admit'd into Cov't.
- 21 Jane Hall; chi. Tabatha bap. 1713; Charity, 1715.
- 22 Lt. Elkanah Leonard; chi. Timothy bap. 1713.

- 23 Wm. Thomas, Jr., b. 1700, }
 sis. 119, br. 298, (115). } These four were 'bap., made conf. of
 24 Joseph Thomas ; } faith in Christ and admitted into cove-
 25 Josiah Thomas ; } nant, 1713.'
 26 Betty Cobb ; }
 27 Jerusha Conant, b. 1702, mo. 101 ; } Made their relations, and
 28 Prudence Conant, b. 1707, mo. 101 ; } were bap. 1721.
 29 Elisabeth Thomas, b. 1698, br. ad. 23 ? made rel. and bap. 1715.
 30 Abiah Caswell ; made a relation and bap. 1722.
 31 Robert Mackfun ; (w. 72) ; 'Bap. in Scotland ; restored to cov't.'
 32 John Drew Jr. ; fa. 78, m. Susanna Bennet, 1728. } Made conf. and
 33 Thomas Drew ; fa. 78 ; d. Ju. 14, 1770 ? } bap. 1724.
 34 Geo. Vaughan, fa. 38, and w. (166), owned the covenant and he was
 bap. 1728, 1st w. Rebecca, d. 1718 ; he d. Ap. 11, 1766, æ. 83d.
 35 Elisabeth Robbins, w. Jn., her chi. bap. fr. 1727 to '38.
 36 Elisabeth Holmes, w. Jn. bef. 1724, o. Tilson, 2d. m. (ad. 4), d. Au-
 8, 1773, æ. 74th.
 37 Samuel Fuller, fa. 28, br. 94, 156, (146) ; 6 chi. bap. fr. 1729.
 38 Thankful Eaton, (226), o. Alden, fa. 32, d. Oc. 29, 1732, æ. 26.
 39 Mary Thomas, br. ad. 23, m. Jacob Soule 1731, d. Mh. 1, 1749, æ. 49.
 40 Eunice Thomas, br. ad. 23, (336), d. Ap. 8, 1778, æ. 69.
 41 Betty Thomas, b. 1716, br. ad. 23, m. Jona. Wood, Bridg'r, 1737.
 42 Sarah Holmes ; her chi. Hannah bap. 1733.
 43 Mary Holmes, w. Thomas m. 1731, o. Sproat.
 44 Gershom Sampson, br. 193 ? (224) ; chi. bap. fr. 1729.
 45 Eben'r Wood, fa. 7, (429), chi. bap. fr. 1729, d. De. 5, 1768, æ. 71.
 46 Samuel Warren Jr. ; fa. 174, m. Rebecca Dunham, 1734.
 47 Cornelius Warren, b. 1710, fa. 174, chi. bap. fr. 1736.
 48 Wm. Canedy, (432) ; 'Wm. Esq., of Taunton, d. Ja. 23, 1774.'
 49 Susanna Miller, w. David, m. 1728, o. Holmes ; removed.
 50 Lt. Joseph Bennet, s. of Peter, (273), d. Ja. 1742, æ. 38th.
 51 Priscilla Bennet, br. ad. 50, m. Jn. Miller 1735, d. Oc. 7, 1754, æ. 44th.
 52 Wm. Nelson, "of a chh. in Ireland ;" 3 chi. bap. fr., 1730.
 53 Joel Ellis, (190), 6 chi. bap. 1730, d. Ju. 21, 1763, æ. 85th.
 54 { Barna. Eaton, fa. 15, w. Mehita'l, 2 w. (ad. 55), d. No. 1790, æ. 90th.
 55 { Elisabeth Eaton, (ad. 54) m. 1743, o. Clemens ?
 56 Jabez Wood, b. 1686, fa. 13, m. Mercy Fuller 1716 ; 7 chi. bap. 1732.
 57 Robert Barrows, b. 1709, fa. 59, (248), d. bef. 1761.
 58 Eben'r Morton, sis. 80, 131, 134, (127), d. Ma. 12, 1750, æ. 54th.
 59 Mary Palmer, b. 1715, fa. 21 ; relation read and bap. 1732.
 60 Samuel Tinkham sr., fa. 46 ? m. 1718, 1730, d. Mh. 16, 1775, æ. 87.
 61 Thomas King, (279) ; his chi. bap. fr. 1733.
 62 Mary Savery, w. Jn. jr., m. 1729, o. Thomas, d. Jy. 20, 1778, æ. 71st.
 63 Content Weston, w. Jn., [his 2 w. (347) ; he d. Au. 18, 1768, æ. 73.]
 64 Martha Tomson, w. of Thomas 2d. m. 1732, o. Soul, mo. 55, d. Mh.
 18, 1772, æ. 70th.
 65 John Smith, s. of Jn., (313). m. 1736, d. De. 13, 1748, æ. 46th.
 66 Mary Shaw ; chi. bap. 1737. A wid. Mary d. Ma. 18, 1793, æ. 89.
 67 Ichabod Barden, b. 1705, s. of Jn., m. Bethia Elmes, chi. bap. 1737

- 68 Jedidah Wood; chi. bap. 1737. Que? 263.
 69 Mrs. ——— Sampson, w. Peleg; chi. bap. 1739.
 70 Amos Bates and w. Jemima; their chi. bap. 1739.
 71 Esther Bennet, w. Eben'r Jr., owned cov't, and chi. bap. 1739, d.
 Jy 5, 1776, æ. 70th.
 72 Jane Brown; her chi. bap. 1739.
 73 { James Warren, b. 1711, fa. 174, (ad. 74), } Made relations and them-
 74 { Mary Warren, (ad. 73), } selves and chi. bap. 1739.
 75 Joanna Barlow, w. Wm.; her chi. bap. fr. 1733 to '52.
 76 Elisabeth Whaley, w. Alexander; her chi. bap. 1740.
 77 { Gershom Cobb Jr., b. 1714, fa. 272, (ad. 78), their chi. bap. 1740.
 78 { Miriam Cobb, (ad. 77), m. 1739, o. Thomas, mo. 136, d. Ja. 31,
 1748, æ. 27.
 79 Joseph Harris, (w. Hannah), "His chi. bap. 1741."
 80 Mrs. ——— Clarke, w. of John, "Her chi. bap. 1741."
 81 Jn. Montgomery; m. Mary Strowbridge, 1735; chi. bap. 1742.
 82 Gideon Southworth, fa. 135, (308), d. Oc. 25, 1788, æ. 70th.
 83 Lemuel Harlow sr., (w. Joanna), "His chi. bap. 1745."
 84 Benjamin Pratt sr., (w. Lydia), 6 chi. bap. fr. 1745.
 85 Mehitabel Thomas, w. Sam'l 2d., 10 chi. bap. fr. 1746 to '64. o. Barrows?
 86 Jonathan Shaw Jr.; 5 chi. bap. fr. 1746-56.
 87 Sarah Morse, w. David, chi. bap. 1748 "on her account."
 88 Joanna Reed, w. of Seth, 4 ch. bap. fr. 1750 to '60.
 89 John Tilson, (480?) chi. Patience bap. 1750.
 90 Elisabeth Ellis, w. of Wm., o. Lazell, 1st. chi. bap. 1753.
 91 Nathan Tinkham of Hal'x., b. 1725, fa. 93, chi. bap. 1756.
 92 Joseph Waterman, (w. Joanna), chi. bap. 1756.
 93 Abigail Hacket, w. Eben'r, m. 1757, o. Thomas, chi. bap. 1760.
 94 Mary Willis, w. Jas. m. '59 o. Thomas, chi. bap. 1762; d. Ja. 5,
 1795, æ. 69.
 95 Deborah Billington, w. Seth, o. Smith, mo. 313, 2 chi. bap. 1763.
 96 John Phinney, sis. 585, (586), chi. bap. fr. 1781, d. Ap. 2, 1785, æ. 24½.

ADDITIONAL DEATHS OF MEMBERS.

Since the decease of Miss Elizabeth Barker, (D. C. No. 788) in Chicago, her friends there have forwarded to this church, from among her papers, "A Bill of Mortality kept in the First Precinct in Middleboro' from and after December 5, 1781, by Joseph Barker." This MS. book of her father appears to be a careful record of 827 deaths, specifying the "occasion," or disease, up to the time of his decease, "July 25, 1815, aged 62 years and nine months." From it are gathered the following deaths of church members, which we had not found from other sources. The number will show their place in the Descriptive Catalogue :

<p>315 Alice Anthony d. De. 2, 1786, æ. 80. 207 Mary Bennet, wid. d. Ap. 2, 1785, æ. 79th. 265 Rebecca Darling d. Se. 16, 1782, æ. 93. 289 Wid. — Dunham d. Mh. 27, 1801, æ. 97th. 524 Elkanáh Elmes d. Nov. 19, 1809, æ. 82. 146 Wid. Silence Fuller d. Jy. 23, 1786, æ. 83½. 521 Wid. — Maxfield d. Mh. 11, 1787, æ. 88th. 485 Francis Pomeroy d. Ja. 23, 1807, æ. ?</p>	<p>406 Samuel Pratt d. Ap. 20, 1794, æ. 78. 374 Japhet Rickard d. Nov. 25, 1798, æ. 74. 206 Wid. — Sampson d. De. 7, 1794, æ. 86th. 333 David Sears d. Au. 20, 1788, æ. 78. 216 Wid. of Jona. Snow d. Ap. 20, 1783, æ. 69th. 322 Wife of Jas. Willis d. Ja. 5, 1795, æ. 69. 218 Susanna Thomas, mo. 45, br. 424, 425, 350, unm. d. Ma. 15, 1785, æ. 75. 372 Wife of Dan'l Vaughan d. Fe. 1, 1791, æ. 73.</p>
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ORDER DURING WORSHIP.

"THY WAY, O GOD! IS IN THE SANCTUARY;
 WHO IS SO GREAT A GOD AS OUR GOD?"—*Psalm lxxvii*: 12.

To show the views of the Rev. Peter Thacher—our much venerated pastor, more than a century since—we give below his letter on this subject from the church records, under his hand, in accordance with another on page 23:—

L E T T E R.

"My letter to some who would run out from the public worship at the last singing, before the public blessing, Sept. 18, 1737.

TO MR. ———— AND HIS WIFE.

Dear Friends:—As long as [it was proper in] charity to suggest a cover for your abruptly breaking from the public worship, I was silent. But your manner of leaving it of late obliges me, as your friend and

watchman, to bear solemn testimony against such a practice, if not forced to it by bodily indisposition. I solemnly beseech, and in the name of God, charge you to consider what you do when you pour such contempt upon the institutions of the Lord Christ, whom you have taken for your King, and promised subjection to Him in all His institutions. God hath appointed His ministers to bless His worshipping assemblies in His name. What do you, if you needlessly turn your backs on this blessing, but say, "'tis contemptible," and so are in danger to carry away a curse instead of a blessing? If all should do as you do, where would the order of God's house be? What a sad and sinful example do you set before vain persons, to whom you ought to be exemplary? How do you grieve the hearts of them which you ought not to make sad? Every time you do so, you break the covenant of God with your brethren with whom you have promised to walk orderly. If you, without the pressing necessities of the body, do so for time to come—which I hope God will, in His mercy to your souls, keep you from—this will be a witness against you, and the guilt of so evil, so God-dishonoring a practice, must lie at your door and not mine, who am your grieved and affectionate friend and pastor,

"PETER THACHER."

As it is a material order of the house of God, that at the close of the service the minister should pronounce the benediction upon the congregation, it is obviously important that they should give a most reverential attention while the Divine blessing is thus implored.

The early seating also of the congregation before the service commences, adds much to the solemnity and good order of public worship.

These orderly attentions are well approved by the church and people in this place, and in general may be observed. Late arrivals at the meeting-house in the morning may cause some irregularity, but promptness in joining the assembly in the afternoon is expected of all. Those also who have the care of children should instruct them in these things.

"THOSE THAT BE PLANTED IN THE HOUSE OF THE LORD,
"SHALL FLOURISH IN THE COURTS OF OUR GOD."

NOTES.

Page 3. *Indian Churches.* In 1698, Rev. Grindal Rawson, of Mendon, and Rev. Samuel Danforth, of Taunton, were commissioned by the Society for propagating the Gospel among the Indians, to visit, and did visit, the several plantations in the Old Colony, and made their report; 10 Hist. Col. 129—134. Extract: "There are at Assowampsit and Quittaub twenty houses and eighty persons. John Hiacoomes, preacher and constant schoolmaster. Mr. Jocelyn preached at Assowampsit. At Kehtehticut are forty adults, to whom Charles Aham preached." All these places are in Middleborough. Kehtehticut, Cotuticut, and Tetiquid are different spellings of Titicut. Quittaub might be another name for Nemasket, or it might be "Betty's Neck."

Titicut is mentioned as a place of praying Indians. Rev. Mr. Backus says in his account of Middleboro', (1 Hist. Col. 150), "A Baptist church was formed among them [at Titicut], and Nehemiah Abel, Thos. Sekins, Thos. Felix [see Des. Cat. 324], and John Symons are teachers among them. When I came here [1747] John Symons was the minister of that church, and continued so for near ten years, and then he removed to the southward. He assisted in ordaining Silas Paul on Martha's Vineyard in 1763. One Indian gave five acres, and two others fifteen acres of land for the ministry in Titicut.

Nehemiah Bennet, Esq., gr. fa. D. C. 179, wrote an account of Middleboro', (1 Hist. Col. 3), and respecting the Indians in town, says, "There is a settlement of them descended from the ancients, on 'Betty's Neck,' [perhaps the same as Quittaub], eight houses and eight families; the general number is from 30 to 40."

This was in 1793. He says, "they raise good crops which they sell for rum, and live afterwards by making baskets and brooms. They are subject to hectic, and half that are born are carried off by consumptions."

Page 34. Rev. Samuel Fuller had also a son *Jabez*, who died June, 1712, and whose widow, *Mercy*, married Joseph Vaughan, No. 38.

Page 3, at foot. The Indian name of the "Long Pond" is "Pontaquahot."

Page 4. It was not intended to give a list of the twenty-six purchasers, but such of them and their representatives as were in town in 1675, when the settlement was attacked by the Indians. The names of the purchasers were: "Francis Sprague, John Adams, George Partridge, Francis Cooke, Thomas Bordman, William Pontus, Samuel Fuller, Edward Bumpus, Francis Billington, William Brewster, John Shaw, Edward Gray, (two shares.) Resolved White, William Hodskins, Andrew Ring, Moses Simmons, William Nelson, John Howland, George Soul, Phillip Delano, William Mullens, Peter Brown, Samuel Eddy, Matthew Fuller, William Twining." It should be mentioned that the Indian churches referred to on the third page, were gathered by the instrumentality of Rev. Mr. Bourne, of Sandwich, and Rev. Mr. Treat, of Eastham (son of Gov. Treat, of Connecticut) whose labors for the conversion of Indians were not surpassed by the apostle Elliot himself, there being at that time fifteen hundred of them formed into churches in the Old Colony.

Page 36. *Rev. Mr. Thacher.* Backus, in his Church History, says: "He was much engaged in and after the glorious revival of 1741, and his success was so great that there were above 340 communicants in the church when he died."

Page 38. *Rev. S. Conant*, No. 468, married, about a year after his ordination, a lady of Boston whose name was called Bethan or Betell, (perhaps it was Bethune). She died in about a year after marriage. His second wife was — Williams of Roxbury, (perhaps daughter of Dr. Williams,) who lived a number of years and was the mother of a daughter named Haunah, who died in

infancy. His third wife was admitted to this church in 1758 by a letter from the church in "Norwich," and — as appears by a letter written by Mr. Conant, expressive of his deep affliction, to her father, and which was printed at New London by her friends in the same year of her death, 1759,—was the daughter of Col. Hezekiah Huntington. A son, Hezekiah, was born Nov. 7, 1758, baptized Nov. 12th, and died in infancy, leaving Mr. C. childless. A friend, Miss Scollay, (ad. 12), became a permanent resident in his family at or soon after his third marriage, and conducted his household affairs until his death in 1777; in which period she acted as guardian of two young orphan neices. One of them became the wife of the late Dr. Joseph Clarke, and the other, successively, the second wife of Daniel Thomas, and Capt. David Thomas, (Nos. 544 and 546). After Mr. Conant's decease, Miss Scollay tenanted the Dr. Peter Oliver house, (now Capt. Earl Sprout's) and Rev. Abraham Camp (p. 41) boarded with her. She was esteemed a person of much excellence of character. The inscription on her grave-stone in "the Green" Cemetery is as follows:

"Great peace have they who love God."
In memory of Miss Rebecca Scollay.
Who died Nov. 15th, 1801 in her 68th year.
"The ways of God were her delight;
Her faith was strong, her hope was bright."

In 1760 Mr. Conant adopted Deborah Conant then five years of age and the daughter of his brother. Deborah married the late Nathan Lazell of Bridgewater. The above in part has been furnished us by descendents. There is no record or monument in town of the first and second wives of Mr. Conant.

Rev. Isaac Backus says: "Mr. Conant ministered to good purpose until his decease."

Page 39. In respect to Mr. Weld he says, when a law was passed, "giving liberty to the people to attend which meeting they pleased, the friends of Mr. Weld grew sick of him, and used violence against him, until they got him away, and obtained a dissolution of their Society."

P. P. 52, 54. *Deacons.—Lost Records.* The table of deacons on p. 117 corrects some errors on these pages. The following extracts from the church records indicate two deacons at least, acting in 1721 and 1722, while this table shows but one from 1718 to 1724.

"Feb. 16, 1720-21. The deacons together with brother Isaac Fuller, [Desc. Cat. 91] were desired to take the most proper and speedy methods for recovering the ancient and original records of the affairs of this church to the time of their present settlement." [i. e. to 1708].

"Dec. 19, 1721. Brother Isaac Fuller brought a remnant of the ancient records and delivered to P. Thacher."

This "remnant" we know nothing farther of; but the copy, p. 13, by Ebenezer Fuller, the nephew of Isaac, may have been made from it.

"May 13, 1722. Voted that the two deacons br. King and Sam'l Wood do meet," &c.

P. 55. Three of our people became ministers of the Gospel, and joined other churches:—Daniel Thomas, minister in South Abington, Alvan Cobb in West Taunton, and Stetson Raymond in Assonet and Scotland [Bridgewater]. Of the members, eleven were ministers of the Gospel, and about the same number physicians, or counsellors-at law.

P. 63.—The west precinct was incorporated as a town in the year 1853, by the name of Lakeville.

Parish Records. The book of records commencing with the separation and ordination of Rev. S. Conant has not been in possession of the parish Clerk for some years; and the committee have thus been deprived of access to it. The course pursued by Mr. Bosworth, p. 13, is commended to all who possess documents of historic value to this church and parish.

TWO DISCOURSES

ON

THE DIVINE FAITHFULNESS,

AS ILLUSTRATED IN THE HISTORY OF THE

FIRST CHURCH IN MIDDLEBOROUGH, MASS.

DURING THE PERIOD OF

ONE HUNDRED AND FIFTY YEARS.

BY ISRAEL W. PUTNAM,

EIGHTH PASTOR.

PREACHED JANUARY 5, 1845.



FIRST DISCOURSE.

PSALM CXIX, 90. THY FAITHFULNESS IS UNTO ALL GENERATIONS.

This day, my hearers, completes the period of *one hundred and fifty years* from the foundation of the First Church in Middleborough,—the Church of Christ, which was then gathered on this ground, and with which we are variously connected.

When we reflect on the length of this period, on the four or five generations which have passed away with it, on the number of ministers who have here preached the gospel of Jesus Christ, on the many hundreds of members, of whom the church has at different times been composed, and on the several sanctuaries, in which the church and the people have worshiped:—when we reflect that this beloved church still survives the period of a century and half, and that it is looking forward with the prospect of living for centuries yet to come:—and when, moreover, we consider that all the blessings it has experienced, and all it hopes for, are to be attributed to the grace of its covenant-keeping God, we may well adopt the language of the text, and say unto Him, “Thy faithfulness is unto all generations.”

From the records which have been preserved, it appears that this church was organized on the 26th day of December, A. D. 1694, *old style*, which corresponds with the 6th day of January, according to the present mode of computing time; so that the hundred and fiftieth anniversary actually comes to-morrow; still, this day closes the period under consideration, and for all practical purposes may be regarded as the anniversary day.

The general sentiment of the text appears to be *the faithfulness of God to his church on earth*. But the subject to which I shall specially call your attention to-day, is

THE FAITHFULNESS OF GOD TO THIS PARTICULAR CHURCH DURING ITS EXISTENCE FOR ONE HUNDRED AND FIFTY YEARS.

My plan is

- I. To consider the attribute of the Divine Faithfulness; and
- II. To show how it has been illustrated in the history of this church.

Let us, then, in the first place,

I. Meditate on the glorious attribute of God's faithfulness. This divine attribute is intimately connected with another, which is denominated Truth. They may, however, be considered separately. By the *truth* of God is intended that disposition in him, by which he always speaks of things as they are in reality; so that we know, that whatever he speaks or in any way declares, is *essentially true*.

The *faithfulness* of God refers to his disposition and his power always to perform his promises and fulfil his covenant engagements. It assures all the subjects of his moral kingdom, that they will never be disappointed in any of the expectations, justly raised in their minds by the declarations of his word, or the dealings of his hand.

This attribute of God has its foundation in the other essential properties of his nature;—or, we may say, it necessarily belongs to the character of Him, who in his knowledge, power and goodness, is “infinite, eternal and unchangeable.” As the most perfect conception we can have of *truth*, is that which we know essentially be-

longs to the character of God, so without the attribute of faithfulness, that same character would appear essentially defective. That Being who is absolutely infinite in his knowledge, power and goodness, must necessarily be true to all the engagements he enters into with his creatures. He has no possible inducement to make promises which he has not power to perform, or whose performance is not desirable in itself. He foresees with absolute certainty, the circumstances in which his engagements are to be fulfilled, and what also will be the consequence of their fulfilment. His infinite goodness inclines him to make promises to his creatures of all that his infinite knowledge foresees will be desirable for them and that his infinite power is capable of accomplishing.

Thus you see, my hearers, that the argument from the other known and perfect attributes of God, for his faithfulness, is entirely conclusive; and what our reason teaches us on this subject, is confirmed by the plainest declarations of scripture, and is illustrated by God's covenant dealings with his people, in all ages. The language of scripture is very explicit,—“The Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations.” “Ye know in all your hearts and in all your souls,” said Joshua to the people of Israel, “that not one thing hath failed, of all the good things which the Lord your God spake concerning you.” “Thy faithfulness,” says the Psalmist, “shalt thou establish in the very heavens.” And the apostle says to the Thessalonians, “Faithful is he that hath called you, who will also do it;” and to the Hebrew Christians, “Let us hold fast the profession of our faith without wavering; for he is faithful that promised.”

But it is very important for us to consider that the promises of good which God makes to his people, are *conditional*. He stipulates what he will positively do for them *on the condition* they will “love him and keep his commandments.” When, therefore, any of his true people enter into covenant engagements with the Lord, whether as individuals or in the capacity of a church, if they fail of strictly performing the conditions made on their part, they must consider that by thus breaking covenant with God, they release him from doing what he had conditionally promised, and that their appeal can then be *only to his mercy*. It is in the relation which his people thus come to sustain toward him, that God manifests that patience and forbearance toward them, which so effectually illustrate *his faithfulness*. For although they are guilty of a breach of covenant with him, yet so great is his love for them, and so much does he desire to remind them of the blessings which he was willing to bestow, that, actuated by his long-suffering goodness, he actually confers upon them many of those favors which were promised in his covenant,—not to their original extent, but so far, and in so sovereign a manner, as to show that he never ceases to remember the gracious provisions and promises of that covenant. This is most expressly and beautifully illustrated in what God says of the seed of the righteous, in the 89th Psalm. “If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.”

This general principle of the divine faithfulness, this constant regard for the provisions, perpetuity and honor of the everlasting covenant, is seen to display itself in the dealings of God with the whole body of his church on earth, and with all the different portions of it.

It is by taking this view of the adorable attributes of the Divine character, and of the covenant faithfulness of God to his people, that we can come to a satisfactory explanation of all his dealings with individual believers or with any portion of his church. They are often guilty of breaking covenant with him, and thus they forfeit all claim to those blessings which had been promised them on condition of strict obedience. Then they suffer for their sins by God's withholding those tokens of his love, which he would otherwise have manifested.

This accounts for what *individual believers* often suffer. They violate their covenant vows, and God does not then bestow on them what they might otherwise have enjoyed; and he sometimes proceeds to chasten them for their sins. He visits them with temporal trials, and not unfrequently with spiritual afflictions. The light of his countenance is withdrawn, and they walk in darkness; and sometimes he judicially leaves them to great coldness in his service, to much wandering from the path of christian duty, and even to the commission of open sin, which brings reproach upon their own characters, and scandal upon the christian name.

But it is to be remembered that in thus chastening individual believers for breaches of his covenant, and in afterwards mercifully appearing for their relief, by bringing them to repentance and recovery from their wandering state, God acts *entirely as a sovereign*. He suffers some to go on farther than others, in their backsliding course; and

the strokes of his chastening rod are heavier on some than on others, even when their sins are no greater. So also he appears for the restoration of some sooner than for that of others; and all this because he is a sovereign and deals with his offending people, now in a chastening and now in a pardoning way, for reasons which he does not mean that either they or others shall be able fully to comprehend.

So it is with his church on earth, considered collectively. So it is with different portions of it, and with each individual church. Believers, in their collective capacity, from time to time fail more or less in strict obedience to their covenant engagements with God. The sins of individual believers become the sins of the church, especially if they are open sins and not protested against and properly censured.

The departure of a church from the strict terms of their covenant with God, is generally much more gradual than that of individuals. This is seen in their falling away from sound christian doctrine. It has sometimes taken not only years, but generations, for a church to give up "the faith once delivered to the saints," and to come fully to embrace an unscriptural one in its stead.

The same is true of the ordinances belonging to the covenant of God, under the christian dispensation; which are, Public Worship, Baptism, and the Lord's Supper. Loose and erroneous views of these ordinances are generally found to prevail in a church, if at all, in a very gradual manner, till at length the departure is open to the view of the world and offensive to God.

So also it is with the tone of moral conduct in a church. Sometimes it is such as becomes the gospel of Christ; at other times more or less of its members leave

their first love ; they cast off fear and restrain prayer. Like the heathen “ they become vain in their imaginations, and their foolish heart is darkened.” They yield to the “ lust of the flesh, the lust of the eyes or the pride of life,” till their sins of commission or of omission are so open and reproachful as to call for the reprehension of the church.

But, as has been observed, such a downward course of any considerable number of the members of a church is generally very gradual ; and in this connection it may be remarked, that very gradual also is the conduct of a church in coming to neglect that discipline which Christ has appointed, and which is so essential to its welfare. If one public sin is tolerated in a church, and if, on account of fear or favor, or from any other cause, a flagrant offender is suffered to go on unrebuked and uncensured, others will yield to temptation, and fall into the same or other sins, till at last there is left in the church scarcely strength enough to undertake and sustain the necessary and saving work of scriptural discipline.

These remarks on the religious declension of individual christians and churches, I have made, my hearers, to meet the difficulty which is sometimes felt in vindicating *the divine faithfulness*, a difficulty which I do not wish to avoid. For if the inquiry is made, how it comes to pass that individual christians do sometimes so lamentably decline in their spiritual interests, conduct, and whole character, even after they have entered into covenant with God, who has made such “ exceeding great and precious promises ” to them, and who is a faithful God ?—And if the further inquiry should be made, why it is that churches, established at first in the true faith of the gospel, and whose members are members of

Christ's own body, should after a while cease to hold fast that faith, and should become cold in their religious affections, worldly in their conduct, and lax in their discipline, even when they had the covenant promises and faithfulness of God pledged to them? The answer to all this is easy. The faithfulness of God to his covenant engagements does not obligate him to keep his people in either their individual or their church capacity from committing sin. They remain free moral agents, and are put upon trial as such. All needed good, God promises them on condition of strict obedience to him. But if they fail of this, if they break covenant with God, he is released from all obligation to confer on them what they might otherwise have received. And if the inquiry is now made, whether they are not still his people? the answer is, yes; and he will still deal with them as a faithful God. His dispensations toward them will, in one view, be in the nature of just punishment for their sins, but in another they will be the fatherly corrections of loving kindness and faithfulness. In the disciplinary course which he pursues with them on account of the violation of their own vows and engagements, he proceeds, as has already been remarked, in an entirely sovereign manner. He has infinitely wise reasons for correcting and restoring them at one time *immediately*, and for suffering them *at another* to go great lengths in disobedience, and even to accumulate a heavy weight of guilt, before he corrects them, and causes them to return from their evil ways, by repentance and vows of new obedience.

But there is a very noticeable difference in the ultimate dealings of God with individual believers and with churches respectively. Those who are his chosen people,

renewed by his spirit, and sanctified by his grace, will certainly, according to the gracious provisions of his covenant, be finally saved. They may forsake his law, they may break his statutes, so that God will visit their transgressions with the rod; nevertheless he will not utterly take his loving-kindness from them, nor suffer his faithfulness to fail. Such is the teaching of the New Testament, as well as of the Old. 'He who begins a good work in the heart of any sinful child of Adam, will perform it until the day of Jesus Christ.' Thus the tenor of God's gracious covenant secures the final salvation of every true believer, while none but God himself knows who are of this character.

But such is not the tenor of God's covenant dealings with any *particular church*. All true believers in such a church, as I have already stated, will be finally saved, because the promise of God secures their salvation. But the church itself may so decline from its primitive purity in doctrine, conduct and discipline, that God will finally forsake it. Its individual members, if they are true members of Christ's body, he will save, whether they live and die in connection with such a church, or elsewhere. But the church itself, if it persevere in its departure from christian faith and christian obedience, beyond the point of divine endurance, will inevitably come to nought. Its light will be extinguished, its name will die. Such we know is the history of some churches planted in apostolic times, and in subsequent ages of the world.

But I would by no means be understood here to say that every local church which, after a lapse of time ceases to exist, comes to its end in consequence of its departure from the gospel; for in many instances it is for the welfare of the church at large, that individual

portions of it should cease to have a separate existence, and become united with some other portions. Thus also, sometimes, are larger portions of the church seen gradually diminishing, till they become united with other christian connections, and appear under a new name.

It requires, my hearers, much careful study of the word of God, and much observation on his dealings with his church on earth, duly to understand the import of those promises, on whose due fulfilment rests his character for covenant faithfulness. Against *the church*, considered in its largest sense, as the great body of believers in all ages of the world, bought with Christ's own blood, we know that the gates of hell will never prevail. And in its most exact sense are the words of my text true, when applied to the church in this respect; "The faithfulness of God is unto all generations" of his chosen, covenant people, in every age, and in whatever part of the world they dwell; whatever name they bear, or whatever be their rank or condition in life; and by a very observable analogy in the dealings of God with his people, we may see that his faithfulness endures to any large portion of his church or to any one particular church, very much in proportion to its own faithfulness in adhering to its covenant vows and engagements. If it is at first established in the truth; if it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" if it adheres to the doctrines, if it shows forth the graces, if it practices the virtues of the gospel, and if it seeks the glory of its divine author,—we may observe, as a general thing, that its divine head is pleased with its character, and that in his covenant faithfulness he will watch over its interests, and continue its existence for a long period. True, per-

secution may arise against it, and other inscrutable dispensations of providence may affect its prosperity and even its existence. But so well defined in his word are the principles on which God governs his church on earth, and so uniform are his dealings with the various portions of it, that his faithfulness is very gloriously illustrated in the favor which he shows any individual church that fears his name and walks in his statutes. The word spoken by the prophet Azariah to God's ancient people, has a strict fulfilment in the history of his dealings with his church in all ages. "The Lord is with you, while ye be with him; if you seek him, he will be found of you; but if you forsake him, he will forsake you."

Let us now, my hearers, as was proposed, proceed to consider

II. How the divine faithfulness has been illustrated in the history of this Church, during the period of one hundred and fifty years.

You perceive, at once, that the field of inquiry and remark on which I am now entering is very wide. I shall be obliged, as I proceed, very much to limit myself in selecting from the facts of our history, and in the reasoning which is founded on them. But it relieves my mind on this point, to know that a committee of the church are preparing for publication such a particular account of its history, as I might otherwise deem it important to furnish on this occasion. Still, I trust that, with divine aid, I shall be able to exhibit such brief views of the subject, as may lead you, my friends, and all the present generation of this people, to see that the God of your fathers is "a faithful God, keeping covenant and mercy with them that love him and keep his commandments, to a thousand generations."

1. The first proof of God's faithfulness to this church is found in the consideration that he has graciously sustained it, in adhering to the great gospel principles on which it was originally established.

That we may clearly see the truth of this remark, it will be necessary to dwell somewhat particularly on the circumstances of the formation of the church. As I have already remarked, it was organized in the winter of 1694-5, bearing the date of December 26th, old style. The present day, Jan. 5th, closes the hundred and fiftieth year of its existence.

The gathering of the church in Middleborough, at that early period of the history of New England, was an interesting event. The town was very large in its territorial dimensions, and its population had even then become very considerable; for it is stated that at the breaking out of king Philip's war, so called, in 1675, the number of English families that had settled here was sixteen; and although they were then driven from the place, yet at the close of the war the population must have rapidly increased, as Mr. Fuller, a deacon of the church at Plymouth, and one of the proprietors in 1669 began early to preach here and continued his labors with occasional intermissions till 1694, when, at the gathering of the church, he was regularly ordained to the work of the christian ministry.

All the original records of the church from its organization to the close of the ministry of Mr. Palmer, the second pastor, are, no doubt, irrecoverably lost; and, as has generally been supposed, through his neglect, or his other more censurable conduct. But recently an ancient manuscript has come to us from Halifax, which proves to be a copy of an important part of those original

records, made in March, 1734, by Ebenezer Fuller, a grandson of the pastor. This copy of the records, together with a pamphlet printed in 1722, containing the Confession of Faith and Covenant, and specific acknowledgments of the obligations of the covenant, enable us now very clearly to understand the interesting and solemn character of the organization of the church.

Several members of the church of Plymouth, and other neighboring churches were then residing here. There were others also, who had become hopefully converted under the preaching of Mr. Fuller. These persons, being very distant from any churches with which they could hold constant christian communion, naturally had the desire and conceived the design of being themselves formed into a distinct church. In accordance, therefore, with the usages of the pilgrim churches, they sent letters for ministers and brethren in the colony, to come and perform the requisite ecclesiastical services. The Rev. Messrs. John Cotton, Roland Cotton, and Jonathan Russel, with lay brethren, were sent from Plymouth, Sandwich, and Barnstable, to assist on the occasion.

As it may be gratifying to this audience to hear the names of those who at first composed the church of Middleborough, I will here repeat them:—Rev. Samuel Fuller, and Elisabeth his wife; John Bennett, and Deborah his wife; Jonathan Morse, and Mary his wife; Abiel Wood, and Abigail his wife; Jacob Thompson, and Abigail his wife; Ebenezer Tinkham, and Elisabeth his wife; Samuel Wood, Isaac Billington, Samuel Eaton, Samuel Cuthbert, John Cobb, Jr., Weibrah Bumpas, Hester Tinkham, and widow Deborah Barden.

The services were of a very solemn character, as you would readily see, my hearers, if there were time for me to

read to you the articles of faith which they adopted, the covenant which they entered into, and the particular obligations which they considered to be imposed on them by that covenant.

Respecting the confession of faith, I would only say now that it was very full and explicit on all those doctrines which our pilgrim fathers considered as clearly revealed in the scripture, viz :—the inspired authority of the Old and New Testaments, as a sufficient and the only rule of faith and practice, in opposition to all opinions of individual men, and all decisions of ecclesiastical councils ; a trinity of persons in the God-head ; the supreme divinity of the son Jesus Christ ; the personality and divinity of the Holy Spirit ; the total depravity of the human heart in its natural state, and its renewal by the sovereign operation of the Holy Spirit ; atonement for sin by the blood of Christ, and justification by his righteousness alone ; election and perseverance of the saints ; resurrection of the dead and final judgment of the world, when the righteous will be received into heaven and the wicked be cast into hell.

As to Positive Institutions, they held to the common belief of the sacredness of the Sabbath, and the sacraments of Baptism and the Lord's Supper ; the former to be administered to believers and their infant offspring, and the latter to all who are regular members of the church of Christ. On the subject of Church Constitution and Government, they held that a Christian church was a company of christian believers, voluntarily associated for their own religious improvement, with rules of conduct agreeing with the scriptures, and themselves having authority to administer censures on members who walk disorderly, and not being required to

refer their decisions to any other earthly tribunal; all which, considered in connection with their views of the two sacraments, and of the respective offices of pastor and deacon, gave, as they believed, the true idea of a congregational church.

The covenant which they entered into, and which is very particular in its stipulations, bound them in the most solemn manner to the love and service of God, to great respect for and subjection to the christian ministry, and to all true christian deportment and duty to one another.

I regret that it is not practicable for me here to recite to you the whole of the confession of faith and covenant in the very words used on the occasion, as they were very well selected and convey a very clear meaning to every mind, while they show a spirit of deep and heavenly piety on the part of those, who adopted them. But I trust you will yet have an opportunity to read it all in another form, which shall be preserved for your children and your children's children, as evidence of the exalted christian character of their ancestors.

After the church was duly constituted, in accordance with the confession and covenant already named, Mr. Samuel Fuller, then at the advanced age of *seventy years*, was duly ordained as its first pastor.

Such, my hearers, was the gathering, one hundred and fifty years ago, of this beloved church, which yet lives. Such were those christian men and women, who at that time were here engaged in the solemn transactions which so deeply concerned their own salvation and that of their posterity for generations to come. I shall, with divine leave, in the afternoon consider more particularly than I have here done, how God, in his cov-

enant faithfulness, has sustained this church during all its generations, in adhering to the principles on which it was originally founded.

And now I beg you to pause a little and reflect on the scene exhibited here on this ground, in the winter of that far distant year of the foundation of this church. You will remember that Middleborough was not then what it now is. These cultivated fields, these convenient roads, these comfortable dwellings, this goodly sanctuary, and these numerous conveniences for coming to it, were all unknown to your pilgrim fathers and mothers, who assembled here on that cold day of January, 1695, and stood up in simplicity and Godly sincerity, as well as with holy reverence, to avouch the Lord Jehovah to be their God, while He avouched them to be his people. No, they knew nothing of the favored condition in which we are placed, for attending on the worship of God; nor did they need it; for they were christians of the generations that are gone. Theirs was the early pilgrim character, strong in faith, devoted in purpose, self-denying in practice, and fearless in conscientious obedience.

From what particular parts of the Plymouth colony most of them came, is now unknown. Some were from the original place of landing, being children of the very people who came over in the May-flower and first planted their feet on the Plymouth Rock. Others probably came from England in subsequent years. But here they sought a dwelling place, here they fixed their home; and although these grounds were not then so 'waste and howling' as were the shores of Plymouth in 1620, yet they were little better than a "wilderness," compared with what they now are. But such was the character

of the early settlers of this town, so much were they like the generation, who went before them, such lovers of religious and civil liberty, that they little heeded the humble circumstances in which they were necessitated to worship that God, whom they loved and served.

They believed they were here founding a church, in which they were to hold communion with their Saviour, and which they were to leave to their children for generations to come. They rejoiced, therefore, to give themselves up first to the great JEHOVAH, Father, Son, and Holy Ghost, and then to one another in him. They were heartily willing to bind themselves to his service by the most solemn promises and vows. They believed that he was a faithful God, and would fulfil all his covenant engagements. They trembled only for themselves. They knew their own weakness. They felt the danger they were in, by reason of their sinfulness, of violating their covenant vows. Could you hear the solemn protestations which they made against the evil of departing from God, by failing in any way to live a truly christian life, you would be convinced how great was the tenderness of their conscience, and what abhorrence they felt in view of all sin.

As you, my christian friends, who are their successors, are now going to observe the same holy ordinance which was administered to them upon their being constituted a church of Christ, let me say to you, come with adoring gratitude to a faithful and covenant-keeping God, to the same table, which was spread here in 1695, for those primitive christians of Middleborough; and come too, under the influence of the same holy dread of sinning against God, and with the same entire consecration of yourselves to the service of the Redeemer, which you

have seen manifested in their example. They are gone, long since, to sit down at the "marriage-supper of the Lamb;" and to that heavenly feast you also will finally be admitted, if you are found clothed with the wedding garment which the Saviour hath purchased for you, at the price of his own blood. AMEN.

SECOND DISCOURSE.

PSALM CXIX, 90. THY FAITHFULNESS IS UNTO ALL GENERATIONS.

A considerable part of my morning discourse was occupied, as you will recollect, my hearers, in considering the general attribute of the Divine Faithfulness. I proceeded, however, a little way, in showing what was proposed *in the second place* :—

II. How the Faithfulness of God has been illustrated in the history of this church.

I. The first consideration, which I presented to show the truth of this sentiment, was, that God has graciously sustained the church in adhering to the great gospel principles on which it was originally established.

I have already stated, that these principles were a belief in the doctrines commonly called The Doctrines of the Reformation, an exercise of the Graces, and a careful practice of the Virtues enjoined in the gospel,—together with a due observance of its Positive Institutions,—such as the Holy Sabbath, Baptism for penitent believers and their infant offspring, and the sacrament of the Lord's Supper to be administered to all who make a credible profession of the gospel, and maintain an orderly walk as members of the church.

From what I have said respecting the formation of this Church, at the distant period of one hundred and fifty years, you have been able to see how strong was the attachment of its original members to the great christian principles here enumerated. We have the most satisfactory reason to believe also, that God smiled

upon the church at its organization. Then did the High and Holy One here enter into solemn covenant with his chosen, devoted people. He pledged his everlasting faithfulness to them as a church; nor has that faithfulness ever failed. Trials he has, at different times, sent upon them. Early afflictions, and severe ones they had, soon after they were organized, as we shall presently see, when we look at the sudden departure of their first pastor, and the character of his successor. But at no period of the history of the church has there been a professed, or a real abandonment of any of the great principles, on which it was at first established.

Other churches, formed at that time, and in this part of New England, have forsaken "the faith once delivered to the saints," the faith of their Pilgrim Fathers, and have gone over to the side of religious error. But it has been otherwise with this church. During the period of a century and half, it has steadily adhered to a firm belief in the great Doctrines of the Cross. It has been willing to settle no minister, who was known to reject these doctrines.

It has, at different times, varied the form of its Religious Creed; but under no form, which it has ever adopted, so far as I can discover, has it given up any one essential christian truth, which was in its original confession of faith; and it may be well doubted, whether, with the exception of some slight phraseology, it has ever had a better one than it had at the beginning.

The same may be said, as a general truth, respecting the prevailing sentiment of the church on the subject of *practical religion*. It is very obvious, that our fathers of the first generation of this church regarded a life of practical piety as an indispensable part of christian character,

and as a uniform condition of church membership. Their confession of faith, their covenant engagements, their solemn protestations against sin in all its forms, show in a most convincing manner, what stress they laid upon true Holy Living. Nor has the church, at any time, varied its belief, if it has, in any degree, its practice, on this subject : and that would be a day of ill omen to its future prosperity, that should show a willingness, on the part of its members, to regard anything, short of a life of vital godliness, as evidence of real christian character, or that would dispense with it as a necessary qualification for admission to their communion.

As intimately connected with this subject may also be considered that of Church Discipline. The original covenant of the church fully provided for this ; and in accordance with it, a strict discipline was maintained. But it was a church discipline for the benefit of offenders, as well as for the honor of the Saviour's name. It consisted in a kind and faithful watch over one another for mutual good ; and the measures adopted to reclaim any who had gone astray, were those of gentleness and love, remonstrating with an offender on the folly and ingratitude, as well as wickedness of his conduct ; in a word, it was to gain a wandering brother, and bring him back to christian obedience, and not to denounce him as an evil doer, or by any imposing measures of church authority, to aim at holding him up before the world as a reprobate. Still, it was their practice to withdraw from an offending member who would not hear the voice of the church, and henceforth to regard him according to the Saviour's direction, "as an heathen man and a publican."

Such have been the views of this church on the subject of discipline. Not that we can say it has been as

well understood, and as strictly and carefully enforced, at all times, as it was with the first generations. But the church has ever professed its belief that its prosperity could never be hoped for, unless in the preservation of the purity of its members.

But I would remark once more under this head, that the church has been sustained in adhering, to a commendable extent, to a practical regard for the Positive Institutions of the gospel, as it found them acknowledged and observed by those of the first generation. The Sabbath was kept very strictly by the Puritans of New England; and this church has ever regarded it as a day of holy rest. Our Fathers also attached great importance to the ordinance of Christian Baptism. They held, not only in common with all christian denominations, that those, who had never been baptized, should receive that ordinance on their admission to the church; but that it was also to be administered to the infant children of God's covenant people. The church was strictly a Pedobaptist church. All its ministers have been of that sentiment, as were its other officers, and its several members for many generations. Great harmony has generally prevailed in the church on this subject, and great spiritual blessings, it is believed, have come not only to the church, but to the souls of this people in consequence of the early consecration of the children of believers to God in the holy ordinance of baptism. I am aware that, very recently, some change of sentiment and practice has obtained in the church. They have, in their charity, cordially admitted to their communion some, who have differed from them on this point,—always, however, I believe, with the understanding, that such practice should not, in its ultimate influ-

ence, have the effect of changing the character of the church from what it had been from the beginning in a Pedobaptist respect, or in any way prejudice the rights and privileges of those, who hold that the blessings of God's gracious covenant extends to the seed of believers. This is not the time for discussing that point; if it were, much could I say in support of the scriptural character of the practice in question.

The other ordinance,—that of the Lord's Supper,—I hardly need say has ever been sacredly observed by the church; and, as connected with it, I would add, that it has been an invariable principle with the church to receive none into their communion, who did not give credible evidence of being subjects of a gracious renewal by the Holy Spirit, and of saving faith in the Lord Jesus Christ. Invitations also for occasional communion they always cheerfully extend to "all members of other churches, who are in regular standing in their own connection."

But I am dwelling long upon the first topic: and, yet I have not seen how I could say less than I have done. Will you now, my friends, turn your minds, and see how God's faithfulness to this beloved church has been manifested in the gracious aid he has given them to adhere, for so long a period, to the great gospel principles in which it was established by the fathers of the first generation,—principles, which they had received as a spiritual legacy from their fathers of many preceding generations. Long since have the pious founders of this church gone to their heavenly rest,—while through the covenant mercy and faithfulness of God, the church, which they loved, has continued to walk in the faith and order in which, with strong confidence in Him and many prayers, they left it at their departure.

2. The faithfulness of God has been illustrated in the history of this church, in the enjoyment of an evangelical ministry which, from time to time, He has bestowed upon it.

Many churches in the christian world, and some in our beloved New England have declined from the simplicity and truth of the gospel by reason of the defective or erroneous teaching of those, who were placed over them in the ministry. But so great has been the loving kindness and faithfulness of God to this church from the beginning, that it has been saved from such unhappy influences.

The whole number of ministers, settled over this church is eight; six of whom are deceased.

The first of these was the REV. SAMUEL FULLER, who was a son of Dr. Samuel Fuller, one of the first company who landed upon the Plymouth Rock, A. D., 1620. The distinguished talents, and eminent piety of the father proved a rich blessing to the son.' For several years the latter was a deacon in the church at Plymouth; and under the advantages which he enjoyed in that place, he made such progress in general knowledge, and particularly in Christian Theology, that he was licensed to preach the gospel in the colony, and labored in that employment in this town about sixteen years previously to his ordination, which, as I have already stated, took place immediately after the organization of the church.

It is impracticable now to come at much knowledge of the peculiar character of his preaching. That he was eminently pious, and devoted to the ministerial work,—that he preached the plain great truths of the gospel, and faithfully did the work of an Evangelist, is evident from the success which attended his ministry, from the

highly evangelical character of the confession of faith and covenant, originally adopted by the church, of which he was undoubtedly the author, and from the affectionate remembrance, with which his name has ever been cherished by all succeeding generations.

But his ministry, after his ordination, was very brief, lasting for only seven months and twenty-one days. He died in the seventy-first year of his age, and was interred in the first burying-place, commonly called the Hill.

The second pastor of this church was REV. THOMAS PALMER, a man of memory unblessed in his connection with the ministerial office here. Whence he came is not known. I cannot find that he had ever received a public education. Nor, in consequence of the loss of all the records during his ministry, does it appear when he was ordained. That the character of his preaching was decidedly evangelical, we have strong reason to conclude from the circumstance of his being settled over a church, recently organized on such strictly evangelical principles, and having long enjoyed the spiritual ministrations of such a man as the lamented Mr. Fuller.

But the painful discovery was made, (how soon after his settlement it does not appear,) that his moral character was defective,—a discovery, which, as we might well suppose, produced a strong sensation of dissatisfaction and alienation in the church. In accordance, therefore, with the advice of a Council of twelve churches, and also of the anniversary convention of ministers in Boston, he was, by the Church here, on June 30, 1708, deposed from the ministry, and excluded from their communion at the sacramental table. There are some consoling reflections, however, which we are happy to make on his subsequent history. He remained in the place,

and so far retrieved his character, as to be employed for many years as a practising physician among the people; and, near the close of his life, was restored to the communion of the church. He was interred in the burying ground on the Green.

But we are now coming to a better and brighter period in the history of the christian ministry in this place.

The third pastor was the REV. PETER THACHER, whose praise was in his own day, and long will be, in the churches of this community. He was son of Rev. Peter Thacher of Milton, and grandson of Rev. Thomas Thacher of Weymouth, who was subsequently first minister of the Old South Church, Boston. Mr. Thacher, the pastor of this church, was graduated at Harvard College in 1706, at the age of seventeen. In about a year from that time, he began to preach to this church and people, in circumstances of great difficulty, inasmuch as Mr. Palmer continued, for some time, to preach in a private house to a portion of the people, who adhered to him, notwithstanding the course which had been pursued with him by the church.* But Mr. Thacher came to this place in the spirit of his master. His aim was to preach the gospel, and so highly did he commend himself in that character that on June 30th 1708, he was chosen by the church as their pastor, before he was twenty years old. His ordination, however, did not take place till Nov. 2, 1709.

Mr Thacher brought to the work of the ministry here a mind of strong native powers and highly cultivated by the uncommon advantages he enjoyed under the instruction of his reverend father, whose library is said to

*Rev. Mr. Barker's Century Sermon.

have been richly furnished with the works of the learned and pious puritan authors, and whose house was a great resort of the most eminent ministers of the day. But, beside a mind thus well disciplined for his work, he had a heart to love it. His soul was deeply imbued with the spirit of the gospel; and from inclination, as well as from a sense of duty, he gave himself wholly to his work; and truly may it be said of him, that "his profiting appeared to all." His knowledge of the scriptures was deep; his manner of presenting divine truth to the minds of his people was clear, persuasive, and convincing; his addresses at the throne of grace were humble, solemn and ardent; his life was circumspect, and eminently christian. As we might expect, God blessed the labors of such a man. Under his ministry the church constantly increased for many years in numbers and in strength. But toward the close of his life he became much discouraged by what he considered a growing indifference to spiritual things in the church and among the people. He seriously contemplated preaching a *farewell sermon*, and leaving his charge; and declared to his biographer that he should have done it, had he not been embarrassed in finding a suitable text.

But this season of discouragement was not long; for in 1741 he saw among the people of his own charge the beginning of that reviving work of God which continued for more than two years. The out-pouring of the spirit here was sudden, powerful, extensive, and long-continued. With all the powers of his body, mind and heart, he engaged, at home and abroad, in the work of that memorable revival of religion. He labored in gathering in its glorious fruits, till his strength was finally exhausted. His death occurred April 22, 1744, in the

fifty-sixth year of his age, in the thirty-fifth of his ministry, and just before the expiration of the first half century of the church's existence. He was interred in his own tomb, then and till recently the only one in the burying ground near this house. How great a loss was such a man to the people of his charge, and how deeply lamented by them was his death, I need not, my hearers, attempt to tell you. A very full account of this eminent minister of Christ by his brother-in-law, the late Rev. Thomas Prince of Boston, was given in the pamphlet published and circulated among you two years ago. But less than I have now said of him could not be omitted, while I was endeavoring to show you, that God had graciously bestowed on this church a truly evangelical ministry. And now, my hearers, bear in mind, that the gift of such a minister was continued evidence of the faithfulness of God.

The death of Mr. Thacher was succeeded by some severe trials for the church. A revival of religion like that, which was experienced in the three last years of his life, could hardly be expected to take place without exciting some feelings of hostility on the part of those, who did not sympathise with its character and spirit, and who failed to come under its sanctifying and saving influences.

Such persons, therefore, a few of whom were members of the church, became active in inducing the Parish to take an unprecedented course in the choice and settlement of another minister. This innovation the church resisted, and as the event showed successfully. But the occurrence was a disastrous one for the time. It occasioned a division in the Parish, a majority of whom, with a small minority of the church, kept the

control of the Meeting House, and procured preaching for themselves. In the meantime the church with the other part of the people, proceeded in the common course for the settlement of the christian ministry. Leaving, in a peaceable manner, the House where they had long assembled, they withdrew and worshipped for a time in a private dwelling.

The REV. SYLVANUS CONANT, of Bridgewater, became the fourth Pastor of the church, and was ordained over it on March 28, 1745, less than one year after Mr. Thacher's death. Mr. Conant was graduated at Harvard College, in 1740. He was a man of good talents, of deep piety, and of great circumspection in his personal and official deportment. Being of an uncommonly amiable temper of mind, he was well calculated to be a peace-maker in the midst of a people, who had unhappily fallen into much religious strife as well as actual division. As a preacher, Mr. Conant was plain, evangelical and forcible. Like his predecessor, his great aim was to do good. He well understood the design and the spirit of the gospel, and he was faithful in feeding the sheep and the lambs of his Master's flock in this place.

As a proof of the truth of these statements, it may be considered that the church under his care proceeded to erect a new and separate Meeting House, leaving the old one to the majority of the Parish, who, with the small number of the church that adhered to them, in a few months after Mr. Conant's ordination, procured the settlement over themselves of Rev. Thomas Weld; who, in the language of Mr. Barker, "continued with them for a few years, his party gradually leaving him, and going to the other meeting, till, at length, he was dismissed;

and then the church and society which had been rent asunder were again happily united."

A very clear statement and able defence of the course pursued by the church at this critical period of their history, was given in a printed pamphlet in 1746, by Rev. John Cotton, pastor of the church in Halifax.

Mr. Conant's ministerial course was brought to a sudden close by the pestilence of the *small pox*, of which he died, Dec. 8th, 1777, in the fifty-eighth year of his age, and the thirty-third of his ministry. "He was called from his labors," Mr. Barker remarks, "in the midst of his usefulness, and in the full possession of the love and esteem of his large flock." He was interred in the Eastern part of the parish, in a separate burying place, with several other persons, who died at the same time and of the same disease. Mr. Conant's memory has been cherished with deep interest by the two generations of this people, who have followed him. It is one of the pleasant things of my own ministry, occasionally to hear the few aged ones, who personally knew him, and who are still surviving here, speak of the excellencies of his character. I would only add that his whole history, as a minister of the gospel, is one more evidence of the faithfulness of God to this church.

The Fifth Pastor of the church was REV. JOSEPH BARKER of Branford, Conn. He was graduated at Yale College in 1771, and was ordained to the pastoral office here Dec. 5, 1781. Four years had passed away from the death of Mr. Conant, while the church and the people were without the stated ministry of any one man. These were years of great trial to the church of Christ in this land, occurring as they did in the midst of the Revolutionary War. Mr. Barker, of course, entered

upon his labors here at a very difficult period. He was a man of acknowledged abilities, sound in the faith, clear, forcible, and fearless in preaching the great doctrines of the gospel. He was abundant in labors; and his ministry was attended with a good degree of success, especially in the first part of it, when his mind and time were less devoted to the public interests of the country than was the case in subsequent years. His death occurred on July 25th, 1815, at the age of sixty-three, and when he was in the thirty-fourth year of his ministry. He was interred in the burying ground at this place. Thus, in the fifth pastor, the faithfulness of God secured to the church an evangelical ministry.

The REV. EMERSON PAINE, still living, was the Sixth Pastor of the church. He was graduated at Brown University in 1813. His ordination here took place Feb. 14, 1816. Mr. Paine was justly considered a man of distinguished talents and piety. His preaching was of the same character as that of his predecessor. It was highly evangelical, and such as strongly commended itself to the church. He was settled here in peculiarly trying circumstances, and with reluctance on his own part. After repeated requests to the church to unite with him in calling a council for his dismissal, they finally yielded, and it took place on the 4th of June 1822, and in the seventh year of his ministry.

The REV. WILLIAM EATON became the Seventh Pastor of the church March 10, 1824. He was graduated at Williams College in 1810, and settled in the ministry in Fitchburg, previously to his installation here. His ministry, which lasted ten years, maintained the same evangelical character with that of his several predecessors. At his own request he was dismissed, April 1,

1834. He was afterwards settled, successively, in Charlotte, Vermont, and Hardwick in this State. His health failing him at the latter place, he sought a dismissal from his charge, gave up the ministerial work, and died soon afterwards at West Brookfield, in 1840, aged fifty-six.

It is now only to be added that the present Pastor, who is the Eighth, was installed here Oct. 28, 1835, after a previous settlement of twenty years over the First Church and Parish in Portsmouth, N. H. Of the character of his own ministry, he can of course, say nothing. But he trusts that from the view he has given of the character and labors of his predecessors, he has made it appear, that in them, God gave to this church a truly evangelical ministry in token of his faithfulness to the covenant, which he entered into with its founders.

3. The third proof of the same truth, is found in the consideration that God has in his Providence, from time to time, given to the church, in connection with the people, suitable places for his worship, for the preaching of the gospel, and for the administration of its ordinances.

The First Meeting House was situated near the dwelling of the late Dr. Sturtevant. It was probably standing there at the organization of the church, and was occupied during the ministry of Mr. Fuller, and remained till the year 1700.

The Second House was erected on what is now called the Green, and near the location of the present school house. That house was occupied during the whole of the ministry of Rev. Mr. Thacher, and was the scene of the powerful work of the Holy Spirit on the minds of this people in the years 1741, '42 and '43.

The Third House was built on a site a few rods north-east of that where we now worship ; and is recollected by many of the present generation. It was in that house, that the Rev. Messrs. Conant, Barker and Paine preached during the whole of their respective ministries.

Our present House of worship was erected in the year 1829, and is by far, the largest, most costly, and most convenient of the whole number.

Let no one say that Houses, well adapted to the public worship of God and to the administration of the ordinances of the gospel, are not proof of the divine favor. We might well ask what was the first temple at Jerusalem, built under the direction of Jehovah, with such great preparation, and at such vast cost, during the reigns of David and Solomon ? True, there is an important sense, in which "The Most High dwelleth not in temples made with hands." He is a spirit. His habitation is in "the heavens." He is the omnipresent Jehovah, not confined to space. But he condescends to the children of men ; and, in an important sense also, he does dwell in these Houses, which he suffers us to build for his worship. And of every such place, it may be said now, as it was by the prophet Habakkuk, "The Lord is in His holy temple."

The thought of the divine presence in our houses of worship ought to make every one of them a solemn place ; and the goodness and faithfulness of God to this church and people are to be acknowledged in all those earthly temples, which they in their different generations, have been permitted to erect for the honor of his name.

4. But I come in the fourth place to call your attention, my hearers, to a still more interesting consideration

in proof of the faithfulness of God to this church. He has attended the various means of salvation, which I have enumerated, with the gracious operations of his Spirit, on the hearts of the church and people during these one hundred and fifty years.

The merciful design of the gospel is the conversion and salvation of sinners; and the object of the outward institution of the christian church is to receive converted sinners into a covenant relation to God and one another, for their sanctification and growth in grace; so that the influence of the church, and especially the ordinance of the ministry, may bring the power of the gospel to bear on the minds and hearts of the unconverted part of the world.

But the whole power of the gospel, through the ministry, which God has connected with the church for such infinitely important ends, is to be traced to the efficacious workings of the Holy Spirit.

Here we see that all church organization, all creeds, covenants, and ordinances, all houses of worship, all preaching of the word, are nothing and accomplish nothing in sanctifying and saving souls, without the accompanying energies of God's gracious Spirit; so that, after all, the bestowment of this divine influence is the greatest gift of God to man, and the crowning blessing of the gospel of his grace to a dying world.

We are prepared then, my brethren, to see how great has been the loving kindness and faithfulness of God to this church in bestowing such measures of divine influence upon their own minds, and upon the minds of this people for these many generations.

The ministry of Mr. Fuller, after his ordination, was very short; and on account of the loss of the records

which has been mentioned, little can be known how much it was instrumental of accomplishing.

The same may be said of the ministry of Mr. Palmer, which lasted about ten years. Little, indeed, could be hoped from the preaching of even evangelical truth, where the life of the preacher was a contradiction to his doctrine. Still, God as a sovereign, sometimes uses very unworthy instruments to accomplish his holy purposes; and, as the records now show that some were members of the church at the time when Mr. Palmer's ministry closed and Mr. Thacher's began in 1709, who were not among the original founders, we must conclude, that there were some additions to the church during that dark, short period of its history; but how many, and when made, and the names of them all, can probably never be known.

After the settlement of Mr. Thacher, the Holy Spirit seemed to return, and his gracious influences were given to attend the ministry of that faithful preacher and godly pastor with very encouraging, though with different degrees of success at different times, till the commencement of the Great Revival, which was in 1741; a period long to be remembered in the christian history of this country, Scotland, and some other parts of Protestant Europe. The number admitted to the church during Mr. Thacher's ministry was about *four hundred and thirty*; of whom *one hundred and twenty-five* were received in the year 1742, as the principal fruits of the revival.

Is it not always safe for us to estimate the faithfulness of a minister, or any other servant of God, by the *apparent* success which attends his labors, at any given time: and equally erroneous is it for us to calculate the amount of good, of which any man is the instrument, by

considering the results of his influence as they appear during even his whole life; for the works of every one who has died in the Lord, do follow him; and it is sometimes the sovereign appointment of God, that his servants should be instrumental in preventing sin rather than in promoting holiness. These remarks apply with much force to the ministry of Mr. Conant, who succeeded Mr. Thacher. These two men died at nearly the same age, and after a ministry of nearly the same length. They preached the same great christian doctrines and duties; they appeared to be influenced by the same spirit; they were alike laborious in their work; they seemed to aim equally at the glory of their divine master. But very different were the apparent results of the ministry of the latter from those of the former. Mr. Thacher was permitted to see during his ministry the addition of about four hundred and thirty to the church; while Mr. Conant was allowed to see that of about seventy only.

It is indeed true that God is a sovereign, and that he has mercy where he will have mercy; yet there is such a general uniformity in his manner of accompanying the right use of the means of salvation with the efficacious influence of his grace, that wherever the results in one case differ materially from what they are in another, we may often discover some of the reasons of the difference. And so it is, I apprehend, in the cases before us. There are two important reasons, why the ministry of Mr. Conant should be instrumental of accomplishing less immediate or apparent good than that of Mr. Thacher. One is, that the religious susceptibilities of the people were greatly exhausted when his labors began. The out-pouring of the Holy Spirit had been very copious.

The revival had taken deep hold of the minds of christians and taxed their spiritual energies to an uncommon degree. Great numbers of sinners, old and young, had been converted. A sealing influence was set in that revival upon the labors and prayers and covenant faithfulness of the minister and the church for a long antecedent period. Before the revival they had been sowing in tears; when it came, for three years they reaped in joy. When Mr. Conant came among the people, he found and had to administer upon just such a state of things as we have often seen exist in New England, after a powerful revival of religion. The human mind is so constituted that intense religious excitement exhausts its powers of feeling and acting. It is so with individuals, it is so with churches and with larger communities. The Revival of a century ago was uncommonly powerful, and it took the minds of those, who came under its greatest influence, as was the case here, many years to come back to the same susceptibility which existed at its commencement.

But there was another cause which operated powerfully in preventing the success of Mr. Conant's ministry. A few years after his settlement the public mind began to be uncommonly occupied with political subjects. The difficulties which the colonies had with the mother country, were of a serious character. The excitement soon became intense, and it continued and increased till the breaking out of the Revolutionary War, in the third year of which Mr. Conant died. It is easy to see that political subjects must have greatly absorbed other interests. The public mind was turned away from the subject of religion, and even christians and christian churches suffered greatly in their spiritual interests.

In the two considerations now mentioned, we may see some obvious reasons, why Mr. Conant's ministry should not have yielded as much apparent fruit as that of other men, who preached the same truths, and labored in the same spirit of evangelical fidelity. Indeed, it would have been a great achievement of his ministry if it had barely saved the church from going over to moral and religious errors, in such a day of trial and darkness as he lived in. But it accomplished more than this. It kept the church and people on the Lord's side; and his labors were such as his successor might well rejoice to enter into.

Mr. Barker commenced his ministry a little before the close of the Revolutionary War. When that event took place, the public mind soon sought and found the rest it had been many years deprived of. True, the revolutionary times had had the effect of corrupting the public morals, as well as the public religious sentiment. But when peace came, the people had time to rest, time to think. It became more practicable to gain their attention to religious truth. Ministers found more encouragement in preaching the gospel. Accordingly, in the first thirteen years of Mr. Barker's ministry, there were as many admitted to the church as in all the thirty-two of that of Mr. Conant. It was different, however, in the years which followed, and which brought the history of the church down to 1806: during those twelve years there was an addition to it of *only thirty-three*.

But God was about to remember mercy again for this ancient church, and to show that he had not forgotten his faithfulness to its many generations. In the years 1807 and '8, a new and powerful revival was enjoyed. As the fruits of it, there were gathered into the

church in those two years, and in 1809 the number of *ninety-five*. The whole number admitted to the church during Mr. Barker's ministry was *two hundred and forty-four*.

The number admitted during the short ministry of Mr. Paine, which was a little more than six years, was *twelve*.

In 1823, while there was no settled minister, another precious out-pouring of the Spirit was granted; and *seventy-two* were added to the church in that year.

Mr. Eaton's ministry commenced in 1824, and ended in 1834; during which time there were some seasons of special revival. In the three years of 1829, '30, and '31, *forty-one* persons were added to the church; and the whole number admitted during his ministry was *sixty-one*.

Some special effusions of the Holy Spirit were enjoyed by us here in 1840 and '41; and there were added to the church in those two years, the number of *fifty*. The whole number added during the present ministry,—that is, from 1835 to 1845,—is *one hundred and seven*, nine of whom were added the past year.

In consequence of the loss of the early records of the church, it is impossible to state with accuracy the whole number of admissions. The names of about ten hundred and fifty, however, have been ascertained, which would make the average of annual admission seven members for the whole period. Such, my hearers, are the general results experienced from the organization of this church one hundred and fifty years ago, and from the preaching of the gospel here during that period. More than one thousand persons have, by these means of grace, been brought to make a public profession of the name of Christ, and to take the vows of God upon them. How

many of them will, in the great day appear to have been real converts, the books then to be opened will show. And those books will show also, how many other persons, of the different generations here, during this century and a half, who, although they never confessed Christ before men, have actually accepted the salvation offered them by his ministers. Nor can I fail here to add that other reflection, still more affecting,—which is, that those books will show how many of these generations, who had the offer of eternal life thus made to them, rejected it and perished!

If it should be asked where such of these church members, as have departed this life, actually closed their mortal course,—the answer would be that most of them lived and died in this place. Their bodies have returned to the dust, and are mouldering in the several burying grounds of the parish. But some of them were dismissed at different times to aid in forming the churches in the west and north precincts of the town, and in Halifax. Others also have been dismissed to join other churches in this and other States; and others again have died in near or distant places, while they retained their membership here. How many of the whole number are now living it is impossible to say. *Two hundred and fifty-seven* of them are still actual members of this church. But you see what a great proportion have passed away from all mortal scenes, and are “fixed in an eternal state.”

If time did not fail me, and if there were not, as I have already mentioned, in a course of preparation, such a historical notice as will give you the fullest details concerning the church, its ministers, its deacons, its houses of worship, and other things of like interest,

together with a complete list of its members, I should love to dwell on such particulars,—as I am persuaded they will go still further to illustrate the very precious truth, which it has been my object this day to present to your minds; which is *The faithfulness of God to this church during the century and half, which is now just expiring*. But I have already trespassed much on your patience, and must hasten to a close with such reflections as the subject and occasion obviously suggest. Let me, however, here remark; that in the statements already made, especially as to dates and numbers, I have endeavored to be exact; but I cannot hope to have attained to perfect accuracy in this respect. That could hardly be expected in consulting so many accounts, especially as they are sometimes not a little contradictory.

REFLECTIONS.

1. Our first reflection is on *the offering of gratitude*, which is due from us this day to God for his condescending, patient and faithful care of our beloved church.

One hundred and fifty years have now passed away since *eleven men and nine women*, having hope in the Lord Jesus, and dwelling in this town, stood up near this spot, to engage in all those covenant transactions, by which was laid the foundation of one of the many thousand churches of Christ on earth. And oh, my christian friends, what a Faithful God has this church found its great covenant Head to be! How condescending to it in its low estate; how patient and forgiving toward it in all its backslidings; how gracious in giving it such measures of the Holy Spirit; how faithful in keeping it to

this day, built, as we trust it is, on the sure foundation which God hath laid in Zion.

Let us, then, joyfully present the offering of thanksgiving and praise to our adorable and "faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." Such a grateful tribute is his just due. Let it be offered by every heart.

2. A second reflection is on the *humiliation*, which becomes us, at this time, in view of any departures from the purity and simplicity of our fathers, either in doctrine, spirit, discipline, order or manner of living, of which we are consciously guilty.

It is a serious thing, my brethren, for us to belong to a church, whose founders and members of former generations were such as we know ours to have been. The guilt of any who have gone before us is not chargeable upon ourselves. We have nothing to answer for except our own defects and our own sins. But is there not occasion for us to be humble, when we reflect how little we love "the church of God which he hath purchased with his own blood," and how few sacrifices we make for its welfare? For the orthodoxy of its faith, for the purity of its practice, for the faithfulness of its discipline, we are responsible. Now are we not sensible, that we have some low views of christian truth, order, discipline, and practical living? Do we feel that, as a church, and as individuals, all is right with us? Are we what our fathers were? Have we the same zeal for the honor of our Saviour, which they manifested? Are we as conscientious in "walking in the commandments and ordinances of the Lord, blameless," as they were? Surely we see

great occasion to be humble, when we address ourselves with such questions as these. How strict were they in observing the Sabbath! How constant in their attendance at the sanctuary! How faithful in maintaining family prayer, and in giving daily instruction from the Scriptures to their households, as well as in all the other duties of family religion! What a high privilege did they regard it to consecrate their children to God, in the holy ordinance of baptism, therein following the example of believers under the ancient dispensation, and thereby binding themselves with the welcome obligations of bringing them up in the nurture and admonition of the Lord! The present generation may imagine, that they have advantageously gotten rid of what they call the austerity of their Pilgrim Fathers, and that they better understand the philosophy of religion, and the liberality as well as the liberty of the gospel. But the signs of the times and the evils in the churches, give strong intimation that their imaginations are vain. Let us, who belong to this church, search our hearts, and try our ways by that holy standard which God has appointed. Let us humble ourselves for all our backslidings and failures of duty, penitently confessing them, and seeking forgiveness of Him "whose mercy endureth forever."

3. We ought to listen to the call there is for *more zeal and devotedness* to the service of our covenant-keeping God. When we first avouched the Lord to be our God, my friends, we then entered into engagements, which can never be broken; we made vows, from which we can never go back. When we finally entered this church, whether it was at our first profession of the name of Christ, or by the removal of our relation from some

other church, we solemnly consecrated ourselves to the service of Christ here. We promised the brethren and sisters who then constituted the church, that we would walk with them in the truth of the gospel, that we would labor with them in the spirit of Christ, and that if it should be God's will, we would die with them in the hope of a future eternal union in his kingdom. We knew what this church was, and something of what it had been; certainly we knew for what purposes it professed to live. Many of those with whom we thus entered into solemn covenant, are removed from the church below, as are also the hundreds of those who were members here before themselves. But the church remains; the confession of faith remains; the covenant remains; the glorious objects for which it was instituted remain; our own vows remain. Yes, my Christian friends, we here came into one branch of the family of Christ; we deliberately chose this church as our earthly home. We promised to serve Him who has made it, hitherto, such a pleasant home for our weary souls; a home, which is a delightful emblem of that eternal rest where we hope to see his glory more, and love and serve and enjoy him better. I come, then, my beloved brethren and sisters in the Lord, to call upon you this day,—as I would call upon myself,—while the church is now entering on the second hundred and fifty years of its existence, to wake up to the claims which the Saviour has upon your love and your service. Those pious men and women, who first started this church into existence, a century and a half ago, then gave it a Christian character, which a faithful God has enabled it ever since to sustain; and you, my friends, are now going to start the church again on the course of another similar period.

Oh, where will you be, when those hundred and fifty years are ended? Where? In glory, I hope and pray, with all the members of the church, who in the whole three hundred years, shall be found to have been "faithful." But, be faithful yourselves, or that glory will not be yours. The church of the Lord Jesus Christ! Oh, can there be a higher, nobler, holier object, for which to live; or any better service, in which to labor and even to die?

I appeal to you, *all*. Ye aged ones, your day is fast declining. The shades of night will soon be upon you. Yours is the privilege to see the church enter upon another, and as we trust, long course of its existence. Be thankful that you have lived to see this day, and now whatever you would do to help in giving a right direction to its Christian energies, let me entreat you to do quickly. If you have any more time, or prayer, or property, or labor, or influence, to give to the church of the Lord Jesus, give it *now*; for your day of giving and of serving will soon be over.

I call upon the members of the church in middle life. Your danger, my friends, is that you will be like one, whom the Saviour rebuked for worldly-mindedness, "careful about many things." Be exhorted to "seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Be faithful to your covenant vows and your Saviour. Love and serve *his church*, and he will let your names appear at last, written in bright letters in the Book of Life.

My dear young friends, members of the church, I delight to turn to *you*. Oh, what is there, that I may not say to those whom I so tenderly love? What word of ministerial exhortation shall I keep back from those,

whom it has been my lot more particularly to be instrumental of bringing to the hope of the gospel, and even into the bosom of the church of Christ. To you I would affectionately appeal. Shall I not have your youthful days, your youthful prayers, your youthful energies, for the service of Him, whose I am, and whom I aim to serve? Oh, will you not go with me to the labors, and toils, and sacrifices, necessary to follow a self-denying and crucified Saviour? Is there any mere earthly pleasure or enjoyment or object, which you will not freely give up, if necessary, that you may be found among the holy, devoted disciples of Jesus? Be faithful, my dear young friends, to that sacred name which you have taken upon you. Serve this church of Christ with a pure mind, and with a holy zeal; and in the great day he will say of you, as he did of some in Sardis, "these shall walk with me in white, for they are worthy." Yes, through the golden streets of the New Jerusalem, even you shall walk with that Saviour, being made worthy through the infinite merit of his death.

Brethren and sisters of the church, of every age and every condition, "Suffer the word of exhortation." So far as you are concerned, let the church begin the second era of a century and half, as it began the first, with an entire consecration of all there is in its members to Christ. Are you conscious of backslidings? Then look to Him, who alone can heal them. Is there less of prayer in your closets and in your families than there should be? Then return to those neglected duties. Resolve, as did Joshua, and as did the pious founders of this church, and say, each one of you, "as for me and my house, we will serve the Lord." Are there any of you who feel that you have neglected a duty you owe to

your beloved children, in consecrating them, as well as yourselves, to the Lord? Then bring them forth without delay, and let the seal of the everlasting covenant be set upon them. Let them be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Let this be done, on your part, with true faith in God, and then you will have his promise that he will pour his Spirit upon your seed, and his blessing upon your offspring. Do your consciences tell you that you neglect the public and social means of grace? Then come to the house of the Lord on his Holy Day, and be present when his word is preached and his ordinances are administered. Attend the private meetings of prayer and religious conference. Speak often to one another, as did the pious Jews in the time of Malachi, and the Lord will hearken and hear it, if you fear Him and think upon his name; and he will pronounce you *His*, in the day when he makes up his jewels. Do you feel condemned for not walking more worthily of your Christian vocation? Then think of him "who was holy, harmless, undefiled, and separate from sinners."

You know, my Christian friends, what is needed to make this generation among whom you dwell, a truly Christian people, and to impart to their character a piety, which shall send its influence down far into the era which we are now commencing. You have feeling enough to wish for the divine interposition; and sometimes you exclaim, "Oh, that the work of the Lord were revived!" I have therefore but one more question to ask you. Do you not know it is written, that your heavenly Father is more willing to give his Holy Spirit to them that ask him, than you yourselves are to give good gifts to your children? As you value your own hopes of

eternal life, and your growth in grace ; as you wish to see the Saviour honored, in the conversion and salvation of the generation to which you belong ; as you desire to be instrumental of accomplishing something that shall tell upon all the generations of this people, down to the end of another century and half, (A. D. 1995,) then come to what you well know is your duty. That is all that God requires of you, the rest is His.

And this brings me to my

4. Final reflection, which is, that *all our hope* for the preservation of this church, and for the salvation of this people in coming time, *is in God alone.*

His hand enabled the feeble band of *twenty* to establish it at first ; his hand has sustained it hitherto ; his hand, and his alone, can keep it to the end. It consists now, and as long as it has a being, will consist, of sinful and erring mortals. If left to themselves, they will make shipwreck of the faith, they will tread under foot the Son of God, they will count the blood of the covenant an unholy thing, and will do despite unto the Spirit of grace. If forsaken of God, they will "wax worse and worse," and will be judicially given up, and their name will be forever blotted out. Such, I say, will be the course and end of the church, if it be not God's merciful purpose to keep it and save it. We come, then to give up an interest so dear to us into the hands of a sovereign God, rejoicing in Him, and humbly believing that, for his own name's sake, he will manifest his faithfulness unto all the coming generations of this beloved church and people.

He can, with infinite ease, prepare for them those future pastors and teachers, whom they will need. With him is the residue of the Spirit, and he can, from time

to time, add to the communion of the church glorious numbers of such as shall be saved. His word is truth, and through that word he can sanctify and fit them for his heavenly kingdom. Here we leave the church, and trust its keeping to its Almighty Saviour's care.

But shall I close without adding a word to those who are not members of the church? No; I would not,—for surely they have a deep interest in all I have said this day. There are two classes of this description among my hearers. Some of you, my friends, are hoping that although you are not members of the visible church, you are yet real Christians, and in the way of being saved. It may be so; but if it is, there is one serious and difficult question for you to answer at the beginning of this year. It is this: Why, with such a hope, however feeble and trembling it may be, you can go on in disobedience to the will of Him who requires you to confess him before men, and in remembrance of his dying love, to sit with his followers at his table? I do not put this question to reproach you, but to bring you to the performance of a neglected duty. Under the covenant protection of God, there is not only safety for your souls, but comfort and strength also. Seek those spiritual blessings, then, which you need, in the covenant favor of Him who is willing to avouch himself to be your God, if you will avouch yourselves to be his people.

But I would speak also to those of you, my friends, who have not this Christian hope. You have this day heard me say much concerning the favor of God toward those who become his true people; and I think you will admit that their hopes and prospects are of infinitely greater value than all that the world can bestow upon

them. You are now, in common with all here, who are real Christians, beginning that period which I have often named. You do not expect to see its end. Your reason tells you that with the first of the generations of that time, you will pass away from the scenes of this probationary state, and will dwell in eternity. And where, let me ask you, will you be, at the end of one hundred and fifty years from this day? Where will your immortal spirits then dwell? Will it be in the world of glory, or in the world of woe? If you become the people of God, you will dwell in his kingdom. If you fail of that, you will "be cast into outer darkness." You will allow me, my friends, to speak thus plainly to you, for I am seeking your good. I beg you to give these thoughts a place in your minds. Let them sink deep within you. Think how quickly one generation, the average term of your life, passes away. Fifty years ago, Rev. Mr. Barker stood almost on this very spot, and preached a century sermon, on an occasion similar to the present. Even that appears to be a long period. But those fifty years are gone, and with them are gone the preacher and almost the whole of that assembly who heard him. How few are in this house to-day, who were present then! Another fifty years, and yet another will pass equally soon. One generation of this people will follow another. These older burying grounds will be filled with the dead, and the living will seek new places where to lay their own bodies when they shall follow in their turn. Thus will come round the year 1995, which will show a generation here, who will know little or nothing of us, and who will walk unconsciously over our graves. But where then shall *we* be? Where the immortal spirits of this assembly? To have been in heaven, during what we

here call a hundred and fifty years, will be but the beginning of bliss. To have been in hell, that same duration, will be but the beginning of wo!

But I must cease: Let me, then, only add that now the church on earth is open, and all may enter, who will seek admission through the door which the Saviour has appointed. Open also is the entrance to the church above: will you, my hearers, seek admission there? You have your free choice. You can take your lot either with the people of God, or with those who slight the promised rest. Oh, make the WISE choice. Secure the favor of your final Judge; and then, when centuries and ages shall have rolled away, your happiness will be secure, and you will look forward to scenes of increasing bliss and glory throughout an unending eternity.

AMEN.

CHRONOLOGICAL NOTICES.

- 1694, O. S., Dec. 26. The First Church of Middleborough, was organized, and Rev. Samuel Fuller ordained.
- 1695, Aug. 17. Mr. Fuller died, aged 70.
- 1700, May 29. Second Meeting House erected.
- 1702, May 2. Rev. Thomas Palmer ordained.
- 1708, June 30. Mr. Palmer deposed.
- 1709, Nov. 2. Rev. Peter Thacher ordained.
- 1725, Oct. 12. West Precinct Church organized.
- 1734, Oct. 13. Nineteen members dismissed to form a church in Halifax.
- 1737, Nov. 13. Dr. Thomas Palmer, formerly Pastor, restored to the fellowship of the church.
- 1742,———The great Revival ; 148 added to the church.
- 1744, April 22. Mr. Thacher died, aged 55.
- 1745, Mar. 7. Rev. Sylvanus Conant ordained.
- 1745,———Third Meeting House erected.
- 1748, Feb. 4. Church in North Middleborough organized.
- 1777, Dec. 8. Mr. Conant died, aged 55.
- 1781, Dec. 5. Rev. Joseph Barker ordained.
- 1807 & 1808,———Revival ; 95 added to the church.
- 1815, July 25. Mr. Barker died, aged 64.
- 1816, Feb. 14. Rev. Emerson Paine ordained.
- 1822, June 4. Mr. Paine dismissed.
- 1823,———Revival ; 72 added to the church.
- 1824, Mar. 10. Rev. William Eaton installed.
- 1828,———The present Meeting House erected.
- 1829 & 1831,———Revival ; 36 added to the church.
- 1834, Mar. 5. Mr. Eaton dismissed.
- 1835, Oct. 28. Rev. Israel W. Putnam installed.
- 1840, '41, & '42,———Revival ; 68 added to the church.
- 1843,———The Chapel at Four Corners Village erected.
- 1847, Mar. 12. Thirty-three members dismissed and organized as the Central Congregational Church.
- 1849, Aug. 16. The Meeting House of the Central Church dedicated, Rev. Isaiah C. Thacher installed.

A TABLE,

Showing the annual admission of Members, the number Baptized when admitted and the total Baptisms, in the FIRST CHURCH OF MIDDLEBORO', MASS.

PASTORS.	Years.	Admitted as Members.	Baptized when admitted.	Total Baptisms.	PASTORS.	Years.	Admitted as Members.	Baptized when admitted.	Total Baptisms.	PASTORS.	Years.	Admitted as Members.	Baptized when admitted.	Total Baptisms.
Rev. S. Fuller.	1694	20	3	7	Rev. S. Conant.	1773	6	2	17	Rev. J. Barker.	1814	9	5	13
Rev. T. Palmer.	1708	15	0	0	1774	1	0	16	1815	12	0	6		
Records lost to					1775	0	0	1						
Rev. P. Thacher.	1709	1	0	2	1776	3	0	8	Rev. E. Paine.	1816	3	0	2	
	1710	11	1	19	1777	1	0	10	1817	0	0	16		
	1711	0	0	5					1818	0	0	5		
	1712	1	0	8	Vacancy.	1778	0	0	2	1819	11	6	9	
	1713	9	6	13	1779	0	0	3	1820	1	0	1		
	1714	1	1	8	1780	1	0	5	1821	0	0	0		
	1715	13	3	23					1822	0	0	0		
	1716	9	2	25	Rev. J. Barker.	1781	4	0	2	Vacancy.	1823	72	44	44
	1717	1	0	9	1782	15	4	34						
	1718	7	1	28	1783	5	0	18	Rev. Wm. Eaton.	1824	11	2	9	
	1719	3	1	13	1784	7	1	10	1825	2	0	2		
	1720	2	0	11	1785	5	1	4	1826	3	2	8		
	1721	5	2	35	1786	6	1	25	1827	1	0	4		
	1722	9	2	20	1787	7	3	16	1828	0	0	1		
	1723	8	1	18	1788	3	1	12	1829	15	12	18		
	1724	7	1	19	1789	7	0	35	1830	5	2	4		
	1725	8	1	25	1790	1	0	5	1831	21	17	17		
	1726	4	1	26	1791	3	1	10	1832	2	0	1		
	1727	8	1	14	1792	2	1	7	1833	3	2	2		
	1728	18	1	30	1793	3	1	5	1834	0	0	0		
	1729	22	7	70	1794	13	6	13						
	1730	7	0	34	1795	4	0	3	Rev. I. W. Putnam.	1835	1	0	0	
	1731	10	0	25	1796	2	0	6	1836	4	0	2		
	1732	3	1	36	1797	6	0	11	1837	10	7	11		
	1733	22	4	33	1798	1	1	11	1838	9	9	15		
	1734	15	5	39	1799	3	0	0	1839	2	0	3		
	1735	5	1	28	1800	4	2	6	1840	23	15	17		
	1736	15	5	46	1801	2	2	2	1841	26	15	18		
	1737	4	0	41	1802	3	1	8	1842	19	11	11		
	1738	2	0	27	1803	2	0	4	1843	4	1	1		
	1739	12	2	37	1804	1	0	0	1844	9	2	2		
	1740	3	1	32	1805	1	0	2	1845	3	0	0		
	1741	14	1	34	1806	5	4	4	1846	1	0	0		
	1742	148	34	95	1807	54	33	51	1847	0	0	4		
	1743	17	1	37	1808	29	13	35	1848	0	0	1		
	1744	4	0	20	1809	12	4	10	1849	0	0	0		
Rev. S. Conant.	1745	1	0	36	1810	6	2	25	1850	9	5	6		
	1746	3	0	31	1811	1	0	6	1851	11	7	7		
	1747	1	0	28	1812	1	0	12						
	1748	3	0	41	1813	17	6	7						
	1749	1	0	24										
	1750	3	1	36										
	1751	2	1	21										
	1752	0	0	28										
	1753	0	0	18										
	1754	1	0	25										
	1755	1	0	19										
	1756	1	0	24										
	1757	2	0	15										
	1758	7	0	26										
	1759	1	0	10										
	1760	3	0	25										
	1761	1	0	14										
	1762	4	0	20										
	1763	11	0	30										
	1764	2	0	14										
	1765	3	0	25										
	1766	3	1	11										
	1767	3	1	26										
	1768	1	0	10										
	1769	0	0	10										
	1770	2	0	11										
	1771	5	0	15										
	1772	0	0	10										

SUMMARY.

NAMES OF PASTORS.	Years of Pastorates	Admitted as Members.	Baptized when Admitted.	Total Baptisms.
Mr. Fuller, - - - - -		20	3	7
Mr. Palmer, no records, - - - - -	13	15		
Mr. Thacher, - - - - -	35	430	87	985
Mr. Conant, - - - - -	33	76	6	655
Vacancy, - - - - -	3	1	0	10
Mr. Barker, - - - - -	34	246	93	418
Mr. Paine, - - - - -	7	15	6	33
Vacancy, - - - - -	1	72	44	44
Mr. Eaton, - - - - -	10	63	37	66
Mr. Putnam, - - - - -	16	131	72	98
	1069	348	2316	

ERRATA.

LINES FROM TOP.

- P. 5, l. 7 for Howlad read Howland.
P. 6, l. 6 for 1st r. 6th.
P. 36, l. 5 for Nov. 2 r. Nov. 1.
 l. 10 and 23 for Mary r. Mercy.
P. 37, l. 15 after Soule, add, and child.
 l. 16 for Hannah Love r. wid. Hannah Cox.
P. 42, l. 8 for Blanford r. Branford.
 l. 13 for 5 r. 25 ; p. 44, l. 9 for 12 r. 15.
P. 45, l. 10 for Tinkham r. Raymond.
 l. 17, add, Henry Thomas and Joseph Tinkham.
P. 50, l. 13, for holy and without sin r. perfectly holy.
P. 53, l. 1 for Finney r. Tinkham.
P. 54, ls. 2, 3 omit all after *deacon*.
 ls. 4, 5 after Cobb omit the two lines.
P. 61, l. 1 after and r. was ; for was r. had a.
P. 68, for 25 r. 12.
P. 74, Cobb, for 418, 425 r. 518, 525.

LINES FROM BOTTOM.

- P. 3, line 9, for easterly read westerly.
P. 5, l. 13, for 1690 r. 1698.
P. 34, l. 1, for 24 r. 19½, p. 35, l. 9, for 70 r. 78th.
P. 36, l. 7, for Shore, &c., r. Stone of Southboro'.
P. 37, l. 6, r. so sleep the saints and cease, &c.
P. 38, l. 18, for grade r. glade.
P. 43, l. 5, for July r. June.
P. 45, l. 1, for fifty r. sixty.
P. 49, l. 11, after on r. having.
P. 51, l. 7, r. a sentence of just.
P. 53, l. 5, for 25, 1849, r. 12, 1847.
P. 54, l. 13, for Rutland r. Royalton.
P. 60, l. 1, after a, add, sound.
P. 64, l. 13, for Abigail r. Abijah.
P. 70, l. 16, for There r. These.
Desc. Cat. No. 172, r. d. Jy. 30.
No. 480, admitted 1750, not 1751,
No. 640, was dismissed, when ordained.
No. 948, is still a member here.





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