

**SKETCH OF THE LIFE
OF DR. CROSBY, OF
CHARLESTOWN, N. H.**

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Sketch of the Life of Dr. Crosby, of Charlestown, N. H. by Livingston Stone

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LIVINGSTON STONE

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S K E T C H

OF THE

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CHARLESTOWN, N.H.

BY REV. LIVINGSTON STONE,

PASTOR OF THE SOUTH PARISH, CHARLESTOWN, N.H.

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1866.

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2. The second part of the document focuses on the implementation of robust risk management strategies. It outlines various risk assessment techniques and provides guidance on how to identify, measure, and mitigate potential risks. The text stresses the need for a proactive approach to risk management to protect the organization's assets and reputation.

3. The third part of the document addresses the importance of effective communication and reporting. It discusses the need for clear and concise communication channels and the role of regular reporting in keeping stakeholders informed. This section also touches upon the importance of maintaining accurate financial statements and providing timely updates to investors and other interested parties.

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S K E T C H .

ON the 30th of December, 1864, there occurred in Cambridge, Mass. the death of a man whose services deserve to be registered in some worthier testimonial than the following simple sketch.

Whatever may be its inadequacy, however, we have at least this reflection for a compensation, that the more modest and simple the memoir which records his life, the more it will accord with the wishes and unassuming character of the deceased. The person of whom we speak is the Rev. Dr. JAAZANIAH CROSBY, who was, for over fifty years, the pastor of the Unitarian Society at Charlestown, N.H., where he earned a name, which, if less widely known, is no less honored than that of many who have labored in larger spheres of usefulness.

Dr. Crosby was born in Hebron, N.H., on the 3d of April, 1780. He was the son of Jaazaniah and Elizabeth Crosby. His father was from Bilerica: his mother was from Pepperell. Very few incidents can now be gathered of his early life.

But it is well known, that the humble circumstances of his parents, and the less favorable facilities of the time for obtaining knowledge, threw many difficulties

in the path which he early decided upon taking, of securing for himself a liberal education. The difficulties of his way, however, he overcame by a perseverance, which, for a boy of his age, is creditable in the extreme.

Writing and ciphering on a board with chalk and charcoal; walking two miles to school and back; preparing himself, with only eighteen months' schooling, for Exeter Academy; walking, when prepared, to the academy itself, eighty miles distant, for examination, — are among the things which testify to the persevering spirit that surmounted obstacles to which a less resolute will would have succumbed. With the energy manifested in his preparation for Exeter Academy, we are not surprised to learn, that, two years after his entrance there, he passed the examination for admission into Harvard College, where he spent the usual four years of a college career, graduating in the class of 1804. His college course was characterized by the same perseverance which marked the period of his preparation.

He struggled manfully against the disadvantage of his poverty, and met his college expenses by working between recitations, and particularly by doing writing in the office of the clerk of the Court.

When he graduated from college, he was rewarded for his diligence, by receiving the appointment of teacher in the academy, to which, six years ago, he had walked the eighty miles of his journey, a poor and obscure boy. A year after, however, he turned his attention to the study of the profession which

afterward became the work of his long life; and, in 1805, following the custom of the times, he placed himself, as a theological student, under the charge of a neighboring clergyman. The person whom he selected for his instructor was Dr. Appleton, afterward distinguished as President of Bowdoin College.

During his studies, with Dr. Appleton, he passed through the stage of experience common, we believe, to most young aspirants for the ministry, if not for other professions, during which the discouraging appearance of the difficulties of their profession, disclosed by their nearer view of its actual character, begets the impression that they have mistaken their calling.

The distrust which Dr. Crosby then felt, was perhaps augmented by the divergence — which his future course shows to have become greater and greater as he grew older — between his religious views and the prevailing theology of the time; a difference which his native honesty of mind alone, would have prevented him from setting aside by a passive ignoring of its existence. However that may be, Dr. Crosby's stage of discouragement coming at a more fortunate time than it does to some others, before the actual assumption of his profession, and therefore at a time when he was free to entertain the question of following it, — he laid his case before Dr. Buckminster, of Portsmouth, N.H., and requested his advice. The doctor kindly listened to his case, and counselled him to proceed with his profession.

In accordance with this counsel, the young man

returned to his studies; and, having finished them, he received, on the 11th of May, 1808, from the Piscataqua Association, a license to preach, drawn up in the handwriting of his old friend in need, Dr. Buckminster. His religious differences with the Calvinistic theology of the period began to show themselves very soon after he assumed the actual duties of his profession. Indeed, there were some dissenting votes in the association which gave him his license to preach, on account of the heterodoxy of the views which his examination disclosed.

A year or two afterward, having received a call from the society at Lyndeborough, the council which assembled to ordain him voted it inexpedient to proceed with his ordination, on the ground that his religious opinions were not sufficiently orthodox.

Not long after, having received a call from the society at Freeport, Me., he declined it, because of a considerable opposition in the parish, for the same reasons which influenced the Lyndeborough council. Finding, however, a year later at Charlestown, N.H., a society whose theological views were more congenial with his own, he received and accepted a call there, and was ordained over the parish on the 17th of October, 1810. From that time until the day of his death, he remained the pastor of the parish over which he was first ordained; furnishing an instance, which has few parallels, of a life-settlement of over fifty years. The society at Charlestown, when he came to it, was Orthodox Congregationalist, though it is to be presumed, from subsequent events, that it

was somewhat tingured with the more liberal views of the Unitarians, who were just then coming into notice.

After his ordination, Dr. Crosby gave free rein to the liberal opinions he had always to some extent entertained; and, before a long time had elapsed, he came out publicly as a Unitarian. His people, quietly following in the same path, endorsed the change without dissension; and both minister and society remained Unitarian from that time.

Dr. Crosby continued sole pastor of this people till his whitening hair, which had grown gray in their service, gave warning, that, though the inward man was renewed day by day, the outward man must soon succumb to the infirmities of age.

During this long period, he preached regularly to a people who clung around him with the warmest affection and reverence; and who, under the happy influence of his teaching and example, held the unity of the spirit in the bonds of peace, and maintained a prosperous and vigorous society during his whole administration.* The burden of his preaching, which had so excellent an influence upon his parish, might be said to be the song of the angels at Bethlehem, "Glory to God in the highest; and, on earth, peace, good will toward men," so thoroughly were his ser-

* In order to avoid giving a false impression, it is proper to note here, that fragments of the society have, at various times, broken away from the original stock, on account of theological difference, and have established successively a Methodist, Orthodox, and Episcopal Society, of which the first mentioned has now become extinct.