

PUBLIC SERVICES  
IN COMMEMORATION  
OF THE  
**FIFTIETH ANNIVERSARY**  
OF THE  
SETTLEMENT OF  
**REV. MORRILL ALLEN,**  
OF THE  
**FIRST CHURCH AND SOCIETY**  
**IN PEMBROKE,**  
DECEMBER 4TH, 1851.

---

WILLIAM YOUNG, PRINTER:  
1852.



## Contents

1. See Opposite.
2. Allen, Morrill. A Discourse delivered before the Unit. Church and Society, in Pembroke ... June 15, 1862, etc. Ply-mouth. 1862.



PUBLIC SERVICES  
IN COMMEMORATION  
OF THE  
**FIFTIETH ANNIVERSARY**  
OF THE  
SETTLEMENT OF  
**REV. MORRILL ALLEN,**  
OF THE  
**FIRST CHURCH AND SOCIETY**  
**IN PEMBROKE,**  
DECEMBER 4TH, 1851.

---

WILLIAM YOUNG, PRINTER:  
1852.



# ORDER OF EXERCISES.

---

1.—ANTHEM.

2.—SELECTIONS FROM SCRIPTURE,  
BY REV. WILLIAM L. STEARNS.

3.—HYMN.

4.—PRAYER,  
BY REV. JAMES KENDALL, D. D., OF PLYMOUTH.

5.—HYMN.

6.—SERMON,  
BY REV. MORRILL ALLEN.

7.—ORIGINAL HYMN.

Thou 'st gained those Alpine-heights of Time,  
Whose snows have gathered on thy brow !  
And sought, and found such treasures rare,  
Of AGE,—as wealth could ne'er endow.

Thou 'st div'd in ocean depths of mind,  
And from its treasur'd caverns brought  
To light and use,—a casket oft !  
Rich-laden'd with the PEARLS OF THOUGHT.

And now this fiftieth year thou 'st come  
Across the " stormy sea of years,"  
With beacon-light, and chart in hand  
To cheer our hopes and soothe our fears.

Great God ! for HIM, for HIS, for ALL,  
We ask thy HIGHEST boon,—and BEST !  
To enter, when life's voyage is o'er,  
The haven of eternal rest.

8.—PRAYER,  
BY REV. WILLIAM L. STEARNS, PRESENT PASTOR.

9.—ANTHEM.

10.—BENEDICTION.





PEMBROKE, 15th Dec., 1851.

REV. MR. ALLEN,

DEAR SIR :—The undersigned, members of the First Parish, Pembroke, having listened with pleasure, to the interesting discourse delivered by you on the Fiftieth Anniversary of your settlement as Minister of said Parish, most respectfully request a copy for publication.

With much esteem,

Yours, &c.,

NATH'L SMITH,  
HORACE COLLAMORE,  
SETH WHITMAN,  
SETH WHITMAN, JR.

---

PEMBROKE, Dec. 18th, 1851.

GENTLEMEN :—

The note you addressed to me on the 15th inst., was received with grateful emotion. It is particularly gratifying to an old man to have evidence that his performance was not wearisome to hearers. The sermon, of which you have been pleased to express approbation, will be submitted to your disposal.

With much Respect,  
Your Ob't Servant,  
MORRILL ALLEN.

MESSRS. NATHANIEL SMITH,  
HORACE COLLAMORE,  
SETH WHITMAN,  
SETH WHITMAN, JR.

## SERMON.

---

I DESIRE FRUIT THAT MAY ABOUT TO YOUR ACCOUNT.—[Philippians, 4th chapter, part of 17th verse.

THAT they who preach the gospel, should live of the gospel, is a position which commends itself to the approving judgment of as many as believe that an order of men ought to be appointed to that work. How the necessary support of ministers should be raised, has been a subject of discussion nearly as long as christianity has existed, and not unfrequently one of great dissensions and sometimes of bitter strifes. The earliest christians made an attempt to supercede all questions of personal rights and claims in provision for the subsistence of every class of men out of a public treasury. As many as had possessions sold them and brought the money and laid it at the apostles' feet, for the common benefit. This plan seems not to have been long prosecuted, perhaps not much beyond the humiliating treachery of Annanias and Sapphira ; for we hear little or nothing concerning a common treasury afterwards. Through the greater portion of the apostolic age, and probably till some of the civil governments became advocates of christianity, special services were compensated and pressing wants relieved by voluntary contributions.—These were frequent topics of apostolic discourse. They labored constantly and earnestly in guarding those who gave against the easily besetting sin of penuriousness, and those who received against the misapplication of benefactions.

Early after some of the governments of the world became professionally christian, edicts were given for the regulation of the church, and provisions made for the support of ministers, the direct tendency of which was to make the ministers imperious and oppressive, and to form just foundations of complaint in the governed of unnecessary impositions and burdens. Abuses have very invariably been introduced into every system where a national church has been established by law. Our ancestors came to this country under a deep sense of wrongs and oppressions practiced by the established church of England. Had they come divested of the temper of fanaticism and bigotry, it would seem they might easily have established christian society on a foundation of permanence and peace. But while they loudly dissented from the mother church, they seemed to suppose that nobody had any right to dissent from their views. The violence with which the supposed errors of sectarians were pursued, generated an irritable state in the public mind, the effects of which to some extent are painfully felt at the present day. The progress of time and the prevalence of belief in the doctrine of equal rights, removed the early bigotry of the country, and laws were framed which appeared to place

all denominations of christians on the same level. The less numerous sects, however, were not satisfied to be taxed, even for their own support. They contended that the more numerous had distinguishing advantages, that they resembled an established church, were the standing order.—The dissatisfaction and struggle finally terminated in a change of constitution<sup>2</sup> law. And now societies are allowed, not required, to tax themselves for the support of ministers. The change, thus far, it is believed, has operated to the injury of all denominations; the ultimate effect will be better than our fears, if in the day of our children neutral and indifferant characters do not in many sections of the country exceed in numbers those who will determinedly sustain public worship. It is the work of time to change the habits of a people, but the prevalence of licentious views of liberty will be constant contributors till the work is fully accomplished.

About seventeen years of the fifty, which will pass in review in this discourse, ministers have generally been supported, in small country parishes, on the voluntary principle. Most of the congregational societies have been so far sustained as to retain a name to live. But I suppose some of the ministers could not adopt the language of Paul, and say—“I have all and abound;” an Epaphroditus is not sent, with things of sweet odor as often as might be reasonably desired. On whatever principle the support of a minister is raised, he should be placed beyond fear of suffering in want of temporal things. He should be at liberty to devote the whole of his energies to the moral and spiritual improvement of his charge. Allow me to hope, the members of this society will brace themselves to the work of its support. Here where sweet counsel was taken with your fathers, and where we walked in company to the house of God for the space of forty years, let me not be afflicted in old age with sorrowful evidence, that the altar of so many prayers, confessions and praises, is to be deserted; the place left desolate, where Lewis in unwearied labors from a small beginning, built up a respectable church and society, where the good work of renovating views and confirming pious purposes was continued by Smith, Whitman and Hawley, down to nearly the time when the speaker engaged in the responsible work, 1801.

At this date our special review commences, and as a first remark, we express wonder that so little alteration has taken place in the external appearance of things. Half a century is more than one fifth of the time since the country was settled. What has been accomplished in this place, in the culture of the soil, in ornamenting the streets and buildings, in this period, would seem less than was accomplished in any preceding half century. This stationary condition of the town seems the more wonderful, when we think of the great improvements which have been in continual progress in the community in almost every branch of art and science. If we would rouse ourselves to do something more for the life

that now is, we should take one not unimportant step towards securing peace in the life to come. Diligence in business and fervor in spirit, serving the Lord, have something more than local connection.

In the aspects of christian society the changes have been numerous since 1801. Then a majority of the inhabitants of the town nominally belonged to this parish, and as often as they engaged in public worship, repaired to this altar. In 1802, a zealous Calvinist from a neighboring town, commenced a course of weekly lectures in the westerly part of the parish; and for a season seemed successful in the work of proselytism, but at length was obstructed in his course under a well established charge of immorality. The lectures were afterwards continued by the Baptist denomination, and a society in a few years, with accessions from other towns, was collected, a meeting house built, and a minister established. The society appeared peaceful and prosperous for several years, but was afterwards rent in twain, in consequence of a difficulty between two members of the church. Soon after the division the largest portion of the society, belonging to Pembroke, attached themselves to the Methodist connection, built a church, and continue at the present time, as we are informed, an orderly branch of that connection.

In the northern portion of the town, a number of families have joined the Episcopal society in Hanover; there has also in that part of the town been recently erected a small house for worship. The proprietors are of different denominations, but it is reported no one is ever to be admitted into it as a preacher, without he believes in the five points of Calvinism, or the thirty-nine articles of the Episcopal church.

The denomination of Universalists has been gradually increasing in this place for something more than half a century. They were generally nominal members of this parish till about 1830, when numbers of them joined a society that was formed in the town of Hanson. That society soon became broken and irregular in the supply of their pulpit, and in 1843 the Universalists commenced meetings near this church, in the town house. They have been continued on alternate Sabbaths, during the pleasant season of the year, pretty uniformly ever since. Whether a church and society have been formed according to the usages of the denomination or not, we are not informed. The prevalence of Universal sentiments has thinned the ranks of this parish to a great extent in the last twenty years. Amid so many and wide differences in religious sentiments there may have been less bitterness in discussions, and less personal reproaches cast, than have afflicted some other towns. It is, however, an extremely difficult, if not an impossible thing for a people of so variant religious views to live together in that friendship and love, which have influences like the oil poured on the head of Aaron, and the dews descending on Hermon. It is difficult for them to preserve even so much peace as is necessary to temporal prosperity.

This historical sketch presents some just views of the circumstances in which the speaker's ministry was begun and continued. Many efforts, no doubt, were rendered ineffective by the criticisms and opposition of other denominations; individuals who believed this the place where they ought to worship, wanted changes introduced which would assimilate our services to those of societies reputed to be more zealous. We could neither consent to such innovations nor oppose them, without exposure to serious charges of recklessness in duty. Our purpose was to sustain the parish in the cultivation of liberal views and sentiments, confident that none other could be inspired by the gospel. In this work there was no occasion for us to enter other vineyards, to censure or condemn the laborers appointed to dress them. All our energies were demanded in seeking a nearer resemblance of the Master whom we were professionally serving, honoring in the extension of our views and feelings, that unequalled friend of our race, who in wonderful condescension came into this world to seek and save the lost—came to bless men in turning them from their iniquities.

The influences of a ministry in the renovation of the hearts of a people, and their progressive preparation for pure and perfect spiritual exercises, cannot be fully known till the veil of flesh is removed. We, therefore, properly confine our remarks chiefly to such doings as are matters of record. The progress of mortality should form a prominent and awakening subject of review. Our fathers, where are they? Sleeping in the narrow house, which we are approaching. Half a century has nearly changed the population of this place. Only seven couples remain, who were in married life in 1801. In a ministry of forty years, the speaker solemnized four hundred and eighty-two funerals. It is a place of distinguished health, and large numbers of those who have deceased were persons beyond the age of seventy years. But, in so great a number of deaths, very many strong and tender ties have been dissolved. Numerous were the occasions, where the influence of sympathy in great measure disqualified the pastor for the correct performance of his duty. This difficulty, founded on an irritable state of the nerves, increased with age and the experience of various personal afflictions, some of them of great severity. But with such efforts as could be made it was the purpose to convert scenes of mourning into occasions of moral and spiritual improvement. We have labored, it may be with too frequent repetition, to renew in hearers purposes of living in a manner that will prove consoling at the hour of death. Mingling tears with the afflicted, contemplations on death in the various shapes in which it appears sweeping away our race, are blessed employments as often as they tend to mitigate the pain of hearts severely smitten, as often as good sentiments are cherished in our own breasts, as often as we are excited to increasing circumspection in our walk and diligence in the duties and work assigned us.—

Concerning you, my hearers, the hope is cherished that you have received and applied in proper manner the instruction imparted through many deaths, that you are constantly growing more perfect in duties and the practice of virtues, better prepared to meet and endure the various changes and trials of life, and to meet at the appointed time your final change in a manner that will do honor to the christian faith and hopes. Death, which is termed our enemy, will continue his travels among us. It is the part of wisdom to fortify ourselves against an enemy, and reduce the points, where he can do us any harm. We obtain a glorious victory over him, when we succeed in disarming him of every weapon calculated to inflict any abiding pain. Such victory is placed within the power of the humble christian. He can obtain a complete deliverance from the greatest terrors of the last enemy ; he can attain such evidence of having risen above the reigning power of sin—such evidence of pardon and final acceptance, as will qualify him even in the near view of dissolution, to exclaim—“ O, death, where is thy sting ? O, grave, where is thy victory ?”

In the ministry under review, two hundred and sixty children were baptized and twelve adults. The number of baptisms diminished in the last years of this ministry, and still more under the ministrations of my successors. Only twelve were baptized in the last ten years. We are informed it has been so in neighboring parishes. From what cause does not very clearly appear. There is no certain evidence that sentiments adverse to infant baptism are now more prevalent than formerly. The numbers in Baptist churches, in the country, are supposed to be something less now than forty years ago. The speaker fears that an unreasonable dependence is placed on the social exertions that are made for the benefit of the young, that Sunday schools and kindred institutions have been perverted in the diversion of parental attentions and the neglect of many duties which parents must perform, or their children will not be nurtured in the habitual fear of the Lord. Associated labors for the benefit of the young, or for any class of men, do honor to the sentiments and benevolent feelings of those engaged in them, and we doubt not the results in numerous instances are of unspeakable importance ; but there is one danger which always attends such labors, and which should be constantly and even anxiously guarded against by individuals : amid the excitement of social meetings, we are apt to neglect the extension of thought and inquiry, to rest satisfied with conventional goodness, and cease the employment of numerous means of obtaining the personal qualifications indispensable to happiness.

Sixty-nine persons were admitted into the church by me, and ten by my successors. The neglect of so many in society, who appear seriously and piously disposed, to join in the interesting and solemn services of the church has always been a subject of lamentation. A large number of

the sermons written to succeed communion exercises have been particularly designed to discourage that neglect. But the above statement shows, that neither preaching nor the various promises and invitations of the gospel have produced very extensive influence. The number of communicants here is and ever has been comparatively small, and not unfrequently composed chiefly of persons past the meridian of life. With great satisfaction, however, it is remembered, that in the last years of my ministry a good number of young persons came to the table; let hope be cherished for the continuance of so considerate a course, that the day ere long will come when an abundance of the first fruit in this place shall be given to Christ, when the glory of human life shall be devoted to the service and honor of religion. With pleasure we state, that few occasions have been presented for extraordinary meetings of church or society, and in the few cases that have occurred kind dispositions were manifested. It appears not to have been the temper of any minister placed here, or of this church, in any period of its history, to lord it over God's heritage. Our records present no long and black list of ex-communicants. This circumstance in the view of some may do no honor to the church, but rather be regarded as evidence of a criminal laxness in discipline. Some persons seem to think it highly important for the authority of the church often to appear, and that religion is honored in the multitude turned over to the adversary. We have not so learned Christ. We think while his religion in certain cases demands warning and reproof, it always represents the task unpleasant to censure or condemn. We covenant for the preservation of order and decency in our worship—we engage to notice and reprove flagrant breaches of the social order and peace. But we do not think ourselves responsible—do not believe religion makes us so—for each other's particular sentiments in private life. We are brethren, Christ is our Master; and it is the special province of a master to judge his own servants. The occasions cannot be of frequent occurrence when it will be proper for us either to judge or set at naught one another. Presently, we shall all appear before the judgment seat of Christ, and every man receive according to his work.

In the ministry under review, two hundred and ninety-two couples have been joined in marriage. The solemnization of marriage is supposed to be a very pleasant and attractive branch of ministerial duty.—From experience, we are constrained to say, that some of these occasions have given rise in our mind to more painful than pleasant thoughts. Where there is foundation of belief that wrong habits are established, it is less painful to contemplate individual than associated misery—to think of the ruin of a voluntary transgressor, than the transmission of guilt and wretchedness to offspring. Advice often given the young may properly be repeated here. Be sober, chaste and temperate—let the extension of your connections and interests in the world be the occasions of joy, without painful solitudes to your friends.

With respect to the character of the preaching, we dare not say the whole council of God has been declared, or that there is a record in Heaven of fidelity; if the desire and purpose have been to preach Jesus Christ as the Saviour crucified for the redemption of men; if in sincerity and earnestness fruit has been sought that might abound to the account of hearers there is foundation of consoling hope, that the work given to do has been accomplished.

We think with grateful emotions on the peace enjoyed in every period



of this ministry, and the termination of it without any of the angry feelings which so often attend the dissolution of connection between minister and people. On retirement from the pulpit the minister became parishioner, and in this character, often attended with difficulties, has for the space of ten years received satisfactory tokens of respect and kindness. Experience, however, has taught that an ex-minister should not make himself prominent in any parochial arrangements. While expressions are renewed of respectful and thankful remembrance of the friendship and kind assistance of the fathers in a protracted ministry, the obligation to the children is gratefully acknowledged in numerous evidences given, that they are not unmindful of their fathers' friend.

When the ministry of which we have been speaking closed, the situation of the parish was supposed to be as favorable to meet change as it would be likely to be in any future period. It had been distinguished for steadfastness of purpose in the support of christian worship; in one hundred and twenty-nine years it had been destitute of a settled minister only five years. It was believed that the change of an old and failing laborer for one in full strength and vigor, might save the parish for many years from falling into the perplexing practice of frequent change of ministers. We feel confident if a man had been settled of decent pulpit talents, and whose deportment and conversation in social life had been tolerable, that he might have remained in the office till the weaknesses of age should have admonished him of the propriety of resigning. Unfortunately my successor was not acceptable with a majority of the parish, and was soon dismissed. An occurrence of this kind rarely fails of impairing the strength and lessening the numbers of a parish. In this instance there was loss. But another man was soon called to the work, who performed it acceptably till ill health obliged him to resign. The present minister has been with us about two years, and the speaker hopes to be exempted from the pain of witnessing another change in the ministry here. In the last ten years the parish has suffered loss not only in changes of ministers, but in the travels of death. Within about four years we have lost four very prominent male members. One who employed much time in the work of preserving and building up the parish, was suddenly cut down apparently in his usual health. Scarcely can the speaker, even at this day, think of his life and death without trembling.\* Various causes have been in operation to reduce the numbers of this society. You are now standing, my hearers, in the strictest sense of the phrase, a little flock. May such firmness and wisdom distinguish your doings, the spirit of piety so pervade all your services and works as will yield hopeful assurance, that it will be the Father's good pleasure to give you the kingdom.

We have recently entered on the last half of the nineteenth century; those of us who witnessed the commencement of it, can see very few who were then our associates and friends. Former ties have been dissolved, and new connections formed. Almost an entire change of ministers and congregations has taken place. Of ministers only two survive in this county who were here in 1801. Both are now present, my respected and beloved friend more than four score years old,† and myself only a few years younger. In congregations comparatively few are seen now who were children of the eighteenth century. A new generation have arisen to assume the labors and the responsibilities of coming time.

---

\*Dr. Anthony Collamore.

†Rev. James Kendall, D. D.



Their work will proceed amid circumstances widely different from those that surrounded us in the beginning of the century. Wonderful improvements have been made in the last fifty years, in various branches of art and science. The invention and successful practice of steam navigation have brought the continent and islands of Europe into apparent proximity to us. We can exchange views with them every month in the year. Our land travel on rail roads, facilitates the intercourse and frequent visits of friends situated thousands of miles apart. The rapidity of telegraphic communication enables us to impart ideas to a friend hundreds of miles from us, about as soon as it could be done by the living voice, at the domestic fireside. The press is now daily sending into almost every house instruction on various subjects of interest and of hope. The civilized world seems disposed to avoid the contention and bloodshed which obstruct the course of the most desirable improvements. The prospects in the future seem filled with promise, but blessings cannot be realized without care and vigilance. All the superior advantages of the present age are liable to such abuses as will convert them into the means of an aggravated misery. Let those who are to act in future gird themselves with truth and faithfulness. Guard cautiously against the poisonous influences of rash innovations. It is a day of numerous new projects and doctrines. Whether the advocates of some of the new doctrines which sound so strangely in the ears of old men, have had their minds affected by the operations of steam, or lost the just balance of them in some other way, we do not know; but certain it is, that sometimes they jump at conclusions with a velocity resembling the leap of a steam engine over an obstruction on the railroad. Careless assent to many of the doctrines preached with zeal, would make us virtual enemies of all the institutions established in the community, and probably lead us ultimately to the fatal conclusion, that there is no higher law than the impulse of feeling. Labor to improve the light and privileges of the age, without running into any of those extremes to which a wild zeal would urge. To oppose successfully the mischievous influences of vain philosophy, requires in many instances as vigorous efforts as would be necessary to dispel the mists of ignorance and superstition. It is hoped the members of this christian society will, in cherishing the love and fear of their Maker and manifesting their love to Him, in acts of justice, kindness and mercy towards men, raise themselves above the vagaries of curious speculators; that they will ever stand as citizens and christians without merited reproach. Be firm and resolute in the path of duty. Let not past disappointments and losses discourage you. Be mindful that wise and prudent measures, with the blessing of Heaven, may cause a little one to grow into a multitude; the altar almost deserted to become crowded with devout worshippers, and change the cries of lamentation into songs of thankfulness and joy. Obey the scriptural exhortation, and by all the means within your power strengthen the things which remain. Proceed in your social and personal duties, seeking light and guidance from above. And may the God of mercy supply all your need, according to his riches in glory by CHRIST JESUS.



# FIRST CHURCH IN PEMBROKE

WAS FORMED OCTOBER 22d, 1712.

---

REV. DANIEL LEWIS

Was Ordained Pastor, December 12th, 1712. Died June 29th, 1753.

REV. THOMAS SMITH

Was Installed December 4th, 1754. Died July, 1788.

REV. KILBORN WHITMAN

Was Ordained December 12th, 1787. Dismissed December 12th, 1796.

REV. JAMES HAWLEY

Was Ordained May 23d, 1798. Died October 8th, 1800.

REV. MORRILL ALLEN

Was Ordained December 9th, 1801. Resigned December 9th, 1841.

REV. JOSHUA CHANDLER

Was Installed February 9th, 1842. Dismissed June 23d, 1844.

REV. PRESERVED SMITH

Entered on the duties of Pastor November 1st, 1845. Resigned July 25th, 1849.

REV. WILLIAM L. STEARNS

Entered on the duties of Pastor January 4th, 1850, and continues in the office 1852.

