

# THE OBSERVANCE

— OF THE —

One Hundred and Fiftieth Anniversary

OF THE ORGANIZATION OF THE

*Congregational Church,*

— IN —

BERKLEY, MASS.,

NOVEMBER 2, 1887.

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CONTAINING THE HISTORICAL SERMON BY  
REV. S. HOPKINS EMERY, OF TAUNTON, MASS.,  
AN ABSTRACT OF ADDRESSES AND  
OTHER PROCEEDINGS.

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“THE GLORY OF CHILDREN ARE THEIR FATHERS.”—*Proverbs 17:6.*

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TAUNTON, MASS.:  
PRESS OF CHARLES H. BUFFINGTON, 10 WEIR STREET.  
JANUARY, 1888.



The following correspondence explains the occasion of this publication:

BERKLEY, MASS., Nov. 5th, 1887.

REV. S. HOPKINS EMERY:

Dear Sir:—At a meeting of the Congregational Church in Berkley, held this day, it was unanimously voted that the thanks of the church be extended to you for your Historical Sermon on the observance of the 150th anniversary of our organization as a church, and that a copy of the same be requested for publication.

Yours very truly,

J. E. M. WRIGHT, PASTOR,  
ISAAC BABBITT, } DEACONS.  
R. H. BABBITT, }

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PASTOR AND DEACONS OF THE CONGREGATIONAL CHURCH IN  
BERKLEY:

Dear Brethren:—I thank you for expressing to me the interest which your church felt in my attempt to revive the memory of the good men and women who have gone before in your town, and who laid so well the foundations on which you build.

In connection with my sermon, may I ask you to publish also, the reminiscences of the afternoon, from pastors and others, who contributed so largely to the interest and profit of the happy occasion.

Yours very sincerely in Christian love,

SAMUEL HOPKINS EMERY.

Taunton, Mass., Nov. 7th, 1887.



# HISTORICAL SERMON

— BY —

REV. S. HOPKINS EMERY.

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*MY* text, or rather, the passage of Scripture, which properly introduces my work, undertaken by request of this church, may be found in the 44th Psalm, 1st verse: “We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old.”

In the rush and whirl of the activities of the present, it is wisdom to halt for an hour as we do to-day, and ask if what we sometimes call the “dead past,” has no useful lessons to teach us—if we may not sit as learners at the feet of the fathers, and hear them speak of the wondrous work of God “in their days, in the times of old.” Nor let the “past” of which we are about to speak seem to us “dead”—rather alive again—crowded with living characters, such as lived and moved and had their being on these farms, in these houses, tilled the soil, taught the schools, trained up families, worshiped God—did their life-work right here a century—yes, a century and a half ago. Berkley was no exception to the towns of the old Plymouth Colony. It had its minister and its school master, its meeting-house and its school-house. These were the essentials of every such settlement. For a hundred years, Taunton’s one

meeting-house at the junction of what are now Spring, Summer, Dean and Main Streets, on what might well bear the name of Church Green, was the center of attraction to the settlers for many miles round, the rallying point on the Lord's Day. I see them coming from every direction, in farm wagons—on horseback—on foot—men, women and children, whole families not for an hour merely in the morning, but for a whole day many of them, both morning and afternoon service, conducted by those leading ministers of their time, Messrs. Hook, Street, Shove, Danforth, Clap, the five ministers, who for just a hundred years were the representatives of the Gospel ministry in Taunton and the accredited pastors of the people. I do not forget Norton was set off as a distinct parish in the "North Purchase" in 1711, although a church was not "gathered" till 1714, under the pastoral care of its first minister, Rev. Joseph Avery. Soon after, Dighton, in the "South Purchase" was recognized as a town, and Rev. Nathaniel Fisher, its first minister had been preaching there since June, 1710. This was twenty-five years before Berkley was a separate township, and there was no Berkley bridge in those days, so most likely the settlers on the easterly side of the river, made their "Sabbath day's journey" for weekly worship to "Taunton Green," especially as the Rev. Samuel Danforth, "distinguished for his piety and learning," was both pastor and preacher.

But the time came at length when even such a "journey" seemed too much, especially for the little children. And then too the long-time pastor, Rev. Mr. Danforth died in 1727, and the new minister, Rev. Thomas Clap may not have attracted them so strongly towards him. The petition for a separate town was granted on condition they build a meeting-house and settle a minister, which was precisely what they wanted to do. They wanted beyond all else, church privileges. It does not belong to

this day's duty, as I understand it, to go outside of church history or church life. The limits of a single discourse forbid it. I am very fortunate in finding church records quite fully and faithfully kept, whence I may draw with considerable completeness material for my work. I remember to have examined these records in 1852-53, more than thirty years ago, when I was preparing my "Ministry of Taunton," and I now return to them as to an old friend.

Rev. Samuel Tobey, the first pastor of this church, whose 150th anniversary is observed to-day, gives us in his own hand-writing, the earliest and doubtless an altogether reliable account of the origin of the church, and his connection with it. I quote from his manuscript, written in a fair hand and still quite legible :

"January ye 1st, 1736, I was invited to preach at Berkley and accordingly came. August ye 3d, 1736, the people of Berkley gave me a call to settle among them in ye work of ye ministry, offering me two hundred pounds for my settlement and one hundred for my salary. Sept. ye 1st ensuing, I met with ye town, and by yr adding to yr first offers, yr contribution money, whh should be contributed every Sabbath and stating my salary at silver 26 shillings per oz., I accepted yr call."

This action of the town, which was the parish, and which transacted ecclesiastical business as a regular part of town affairs, was in accordance with an express condition of their settlement as a town. The Act signed by His Excellency, the Governor, J. Belcher, April 18, 1735, declares :

"It is to be understood, and the inhabitants of the town of Berkley are hereby required, within the space of two years from the publication of this Act, to procure and settle a learned and orthodox minister of good conversation, and make provision for his comfortable and honorable support and also erect and furnish a suitable and convenient house for the public worship of God in said town."

The Act, as I have stated, was signed and became a

law, April 18, 1735. The first town meeting was held at Elkanah Babbit's house, the 13th of May, when town clerk, selectmen and tithing men were chosen. At the second town meeting, held Oct. 6, of the same year, presumably at the same place, it was voted: "To hire a scholar to preach in the town a quarter of a year," and fifty pounds were voted for his support and other purposes, dispensing for the present with a school master, hoping very likely the "scholar" to be engaged might not only "preach" but teach school as sometimes the ministers did.

At the same meeting, provision was made for "a meeting-house," which for a while, might answer for a school house, "forty feet long and thirty-four feet wide and eighteen feet stud, the work of getting timber and building to be divided among the inhabitants equally, each man to be allowed four shillings a day and boys proportionally."

As is not uncommon when a meeting-house is to be built, there were many minds as to the best location and it was once voted to ask the General Court to locate, but this was reconsidered and the location south of the common was agreed upon, which has suited the town so well that the third church edifice stands on the spot first selected.

It was not till the first of January following the October meeting, 1735, according to Mr. Tobey's record already read, that the town found the "scholar" to preach. Young Tobey, born in Sandwich, in 1715, the eighth child of Samuel, the son of Thomas Tobey, was a graduate of Cambridge in 1733. He was a "scholar," a student in theology with some older minister, as the habit of the times was before Theological Seminaries were founded, and a habit which has its advantages even now above and beyond any seminary.



The Berkley people hear of the young man, send for him, give him a trial of seven months, from "January ye 1st, 1736, to August ye 3d" of the same year, and the minister receiving his call, was no more in haste in answering it than were the people in giving it, (both parties knew it was for life), and after one month's prayerful consideration, it was accepted, more than a year prior to the organizing of the church. Meanwhile, the young man was not idle. He is still a "scholar" as well as teacher. He has much to learn. He is busy not only with books but with men. He is studying human nature, becoming acquainted with the people, visiting them at their homes, gaining the confidence of the little children, and getting the meeting-house and the settlers ready for the gathering of the church, which at length was consummated, November the second, 1737—just one hundred and fifty years ago to-day. It was a great day for Berkley—a fine autumnal day, we will hope, as now. It is a harvest, thanksgiving festival. The fruits of the earth have been gathered and stored away in barn and crib and cellar. All are glad of heart—they are a happy company—men, women and children. who crowd the place of meeting that day. They have sent out to all their neighbors to come and enjoy the holy, happy day with them. There are no steam boats—no railroad trains to bring them, but they come in wagons, on foot, on horseback, from Taunton and Dighton, the mother towns, and even from Rochester, far down towards the Cape. We are told Rev. Benjamin Ruggles bore a part in the proceedings of the day, and Rev. Enoch Sanford, now in his 92nd year, in his admirable historical notice of his native town, supposes Mr. Ruggles to have been of Rochester. The other ministers who were present and either preached or gave the right hand of fellowship to the newly organized church were Rev. Nathaniel Fisher of Dighton and Rev. Thomes Clap of Taunton. Each min-

ister was accompanied by a delegate. But who were the members of the church? We must take time on this anniversary day, to repeat their names and dwell reverently, gratefully upon them. They were your honored ancestors, ye present inhabitants of Berkley. They laid the foundation, on which these many years, you have been building your financial prosperity, your farms, your merchandise, your schools, your churches, your happy, christian homes. These are the names. I give them as found in the hand-writing of Rev. Samuel Tobey:

“Samuel Tobey, Elkanah Babbitt, Ebenezer Hathaway, Gershom Crane, John French, Ebenezer Phillips, John Briggs, Ephraim Allen, Benjamin Leonard, John Hudson, Josiah Babbitt, Benjamin Babbitt, George Babbitt, Daniel Axtell, of males, number fourteen.

Abigail Burt, Mary Phillips, Mary Jones, Hopestill Harvey, Hannah French, Experience Myrick, Hopestill Woods, Elizabeth Holloway, Mary Babbitt, Sarah Briggs, Abigail Babbitt, Dorcas Jones, Hopestill Phillips, Zipporah Allen, Elizabeth Paul, Dorcas Babbitt, Witstill Axtell, Phebe Reed, Jemima Hathaway, Abigail Burt 2d, of females, number, twenty, in all thirty-four, and all these belonging before to ye churches of Dighton and Taunton.”

But the young preacher was permitted to see the fruit of his labor during the few preceding months. The record thus reads:

“Received into ye church ye same day and gathered with ye before mentioned ones, ye following persons: Edward Paull, Adam Jones, Benjamin Paull, Joseph Burt, Samuel Myrick, John Paull, James Phillips, Seth Briggs, Benjamin Babbitt, Samuel Jones, Isaac Babbitt, being in number eleven males. Ann Briggs, Mary Phillips, Mehetable Babbitt, Sarah Darling, being in number four females—in all fifteen—which added to the thirty-four from adjoining churches, make forty-nine foundation members of the Berkley church. The Lord bless them all.”

Thus wrote Mr. Tobey in making the record in 1737, and verily they were blest. The children of this day and this generation rise up and “call them blessed.”

We are not informed why the pastor elect of the church was not ordained on the day his church was orga-

nized. Doubtless there was a good reason for the delay of twenty-one days. The next record is as follows:

“November ye 23d, 1737, I was ordained pastor over ye church and congregation in Berkley. The Reverend Elders assisting were Mr. Billings, Mr. Fisher, Mr. Fessenden and Mr. Wales. Mr. Wales having prayed, Mr. Fessenden preached an excellent sermon from these words in the Ep. to Colossians 2, 5, Joying and beholding your order, after which, Mr. Billings gave me the charge, Mr. Fisher ye Right hand. All performed to good acceptance.”

As I read the date of ordination, “Nov. 23, 1737,” I was reminded of my own ordination in Taunton, “Nov. 23, 1837,”—having been born likewise in 1815, as was Mr. Tobey in 1715—precisely a century apart.

The settlement of Mr. Tobey was for life, and this life extended to the 13th of February, 1781, a period from his ordination of not quite forty-four years, but if we reckon from the time of his first coming to Berkley in 1736, a period of rather more than forty-five years. This long ministry was from beginning to end a most useful one. The good report thereof has come down even to us. “The older he grew, the more he was valued,” wrote one, who, although he had never seen him, had often conversed with such as “long sat under his preaching.” “He was of a full countenance,” writes Dr. Sanford, “and uncommonly engaging in his person and manners. All revered him as a man of eminent abilities and of great common sense and unaffected appearance. The children not only revered but loved him, especially when he came into the schools and talked to them as a father. He seemed to regard all the people not only as his flock, but as his children.”

I have recently seen what I have long desired to see, a manuscript sermon of Mr. Tobey, kindly sent me from Berkley by the hand of its present minister, Rev. Mr. Wright. The writing is plain, and it was doubtless preached in Berkley, for it is marked, “March 26, 1737.”

Its text is the 1st Epistle of John, 3: 8th, 9th and 10th verses, beginning, "He that committeth sin is of the devil." The preacher divides the discourse, founded on this text, into five parts :

"1st, He, who allows himself to live in the known practice of sin is a child of Satan.

2nd, Satan has sinned from ye beginning and was ye cause of ye introduction of sin into ye world.

3rd, The Lord Jesus Christ came into ye world, yt He might destroy ye works of Satan and put an end to Sin.

4th, He yt is incorporated into Christ by faith does not commit sin.

5th, Children of God and ye children of ye Devil may be distinguished by their regard to righteousness, towards God and their brethren."

After discussing these five points at length, there is an "Improvement" of six pages, which is a close application of the subject to the hearts and lives of the hearers.

An examination of this sermon confirms the statement of Rev. Mr. Sanford, that Mr. Tobey's "style was so plain the unlearned could understand and remember the truths uttered."

The wife of Rev. Mr. Tobey was Bathsheba, daughter of Timothy Crocker of Barnstable. Married Sept. 6, 1738, they moved into their house east of the "common," Oct. 31—and the recorded sentiment of the young husband and housekeeper promises much good for the future: "Will God speak well of ye house of his servants for a great while to come and as for me and my household, we will serve ye Lord."

Mr. Tobey himself was one of eleven children and God blest him and his wife with twelve, the two youngest being twins, and bearing the names of Paul and Silas. Nine of these children, six sons and three daughters, reached adult age and married for the most part in this region, and their descendants are still among us. I may

speaking particularly of the oldest son, Samuel. The father thus records his birth:

“June ye 5th, 1743, our third child born on ye first day of ye week, early in ye morning. Baptised ye same day by ye name of Samuel.”

In due time, his father married Samuel, the baptized child, to Experience Paull of Berkley, “Sept. ye 6th, 1768.” This son for many years was a leading citizen of the town, of wide reputation, prominent in church and state affairs. He was chosen deacon of the church in 1789, and to the day of his death, December 17, 1823, was the trusted friend, counsellor and helper of his pastor, Rev. Mr. Andros, who preached a discourse suggested by his death, from the text, Prov. 10:7, “The memory of the just is blessed.” His grandson, Hon. Edward S. Tobey of Boston, in sending me the sermon, expressed the wish I would embody in my notice of the church to-day, the testimony this pastor gave to the probity and pure life of Judge Tobey. “In these days of too frequent degeneracy in political and commercial life,” writes the above-named descendant, “it is refreshing to recall the evidence of honesty in our progenitors. I trust the description of one honest man may prove to be the means of stimulating young men to emulate such an example.”

Mr. Andros says: “After an intimate acquaintance for a period no less than six and thirty years, it would be strange if I had never discovered anything of the principles, views and motives by which my friend was actuated in the various departments and situations of life in which he was placed. Could all his virtues be enumerated and set in a just light, his example might long serve to put vice and meanness to the blush and to guide and encourage those who aim to do well. I should be wanting in gratitude, did I not honor him as one of my most generous, faithful and persevering friends. That he was a man

eminent for a disinterested public spirit, all must testify. who knew him. He took a deep interest in the welfare of his native town. Nor this alone, the general prosperity of the nation and the honor of the government under which he lived deeply engaged his benevolent wishes and exertions. He was truly a patriot. He never was an office seeker. He knew not how meanly to stoop to court the suffrages of the people. He sustained the offices of a Judge of the Common Pleas and a Senator of the Commonwealth, but his promotions arose entirely from the reputation he had acquired as a man of a strong mind, sound judgment and inflexible integrity."

Yes, my hearers, it is "refreshing" to hear of one, who walked these streets, a century ago, "who sought not the office, but the office sought him"—an honored Judge, a wise Senator, a consistent Christian, an honest man. Such appears to have been the record of the third son of the first minister of Berkley, Samuel Tobey.

I would love to dwell on this and other branches of the Tobey family, were there time, but I must hasten on.

After the decease of Rev. Mr. Tobey in 1781, there was a vacancy in the pastoral office of six years. There was preaching by different ministers, and at least two attempts were made to settle a minister, Rev. Daniel Tomlinson and Rev. Amos Chase. Both declined. But the Lord of the harvest, who raises up laborers, had one preparing for this field. He was born in Norwich, Conn., on the 1st of May, 1759. When still young, his mother left a widow, removed with her four children to Plainfield, Conn. When the war of the Revolution broke out, Thomas Andros, the boy of sixteen, was among the first to enlist in the service and to join the army of the Colonies at Cambridge. From Boston he went to New York, and was engaged in the battles of Long Island and White

Plains. In 1781 he was captured by an English frigate and found himself a prisoner of war on board the old Jersey prison ship in New York harbor. His sufferings and marvellous escape are graphically described in a little book, now out of print, called the "Old Jersey Captive."

The war ended and his army life over, Andros still young, began to give serious thought to his life work. His prison life was to him a sanctified sorrow—a means of grace. Consecrating himself to Christ, he longed to become one of His ministers to his fellow men. He devoted himself night and day to study. With no college training, he devoured such books as fell in his way—was a self-taught, and as we sometimes say, self-made man. Not satisfied with the English, he acquired the knowledge of the Latin and Greek, and put himself under the careful tuition of his pastor, Rev. Dr. Benedict of Plainfield, Conn., that he might be prepared for his much-coveted work. The people of Berkley heard of this earnest Christian student and sought his services. Beginning to preach in April, 1787, and receiving a call to settle, he did not venture to give an affirmative answer till Feb., 1788. His ordination was March 19th of that year. His pastor and teacher, Dr. Joel Benedict of Plainfield preached the sermon from 1st Cor. 4:9. The other ministers who bore a part were Rev. Levi Hart of Preston, Conn., Rev. Solomon Morgan of Canterbury, Conn., Rev. John Smith of Dighton and Rev. Ephraim Judson of Taunton.

This pastorate commencing some months sooner and recognized, ratified that day continued until 1834, the date of resignation, a period of forty-seven years, which added to the pastorate of his predecessor, would cover a period of a full century, lacking only eight years, and if we should call Mr. Andros from the time of resignation to the day of his death, Dec. 30, 1845, pastor emeritus, as the rightful designation of a retired pastor is, this double ministry

would cover one hundred years exactly of the history of the church, a noble record of permanency in the pastoral office, which in these last days it were wisdom to remember.

The town of Berkley owes a large debt of gratitude to the long pastorate of its second minister. What Nathaniel Emmons was to Franklin, Thomas Andros was to Berkley. His reputation as a thinker, a theologian, a preacher and teacher extended far and wide. His published sermons and treatises made his name known in all parts of the land, and favorably known. Coming to Taunton in 1837, it was my privilege to enjoy the acquaintance of my neighbor, "Father Andros," as we used to call him, eight years. He was the father and founder of the Taunton Association of Congregational ministers. The whole body of ministers recognized him as a leader and prince in this Israel. He always spoke with authority and a controlling influence, as suggested not only by his long ministry and many years, but by the inherent force and good sense of his words. There still remains on the records of the Association, this tribute of affection to his memory, when he came to die:

"It is with most unaffected grief that the Association place upon the records a note of that solemn providence, by which our venerable father in the ministry, Rev. Thomas Andros, of Berkley has been removed from earth to his final account. He departed this life, Dec. 30th, 1845, aged 86 years and 8 months. His funeral obsequies were attended by a large number of his townsmen and several clergymen from the vicinity, and a sermon was preached on the occasion by Rev. E. Gay of Bridgewater, then supplying the pulpit in Berkley.

We enter the name of Thomas Andros on our records as one of precious memory, in testimony of the high veneration with which we regard the man, whose heart was warm, whose hands were pure and whose life exemplified the doctrines which he delighted to commend to others.

Mr. Andros was an eminent example of self-taught men, a warm patron of education and a deeply interested friend of the rising generation. As a preacher, he held a high rank; as a pastor he was



affectionate, laborious and untiring in interest both for the spiritual and temporal welfare of his people, to whom he ministered more than forty years. As an author, his merit will not suffer in comparison with many, whose works are much more voluminous. His sermon entitled, 'Trial of the Spirits' and his tract entitled, 'Letter to a Friend,' should be mentioned with particular consideration.

It affords us great happiness to be able to say, in conclusion, that the evidence of his personal interest in that Gospel, which it was his delight to make known to others was so satisfactory, that his trust in it to the last was unshaken, and that its consolations shone around in entering 'the valley of the shadow of death,' in undim'd brightness."

You must remember this record which I have read to you was expressive of the estimate in which Mr. Andros was held by life-long associates in the ministry—such men as Fowler of Fall River, Colby of North Middleborough, Barney of Seekonk, Blodgett of Pawtucket, Sanford of Raynham and Cobb, Maltby, Richmond of Taunton. They all, as I am able to assert from personal knowledge, revered, honored and loved the man of whom they recorded this.

One of these, a co-temporary, who still lives in a "good old age," Rev. Dr. Sanford of Raynham, has devoted more than twenty of the sixty pages of the "History of the Town of Berkley" to reminiscences of this truly remarkable man. I have a list of fifteen sermons by Mr. Andros, which were published by request of the hearers, and four, at least, other publications, in the form of essays and treatises on theological subjects. How a minister, with a whole town for his parish, in charge of its schools, with considerable of a farm to cultivate, and considerable of a family to care for—his children numbering seventeen—could have found any time, in addition to the preparation of sermons and other parish work, for the writing of books, is a marvel to those of later times, who are short of time in which to do much less. He must have risen with the sun, summer and winter and worked nights as

well as days, without any vacation at mountain or seashore, as the custom now is.

Mr. Andros was twice married, (1) to Miss Abigail Cutler of Killingly, Conn., the mother of nine children. (2) To Sophia, the third daughter of Capt. John Sanford of Berkley, the mother of eight children. That I am not mistaken in the number of the children, the following reminiscence from a reliable source assures us. My wife, the daughter of Dea. William Reed of Taunton, remembers that on one Sabbath morning, Mr. Andros, on his way to church, on an exchange, stopped at her father's house and shaking hands with her mother, said, "Mrs. Reed, I have this morning been made the happy father of my seventeenth child."

The number made an indelible impression on the mind of the listening child.

The happy father had read the 127th Psalm: "Lo, children are an heritage of the Lord. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them."

I cannot close a notice, already it may be too long, of the second minister of Berkley, without referring to what must have cheered this minister's heart so much, the large accession to the church in 1807, as shown by the church records of that year—sixty-three in all, forty-four in the month of May and nineteen in the month of June—the fruit of a special work of Grace, to which the pastor makes reference in the records, as follows:

"About the 20th of February, 1807, God began to appear in His glory, to build up Zion in this place, as He never had done before. So general and powerful an awakening and so many souls hopefully brought out of darkness into marvellous light in so short a time, is an event never before experienced in this town. It is most evidently the work of God and to Him be all the glory. From this infinite Fountain of unmerited mercy, we have experienced such a time of refreshing from the presence of the Lord."

Parents who consecrated themselves to the Lord that year were moved to consecrate their children also, as the venerable Dr. Sanford, to whom I have more than once referred in this discourse, describes a scene, which he was old enough to remember, on a pleasant Sabbath in the month of May, 1807, in the Berkley meeting house, when, the children being gathered round the pastor, he stretched out his hands and repeated the words of Christ, "Suffer the little children to come unto me." The whole assembly was moved to tears, as more than fifty little ones were presented at the baptismal font.

But we must hasten on in our rapid sketch of this church history.

The long pastorates of the first two ministers, covering the first century, were followed by brief ones. The first to accept a call was Rev. Ebenezer Poor in 1835, a native of Danvers, Mass., and a minister of good repute among the churches. The sermons which he delivered were to the edification and profit of his hearers. So much interested were the members of Rev. Mr. Maltby's church in one of his discourses, when he preached in Taunton on exchange, that they requested its publication, and it was printed and widely circulated.

Rev. Mr. Poor remained only two years, although installed and dismissed by council, and Rev. J. U. Parsons who was an earnest, faithful pastor and preacher, as I remember him, was his successor, installed by council, in which my church in Taunton bore a part, March 14, 1838. Rev. Mr. Parsons evidently felt the need of a reviving for himself and church from the quickening presence of the Lord, and so March 28, soon after his installation, according to the records, "the church took into consideration their past unfaithfulness in the service of their Divine Lord and were sensible that they owed to one another and the congregation a confession of their sins. Appointed

Dea. B. Crane and Bro. J. Fox a committee with the pastor to draw up such a confession." This was done and April 5, on the day of State Fast, "at the close of public services," the confession of the church, which had been adopted and signed by the church, was read to the congregation "with good effect." Rev. Mr. Parsons, whom I well remember and whom I was permitted to assist in special religious services, was a zealous, persistent worker for his Master. He was not satisfied with sabbath work, but went from house to house during the week and held neighborhood meetings, which were largely attended and accomplished much good. Some of the precious fruit of these labors of christian love must remain, I think, unto this present time, although I am speaking of what transpired half a century ago.

The council to dissolve the pastoral relation of Rev. Mr. Parsons to this church convened Feb. 5, 1840. An eastern field was not large enough for this untiring toiler in the Lord's vineyard. He went west and I can see him now, as he stopped at my house in Taunton, in a driving rain storm, with his wife and children in a large wagon, which was to be their home for weeks, on their long western trip, and I can hear his cheery voice, as, after lunch, a psalm of praise and prayer, about to part, he said, "Brother Emery, may we meet on the bank of the Mississippi," and sure enough, (who would have thought it then) twenty years afterward, at Quincy, Illinois, "on the bank of the Mississippi," my door bell rang, before the sun was up, and there stood J. U. Parsons, the same wide-awake, earnest, zealous man, who toiled on, year after year, till perhaps five years since, his wife and children gone before, he heard the Master say, "Child, come home," and so he entered into the rest, the joy of his Lord.

It was March 8, 1842, when the Berkley Church called for its third pastor, since the long ministry of Rev. Messrs.

Tobey and Andros, Rev. Charles Chamberlain, who united with the church by letter from the Spring Street Church, New York City, his wife also bringing a letter from the Richmond Street Church, Providence. This pastorate was encouraged by an accession to the church in 1842, of forty-five. It was terminated, however, by act of Council, Aug. 14, 1844. The result of this Council, as spread out on the records, is long and elaborate, "unanimously adopted." It seeks to explain the short pastorates and frequent calling of Councils to settle and unsettle the Berkley ministry. It closes with the best of advice to the ministry and the people, arguing in favor of the old-time permanency in the pastoral relation.

In April, 1845, Rev. Ebenezer Gay of Bridgewater, was invited to supply the pulpit one year, which he did, to good acceptance.

At the close of his supply, Rev. Lucius R. Eastman was called to the work of the ministry, May 8, 1846, and his services continued till the 1st of April, 1848, when some members of the church organized as the Trinitarian (or second) Congregational Church in Berkley, ministered to by Rev. Mr. Eastman for a time, and afterward by Rev. Mr. Roberts, and now known as the Methodist Episcopal Church of Berkley.

Rev. Nathaniel Richardson was the stated supply of the mother church from Sept. 1st, 1848, till he left for the care of a newly organized church in East Taunton, in 1853.

His labors in Berkely brought forth good fruit as an addition of twenty-seven to the church in January of 1850 indicates.

There is nothing in the records to make it certain who preached for the church, or for what length of time, after Mr. Richardson left; but I find the names of Rev. Messrs. Merrill, Smith, Woodbury, Lothrop, Davis and

Babcock mentioned as moderating meetings or serving as delegates from 1853 to 1869, and these six ministers are supposed to have been the supplies for these sixteen years.

In 1859, thirty-two were received to the church, and in 1864, nine.

The beginning of the year 1869 witnessed a scene in this church, upon which the angels of light must have looked down with interest and delight—after prayer, the unanimous reconsideration and withdrawal of a vote of censure and a hearty restoration to Christian fellowship, of those, who went out from them twenty years before.

And now, in 1870, I am delighted to find the name of my old friend, Rev. James O. Barney, so long of Seekonk, as the supply of this church. His name is of precious memory in this part of our Zion.

Following him, were Rev. Messrs. Samuel Fairley, Wm. H. Teel, Wm. A. Chamberlain, Leonard S. Parker and John E. M. Wright, down to the present time.

All these have I known during these my last eleven years in Taunton. They have wrought well in this their field of labor for the little time allowed them. Bro. Fairley, of bright intellect and versatile powers came, as you remember, to a sudden, sad death, by drowning, when laboring elsewhere. And the excellent Chamberlain, whom you all loved, has died, with his harness on, in his western field of labor.

The ministry of your present pastor has already received Heaven's approval in a rich baptism of the Spirit, which has gently descended on your households, a baptismal benediction from the Presence of the Lord, to abide with you, we will hope, forever.

My rapid review of the history of this church has treated mainly of its pastors. I wish there were time to speak particularly of its membership. Its deacons have

been Gershom Crane, Daniel Axtell, Jacob French, John Paull, Samuel Tubbs, Ebenezer Crane, Ebenezer Winslow, Samuel Tobey, George Sanford, Luther Crane, Tisdale Briggs, Barzilla Crane, Thomas C. Dean, James Hathaway, Isaac Babbitt, Rollin H. Babbitt—sixteen.

An interesting document has just come into my hands—"the last will and testament of Elijah Briggs, made the 29th day of Nov. 1791, copied by Asa W. Briggs of Potsdam, N. Y., the 17th of Sept., 1879, for Mrs. Eliza J. Dean of Glenwood, Iowa, and re-copied by her the 20th of Oct., 1887."

After remembering his son, two daughters and a niece in his will, he adds:

"I give and bequeath to ye Congregational Society of Berkley in ye county of Bristol Four hundred dollars, to be a fund forever, the anual interest thereof to be appropriated and applied towards supporting and maintaining a good, sound, orthodox Gospel minister, who shall settle amonxt them of the Congregational denomination, in sd town of Berkley, to teach and instruct the sd society in the principles of the holy christian religion, as they are taught and revealed in the Holy Scriptures of Divine Inspiration of the old and new Testaments. And do, by this my will and testament, constitute and appoint the elders and deacons of the Congregational Society in sd town of Berkley aforesd, to be my trustees and to have ye full power and authority of ye loan aforesd, to ye intent and purpose that ye anual interest thereof may be applied faithfully and anually towards supporting a good, sound, orthodox Gospel minister in sd town of Berkley (who shall be settled amonxt them) of ye Congregational denomination, to teach and instruct ye sd Congregational Society as a faithful minister in ye sacred Scriptures of truth."

Mr. Briggs also bequeathed one hundred dollars to "the town of Berkley, to be a fund forever, the anual interest thereof to be appropriated and applied toward the supporting of an English Grammar schoolmaster of a good moral character to teach and instruct the youth,"—and the selectmen of the town were made its trustees.

He also bequeathed to the Congregational minister of Berkley and to his successors in office Matthew Henry's

Exposition of the Bible and other books, maps, magazines and papers which might be of use to them.

Judge Samuel Tobey was associated with his son Ephraim in administering on his estate.

There is no question but Elijah Briggs intended this estate should provide for the support of the Gospel ministry in Berkley not only during his life time, but in all the generations to come after, so long as the town existed.

Music has much to do with the worship of God's people and some mention should be made of it in connection with this parish. It is generally reported and believed that Bishop Berkley, once a resident in this country, for the most part at Newport, and giving his name to this town, sent the church an organ, which they declined to accept, not desiring instrumental music; and it is said a church in Newport (the Trinity) was glad to have it. John Paull is named as the first chorister of this parish, who led the congregation in the use of such tunes as Mear, St. Martin's and Old Hundred, which are good tunes still—and when John Paull was too old to lead, then came Shadrach Burt, Nathaniel Haskins and Simeon Burt, followed in due time by Azael Hathaway, James Babbitt, Henry Crane. Dea. George Sanford and Col. Adoniram Crane—the last two named being, as some of you may know, not only singers, but skilled teachers of music.

Several ministers of the Gospel have gone out from this church, among whom may be named Alvan Tobey, James, John, Enoch and Baalis Sanford, James Barnaby, Silas A. Crane, Wm. M. Cornell, Daniel C. Burt, Thomas T. Richmond, four of whom are still living and some of whom may be heard from, in the way of reminiscence, to-day. Several others, among them, three sons of Rev. Mr. Andros, have received a collegiate education and attained



to considerable eminence as teachers or in professional life.

But I must stay my pen and relieve you, when I have read you a letter of interest, sent me by a member of this church :

“REV. MR. EMERY,

Dear Sir,—Perhaps you will be interested to know that in connection with the church in Berkley, a Woman’s Missionary Society was formed in the year 1810, called the “*Female Cent Society*,” its members agreeing to give one cent a week to the cause of missions. It still exists, and is doing work for the Master. Among the receipts kept in a quaint looking pocket-book, made probably by some one of the *Grand “Mothers in Israel”* is one bearing the date of Jan. 1816, acknowledging the sum of twenty-one dollars to the Massachusetts Missionary Society, and signed by Jeremiah Evarts.

Many of these receipts have been lost, but there are enough of them to show that nearly one thousand dollars have been contributed from its treasury to the A. B. C. F. M. Some of them show that the money has sometimes been used in *Home Charities*, and there is one acknowledging money paid to the American Bible Society “to constitute Rev. Thomas Andros a life member.”

This is only a *rill* emptying into the stream which shall “make glad the city of our God,” and perhaps you will not deem it of much importance. You are at liberty to use these facts in connection with your work or not, as you think best.

Respectfully Yours.

Berkley, Oct. 1887.

I may say, in closing, that I do deem this information, which comes to me from an unknown source, “of much importance,” and may the “Woman’s Missionary Society of Berkley,” organized in 1810, and so fruitful in good works, abide forever, or at least, until the Lord come, ushering in the millennial day, of a thousand years, when “they shall teach no more every man his neighbour and every man his brother, saying, know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.” The Lord hasten His coming on this wise, in this land and in all lands—on the land and on the sea.

AMEN, AND AMEN.

# APPENDIX.

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The second of November, 1887, was a perfect autumnal day and, in response to a cordial invitation from the church in Berkley, a large number of natives of the town and others interested in the occasion, came from far and near, and promptly gathered in the meeting house for morning services at 10.30 a. m., which, under the direction of the pastor of the church, Rev. J. E. M. Wright, were conducted in the following order:

ORGAN VOLUNTARY and DOXOLOGY.

INVOCATION by Rev. E. DAWES, of Lakeville.

ANTHEM.

SCRIPTURE SELECTIONS by Rev. J. E. M. Wright, of Berkley.

HYMN 964, SPIRITUAL SONGS.

PRAYER by Rev. Thomas T. Richmond, of Taunton.

ORIGINAL HYMN by Rev. J. E. M. Wright, pastor of the church.

HISTORICAL SERMON by Rev. S. H. Emery, of Taunton.

PRAYER by Rev. L. Parker, former pastor of the church.

HYMN 808, SPIRITUAL SONGS.

BENEDICTION, by the pastor.

The sermon was preceded by the singing, with great earnestness by the congregation, led by the choir, of the following appropriate anniversary hymn by the pastor, Rev. J. E. M. Wright:

Tune:—America.

O God in tender love,  
Look on us from above,  
    And bless us now.  
Our fathers' God we praise,  
Our glad thanksgivings raise,  
In true and hallowed lays,  
    As here we bow.

Those holy men of old  
Bore burdens all untold,  
    From love to God.  
Rallying round the cross,  
All else they counted loss  
And reckoned only dross,  
    For Christ their Lord.

Gone are those great and good,  
Who firm and faithful stood  
    For truth and right.  
They from their labors rest,  
We by their faith are blest,  
Which long has stood the test  
    Of later light.

What shall we render, Lord,  
To thee, our fathers' God,  
    For blessings past ?  
Thy name we will adore,  
Recount thy mercies o'er,  
And praise thee evermore,  
    While life shall last.

This sacred trust we hold.  
Thy church planted of old,  
    Dear as our breath.  
Unsullied to the end  
Thy truth we will defend,  
On sovereign grace depend,  
    Faithful till death.

The ladies of the church provided a most excellent repast for visiting friends in the basement of the church at noon, which gave opportunity for the re-union of old acquaintances and friends, who had not met for many years and the most delightful social intercourse.

At 2 p. m. the audience room of the church was completely filled for further interesting exercises :

ORGAN VOLUNTARY.

ANTHEM BY THE CHOIR.

PRAYER by Rev. E. Dawes, of Lakeville.

HYMN 758, SPIRITUAL SONGS.

SCRIPTURE SELECTIONS, by Rev. G. F. Walker, of Freetown.

ADDRESS by Rev. Thomas T. Richmond, of Taunton, who spoke as follows :

Mr. Emery, in his historical discourse, has done his work thoroughly, as he always does. He has gone over the whole ground for 150 years, and on the way has dwelt some time on the ministry of the first two pastors of this church. He has given us much that is interesting and what is new to most of us. This Bro. Wright expected, but as he knew he could not embrace every thing of interest in one discourse, he wrote me as a descendant of the first minister and a young parishioner for 16 years of the second, to say something I might have heard of the one and personally knew of the other. I cheerfully comply with his request. But as there are a number here who will, or ought to speak on the same subject, I shall endeavor to be brief. The early life of Mr. Tobey, as stated to me by a grand-daughter of his, evinced that he had a tender conscience and a due regard to parental authority, and that he was religiously educated. When quite a boy he was in the habit of driving his father's cows to pasture. One Sabbath morning he discovered a flock of wild geese in a pond where they had spent the night. Having a heavy stick in his hand, he threw it into their midst, and as they rose to fly, two of them remained with their necks broken by the blow. He took them from

the water and left them, went home and rested the Sabbath day according to the commandment.

The next day he went to the pasture to take them home, but found they were not fit for use. He then told the family of success the morning before and his great disappointment in not furnishing them with a good dinner. They inquired why he did not bring them when he killed them, he replied he was afraid of being punished for breaking the Sabbath.

His early taste for study, preparation for college, honorable graduation, youthful ministry and settlement as pastor of this church, have been duly noticed.

There was not so much required of a minister then as now, but all that was demanded he cheerfully complied with. He prepared his sermons with much care, was methodical and exact, attended the preparatory lectures and visited the people as their circumstances required. The American Quarterly Register, No. 12, page 139, says of him: "He was a very respectable man, an orthodox and worthy minister of the gospel, generous, given to hospitality, affectionate to his people, ever ready to administer to their temporal and spiritual wants—and by them was much beloved."

He always manifested the gentleman and the Christian. He reproved the ignorant and them that were out of the way. At one time it is said his neighbors were assisting him in breaking up a piece of rough ground. He had a strong team and a strong man they called Sargent Harvey holding the plow. He would at times drink too much strong liquor and use profane language. He was now under the influence of drink, which provoked to profanity, when the instrument he had hold of sent him hither and thither. Mr. Tobey tried to check him, but to no purpose. Finally he told him, he could take the plow around the field without swearing. Harvey resigned the plow into his hands and followed to see the end. The plow was no respecter of persons and used Mr. Tobey as it did Sargent Harvey. But his expression was "I never see the like; I never see the like." When the task was performed, he said, "There, I have been the whole round and have not made use of the language you did."

"True," Harvey replied, "but which is the greater sin, to swear a little or lie as you did, a number of times. For you said, you never see the like, when you knew you had a great many times."

Mr. Tobey's views of religious doctrine and measures to promote the cause of Christ, appear in his assent to the doings of a convention held in Boston, in May and July 1743, while Whitefield and others were laboring as Evangelists among the New England churches. A general interest was awakened in the churches. There was a general stirring up, producing an excitement which some thought was seriously injuring the cause of vital religion. The great question was, whether the work was genuine, produced by the Divine Spirit or mere human excitement. It was discussed at several meetings, and in July 7, 1743, a result was reached.

The document is too long to be read here, but after giving wise counsel to guard against rash measures and teaching for doctrines the commandments of men, and exhorting both ministers and christians, as far as it is consistent with truth and holiness, to follow the things which make for peace, it proceeds to say, "we would most earnestly warn all sorts of persons not to despise these out-pourings of the Spirit and would call on every one to improve this remarkable season of grace and put in for a share of the heavenly blessing so liberally bestowed." This result was signed by 68 ministers, one of whom was the Rev. Samuel Tobey, pastor of the church in Berkley. His valuable life was closed suddenly as has been stated by Mr. Emery.

My earliest recollections of Mr. Andros are when he visited at my grandfather's, Judge Tobey's, to consult on matters relating to church and state. One of his earliest acts, which I remember, was the mark he made on my arm, not impressing me very favorably. The virus he pricked in my skin produced a *sensation* that did not harmonize with my idea of kindness. Yet he was kind and this was a lesser evil to prevent a greater. All through life he *wounded* to heal. On the sabbath, he generally spent the hours of intermission at our house. A luncheon of pie and cheese, bread and butter, and a mug of cider

in winter, with ginger in it, heated under the forestick, prepared physically for the afternoon service. I was on very good terms with him. This might have been owing to the visits I frequently made to his house, as I grew older, and the object of them. If we had something different from usual, that we liked, the minister was remembered. The butter pail was filled or fruit basket replenished, and I was sent as the bearer of the contents. I recollect one time my grandfather put a quarter of lamb into one end of a bag and stone of equal weight into the other, threw it over the saddle and sent me to the parsonage. The parson received me very cordially and the gift very heartily, called me a good boy and asked if he sent back a stone to balance the stone I brought, it would be satisfactory.

He was a decided law and order man and had faith to believe that these were essential for the good of society and he showed his faith by his works, for no man was more out-spoken or determined in his efforts to check evil and promote good. He preached righteousness in the great congregation and made the gospel the grand instrument in controlling the consciences and lives of men. He made it touch on human character, reproofing where he thought there was wrong, and approving where there was right.

One time, the young people had what was termed a social at Assonet. There were guests from Taunton and Berkley. Passing Mr. Andros' house, they were rather noisy, which disturbed his rest. The following Sabbath, he commenced the public service by reading the Psalm,

“Children in years and knowledge young.

“Your parents' hope, your parents' joy, &c.”

Said one of the guilty ones to me, “I knew then what was coming.” And it came. It was so close and severe, one or two left the church. He did not think one sermon was enough to dispose of the matter, and so he closed the morning discourse by stating that the remainder of it would be deferred to a future opportunity. In the afternoon, he resumed his subject, but those he designed to reprove and benefit were absent.

During the war of 1812, an embargo on our ships prevented carrying freight as usual. Goods were convey-

ed from Boston to Newport by land. One of the teams loaded with tea and coffee and other goods, broke down near the Rock house, about half a mile south from here. More or less help volunteered. Soon it was rumored that there were families favored more than usual with tea and coffee, which suggested that some might have helped themselves to what they were not in the habit of using very freely. There was an opportunity to censure and reprove. So Paul's experience on the Island of Melita among barbarians, was introduced and dwelt upon as a theme for instruction. Paul and his friends were treated with no little kindness by these barbarians, while in a civilized community, the unfortunate were ill used. At another time, an unfavorable report was circulated about the neighborhood, which called for the very appropriate text, "Not only busy bodies, but tattlers also go about from house to house telling things they ought not."

He was an industrious man, energetic and persevering. This is fully illustrated in the Old Jersey Captive, his remarkable suffering and escape, an account of which is published in a book. Fleeing from his dismal, pestiferous prison, and suffering with the ship fever, he came to an extensive wood. After travelling within it some distance, he met two men. They asked him, "how far he had travelled in it." He replied, "about nine miles." He asked them how far they had come. They said, "about the same distance." The first thought was to look round, find some decent place, lie down and die. The second was, that he might as well die standing up as lying down, and thus thinking, he accomplished his journey. He said to me that that second thought had been a great help to him in after life. He was in the Revolutionary war, met with its dangers and endured its hardships and sufferings. I sat in council with him, where a minister had asked a dismission, on account of salary, which was \$600. Mr. Andros' delegate thought that was not a sufficient reason for dismission. "Our minister has never had more than \$450 and has brought up a large family." Mr. Andros shutting his eyes, as he did when something more than usual moved him, quickly said: "Mr. S—— has never been through the Revolutionary war."



The family he brought up was large. His children were these :

Milton,	Polly,
Thomas,	Lydia,
Benedict,	Susan,
William,	Nabby,
Frederic,	Clarissa,
Kendrick,	Sophia,
Leander,	Priscilla,
Richard Storrs,	Sarah.
Milton.	

Rev. Mr. Richmond was followed by a former pastor of the church, Rev. Mr. Parker, who addressed the meeting as follows :

This is a day of remembrances. The history of the fathers has been thoroughly given. It remains for us of later times to add a few personal recollections.

I was first struck with the good memories of this people. I once preached to them some twenty-five years ago. On coming here again, I found both text and sermon remembered. My inference was—I freely give it to the ministers present—my sermons should be the best possible, if they are to be so long retained.

A second fact I recall in this connection, I found men quick to judge and to act. My first service ended, the three gentlemen of the committee waited on me to engage me on the spot. No apologies were heeded, the compact was struck at once.

Another trait I soon noticed. The Romans would express it by the words, “*Tenax propositi*,” or in English, “Sticking to an opinion.” In an important election, I learned that a valued friend was about to throw away his vote. I ventured to suggest a better way. He listened kindly but replied, “I guess not, I have made up my mind to vote otherwise.” I recall also the case of a lady, at the annual Clambake, whose ardor neither age nor infirmity could quench, with her matchless dressing and tireless service. An admirable quality, but sometimes liable to work ill, when differences arise as to church building, or the service of song.

The schools in town it was a great pleasure to visit. Here, especially when under the care of our own trained teachers, a noble work was done, as the higher institutions of learning in Taunton and the Normal Schools fully acknowledged. We are glad to bear witness that in this respect there has been no falling off from the high standard of the past.

My pastoral work here was delightful. The welcome ever received—if not quite as effusively expressed as by one of my present charge, who on receiving a call at her distant home on a very hot day exclaimed: “If I were to die I should certainly send for you to attend the funeral” —was all a minister could ask. These visits I hold in sweet remembrance.

Two works of special interest I wish to speak of here. You will remember the Bridge Chapel, much prized for its services to education and religion, but unsightly, often smoky and leaking. All at once a spirit arose among the people to refit it. Ladies, some of them young, solicited funds, the men freely gave their labor, and shortly the glad evening of re-dedication came. Later, services of deep spiritual interest have added precious associations to the place. Then a greater enterprise was inaugurated. This church edifice sorely needed repairs. The bequest of a true Christian woman had extinguished a debt that was on it. The ladies again took the work in hand. We recall the readings, the fairs, the suppers that followed one another, and most of all the Jug project, when the cities of the state, as far as Boston, were laid under contribution. Who can forget the memorable and merry scene of jug-breaking, the pouring out and counting of the hard-gained treasures. As the result of these combined efforts, look about and around you, and beneath your feet. It is a comely sight.

The fathers have passed on. The most of their predecessors have gone. But we need not yield to sadness. When Lincoln was assassinated, a great assembly of leading citizens met in New York City, bowed with grief and apprehension.

Then the grand voice of Garfield was heard, reciting fitting passages from the Psalms, and adding, “Presidents

may die, but the Republic lives." The founders of this church sleep in death, but the church they loved, lives. May the future of this Zion be growingly prosperous, till the Master comes.

Dr. Enoch Sanford of Raynham, being unable to be present was represented by Rev. Sidney K. B. Perkins, Pastor of the Congregational Churches in Raynham, who spoke as follows :

Mr. Chairman and Christian friends : It is a precept of our Saviour, given to his disciples, "Freely ye have received, freely give."

Many churches fail to act in accordance with this precept in an important respect. They receive a long line of Christian ministers from our colleges and seminaries, but they fail to give any of their own members to the great work of preaching the Gospel in return.

Not so this ancient church of Berkley.

There sits before me the Rev. Thomas T. Richmond, reared in this church and whose merited praise I will not speak in his presence.

I have also known three of the four brothers by the name of Sanford, all members of this church, and all of them Congregational ministers:

Rev. James Sanford, who was a pastor thirty years; Rev. Baalis Sanford, for thirty years pastor at East Bridgewater, Mass., a thorough Bible scholar and sound theologian; Rev. John Sanford, a strong man and logical preacher, and the Rev. Dr. Enoch Sanford, for many years pastor at Raynham, Mass., revered in all this region.

Dr. Sanford is now in his 93d year, and he united with this church at the age of 12 years; so that he has been a member of this church in Berkley, the very long period of eighty years.

He tells me that when it was proposed that his brother John and himself should unite with the church, some worthy members shook their heads, and were solicitous on account of the age of the children, but their parents sympathized with them and finally it was said, "we will leave it to the minister." They were received and no one ever had occasion to regret the act. Since

that time there has been a change in the views of many of our churches, and many children are gladly and hopefully received into church fellowship.

Another minister reared in this church is the Rev. Dr. Cornell, L.L. D., known as a historian, now resident in Boston, Mass.

There have been gifts from this church to the work of the ministry.

In closing, permit me to present to you the salutation and the congratulations of Rev. Dr. Enoch Sanford, prevented from being present, by a fall, on your 150th anniversary, and also the Christian greetings of the churches in Raynham.

The Hon. E. S. Tobey, of Boston, and a descendant of the first minister of Berkley, being his great-grandson, was the next speaker, who commenced by saying that his mind was so crowded with memories of the past, as connected with Berkley, that he found it difficult to make a fitting selection. He dwelt largely, however, on the traits, as he recalled them of his revered grandfather, Judge Samuel Tobey, who was a ship builder and ship owner, and altogether a man of affairs, although spending his lifetime in this quiet, inland town. Mr. Tobey had much to say in praise of New England country life ; life in smaller settlements, and in the earlier times, in contrast with the dissipation and disquieting, disturbing influences of crowded city life in these modern times. We are sorry that Mr. Tobey has been unable to furnish an abstract of his remarks, which were marked by much good sense and were highly appreciated by his hearers.

Next followed Rev. E. Dawes, of Lakeville, who commenced his remarks by emphasizing the importance of what had been said by Hon. E. S. Tobey, in regard to the sale and use of intoxicants as the grand obstacle to the spread and triumph of Christ's kingdom in the world. He alluded to his acquaintance with several of the Berkley pastors, and to the pleasant relations always subsisting

between himself and them during his long pastorate in Dighton. He particularly referred to Rev. James O. Barney, that apostolic man, so full of faith and love, like Enoch walking with God, always grateful, who said he had "365 pleasant days in the year"; to Rev. William A. Chamberlain, whom he met in Taunton and directed to Berkley, where he was immediately engaged as pastor. He was a genial man, exerting a blessed influence in the promotion of peace and brotherly love among his own people and with the neighboring church. The same might be said of his successors, Rev. L. S. Parker and the present pastor, whose labors the Lord had already so abundantly owned. He alluded also to Rev. Samuel Fairley, that able, earnest, impulsive man, so zealous for the right and indignant against the wrong. He spoke particularly of the great value of his presence and participation in the discussions of the Congregational Club, and related some amusing facts illustrating his peculiarities. In closing, he referred to the pathetic words of his aged friend, Rev. Mr. Richmond, in regard to the ministers whom he had known and loved, and who had left the earth, and declared that their departure, when their work was finished was no calamity. To stay longer would be no benefit to them. When the ends of life are attained, to pass to another state of being is as natural as to pass from one stage of our earthly lives to another, and as desirable.

Rev. George F. Walker, of Freetown, being called up, remarked as follows :

The hour is so late and so much has already been said in which we all have been deeply interested, that it hardly seems necessary that I should add a single word. I will simply bring to you the salutations and congratulations of your sister church in Freetown. We are your younger sister, and will have to wait ten years to celebrate our one hundred and fiftieth anniversary. Our church

was organized in 1747, when it embraced in the parish the whole of what is now Fall River. I think these churches—which are the nearest neighbors of the Congregational band in this region, have always been in harmony with each other, and we rejoice with you in the harvest which you have lately been permitted to gather in. Asking God's blessing to rest upon you, and hoping that there is a prosperous future before you, I once more in behalf of our church congratulate you and your pastor, and offer to you our Christian salutations.

Rev. Mr. Wright, who had introduced each speaker of the afternoon most felicitously, offered the following most appropriate and affecting remarks, on calling up Rev. E. S. Fletcher, pastor of the Methodist Episcopal church in Berkley :

When in the history of a family a child goes out from under the old family roof tree to form new relations and establish a new home, this event is generally an occasion of sorrow to those who are left. And if that child be a daughter, when the time comes to take a new name by entering into the marriage relation, this event often brings sadness to the parental heart though it may meet with the parental approval. This ancient church has had such an experience. About forty years ago, a daughter went out from the old home for herself; and in process of time she entered into new relations and took a new name, and is now known as the Methodist Episcopal Church, Berkley. It was a time of sadness to the mother church when the daughter left the old home. And later, as the time came when she was to bear the family name no longer, a new pang came to the mother heart, though she may have felt it to be for the best. But those days are long past. And to-day that daughter comes back in the spirit of Christian fellowship to join in celebrating the mother's one hundred and fiftieth birth day and acknowledge with her the good hand of the Lord upon her for so many years.

That daughter is represented here to-day by her pastor, Rev. E. S. Fletcher, whose earnest, Christian spirit commends itself to all, and between whom and myself, there exist, I am sure, the strongest fraternal

ties. He will now speak in behalf of the daughter church.

In response Rev. Mr. Fletcher said :

I stand in this presence the representative of the daughter church to return Christian greetings to the venerable mother church, who, though having reached her seven score years and ten, has not yet entered her dotage; but comes to celebrate her one hundred and fiftieth anniversary, dressed in her bridal attire, as gay and jubilant with song as in her maiden years.

Two score years ago the daughter left the paternal roof and set up for herself, for nearly a score and a half of years she retained the parental name. Then like all daughters she desired a change of name. Now all parents well know what this means and cannot find much fault with daughters.

Sometimes the daughter's condition is improved by the change, she will be happier and more useful; sometimes her condition is made worse. Whether this daughter's condition is made better or worse by the change, I leave it with others to decide.

I have found Bro. Wright to be a sweet spirited and devout minister of Christ. And we have endeavored to cultivate a spirit of harmony and love in a silent way between the churches. And why should we not live in harmony and love? We are pursuing the same course. You mean salvation for man, so do we. You mean heaven, so do we, where denominational names will be unknown, where there will be one theme and one song forever, "Unto him that hath loved us and washed us in his own blood, and made us kings and priests unto God to reign with him forever."

The addresses and reminiscences of the afternoon having been concluded and the preacher of the morning sermon having been called on to speak, Rev. Mr. Emery remarked, that he had already occupied as much or more of their time than he was entitled to—but he could not refrain from congratulating the church on the spirit of harmony, peace and Christian charity, which made the

scene they had just witnessed possible. Some of us could remember the strife and bitterness, which were occasioned by the division in the church, which years ago, was so harmoniously and pleasantly settled. The angels of God and, above all, the Prince of Peace, must view such reconciliation and brotherly love with the utmost delight. He also referred to a son of Judge Tobey, the father of Mr. Tobey, of Boston, who had addressed them so well, a man of much promise, who died in early manhood, abroad, engaged in mercantile affairs.

Thus ended a meeting to be long remembered by those fortunate enough to be present. The congregation joined in singing hymn 523, *Spiritual Songs*, afterward accompanying in prayer, Rev. N. T. Dyer, pastor of the church in Dighton. Benediction was pronounced by the oldest minister present and a child of the Berkley Church, Rev. Thomas Tobey Richmond, of Taunton.



# CATALOGUE

of the members of the Congregational Church in Berkley,  
from the beginning, alphabetically arranged, and numbered  
under each year.

1737.

- |                         |                        |
|-------------------------|------------------------|
| 1 Ephraim Allen,        | 26 Ebenezer Hathaway,  |
| 2 Zipporah Allen,       | 27 Jemima Hathaway,    |
| 3 Daniel Axtell,        | 28 Mary Hathaway,      |
| 4 Waitstill Axtell,     | 29 Hopestill Hervey,   |
| 5 Abigail Babbitt,      | 30 Elizabeth Holloway, |
| 6 Benjamin Babbitt,     | 31 John Hudson,        |
| 7 Benjamin Babbitt, 2d, | 32 Adam Jones,         |
| 8 Dorcas Babbitt,       | 33 Dorcas Jones,       |
| 9 Elkanah Babbitt,      | 34 Mary Jones,         |
| 10 George Babbitt,      | 35 Samuel Jones,       |
| 11 Isaac Babbitt,       | 36 Benjamin Leonard,   |
| 12 Josiah Babbitt,      | 37 Experience Myrick,  |
| 13 Mehitable Babbitt,   | 38 Samuel Myrick,      |
| 14 Mercy Babbitt,       | 39 Benjamin Paull,     |
| 15 Ann Briggs,          | 40 Edward Paull,       |
| 16 John Briggs,         | 41 Elizabeth Paull,    |
| 17 Sarah Briggs,        | 42 John Paull,         |
| 18 Seth Briggs,         | 43 Ebenezer Phillips,  |
| 19 Abigail Burt,        | 44 Hopestill Phillips, |
| 20 Abigail Burt, 2d,    | 45 James Phillips,     |
| 21 Joseph Burt,         | 46 Mary Phillips,      |
| 22 Gershom Crane,       | 47 Mary Phillips, 2d,  |
| 23 Sarah Darling,       | 48 Phebe Reed,         |
| 24 Hannah French,       | 49 SAMUEL TOBEY,       |
| 25 John French,         | 50 Hopestill Woods.    |

## 1738.

- |                       |                       |
|-----------------------|-----------------------|
| 51 William Axtell,    | 57 Jacob French, Jr., |
| 52 Jonathan Briggs,   | 58 John French,       |
| 53 Tabitha Briggs,    | 59 Mary French,       |
| 54 Abel Burt, Jr.,    | 60 Mary French, 2d,   |
| 55 Sarah Burt,        | 61 Bathsheba Tobey,   |
| 56 Elizabeth Clemens, | 62 Rachel Williams.   |

## 1739.

- 63 Elizabeth Babbitt.

## 1740.

- |                   |                     |
|-------------------|---------------------|
| 64 Israel French, | 66 Abijah Hathaway, |
| 65 Mary French,   | 67 John Tisdale.    |

## 1741.

- |                    |                     |
|--------------------|---------------------|
| 68 Mary Atwood,    | 74 Mary Pratt,      |
| 69 Jonathan Burt,  | 75 Sarah Smith,     |
| 70 Keziah French,  | 76 Hannah Terry,    |
| 71 Ruth Paull,     | 77 Charity Winslow, |
| 72 Jacob Phillips, | 78 James Winslow.   |
| 73 Mary Phillips,  |                     |

## 1742.

- |                     |                         |
|---------------------|-------------------------|
| 79 Sarah Babbitt,   | 91 Silas Hathaway,      |
| 80 Naomi Briggs,    | 92 Seth Hervey,         |
| 81 Nathan Briggs,   | 93 Ebenezer Paull,      |
| 82 Sarah Briggs,    | 94 Mary Paull,          |
| 83 Bethiah Caswell, | 95 Sarah Paull,         |
| 84 Ebenezer Cobb,   | 96 Susannah Paull,      |
| 85 Ebenezer Crane,  | 97 Nathaniel Phillips,  |
| 86 Hannah Crane,    | 98 John Sumner,         |
| 87 Rachel French,   | 99 John Turner,         |
| 88 Samuel French,   | 100 Patience Turner,    |
| 89 Sarah French,    | 101 Bathsheba Williams, |
| 90 Wealthy Gilbert, | 102 Rachel Winslow.     |

## 1743.

- |                       |                          |
|-----------------------|--------------------------|
| 103 Phebe Burt,       | 107 Jonathan Hodges,     |
| 104 Hannah Caswell,   | 108 Eleazer Nichols,     |
| 105 Love Caswell,     | 109 James Phillips, Jr., |
| 106 Sarah Dillingham, | 110 Andrew Pickens,      |

111 Sarah Sumner,  
112 Seth Sumner,

113 Johannah Terry.

1744.

114 Ann Crane,  
115 Seth Crane,  
116 Ebenezer Hathaway,  
117 John Paull,

118 Ruth Paull,  
119 Micah Pratt,  
120 John Wood,  
121 Sarah Wood.

1745.

122 Abigail Hathaway,  
123 Benjamin Hathaway,  
124 Elizabeth Hathaway,

125 John Hathaway,  
126 Mary Jones,  
127 Susannah Paull.

1746.

128 Hannah Dunham,  
129 Freelove French,

130 Elizabeth Haskins,  
131 Shadrach Haskins.

1747.

132 Zipporah Cobb.

1749.

133 Temperance Sumner,  
134 Damaris Tubbs,

135 Samuel Tubbs.

1750.

136 Hopestill Paull.

1751.

137 Samuel Macomber.

1752.

138 Nathaniel Gilbert,

139 ——— Gilbert, [Mrs.]

1753.

140 Sarah Briggs,

141 Sarah Pray.

1754.

142 Abigail Briggs,

143 Esther Briggs.

1756.

144 Margaret Babbitt,

145 Margaret Paull.

- 1757.
- 146 Joseph Jacobs,                      148 Elizabeth Phillips.  
147 Ruth Jacobs,
- 1759.
- 149 Mary Blanding.
- 1760.
- 150 Mehitabel Babbitt.
- 1761.
- 151 Abigail Burt.
- 1764.
- 152 Mary Howland.
- 1767.
- 153 Elijah French,                      155 Moses Nichols.  
154 Abigail Nichols,
- 1769.
- 156 Hannah Axtell.
- 1770.
- 157 Ralph Phillips.
- 1771.
- 158 Ebenezer Winslow.
- 1772.
- 159 Mary Myrick.
- 1773.
- 160 Jemima Briggs,                      162 Isaac Tobey.  
161 Nathaniel Haskins,
- 1774.
- 163 Jemima Crane,                      165 John Hathaway,  
164 Phebe French,                      166 Phebe Richmond.
- 1775.
- 167 Thomas Briggs.
- 1788.
- 168 THOMAS ANDROS,                      172 Sarah Crane,  
169 Ketura Briggs,                      173 Grace Evans,  
170 Eliza Crane,                      174 Ebenezer French,  
171 Luther Crane,                      175 Lydia French,

- |                          |                       |
|--------------------------|-----------------------|
| 176 Mary French,         | 181 Experience Tobey. |
| 177 Abigail Hathaway,    | 182 Samuel Tobey,     |
| 178 Abijah Hathaway, Jr. | 183 Miriam Tubbs,     |
| 179 Mercy Sanford,       | 184 Jemima Winslow.   |
| 180 Sarah Sanford,       |                       |

1789.

- |                         |                        |
|-------------------------|------------------------|
| 185 Elizabeth Burt,     | 189 Ebenezer Sanford,  |
| 186 Silence Burt,       | 190 Elizabeth Sanford, |
| 187 Joanna Paull,       | 191 Abigail Tobey,     |
| 188 Elizabeth Phillips, | 192 Samuel Tubbs.      |

1790.

- |                 |                      |
|-----------------|----------------------|
| 193 Abner Burt, | 195 Rachel Macomber, |
| 194 Mary Burt,  | 196 Sarah Winslow.   |

1791.

- 197 Rebecca Hathaway.

1792.

- 198 Anna Hathaway.

1793.

- 199 Abiel Haskins.

1794.

- 200 Susannah Macomber.

1799.

- |                    |                     |
|--------------------|---------------------|
| 201 Meribah Evans, | 202 Polly Hathaway. |
|--------------------|---------------------|

1803.

- |                   |                       |
|-------------------|-----------------------|
| 203 David Burt,   | 205 John Eaton,       |
| 204 Silence Burt, | 206 Bathsheba Thayer. |

1804.

- 207 Mary Hodges.

1805.

- |                     |                       |
|---------------------|-----------------------|
| 208 Abigail Briggs, | 215 Lucinda Hervey,   |
| 209 Joanna Briggs,  | 216 Hary Hoard,       |
| 210 Mary Briggs,    | 217 Philena Nichols,  |
| 211 Tisdale Briggs, | 218 Fanny Paull,      |
| 212 Miriam Chace,   | 219 George Sanford,   |
| 213 Bathsheba Dean, | 220 Sally F. Sanford, |
| 214 Susanna French, | 221 Peddy Wilbur.     |

## 1806.

- |                      |                     |
|----------------------|---------------------|
| 222 Elizabeth Chace, | 224 Mercy Cudworth, |
| 223 Belinda Crane,   | 225 David Dean, Jr. |

## 1807.

- |                            |                         |
|----------------------------|-------------------------|
| 226 Joseph Allen,          | 257 Joseph Evans,       |
| 227 Ebenezer Babbitt,      | 258 Anna French,        |
| 228 Dean Babbitt,          | 259 Lois French,        |
| 229 Elizabeth Babbitt,     | 260 Nancy French,       |
| 230 Elizabeth Babbitt, 2d, | 261 Ruth French,        |
| 231 Osman Babbitt,         | 262 Alice Hathaway,     |
| 232 Mehitable Booth,       | 263 Barzillai Hathaway, |
| 233 Samuel Booth,          | 264 Benanuel Hathaway,  |
| 234 Eunice Briggs,         | 265 Benjamin Hathaway,  |
| 235 Lydia Briggs,          | 266 Betsey Hathaway,    |
| 236 Polly Briggs,          | 267 Deborah Hathaway,   |
| 237 Terrissa Burt,         | 268 Elizabeth Hathaway, |
| 238 Lurana H. Chace,       | 269 Elkanah Hathaway,   |
| 239 Samuel Chace,          | 270 Enoch Hathaway,     |
| 240 Simeon Chace,          | 271 Esther Hathaway,    |
| 241 Joanna Coleman,        | 272 Phebe Hathaway,     |
| 242 Abigail Cornell,       | 273 Polly Hathaway,     |
| 243 Barzillai Crane,       | 274 Hannah Newell,      |
| 244 Benjamin Crane,        | 275 Tryphena Nichols,   |
| 245 Benjamin Crane, 2d,    | 276 Hannah Paull,       |
| 246 Hannah Crane,          | 277 John Paull,         |
| 247 Henry Crane,           | 278 Phebe Paull,        |
| 248 Joanna Crane,          | 279 Betsey Perkins,     |
| 249 Sally Crane,           | 280 Daniel Sanford,     |
| 250 Tryphena Crane,        | 281 Eleanor Sanford,    |
| 251 Anna Cudworth,         | 282 Enoch Sanford,      |
| 252 Dorothy Cudworth,      | 283 Isaac Sanford,      |
| 253 David Dean,            | 284 Anna Savage,        |
| 254 Patience Dean,         | 285 Polly Tubbs,        |
| 255 John Dillingham,       | 286 Sina Williams.      |
| 256 Susan Dillingham,      |                         |

## 1808.

- |                      |                        |
|----------------------|------------------------|
| 287 Esther Allen,    | 291 Clarissa Crane,    |
| 288 Betsey Babbitt,  | 292 Gershom Crane,     |
| 289 Elkanah Babbitt, | 293 Betsey Dillingham, |
| 290 Sally Babbitt,   | 294 Sarah Eaton,       |

- |                      |                     |
|----------------------|---------------------|
| 295 Jabez Fox,       | 301 Anna Paull, 2d, |
| 296 Ephraim French,  | 302 Joseph Paull,   |
| 297 Asahel Hathaway, | 303 Silas Paull,    |
| 298 Polly Hathaway,  | 304 Rebecca Porter, |
| 299 Esther Larned,   | 305 John Sanford,   |
| 300 Anna Paull,      | 306 Rhoda Sanford.  |

1810.

- |                     |                  |
|---------------------|------------------|
| 307 Miriam Babbitt, | 309 Betsey Webb. |
| 308 Sally Dean,     |                  |

1816.

- |                 |                    |
|-----------------|--------------------|
| 310 Mary Chace, | 311 James Sanford. |
|-----------------|--------------------|

1817.

- |                        |  |
|------------------------|--|
| 312 Sylvia D. Babbitt. |  |
|------------------------|--|

1820.

- |                           |                         |
|---------------------------|-------------------------|
| 313 Betsey Babbitt,       | 327 Jemima Cummings,    |
| 314 John D. Babbitt,      | 328 Olive French,       |
| 315 Lydia Babbitt,        | 329 Betsey C. Hathaway, |
| 316 Mary Babbitt,         | 330 Clarissa Hathaway,  |
| 317 Patty Babbitt,        | 331 Jane Hathaway,      |
| 318 Polly A. Babbitt,     | 332 Olive Hathaway,     |
| 319 Polly A. Babbitt, 2d, | 333 William Hathaway,   |
| 320 Lynthia Borden,       | 334 Eunice Hervey,      |
| 321 Betsey H. Briggs,     | 335 Sally Munden,       |
| 322 Mary Ann Briggs,      | 336 Rebecca Nichols,    |
| 323 Polly Burt,           | 337 Charlotte Paull,    |
| 324 Shadrach Burt,        | 338 Benjamin Sanford,   |
| 325 Giles G. Chace,       | 339 Roxana Strange.     |
| 326 Jerusha Chace,        |                         |

1821.

- |                     |  |
|---------------------|--|
| 340 Baalis Sanford. |  |
|---------------------|--|

1823.

- |                         |                     |
|-------------------------|---------------------|
| 341 William M. Cornell, | 343 James Hathaway. |
| 342 Tryphena H. French, |                     |

1826.

- |                     |                     |
|---------------------|---------------------|
| 344 Benjamin Burt,  | 347 Benjamin Crane, |
| 345 Daniel C. Burt, | 348 Silas A. Crane, |
| 346 Jesse Cowing,   | 349 Betsey Davis,   |

- |                         |                      |
|-------------------------|----------------------|
| 350 Eliza Dean,         | 355 Phebe Hathaway,  |
| 351 Charles Dillingham, | 356 Rowena Hathaway, |
| 352 Adeline French,     | 357 Anna Terry,      |
| 353 Lavina Hathaway,    | 358 Mary Ann Tucker. |
| 354 Lurana Hathaway,    |                      |

1827.

- |                        |                       |
|------------------------|-----------------------|
| 359 Sophia Andros,     | 365 Mercena Eaton,    |
| 360 Eunice Briggs,     | 366 Celia French,     |
| 361 Eunice Briggs, 2d, | 367 Charity French.   |
| 362 Polly Burt,        | 368 Abigail Sanford,  |
| 363 Betsey Colby,      | 369 Susan Stowbridge, |
| 364 Sophronia Crane,   | 370 Betsey Townsend.  |

1830.

371 Mary Allen.

1831.

- |                      |                    |
|----------------------|--------------------|
| 372 Melaney Babbitt, | 374 Rodney French, |
| 373 Sally Crane,     | 375 Lucy K. Leach. |

1832.

- |                       |                         |
|-----------------------|-------------------------|
| 376 Edward Babbitt,   | 386 Sarah Dean,         |
| 377 Simeon Briggs,    | 387 Thomas C. Dean,     |
| 378 Abner Burt,       | 388 Daniel French,      |
| 379 Mary Burt,        | 389 Bathsheba Hathaway, |
| 380 Franklin Cornell, | 390 Russel Hathaway,    |
| 381 Abiel B. Crane,   | 391 Ebenezer Hervey,    |
| 382 Emma T. Crane,    | 392 Eliza Newell,       |
| 383 Maria D. Crane,   | 393 Rebecca Newell,     |
| 384 William S. Crane, | 394 Shepard Newell,     |
| 385 Sally H. F. Dean, | 395 Allora Nichols.     |

1833.

- |                        |                       |
|------------------------|-----------------------|
| 396 Julius C. Anthony, | 397 Rowena B. French. |
|------------------------|-----------------------|

1834.

398 Sarah Ann Briggs.

1835.

- |                      |                 |
|----------------------|-----------------|
| 399 Olive Atwood,    | 401 Phebe Burt, |
| 400 Emeline Babbitt, | 402 Sally Burt, |



403 Phebe Crane,  
404 Sally Fox,  
405 Sarah Ann B. Fox,

406 Abigail Freelove,  
407 Rhoda Winslow.

1836.

408 Daphne F. Crane,  
409 Philip French,

410 Ruby Sanford,  
411 Catherine Tobey.

1837.

412 Sylvia Chace,

413 Sophia S. Crane.

1838.

414 Bathsheba Briggs,  
415 Mary Burt,  
416 Walter Dean,  
417 David French,  
418 Edwin French,  
419 Nancy French,

420 Wealthy French,  
421 Polly Hathaway,  
422 R. E. Parsons,  
423 Caroline Williams,  
424 Ebenezer Williams.

1839.

425 Permilla H. Briggs,  
426 Clarissa D. Crane,  
427 Judith F. Crane,  
428 Permilla Eaton,  
429 Rowland Eaton,

430 Sally C. Eaton,  
431 Clarissa C. Hathaway,  
432 Harriet Winslow,  
433 Sina R. Witherell.

1842.

434 Adoniram Babbitt,  
435 Caleb H. Babbitt,  
436 Caroline Babbitt,  
437 Dean Babbitt,  
438 Enoch B. Babbitt,  
439 Isaac Babbitt,  
440 Jerome Babbitt,  
441 Louisa Babbitt,  
442 Lydia C. Babbitt,  
443 Celesta Briggs,  
444 Daniel S. Briggs,  
445 Hannah R. Briggs,  
446 Nancy Bugbee,  
447 Ruth Bugbee,

448 Joseph D. Burt,  
449 Lydia Burt,  
450 Mary Burt,  
451 Matilda M. Burt,  
452 Ruth A. Burt,  
453 Salina Burt,  
454 Thomas Burt,  
455 Hannah Chace,  
456 CHAS. CHAMBERLAIN,  
457 Mary E. Chamberlain,  
458 Susan Covel,  
459 George Crane,  
460 Harriet Crane,  
461 John C. Crane,

- |                          |                      |
|--------------------------|----------------------|
| 462 Abiather Dean,       | 471 Mercy Newhall,   |
| 463 Abigail Dean,        | 472 Seth Newhall,    |
| 464 Lois Eaton,          | 473 Harriet Norcut,  |
| 465 Jerusha French,      | 474 Susan Paull,     |
| 466 Mary French,         | 475 Baalis Phillips, |
| 467 Timothy E. French,   | 476 Sally Phillips,  |
| 468 Anna Hoad,           | 477 Darius Sanford,  |
| 469 Christopher Newhall, | 478 Phebe Sanford,   |
| 470 Laurilla Newhall,    | 479 Mary Wilbur.     |

1843.

- |                   |                         |
|-------------------|-------------------------|
| 480 Rachel Burt,  | 482 Albert Hathaway,    |
| 481 Israel Chace, | 483 Nathaniel Hathaway. |

1844.

- |                  |                      |
|------------------|----------------------|
| 484 Mary Morris, | 485 Mary B. Newhall. |
|------------------|----------------------|

1847.

- |                      |                     |
|----------------------|---------------------|
| 486 Mary W. Babbitt, | 488 Cyrus French,   |
| 487 Daphne A. Crane, | 489 Philena French. |

1849.

- |                  |
|------------------|
| 490 Eliza Crane. |
|------------------|

1850.

- |                          |                           |
|--------------------------|---------------------------|
| 491 Clarissa J. Babbitt, | 506 Mary French,          |
| 492 Sally Babbitt,       | 507 Seth C. French,       |
| 493 Ann Maria Briggs,    | 508 Abby Hathaway,        |
| 494 Dean Burt,           | 509 Elvira Hathaway,      |
| 495 Elizabeth Burt,      | 510 Rhoda Hathaway,       |
| 496 Fanny W. Burt,       | 511 Stephen Hathaway,     |
| 497 Hannah B. T. Burt,   | 512 Valeria A. Leach,     |
| 498 Lydia E. Burt,       | 513 Mary Macomber,        |
| 499 John Q. Chace,       | 514 Mary A. Newhall,      |
| 500 Narcissa Y. Chace,   | 515 Rebecca H. Newhall,   |
| 501 Harriet C. Crane,    | 516 Tryphosa Strange,     |
| 502 Irene L. Crane,      | 517 Ann C. Williams,      |
| 503 Sarah Crane,         | 518 Ebenezer J. Williams, |
| 504 Adoniram Cummings,   | 519 Harriet L. Witherell, |
| 505 Charles H. Cummings, | 520 Sarah M. Witherell.   |

1851.

521 Martha P. Richardson.

1855.

522 Ann B. Dickerman.

1856.

523 Harriet E. Babbitt.

1858.

- |                             |                          |
|-----------------------------|--------------------------|
| 524 Mary H. Allen,          | 539 George W. Crane,     |
| 525 A. Isabella B. Babbitt, | 540 Levi L. Crane,       |
| 526 Abijah Babbitt,         | 541 Elizabeth Darke,     |
| 527 Adelaide W. Babbitt,    | 542 James Darke,         |
| 528 Betsey C. Babbitt,      | 543 Abiather Dean,       |
| 529 Celia C. Babbitt,       | 544 Ebenezer Dean,       |
| 530 George R. Babbitt,      | 545 Herbert A. Dean,     |
| 531 James B. Babbitt,       | 546 Lydia H. Dean,       |
| 532 Julia H. Babbitt,       | 547 Sarah M. Dean,       |
| 533 Melancy F. Babbitt,     | 548 Christopher French,  |
| 534 Rolin H. Babbitt,       | 549 Rowena French,       |
| 535 Isabel A. Briggs,       | 550 Charles A. Hathaway, |
| 536 Elisha C. Burt,         | 551 Emily A. Leach,      |
| 537 Susan J. Burt,          | 552 Francis Newhall,     |
| 538 Lewis Chace,            | 553 Martha Thrasher.     |

1859.

- |                        |                           |
|------------------------|---------------------------|
| 554 Catherine Babbitt, | 570 Thomas B. Dean,       |
| 555 Henry L. Babbitt,  | 571 Thomas F. Dean,       |
| 556 Elizabeth Boyce,   | 572 Esther D. Dillingham, |
| 557 Annie Briggs,      | 573 Cordelia Eaton,       |
| 558 Lucinda B. Briggs, | 574 Cyrus Hathaway,       |
| 559 Sarah A. Briggs,   | 575 Rebecca A. Hathaway,  |
| 560 Thomas A. Briggs,  | 576 Rebecca G. Hathaway,  |
| 561 Maria Burt,        | 577 Sarah J. Hathaway,    |
| 562 Thomas G. Chace,   | 578 Hannah F. Hull,       |
| 563 Hannah Clark,      | 579 Giles Leach,          |
| 564 John Clark,        | 580 Silas Norcutt,        |
| 565 Adrianna Crane,    | 581 Alvin W. Pierce,      |
| 566 Fanny Crane,       | 582 Betsey Pierce,        |
| 567 Fanny F. Crane,    | 583 Charles Tripp,        |
| 568 Drucilla Dean,     | 584 Sarah M. Wilbur.      |
| 569 Hercules C. Dean,  |                           |

1864.

- |                         |                         |
|-------------------------|-------------------------|
| 585 Anna J. Babbitt,    | 590 Edgar M. Cummings,  |
| 586 Florette A. Bailey, | 591 Charlotte E. Dean,  |
| 587 Carrie J. Burt,     | 592 Emily E. Dean,      |
| 588 Julia R. Burt,      | 593 Lucinda Dillingham. |
| 589 George Clark.       |                         |

1867.

- |                   |                     |
|-------------------|---------------------|
| 594 Phebe Knapp,  | 596 Betsey Newhall, |
| 595 Sumner Knapp, | 597 Rhoda Paull.    |

1869.

- 598 Joseph D. Hathaway.

1870.

- |                      |                     |
|----------------------|---------------------|
| 599 Eudora M. Allen, | 601 Priscilla Gray. |
| 600 Susan J. Allen,  |                     |

1871.

- |                        |                       |
|------------------------|-----------------------|
| 602 George Hathaway,   | 606 Fanny Strange,    |
| 603 Louisa J. Newhall, | 607 Helen R. Strange, |
| 604 William Smith,     | 608 Noah H. Strange.  |
| 605 Daniel Strange,    |                       |

1873.

- 609 Mary J. Strange.

1874.

- |                      |                      |
|----------------------|----------------------|
| 610 Albert E. Deane, | 611 Lillie C. Deane. |
|----------------------|----------------------|

1875.

- 612 Alice B. Haines.

1876.

- |                         |                        |
|-------------------------|------------------------|
| 613 Phebe A. Carpenter, | 616 Anna M. E. French, |
| 614 Caroline Fairley,   | 617 William Smith.     |
| 615 SAMUEL FAIRLEY,     |                        |

1878.

- |                        |                          |
|------------------------|--------------------------|
| 618 Weltha D. Boyce,   | 621 Eliza B. Chamberlin, |
| 619 Anna E. Carpenter, | 622 WM. A. CHAMBERLIN,   |
| 620 Mary A. Carpenter, | 623 Sarah Crane.         |

1879.

- |                     |                            |
|---------------------|----------------------------|
| 624 Anna H. Chase,  | 626 Charlotte C. Hathaway, |
| 625 Lydia D. Chase, | 627 Amanda Myrick.         |

1880.

- 628 Mary A. Westgate.

1882.

- |                        |                        |
|------------------------|------------------------|
| 629 Abigail Parker,    | 631 M. Lillian Parker. |
| 630 LEONARD S. PARKER, |                        |

1883.

- |                      |                    |
|----------------------|--------------------|
| 632 Sarah M. Briggs, | 633 Sarah B. Dean. |
|----------------------|--------------------|

1884.

- |                  |                     |
|------------------|---------------------|
| 634 Mary Dunlap, | 635 William Dunlap. |
|------------------|---------------------|

1885.

- |                        |                         |
|------------------------|-------------------------|
| 636 Charlotte A. Dean, | 637 Hannah J. Williams. |
|------------------------|-------------------------|

1887.

- |                         |                        |
|-------------------------|------------------------|
| 638 Augustus Adams,     | 649 Anna Briggs,       |
| 639 S. Evelyn Adams,    | 650 Inez M. Briggs,    |
| 640 Albert W. Allen,    | 651 Mary Cummings,     |
| 641 L. Isabel Allen,    | 652 Harry W. Flye,     |
| 642 C. Dexter Babbitt,  | 653 Emma Gidmark,      |
| 643 Emeline B. Babbitt, | 654 Arthur E. Jones,   |
| 644 Gideon H. Babbitt,  | 655 Carrie M. Jones,   |
| 645 Lena J. Babbitt,    | 656 Carrie Macomber,   |
| 646 Lois H. Babbitt,    | 657 Eva S. Maguire,    |
| 647 William Babbitt,    | 658 Eveline G. Wright, |
| 648 Albert F. Bassett,  | 659 JOHN E. M. WRIGHT. |

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## NOTE OF THE COMPILER.

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In preparing the preceding "Catalogue" for the press, the copy found in a published manual of the church in 1860, has been strictly followed, with the exception of

arranging the names under each year in alphabetical order and numbering them. The compiler has not been able to compare the list with the records of the church, but he has taken it for granted the manual is right. A few names, marked *ex*, by advice of the pastor, are omitted, and there has been no attempt to indicate, by any sign, who of the number recorded, have died or been dismissed to other churches. Those who choose and are able to do it, can mark the list for themselves in their own way, and several pages of blank leaves are added, on which members of the church will do well to add the names of new members.

It is a pleasure to add a word, commendatory of those, who have taken great pains to make this publication a success. Few, if any, typographical errors can be found on these pages. The publication, such as it is, is sent forth with the hope it may keep in grateful remembrance the fathers and mothers of this part of our Zion, and lead the present and future generations to emulate all that was excellent, lovely, of good report and worthy of imitation in those, who have gone before.

S. HOPKINS EMERY.

Taunton, Mass., January 20, 1888.