

We cannot fellowship either Assembly, because they indulge in unwarrantable, unchristian and disgraceful strife,—brother going to law with brother,—and that before unbelievers.

4th. Because secession would tend to restore and keep peace in your own body. Difference of opinion existing among the members of the Presbytery, which Assembly the Presbytery should be connected with, occasions discussions and perplexities which wastes the time of your Sessions, which would all be removed by such a secession as we ask.

This could not be granted, if not for any other reason, because if Londonderry did not belong to the *legal* Presbyterian church, Major Pinkerton's heirs would reclaim their fund.

At a meeting of the Session, February 14th, 1840, the following resolutions were unanimously adopted :

Resolved, That for a man to claim property in man, upon which is founded the system of American slavery, is at all times and under all circumstances a gross usurpation of power, a heinous sin against God, and should be immediately repented of and forsaken.

Resolved, That we will not invite any professed minister of the gospel to officiate as such in God's house, nor any professed Christian to commune with us at the Lord's table, whom we know to be guilty of this sin, but will rather admonish all such of their sin and exhort them to repentance.

Resolved, That we consider all who apologize for slaveholding, or in any way palliate its sinfulness, and thereby soothe the conscience of the slaveholder, and do not as far as in them lies warn the oppressor of his guilt and danger, to be guilty in the sight of God.

Resolved, That we believe it to be agreeable to the spirit of the gospel voluntarily to associate so as unitedly to act against any moral evil, and we believe that the American Anti-Slavery Society is an association whose object is the entire abolition of slavery; and that we cordially approve of its measures.

Resolved, That the clerk be directed to cause these resolutions to be published in the Herald of Freedom, and Christian Panoply, and transmit a copy to the Presbytery at its next meeting.

A very long document dated June 9th, 1841, was presented to the Session, of which on account of its length an

abstract only is inserted. Christian kindness and fraternal affection are expressed. The former expressions of the General Assembly and their present position and practice are recited; and that the church in Chester, being an integral part, was implicated, and that a further connection would be to "consent with thieves, and to be partakers with adulterers." They say that church organizations and creeds are of mere human origin, and tend to divide the world into parties to war with each other; and they profess to fall back on Christ as their ruler and the gospel as their guide, and profess a willingness to suffer any obloquy or other result that might follow. They conclude by asking to be dismissed from the church but not recommended to any other.

The paper contained the following names: Amos Chase, Nathan Plummer, Mehitabel Plummer, Mary C. Plummer, Judith C. Plummer, Alonzo R. Dinsmoor, Louisa R. Dinsmoor, Ruth Chase, Mary Gilbert, William Coult, Laura Coult, Catharine M. Porter, Grace McKinley, Ezekiel Fox, Sarah Fox, James Ray, Lucy Ray, Ann C. Ray, Lucy S. Sargent. (Laura Coult afterwards erased her name.)

The subject was taken up in Session, Aug. 12, 1841, and answered in a kind and fraternal manner. That the Session considered it altogether inconsistent with the principles of the gospel and the rules of other churches to comply, unless it be with a view of joining some other church or forming a new one. Subsequently Benjamin Chase made a communication, which is not on the record, much the same, with the addition of his expressing his conviction that the New Testament taught the doctrine of non-resistance to the extent of not going to law, and instead of asking a dismissal dismissed himself.

At a meeting of the Session, December 17, 1842,

"Voted unanimously, That all such members of this Church as are desirous of uniting to form a new Church in this place, under the name of 'The Second Congregational Church in Chester' have liberty to do so; and when they

have so united in forming such a new church, or shall have united with such church, then their connection with this church shall cease."

October 10, 1840, the parish voted to dissolve the connection between them and the Rev. Benjamin Sargent.

In April, 1841, the Presbytery dissolved the pastoral relation, and at Mr. Sargent's request dissolved his connection with that body. They express great concern for the future happiness of Mr. Sargent and in the welfare of the parish and church.

In September, 1841, Rev. SAMUEL ORDWAY was hired as stated supply and continued until Jan., 1843, when he organized the Second Congregational church in Chester, and the Presbyterian church ceased to have an active existence.

STATISTICS OF THE PRESBYTERIAN PARISH AND CHURCH.

The tax-lists and accounts commence at the same time of the Session records in 1804. At that time nearly or quite everybody paid a tax to one of the parishes. A few of the Long Meadows paid to the Congregational parish.

In 1804 there were one hundred and thirty-four persons taxed, of whom William Bell, George Bell, Lt. Jacob Elliott, Lt. Robert Forsaith, Andrew Jack, Wid. Mary Jack, William Mills, Heirs of David Mills, estate of Henry Moore, Robert Mills, Mary Moor, Capt. Simon Merrill, William Shirley, Peter Shirley, Hugh Tolford, James Wason, James Wason 3d, Col. William White, Lt. William Wilson, Samuel Wilson, Edward Wilson, Meribah and Susannah Wadwell and Robert Jack belonged to the lower part of the town. The highest tax was of Dea. E. H. Kelley, \$8.71, the next of Lt. Elliott, \$7.76. A single poll paid 73 cents.

In 1820 one hundred and seventeen were taxed, of whom nine belonged at the lower part of the town. A poll tax was \$1.09.

In 1830 sixty-one were taxed, and a poll tax was \$1.30.

The last tax made was in 1841 when thirty-one were taxed and paid \$160.22, and the residue, about one hundred dollars, raised by subscription.

There is a list of church members in 1802 containing ninety-five names. Hugh Tolford and wife, William Bell and wife, William White and wife, William Mills and wife, Hugh Shirley, Benjamin Melvin, Margaret Moore, and Jean McClellan, belonged to the lower part of the town, and Thomas Anderson, Sen., William Anderson and wife, the wife of Thomas Patten, and Jean, the wife of Joshua Moore of Candia.

There is another list made October 27, 1827, containing the names of seventy residents and five who had removed from town.

Col. William White and wife were all who remained of the old Presbyterians at the lower end of the town.

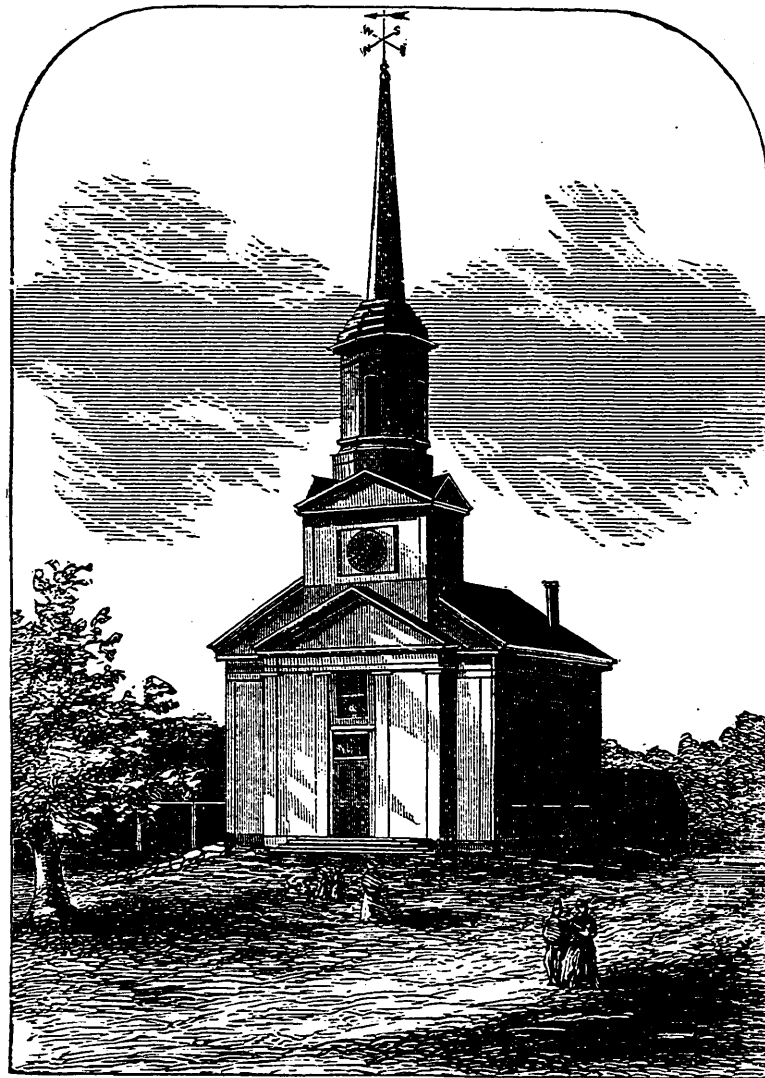
The only means which we have of knowing who the Ruling Elders were, is the titles prefixed to their names when they were elected to some office, which does not date their office. William White, Sen., is styled Deacon in 1732; Matthew Forsaith in 1749; William Leatch in 1752; Matthew Forsaith in 1766; Adam Wilson in 1777; William Tolford in 1780; John Graham, William Wilson and Joseph Blanchard were chosen in 1794 and ordained by Mr. Annan; David Currier and Ezekiel H. Kelley were chosen in 1800; B. Pike Chase and James Wason, Jr., were chosen in 1819; Dr. Nathan Plummer, Jr., and Samuel Dinsmoor were chosen in 1824, and John Folsom, Benjamin Chase and Amos Chase were chosen in 1833.

I had prepared a complete list of the officers of the Presbyterian parish, but my work is so voluminous that I omit it.

THE SECOND CONGREGATIONAL CHURCH AND SOCIETY IN CHESTER.

For some reason it was deemed expedient to dissolve the Presbyterian parish and church, and organize a Congregational one. Accordingly, agreeably to an act passed July 3, 1827, "The Second Congregational Society in Chester" was organized June 11, 1842, and a code of by-laws adopted,

one article of which was that all moneys should be raised by voluntary subscription. The condition of membership was signing the by-laws and paying one dollar annually. On the first day of January, 1843, sixteen members of the Presbyterian church adopted articles of faith and a covenant, and were organized into a church by the Rev. SAMUEL ORDWAY, and assumed the name of The Second Congregational Church in Chester. After the town of Auburn was incorporated, in 1845, the name of the society and church was altered to the First in Auburn. There is a list of members of the church up to May 3, 1857, containing eighty-



CONGREGATIONAL CHURCH IN AUBURN.

six names. Rev. Samuel Ordway, who had been stated supply to the Presbyterian parish, continued to labor till the summer of 1846, when the Rev. JAMES HOLMES, a native of Londonderry, a graduate of Dartmouth in 1838, commenced his labors and was installed pastor Dec. 5, 1849, and yet sustains that relation, but has asked a dismission.

The Presbyterian parish deeded the society their property, consisting of the meeting-house and lot, and the parsonage. The parsonage was sold for six hundred dollars, and widow Elizabeth Bebee made the society residuary legatee, from which they received five hundred and forty-five dollars and twenty-nine cents.

A new house of worship, with a vestry in the basement, was erected in 1847, and dedicated in Feb., 1848, costing about twenty-six hundred dollars. Miles Burnham gave the land, and David Hall, of Roxbury, Mass., gave a bell. The old Presbyterian house was sold and taken down.

HISTORY OF THE BAPTIST CHURCH.

Although there were individuals who were Baptists in Chester, and might have been occasional preaching, there was no organized church until 1819, when a church was organized by the Rev. WILLIAM TAYLOR, of Concord, consisting of sixteen members, of whom Capt. Pearson Richardson, Walter Morse, Jacob Green, and Timothy Smith of Sandown, were prominent. Col. Stephen Clay and Josiah Chase united afterwards, and were active members. Walter Morse and Josiah Chase were the deacons. They worshiped in Capt. Richardson's hall until 1823, when a meeting-house was built on the west side of the Haverhill road, on home lot No. 13, which cost about two thousand two hundred dollars.

They had for preachers, besides Mr. Taylor, Rev. Josiah Davis of Methuen, and the Rev. Duncan Dunbar, a Scotchman, afterwards of New York city. Gibbon Williams was installed; Geo. Kallock and John Upton were ordained