

130th Anniversary Committee

Co-Chairmen

Royal Meserve
Marjorie Wiggin

Elsie Baker
Paul Burrowes
Rev. Allan Goodwin
Christine Johnson
Mary Morrill
Edwina Morrill
Charlotte Burrowes
J. Patrick Decoteau
Joan Doucette
Pauline Ellsworth
Celia Hurlburt
Gloria Collins

A History of The First United Methodist Church of Penacook, N. H.

Compiled at the time
of the 130th Anniversary
October 28, 1977

Researched by Rev. Allan F. Goodwin
Edited by Paul deN. Burrowes, Jr.

CHRONOLOGICAL LIST OF PASTORS

DATES	PASTOR'S NAME	NOTES
1847	Ebenezer Peaslee	Silas Quimby was the Presiding Elder. Same year as the founding of the Concord Biblical Institute.
1848 Thru 1849 1854	"To Be Supplied" — Oliver P. Pitcher one of the students who supplied.	Students walked the six miles from The Concord Biblical Institute to conduct services at "Fisherville".
1855	Eleazer Smith	Father of Albert Smith who served Penacook — 1901-1904. Chaplain at N.H. State Prison 1846-1855 and 1872-1877. Delegate General Conference 1848.
1856	William D. Cass	Had served as Presiding Elder in various Districts 1837-1855. Resident Agent Conference Seminary 1846-47.
1858	Daniel J. Smith	Graduated from Concord Biblical Institute 1860.
1859	James Pike	Went on to serve as a Presiding Elder from 1860-1878. Delegate Gen. Conf. 1864, 1868, 1872
1860	"To Be Supplied"	
1861	Joseph C. Emerson	Chaplain 7th Regiment N.H. Volunteers 1862-1864.
1862	Daniel C. Babcock	Graduated from Concord Biblical Institute 1864. Conference Temperance Agent 1908-1910.
1863	Daniel J. Smith	This was a "return" assignment (1858). He died in 1909 at Annual Conference just after his assignment to Haverhill had been read.
1866	"To Be Supplied"	
1867	Nathan P. Philbrook	
1870	Newell Culver	Had been Presiding Elder Claremont District 1854-55.
1871	Simeon P. Heath	

1874	William H. Jones	Records note that in this year "Fisherville purchased parsonage with fine lot of land upon which a church will hopefully be erected."
1875	L. E. Gordon	1877 was the year of the Special Convocation on "holiness".
1878	Lewis P. Cushman	
1879	Harvey Woodward	
1881	Elijah R. Wilkins	Had served Chichester-Loudon Charge 1854. Served as Chaplain N.H. State Prison 1884-1896 and 1899-1905.
1884	Charles W. Taylor	The town name was officially changed to Penacook instead of Fisherville on July 28, 1883.
1887	Anson C. Coult	Graduated from Concord Biblical Institute 1863.
1890	William C. Bartlett	
1894	Roscoe Sanderson	Delegate Gen. Conf. 1904
1895	Silas E. Quimby	Professor at Newbury Seminary 1864-65. President Newbury Seminary 1866. Conference Secretary 1877-1910 (34 yrs.) President Conference Seminary & Female College 1880-1885. Delegate Gen. Conference with Charles E. Foote (Lay Delegate) 1880 & 1896. Conference Evangelist 1901 and 1908-1912.
1897	George W. Farmer	
1899	Edwin N. Jarrett	
1901	Albert L. Smith	Son of Eleazer Smith (1855) Conference Secretary 1911-1931 (30 yrs.) Our Present Church Building was erected 1903.
1905	Charles W. Martin	
1907	Robert T. Wolcott	Field Agent Preachers' Aid Society 1917-1927
1909	Leslie R. Danforth	
1910	Charles H. Farnsworth	Retired 1916
1916	Joseph G. Joyce	
1919	Frederick J. Andrews	
1920	Edwin S. Collier	
1922	P. C. Bingham	
1923	Joseph Lavern Jay	
1925	Franklin Frye	
1926	Clarence S. Dunham	
1927	R. D. Pardy	
1929	John Drake	Resided at Bonney Tavern
1930	James Quimby	
1935	Kenneth Dunkelberger	
1938	S. Y. Davis	
1940	Charles W. Kelley	Penacook with Chichester 1943-1955
1945	Alfred Carter	
1947	Myron George Raun	
1948	Stanley M. Sprague	After death of Stanley — his wife Dorothy entered the ministry.
1950	Charles Arthur Sadofsky	
1951	William R. Keeffe	Northern District Supt. 1967-1972 Conference Council Director since 1973 — Office — Concord.
1956	Carroll E. Word	Penacook again a separate charge.
1958	Kenneth R. Boyden	
1960	Ralph W. Bruce	Southern District Supt. 1977-
1962	Alton P. Mark	
1967	Russell Alcorn	
1969	Emmanuel R. Alojipan	
1974	Allan F. Goodwin	1975 Chichester again became a joint charge with Penacook.

EARLY HISTORY

On Thursday, October 28, 1847, a group of concerned citizens organized a Methodist Society in Penacook — then called Fisherville. The Souvenir Book of Penacook published in 1899 records this fact and mentions the names of some of the founders as follows: "Jacob B. Rand, Ira Sweatt, Lyman U. Hall, Charles J. Ellsworth, Charles and Woodbury Couch, Ira Abbott, Charles E. Foote, Fifield Tucker, Abram Hook, L.A. Shedd, J.D. Page, Nathan Abbott, Harvey Knight, H.K. Farnum, Charles C., J. Wesley, and Erastus Bean and many others whose names cannot now be recalled."

In a History of the New Hampshire Conference of the Methodist-Episcopal Church compiled by O.S. Baketel and published in 1929, we read: "Penacook Church was organized on October 28, 1847 when Silas Quimby was presiding elder and Ebenezer Peasley, pastor in charge." It goes on to say of the Penacook Church, "They were especially noted for their class meeting, probably the last one on the district to "die out"; the reason is that they had one of the best leaders — Charles E. Foote."

The Souvenir Book of 1899 speaks of locations of the church as follows: "The first meeting place was in Washington Hall and the date of the same was April 1848. In December following, the place of worship was changed to Granite Hall, in the block now owned by the widow of John Taylor. Later, before 1852, the quarters were changed to the Church built by them on Merrimack Street. The Society remained here until 1867 when, having sold the building to the Catholic Church, a change was again made to Graphic Hall where the Society has remained to this time, being owners of the block in which the hall is situated."

Were the very first few meetings held in private homes? We do not know. Royal Meserve remembers when the church met in Graphic Hall — upstairs in the building where Vet's Market is today. A dramatic summary of this early history was written back about 1920 by Walter E. Sweatt and is quoted here in his own words:

"My father, Ira Sweatt, came to Penacook, then Fisherville, in 1848, the family consisting of three daughters and two sons, myself the youngest, 2½ years old. The first Sunday we all went to the Methodist Meeting which had just been started in Washington Hall by Brothers Rand, Page, Shedd, Jackman, Woodward and Lowater. The preachers were from the Methodist Institute at Concord and the one who preached that Sabbath was J.B. Foote of New York. His text was from Psalms 24: "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in."

We stayed there a short time and then went to Granite Hall, still having students from Concord. They had no stated salary but took up a collection which sometimes amounted to fifty cents. They walked up six miles Saturday night and stayed at father's house and walked back Monday morning.

After we had been there a while the brothers and sisters thought it time to build a church, so they started out to see what they could raise for a new church. My father and one other brother signed fifteen dollars apiece, one other a keg of nails and others, smaller sums, and brother Cliffin of Boston gave us one hundred dollars. They started out and bought a lot of Mr. Asa Morrill, put in a foundation, the work being given by the brethren. Lumber was ordered and a boss carpenter engaged and when the frame was up they felt the need of money and went out to get subscriptions. My father paid his and the other fifteen dollar brother who was in the match business had failed up and could not pay and the one who pledged the nails, the storekeeper would not

let him have them unless someone would stand in for them, so my father did.

When the church was covered in, they wanted to mortgage it for five hundred dollars and they found a man in Boston who would take the mortgage. He came to Concord and while waiting for the train to take him here, he got into a conversation with a man from Fisherville, who gave him such a black history of the church, that he went back home and did not come up at all. Then they were in trouble again, but went out of town for subscriptions and raised enough for them to go ahead and finish one-half of the basement and held meetings there for some time. That was in 1856.

While there, one of the other societies in town agreed to finish the upstairs and take their pay in rent, but my mother said, no, when anyone worshipped there, it would be Methodists, and it was, for she was a thorough Methodist; born in Delaware and brought up by an uncle and aunt after her parents died, they being Quakers, but she was a full fledged Methodist.

While in this church, God was with us and souls were saved. We had some students to preach, one a Brother Tisdale, he was a regular cyclone. His text was: "I am debtor, both to the Greeks and the Barbarians, to the wise and unwise." We also had some of the best preachers in the N.H. Conference, Brother Cass, Pike, Bishop Baker, Profs. Vail, Patten, Merrill, James Adams, D.C. Babcock, Dr. Barrows and others. The first Presiding Elder was Brother Dearborn, who came on horseback.

While N.P. Philbrook was here, we began to feel the need of more room and the Graphic property was for sale, so my father went to Concord to see the man who owned the property and he said he would sell it for eight thousand dollars, so he went to the banks but they would not advance the full amount so he came home. My mother was visiting in Philadelphia and he wrote her to see if they had best mortgage the house and farm to raise the money. She thought best to wait until she came home and thought it over. Before she came, he got in touch with Deacon Harris of the Congregational church, who was a good friend of my father and he said he would furnish the money at 7 3/10 per cent, the price at that time. Father went at once to tell the man he would take the property. He had changed his mind and wanted eighty-five hundred, but Mr. Harris said that he would furnish the money, so they set the time and met to do the business. When all was done, my father said, who collects the rent on the stores today? Mr. Wadlaigh looked at his watch, says, "past twelve, I do."

While we were in this block, God was with us and many souls were saved. When S.P. Heath preached for us, Brother Charles Fowler came and held extra meetings and we had the greatest revivals Penacook ever

had and for a long time we were known as the Revival Church, for souls were coming into the church all the time.

When Brother A.L. Smith was here people began to think we needed a new church and so started in; this was in 1903.

We built the church at about a cost of fifteen thousand dollars, and that left us with a heavy debt, which has been pressing us down for some time. Things looked pretty dark at times, but through the kindness of Sister Farrand, Sister Eastman and my sister, Mrs. Harris, we are free from debt for the first time since we built the first church in 1856, and we feel today that God is with us and we are praying he will come and pour out His spirit and souls will be saved. We want you to pray for us.

Yours truly,

W.E. Sweatt."

The Concord Monitor of October 29, 1897 had an extensive article about the 50th Anniversary Celebration of the Penacook Church the previous afternoon and evening which curiously enough was also on a Thursday, the same day of the week as the October 28th fifty years earlier. Lawrence Blackmer has preserved this with certain other old documents that were turned over to him. This newspaper account describes in considerable detail the 2:30 P.M. Devotions followed by a collation (refreshments) at 5:30 and then an evening service at 7:30 P.M. which included the singing of a "Jubilee Hymn" composed for the occasion by a former pastor, Rev. Simeon P. Heath.

An extensive historical sketch by Charles E. Foote is printed in full in this newspaper. At one point, quoting an earlier history by J.B. Rand, a founding member of the church it says:

"In 1850 we needed to build a church . . . and they got started . . . in the fall and winter of 1850 those we were owing commenced suing us and putting attachments on our new building until it was so thickly covered with attachments that we thought it would not leak very soon." Soon after this he continues to quote Rand, "We had a student for a preacher by the name of Knapp. We induced him to go out into other places and raise funds for us. He proved to be a hard beggar . . . in addition to money, Bro. Knapp would take anything he could get and among other things he took boots and shoes, some platform scales, two bass viols, a full set of chandeliers and burners, hymn books that were used for several years for economy's sake, also a good pulpit from the Worthen Street Church in Lowell. What articles he begged that we could not use, we sold to pay our debts . . . In 1853 we decided to make an effort to finish off the upper part of the Meeting House. We advertized in Zion's Herald for second-hand pews . . . I then proceeded to Boston and found the seats in Medford . . . for \$80. The pews and other work were all trimmed in mahogany . . . I felt good over the

purchase. But my gladness was turned into sorrow to find that the lowest price I could bargain for their shipment was \$75 . . . They finally recommended me to the tender mercies of Mr. Todd of Concord, N.H. . . . he wanted to know what we could pay. I told him we would finish off one good pew in the meeting house which should always be kept for the use of the employees of the Northern Railroad and pay him \$15. To this offer he replied, the pew would be of no use to them as Mr. Stearns always worked his men on Sundays but he finally consented to bring them for \$16. We then finished off the meeting house."

Mr. C. E. Foote then goes on to give the date of July 12, 1867 for the purchase by the congregation of Graphic Hall block including the building where Vet's Market now operates and where the congregation worshipped on the second floor until 1903 when our present building was constructed and dedicated. He also gives August 14, 1867 as the date of the sale of the old church building to the Saint John's Catholic Church for 2000 dollars.

Among the names of the "founding fathers" of the church which Foote mentions and which are not mentioned in previous quotations in this booklet are Job S. Davis, Father Johnson and his wife, Mrs. S. Choate and Richard Hall.

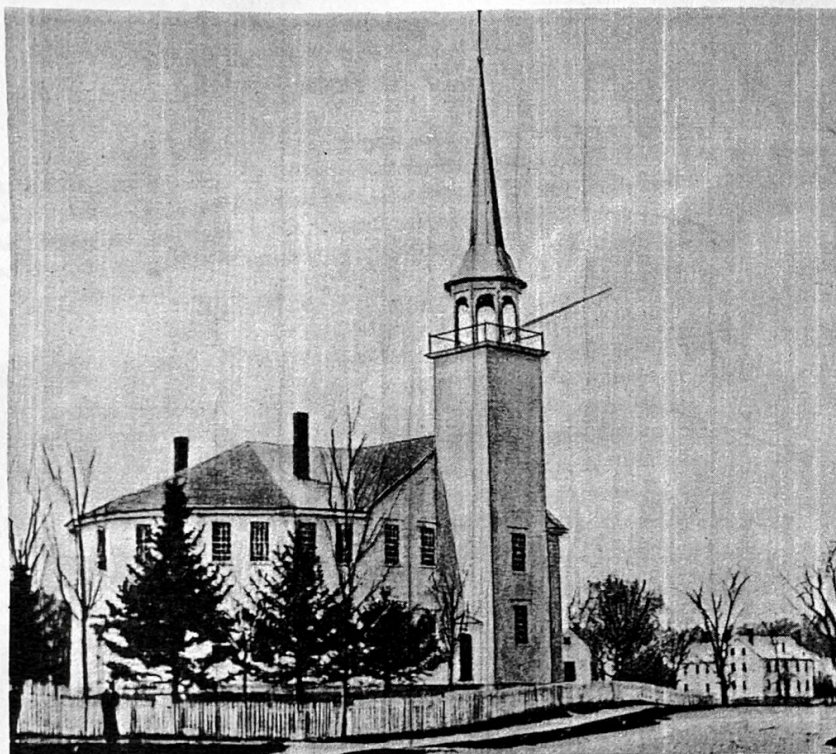
One of the dramatic aspects of the story of our present church building is the speed with which the construction was accomplished. The site was occupied by the parsonage and in March of 1903 this building was put up for sale — auctioned off as a matter of fact with the provision that it must be removed from the site at once. The sale went through and the parsonage building was moved to the corner of Centre Street and Merrimack Street where it still stands. Construction of the new church must have begun almost at once because the dedication of the new building took place in December of that same year — 1903.

RELATIONSHIP TO THE CONCORD BIBLICAL INSTITUTE

Through our connection with the Concord Biblical Institute the roots of our Penacook Church are closely entwined with the roots of the School of Theology of Boston University.

From Colonial days onward the Methodists in New England were somewhat looked down upon by the Congregationalists whose ministers tended to have far superior academic credentials. The Methodists replied to this criticism by saying that they "would rather have a *lively* ministry than just a *learned* one". Nevertheless in 1839 The New England Conference backed the effort to found the Newbury Biblical Institute in Newbury, Vermont. This was the first institution in America for the theological training of Methodist ministers. Associated with a Methodist secondary school — Newbury Academy — the quarters were not really adequate and discussion of relocating was taken up by the trustees as early as 1845.

It was in 1847 that a generous offer by The First Congregational Church of Concord, New Hampshire led to the moving of the institution and the changing of its name to the Concord Biblical Institute. The Congregationalists had built for



Congregationalists gave this building, in Concord, New Hampshire, as the second home of the School

themselves a new building about two blocks south of their historic old building which they now offered to the Methodists for the housing of their "school".

So the Concord Biblical Institute came into being the very same year as our church.

The building pictured here stood on the site of the present Walker School and a historical Marker records the historic significance of the original building. Our records center around the period from 1847-1867 when various students from the Concord Biblical Institute served as pastors of our church walking back and forth. Walter Sweatt's History recounts.

It is not clear whether the establishment of the Penacook Church was the outgrowth of a missionary project from the Institute or whether a group wanting to form a Methodist Society called upon the Institute for a leader. In either case the records have it that Oliver P. Pitcher, one of the students was one of our first pastors although Ebenezer Peaslee was the first and we don't know whether or not he was a student.

The Boston University School of Theology Anniversary Booklet from which the picture is taken gives the following account:

"By 1845 it was decided to locate the school in a more populous center, and it is interesting to note that even then ideas of Christian Unity and religious tolerance were taking effect. The School, founded by Methodists, taught by Methodists, and training Methodist ministers almost exclusively at that time, was enabled to move to Concord, N.H. in 1847 because of a gift from the Congregationalists of that city. The members of the Old First Parish Congregational Church, having put up a new building, offered to the Methodists their historic old church, from whose pulpit had been preached a pure Calvinist Doctrine. Not only did they give building and ground, but they gave money for the reconditioning of the School."

In due time these quarters in Concord proved inadequate to the growing Faculty and student body and plans began to evolve to move again. Mentioned before the Civil War, plans were completed after the War. An invitation from Harvard University to locate in Cambridge was rejected by the Trustees and the School was opened in Boston in September 1867 as The Boston Theological School soon to join in the incorporation of Boston University in 1869 as The School of Theology.

One other footnote to this story is the destruction by fire on the night of Nov. 28, 1870 of "Old North" — the historic building which had housed a Constitutional Convention, many early sessions of the State Legislature and the Concord Biblical Institute. It had been converted into apartments after the Institute left because the Concord Monitor account of the fire records that five families were left homeless but none, apparently, was injured or killed. The fire was assumed to be of incendiary origin but no proof of this was ever forthcoming.

CONVOCATION ON THE ISSUE OF HOLINESS

In addition to being tied in with the early development of The Boston University School of Theology, our church played a minor role in the evolution of The Church of the Nazarene.

In the late 1800's and early 1900's, a movement called "the holiness movement" swept across the country. This had a prompt impact upon the Methodist Church and a division of opinion arose within the denomination as to whether holiness was an activity of man or an activity of God. In New England a special Convocation was called in January of 1877 — just 100 years ago. This Convocation met at The Fisherville Methodist Episcopal Church which is what our church was called at that time. The purpose of this Convocation was to examine the issues of this "holiness" matter. It lasted four days and each preacher was given ten minutes to expound on a given topic. The evenings were given over to holding prayer meetings which were open to the public.

Apparently the differences of opinion could not be resolved and with a minimum of rancor the group split. In due course The Church of the Nazarene became a separate denomination with its special emphasis on holiness as an activity of God.

SOME HIGHLIGHTS ABOUT SOME OF OUR PASTORS

A few pictures and some biographical data about some of our pastors over the years gives added color to our historical review even though there are some regrettable omissions. In some cases we have a personal message which had been sent in to the church in response to a project of contacting former pastors which was launched by a committee under Lawrence Blackmer a couple of years ago.



Rev. Oliver Perry Pitcher — one of our earliest pastors after Ebenezer Peaslee, graduated from Concord Biblical Institute in 1851 and he supplied Fisherville Church during part of the time that he was a student. He was retired from the Northern New York Conference when he died at Adams, New York on March 17, 1901.

Rev. A.L. Smith — was pastor from 1901 until 1905. He was the son of Eleazar Smith who had been pastor in 1855. It was during Rev. A.L. Smith's pastorate that the present church building was constructed and dedicated at a special Service on Dec. 30, 1903. Rev. G.M. Curl was the presiding elder at this time. Rev. Smith served as Chairman of the Building Committee which included R.O. Farrand, E. Frank Bean, George Neller, W.H. Meserve and H.B. Sherburne. Mr. George Forrest, of Concord was the architect and Mr. L.W. Goudie of Lisbon, New Hampshire was the Contractor who did such a prompt job of erecting the building.

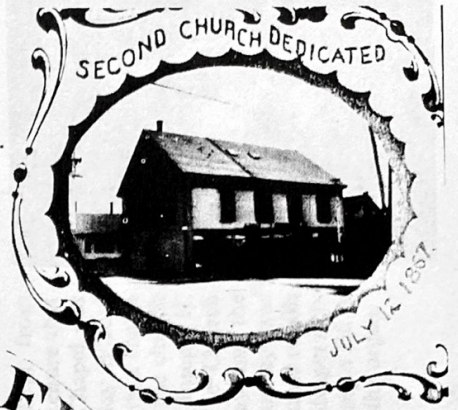
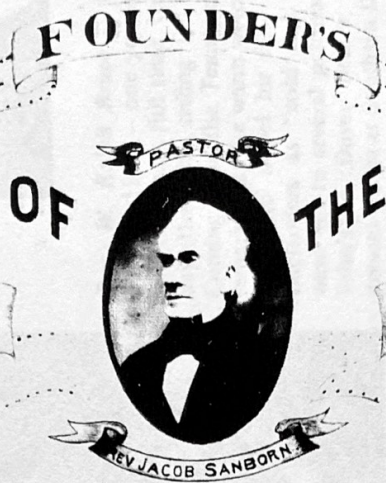


Rev. Franklin P. Frye — was our pastor in 1925 and writes — "At the session of the New Hampshire Annual Conference in April 1925, I was received on trial (Probationary Membership in the Conference), ordained a deacon and appointed to the First M.E. Church of Penacook. On the afternoon of June 6th, 1925 I was married to Agnes B. Paton in Middlebury, Conn. Following the ceremony and reception, we started immediately for Penacook, arriving there sometime after midnight. At the Sunday worship Service on June 7 my bride was warmly welcomed by the congregation." Rev. Frye is a retired member of the Southern New England Conference and lives in Bedford, N.H.



Rev. Kenneth Dunkelberger — was our pastor from 1935-1938 and is now retired and living in Ocean Park, Washington. He writes in part, "Penacook was the most productive charge I served during my pastorate. While there a 'Round Table' group of youth was conducted which made Bible study a weekly experience. It was in a part from this group that 26 conversions came . . . Of these at least two entered ministry. One, Rev. Robert Jones has served faithfully until recent retirement. It was here that I learned what loyalty meant. One dear soul — near 90 years of age — attended every Sunday though she could not hear a thing."

Following panel is a replica of one of our church treasures. Made up about the time that our new building was completed in 1903 it hung for years in the front of the Vestry or Chapel where our present Sunday School room is now and has been refurbished by Marjorie Wiggin to hang in the rear of the sanctuary to commemorate our early heritage.



METHODIST

EPISCOPAL



CHURCH
THIRD CHURCH



PENACOOK, N.H.

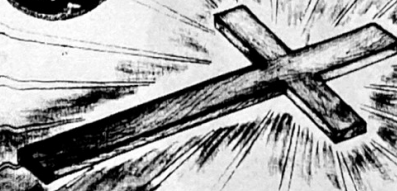
ORGANIZED, 1847



DEDICATED DEC. 30, 1903



MEMBERS OF THE FIRST
CHOIR...
JOHN G. WARREN, CHORISTER
S. STEAVENS...
FRANK CHASE...
J. B. RAND...
C. J. ELLSWORTH...
LUTHER A. SHEDD...
TYLER GILFORD...
MRS. NATHAN GILFORD...
MRS. TYLER GILFORD...
MISS HENRIETTA O. SWEATT...
MISS MARY ANN SWEATT...
MISS ELIZA JANE SWEATT...
ANN JACKMAN.





Rev. Stanley Mott Sprague – was our pastor from 1947-1950 – His wife writes, “The two years spent in Penacook were happy and progressive years. The Kumdubble Group was active providing fellowship and activity. The church was redecorated. The Every Member Canvass was instituted and the church gained numerically and financially. The Church School grew under the leadership of good officers and teachers. These were happy and successful years for the church and the minister’s family.” Rev. Stanley Sprague died on May 26, 1965 and his wife, Dorothy H. Sprague became a minister and served Warren North Haverill before her retirement in 1976.

Rev. Kenneth Boyden – was our pastor from 1958-1960 – He and his wife, Beverly, recall many happy and challenging events of those years and speak especially of the jolly activities of the Kumdubble group. From us the Boydens went on to Tilton where he became a full member of the Conference and he is now working as Pastor in Lawrence in an inner city ministry.



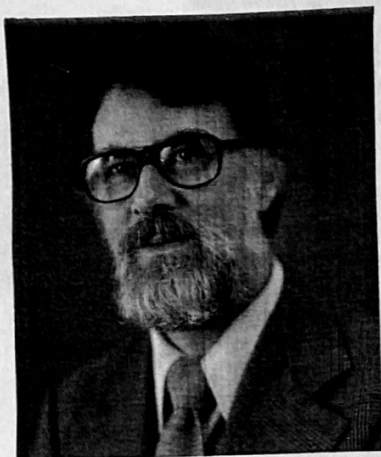
Rev. W. Ralph Bruce – was pastor from 1959 to 1962 – one year as Student Pastor and two years full time. He recalls the Sunday that the ceiling fell during worship. Coming from the Tennessee Conference he remarks that the warm welcome at Penacook served to dispel his false notions of New Englanders as “cold and unfriendly”. He went on to several pastorates including St. John’s in Dover before taking over his present duties as Southern District Supt.

Rev. William R. Keefe – was Pastor from 1951-1956 – He came to the New Hampshire Conference from Montana. He went on from us to Manchester and to become Northern District Superintendent before taking over his present assignment as Conference Council Director with offices in Concord.



Rev. Alton P. Mark – was pastor from 1962 to 1967 – It was during his tenure that the Edward Provencal Memorial Chapel was constructed and also four Sunday School rooms. It was also during this period that a new heating plant was installed in the church through the generosity of Mr. Joseph H. Creaser. He also recalls that “The Church was struck by lightning one day and the attendance on the following Sunday was especially good.” Lawrence Blackmer recalls that it was Alton Mark who desperately needed an organist and urged him to fill in on the piano and to learn to play the organ.





Rev. Russell H. Alcorn — was Pastor from Sept. 1967 until June 1969. He speaks of vivid memories of the Hopkinton Fair and the Auction on Fyfe's lawn, of lively youth group activities and of "the Christmas we filled the choir loft with men and women and kids and George Russell brought his drums. I think we had some horns there too. Christmas carols had a real beat that year." He received his S.T.M. at Boston University and is now a clinical psychologist at Eastern Counties Mental Health Center in Antigonish, Nova Scotia.

Emmanuel Aloiipan — 1969-1974 — Rev. Aloiipan and his wife, Miriam are natives of the Phillipines. He was affectionately called "Maney" by townspeople and parishioners alike. He reached out into the community and during his stay with us the ecumenical movement really grew. The Sunday morning radio-church, featuring the ecumenical choir was a very successful venture. The Aloiipans are a talented musical family and contributed much to the church worship. They are now in Tonawanda, New York.



Allan F. Goodwin — Our present Pastor since 1974 — The parsonage family consists of Allan, Sr., his wife, Connie and three sons, Allan, Jr. age 12, Brian, 11 and Matthew 8 — all vital links in a strong family team. Allan Sr. is Pastor of both the Chichester and the Penacock churches. Connie is a lay member of the Conference and serves as Conference Co-ordinator of Children's Work besides carrying all the "behind-the-scenes" responsibilities of Pastor's wife and mother of a family. Allan Sr. comes to the Methodist ministry after a career in the business world leaving a good job as electro-mechanical designer for the Technical Aid Corporation to follow the perilous path of

saving souls. He has a special status in the Conference as a Supply Pastor while finishing his undergraduate work at the University of New Hampshire before embarking on the Theological studies leading to his divinity degree. His blithe courage in carrying out so many diverse responsibilities challenges us laymen to share a bigger part of the church load. We are thankful for his energetic leadership and pray that he and his family will find inspiration and encouragement from the fellowship of our church circle.

In 1894 Rev. A.B. Russell wrote a long poem with a stanza about each of the pastors on the Conference Roll. It was published as a supplement to the Claremont Advocate on April 14th of that year.

The following stanzas which deal with pastors who had served in Penacock are here excerpted from Rev. Russell's work.

It starts off with the Bishop who was Bishop Foss on this occasion.

Our worthy Bishop in control,
We notice first upon our roll;
He ever stands in the relation
As master of the situation
As he has come within our reach,
We mean to go and hear him preach.

It goes on as follows for a total of 156 stanzas from which we have included the nineteen individuals who at one time or another served the Penacook Church and Rev. Russell's three concluding stanzas:

At Lancaster is R.T. Wolcott,
Who needs up there a good fur coat,
When stern old winter comes to reign,
An blow his blast across the plain;
On this man is to be relied,
For he has long enough been tried.

At Lisbon is a man of worth,
His mother named him R.L. Danforth;
If he is no adept at rhyming,
He surely is quite good at climbing;
For he's been going up and up,
If he don't fall he'll reach the top.

W.C. Bartlett of Penacook,
You can read him like a book;
He's been rising from the start,
Clear of conscience, warm of heart;
Qualities which meet success
Give this man a power to bless.

Defending right against the wrong,
Is D.C. Babcook very strong;
For many years this faithful man,
In temperance is in the van;
The strongest bulwark in the fight
Is this defense, "I know I'm right."

E.R. Wilkins makes his calls
Each day within the prison walls;
This veteran though both tall and stout,
Is harmless as he goes about
Among unfortunates to tell
The news of grace in every cell.

S.P. Heath for many years
Has labored well 'mid hopes and fears;
He keeps his spirits ever young,
There's scarce a hymn he hasn't sung;
This man is cheerful all the while,
And on his face there beams a smile.

At Milan is one E.C. Clough
We hope this man is strong and tough
Over hill and through the hollow,
E'en the winding stream to follow;
Working hard by day and night,
We shall watch this flaming light.

In advance lines among the best,
S.E. Qumby stands abreast;
A truer man cannot be found,
In doctrine he is very sound;
This man is careful what he teaches,
Then lives in practice what he preaches.

Milton Mills has E.S. Collier,
This young pastor is no brawler;
As he timely goes around,
Peaceful he is ever found;
If he ever bears his cross,
He will never suffer loss.

Sometimes radicals and cranks
Cut up their mischievous pranks;
It is refreshing now to give,
The name of one conservative;
Read his name it is no myth,
He is the prudent D.J. Smith.

Where is Smithtown charge, we wonder;
On this thought we sit and ponder;
Is the country small or large
Where J.W. Bean has charge?
Here and there beneath the sun,
Bean has a good work begun.

About Contoocookville is seen
The tall and stout J. Mowry Beam,
The even tenor of whose way
Is kept in poise from day to day;
We've seen him quite enough to know
He's of more solid worth than show.

A.L. Smith, with music charms,
Always singing gospel psalms,
Glory Halleluia ringing
From his tongue, forever singing;
Singing with relentless flow,
Bringing heaven here below.

Old Marlow boasts E.N. Jarrett,
An Englishman of rising merit;
His sermons are replete with thought,
Out of his fruitful mind are wrought;
Secure his service you who can,
For surely he's a coming man.

C.W. Taylor of Sunapee,
A true and faithful man is he;
Assisted by his better half
He winnows out the useless chaff,
And garners in the goodly grain;
Thus year by year, he counts his gain.

From Vermont came C.H. Farnsworth,
We will see what he is worth;
Day after day his hands engage,
In building a new parsonage,
He has done good work before,
And he will yet do something more.

We notice now in passing by,
One A.B. Russell, a supply;
He is at best a third class poet,
Hear him just once, and you will know it,
He starts a breeze where'er he goes,
And always hoes the outside rows.

No other man we know is like
The worthy gentleman James Pike;
None has the conference honored more;
His wisdom was a golden store,
On a grave case to pass decision
Has been his important mission.

We all remember years ago
When up among the drifts of snow
We knew the saintly J.M. Bean;
Though many years have rolled between
That time and now, we hope to be
At home at last, his face to see.

THEN COMES AN ESPECIALLY WELL DESERVED TRIBUTE:

Among the sacrificing lives,
None sacrifice like preacher's wives;
The triumph of each preacher's life,
Depends much on his faithful wife,
Depends much on his faithful wife,
Their lives with kindness overflow,
This is what mortals need to know.

This Epic Poem concludes with these stirring verses:

Launch the life-boat — throw the line,
Make it more than silken twine;
Say to the drowning — "Seize the rope,"
Then draw them quickly to the boat;
For lurking round the stranded bark,
Is seen the all devouring shark.

Our labor is a work sublime;
Our mission is a call divine;
Our Saviour, Prince of glorious deed,
In all the warfare takes the lead;
And we amid the strife and din
Of every battle follow him.

Go forth to battle — do not fear,
And make the present conference year
A triumph of redeeming grace
A blessing to our fallen race.
A mighty faith to conflict needs,
To make us strong in valiant deeds.

OTHER REMINISCENCES

To pull together all the reminiscences of people and events of the church is a rewarding but complex task.

No-one seems to know what happened to the church building that was sold to Saint John's Roman Catholic Church in 1867 but Royal Merserve remembers that he was told that the garage to Sanders' house on Elm Street was once the Methodist Church and Governor Nudd confirms the story that he and others had always been told that the small building on the steep bank opposite the Catholic Church on Pleasant Street was once used by the Methodist Church. That must have been way back, long before the group of "holy rollers" used it for a short time.

One of the plaques in the present church sanctuary records that the chimes were given in honor of Robert Gordon who sang in our choir for years. The other plaque records that in 1963 a new heating plant for the church was donated by Mr. Joseph H. Creaser, in loving memory of his wife, Bertha Neller Creaser. Charles Johnson recalls that one Sunday in 1963 the fumes and smoke in the church sanctuary became unbearable so he started trying to raise some money for a new heating plant. One day he got a call from Mr. Creaser, who just said, "I want to see you." Charlie went to his home and Mr. Creaser asked, "How much will a new heating system cost?" Charlie answered, "About six-thousand dollars." "How much have you collected so far?" was Mr. Creaser's next question. "Over two-hundred and eighty dollars," was the reply. "Well", said Mr. Creaser, "I want to match what you raise and I am giving you three-thousand dollars. This was a most generous incentive. Several weeks later, Mr. Creaser called Charlie Johnson again, "I want to see you." When Charlie got there he was asked, "How much have you collected by now?" "Nearly \$2500," was the reply. "Well", said Mr. Creaser, "I have thought it over some more and I want to give the entire heating system as a memorial to my wife so you may use the money you have collected for fixing up Sunday School rooms and other projects."

Royal Meserve recalls that at the time the present church structure was being built in 1903, one of the members of the Building Committee, Mr. Robert O. Farrand, was blind. When the construction was under way, "Blind man Farrand", as he was called, got someone to take him right up on the scaffolds at different times so that he could "feel" the building and get it into his mind's eye.

Another story about Mr. Farrand does not tie in directly with the history of the church but reminds us all of the tremendous handicaps that people can succeed in overcoming. There were four stores in a building where the bank now stands and one of these stores was run by Mr. Farrand's brother. Everyday, Mr. Farrand would come tapping briskly down the street and turn sharply and walk right into that store. When someone asked him how he always knew it was the right store, he replied confidently, "It's got to be there, it's got to be there." (He had counted his steps.)

Another recollection is of a period of time during which the church owned a cottage at the Wiers and the church members could use it for a reasonable fee. Oftentimes several families could be there at once. Families would cook their own

meals but there was a big central table where they could all sit down together to eat. Upstairs was divided into two big dormitories — one for the men and boys and the other for the women and girls.

The Hopkinton Fair Booth was first started about 25 years ago by Shirley Johnson and Lillian Moore as a Women's Society fund-raising project. They used to use a tent that was borrowed from Saint Mary's Episcopal Church around the corner on Merrimack Street. Later a permanent kitchen facility was erected and in 1964 the present dining area pavillion was built. The dedicated work of so many people make this annual church fund raising affair a time of jolly united effort as well as an important source of income to support the annual budget of the church.

One of the most recent traditions of our church is the Ecumenical Christmas Fair in which we will join with the other churches of Penacook for the third time this November. Held in the Washington Street School Gymnasium, the United Church, the Episcopal Church and the Roman Catholic Church unite with us in providing beautifully decorated tables covered with all kinds of hand made gifts and delectable Christmas goodies. It is a time to share our Christian heritage across denominational lines as well as of having a much more successful Christmas Fair than if four separate ones were held.

WE LOOK AHEAD

Ours is indeed a "goodly heritage". As we pause on this Anniversary occasion to look back, it is with an increased sense of the responsibility that we turn to the tasks at hand and dedicate ourselves to spiritual growth in the future.

The world has always been a broken place and if we still choose the redemptive "Way" of Jesus of Nazareth, we shall find that it is a costly ministry to hand on our heritage to the next generation.

Lonely, discouraged and oppressed people look to us for acceptance, encouragement and deliverance — there are "souls to be saved." Let us repeat again the words of Walter Sweatt, "... we feel that God is with us and we are praying he will come and pour out His spirit and souls will be saved."

S. H. Baker, - - Auctioneer.

AUCTION!

Will be sold at public auction, on

SATURDAY, MAR. 14, 1903,

at one o'clock in the afternoon,

the buildings known as the

METHODIST PARSONAGE,

in Penacook, N. H., situated on the corner of Summer and Center Streets, and consisting of a two-story house 30 x 22, with ell 15 x 28, and barn 36 x 20.

CONDITION OF SALE, Buildings to be removed previous to April 15, 1903.

TERMS AT SALE.

C. E. FOOTE, }
G. D. COLBY, } Trustee
C. I. COUCH, } Committee.

CONTRIBUTORS TO THE ANNIVERSARY FUND

Elsie Baker

Charlotte Burrowes

Mr. & Mrs. Elmer Wiggin

Mr. & Mrs. Robert Farnum

Mr. & Mrs. Russell Ellsworth

Mr. & Mrs. Richard Ellsworth

Mrs. Richard Ellsworth

Mrs. Lawrence Beede

Mrs. Harriet Vitagliano

David Morrill Family

Eva and Merle Littlefield

Rose L. Sherburne

The George Rivet Family

Royal Meserve

Mr. & Mrs. Charles Johnson, Jr.

From Her Children

Isabel Call Morrill

The Beede Electrical Instrument Company

Rivco Inc. (The Riverside Millwork Company)

Farida Fawaz

A friend

The Hoyt Electrical Instrument Co. Inc. of Penacook, N.H.

Penacook Fibre Company

Hazen Printing Company

Rev. Franklin P. Frye

Davis & Towle Insurance Agency

In Memory Of Clyde J. Baker

In Memory Of Rev. Theodore S. Cooley

In Memory Of

Mr. & Mrs. Elmer Ellsworth
and Mr. & Mrs. Charles Ellsworth

In Memory Of

Mr. & Mrs. John Tucker
and Grace Tucker Saidel

In Memory Of Lu

In Memory Of

Ralph H. Sherburne

In Memory Of Emma Meserve

In Memory Of

Mr. & Mrs. Charles Johnson
Mr. & Mrs. Klas Augustan

In Memory Of

Jeannette Drew
(flowers and donation)

In Memory Of W.K. Towne Family

YOU MAY WISH TO RECORD
OTHER REMINISCENCES OR EVENTS
HERE

CHURCH OFFICERS

1977

Pastor	Rev. Allan F. Goodwin
Lay Leader	Edwina Morrill
Lay Delegate to Conference	Christine Johnson
Board of Trustees	Honorary Trustee, Clarence Dunmore
Class of 1979	Eban Barnett, Sam Jurta, Blanche Morse
Class of 1978	Richard Ellsworth, Royal Meserve, Howard Raymond
Class of 1977	Charles Johnson, Arthur Morse, Grovenor Nudd
Administrative Board	Chairman, Royal Meserve
Ex officio officers including	May Lettenay, Honorary President of United Methodist Women
At large members	Barbara Blackmer, Richard & Joan Doucette, Mary Morrill
Council on Ministries	Chairman, Paul deN. Burrowes, Jr.
Ex officio Pastor and Lay Leader and Task Area Members	Edith Miller, Madge Mitchell, Connie Goodwin
	Howard Raymond, Charlotte Burrowes, Christine Johnson,
	Pauline Ellsworth, Elsie Baker, Royal Meserve,
	Jon and Bonnie Burbank, Richard and Sylvia Green,
	Dana Morse, Becky Morrill, Sue Smith
Music Committee	Lawrence Blackmer, Emma Triacca, Charlotte Burrowes
Financial Secretary	Charles and Christine Johnson
Treasurer	Richard Ellsworth
Finance Committee	Chairman Marjorie Wiggin
Ex Officio plus at large members	Dave Smith, Grovenor Nudd,
	David Morrill, Elsie Baker, Celia Hurlburt
Auditors	Marilyn and Howard Raymond, Elmer Wiggin
Pastor — Parish Relations Committee	
Class of 1979	Madge Mitchell, Howard Raymond
Class of 1978	Richard Ellsworth, Roy Eis
Class of 1977	Christine Johnson, David Morrill
Parsonage Committee	Phil Fyfe, Sam Jurta, Blanche Morse and Elmer Wiggin
Committee on Nominations and Personnel	
Ex Officio Chairman	Rev. Allan Goodwin
Class of 1979	Elsie Baker, Charlotte Burrowes
Class of 1978	Royal Meserve, Madge Mitchell
Class of 1977	Edwina Morrill, Barbara Blackmer