It is further related by the venerable Nonagenarian that it had been the rule of the Church that every child presented for the rite should be admitted to baptism. It was whispered among the people that Parson Woods intended to set aside the "half-way covenant," and baptize only the offspring of church members. A niece of Aunt Sara Noyes (recently married) and her husband had come to reside with and take care of the old lady and her farm. A son was born to this couple, which Aunt Sara desired christened. As neither of the parents were communicants, she thought it proper to ascertain the clergyman's sentiments. Without hesitation, he promised to baptize the infant; "It was too cold (March) to take out such a young babe; when the weather grew milder he would arrange for the ceremony." But Sunday after Sunday passed; the minister could never be made to appoint a day for the rite, some excuse was always ready, till at length it became understood that thenceforth only church members would be permitted to present their children at the baptismal font. Aunt Sara was excessively indignant! The great granddaughter of the Rev. James Noyes; the daughter of the former senior deacon (one next in dignity to the pastor), and herself one who at all times had been most active, not only in the families of the clergymen, but throughout the parish, whenever her services or money could promote the good of the Church, Aunt Sara had come to be regarded, and I think, also (though she would have disdained my assertion), to look upon herself somewhat in the light of a lady elect. A slight to such a person could not remain unnoticed. Many were really grieved at this change in the baptismal ordinance; others were angry at what they considered duplicity; many remarked that it was "the cunning, the maneuvring that excited ire and aversion. The pastor's manner was so arbitrary and domineering that they must regard it as positively insolent. He ought to be taught that he was not a pope to head a hierarchy, but simply a preacher chosen to minister to a Congregational society. Several refusing longer to listen to his teachings, left the society for other parishes, while Aunt Sara passed the day in private devotion at home."

Among the numerous clergymen and doctors which the Noyes families of Newbury contained in early days, it would be strange if there should not be found at least one less grave and sedate, if not absolutely