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MINUTES



OF THE

CONVENTION OF DELEGATES

FROM THE

SYNOD OF NEW YORK AND PHILADELPHIA,

AND FROM

THE ASSOCIATIONS OF CONNECTICUT;

HELD ANNUALLY

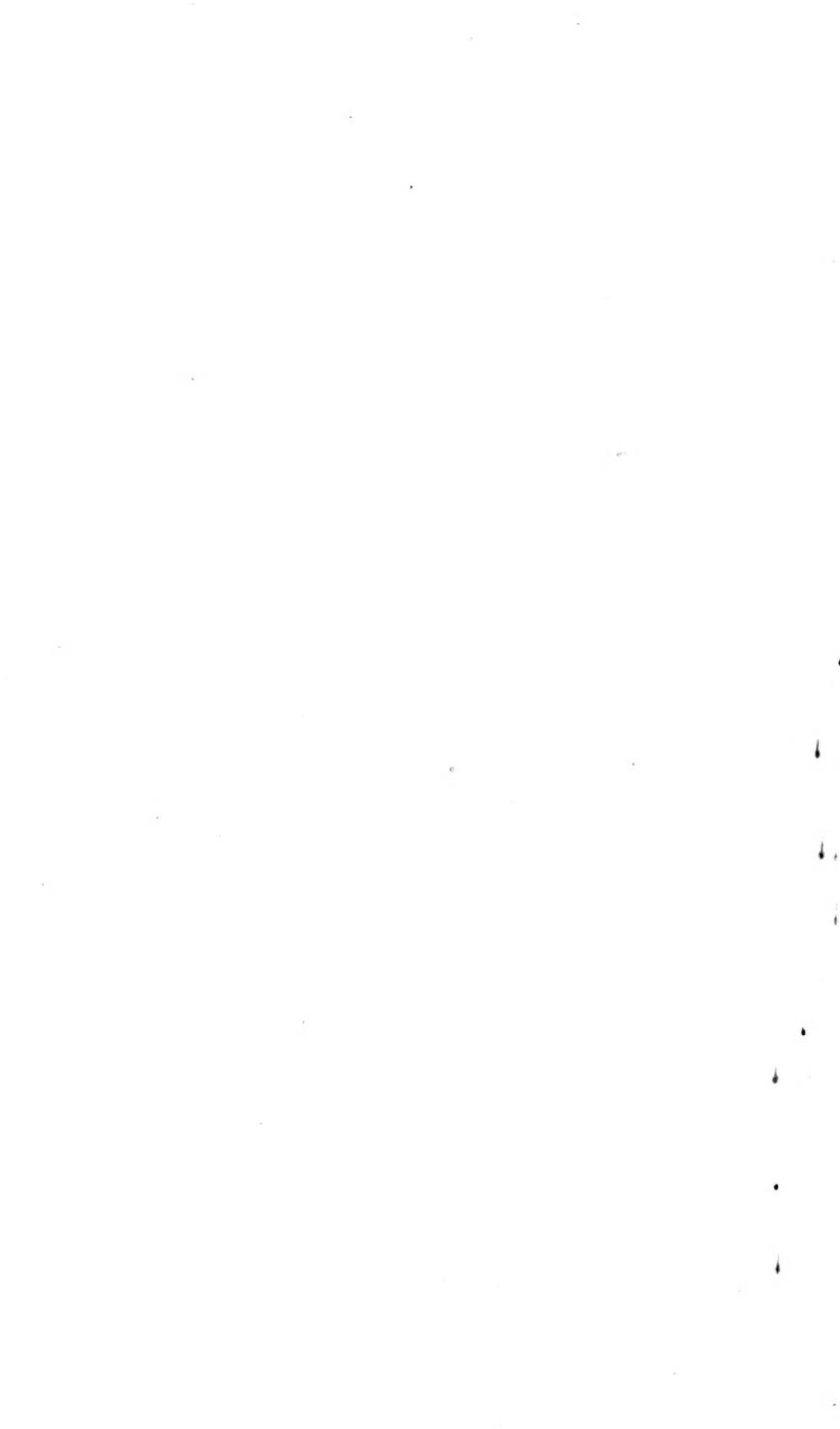
FROM 1766 TO 1775, INCLUSIVE.

HARTFORD:

PRINTED BY E. GLEASON.

1843.

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MINUTES

OF THE

General Association of Connecticut,

AT THEIR

MEETING IN NORFOLK, JUNE, 1836.

WITH THE

REPORT ON THE STATE OF RELIGION,

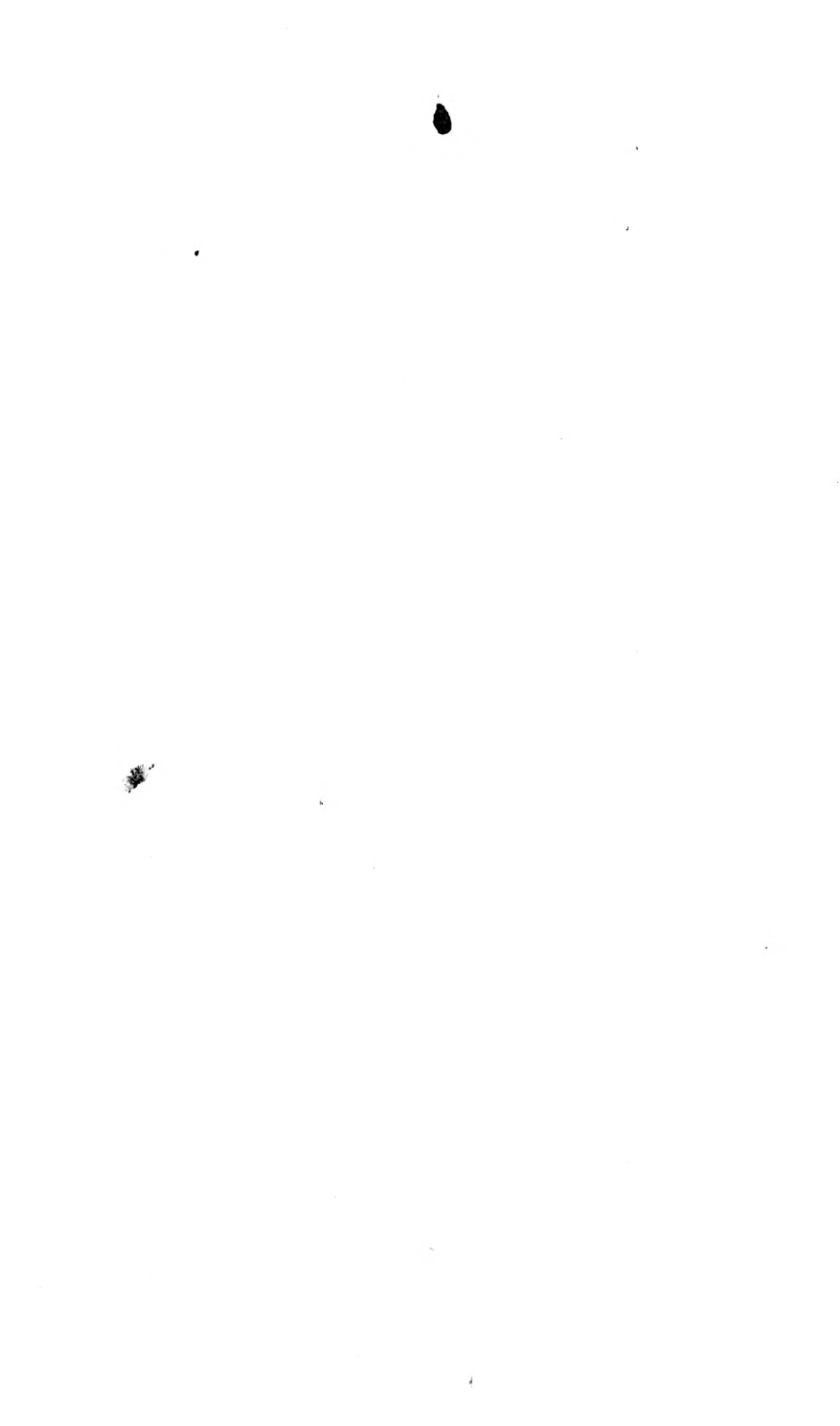
AND THE

PASTORAL ADDRESS.

HARTFORD

PRINTED BY PETER B. GLEASON AND CO.

1836.



MINUTES.

At a meeting of the General Association of Connecticut, at the house of Rev. Joseph Eldridge, in Norfolk, on the third Tuesday in June, 1836. Present,

Rev. Messrs.	From
David L. Parmelee	} Hartford North Association.
Daniel Hemenway	
Francis L. Robbins	
David L. Ogden	} Hartford South.
Robert McEwen	
Samuel H. Riddel	
Zephaniah Swift	} New Haven West.
John E. Bray	
Leonard Bacon	
Leverett Griggs	> New Haven East.
Peter H. Shaw	> New London.
Edwin Hall	> Fairfield West.
Anson Rood	> Fairfield East.
Roswell Whitmore	> Windham.
Charles Prentice	} Litchfield North.
Grant Powers	
Albert B. Camp	} Litchfield South.
Ralph S. Crampton	
George Carrington	> Middlesex.
George A. Calhoun	> Tolland.
Edward N. Kirk	} General Assembly of the Presbyte- rian Church in the United States.
Frederick A. Ross	
Jared Reed	> General Asso. of Massachusetts.
Samuel Delano	> General Convention of Vermont.
Joseph Merrill	} General Asso. of New Hampshire.
Francis Danforth	
Lebbeus Armstrong	> Cong. Association of New York.

The Rev. Anson Rood was chosen Scribe ; Rev. George A. Calhoun, Moderator ; and Rev. Samuel H. Riddell, Assistant Scribe.

Certificates of membership were read, and the session was opened with prayer by the Moderator.

The Rules of Order were read.

The Rev. Messrs. Robbins, Swift, Whitmore, Rood, Eldridge, and Merrill were appointed a Committee of Overtures. Committee of Overtures reported in part. Report accepted.

The preacher before General Association at this meeting not being present, nor his substitute, the Association appointed Rev. George A. Calhoun to preach the sermon at 2 o'clock, P. M.

Recess till 3 o'clock.

The Rev. Messrs. Hemenway, Whitmore, Crampton, Kirk, and Merrill were appointed to report on the State of Religion in the churches connected with this Association and corresponding Bodies.

The Trustees of the Everest Fund reported. Report accepted. (*See Appendix, No. I.*) The following persons were appointed Trustees of the Fund, viz : Rev. Allen M'Lean, Benjamin Ely, Esq., Horace Cowles, Esq., and Rev. Jairus Burt.

The Report of the Treasurer of the General Association was read and accepted. (*See Appendix, No. II.*)

At 2 o'clock, attended public worship, when the Associational Sermon was preached by Rev. George A. Calhoun, from Ex. 17 : 11, 12, 13.

Report was made by the Rev. Mr. Rood, a Delegate to the General Conference of Maine, which was accepted.

Written Reports were received from Rev. Messrs. Samuel Nott, D. D., Delegate to the General Convention of Vermont ; and C. Chapin, D. D., Delegate to the General Association of Massachusetts, which were read and accepted. A verbal report was also made by Rev. George A. Calhoun, an associate Delegate to Massachusetts.

Rev. Messrs. Parmelee, Camp, and Whitmore were appointed a Committee for receiving the Ecclesiastical Statistics of the Churches.

Rev. Messrs. Bacon and Robbins were appointed a Committee to report on some plan for regulating the Finances of the General Association.

Reports from the District Associations on the State of Religion were read and committed.

Adjourned till half-past 7 o'clock.

Attended the annual meeting of the Connecticut Education Society. The Annual Reports of the Secretary and Treasurer

were read, accepted, and directed to be printed. Addresses were made by Rev. Messrs. Leonard Bacon, Edward N. Kirk, and Dr. Beecher.

Wednesday morning, half-past 7 o'clock, June 22.

Met according to adjournment. Prayer by the Moderator.

Reports on the State of Religion were received from the Delegates of New Hampshire, Vermont, Massachusetts, Congregational Association of New York, and from the General Assembly of the Presbyterian Church.

Rev. Dr. Humphrey, who was appointed to represent this Association, with others in New England, in the meeting of the Congregational Union of England and Wales, in 1835, made a Report, which was accepted, and ordered to be printed in our Minutes. (*See Appendix, No. III.*)

Statements were made by Rev. George C. Beckwith, Agent of the American Peace Society; Whereupon, Rev. Messrs. Hall, Carrington, and Kirk were appointed a Committee to prepare a Minute in relation to the subject.

The Committee on Finances made a Report, which was accepted; Whereupon, it was

Resolved, That the Receivers be directed to collect the tax imposed by the General Association, at the autumnal meetings of their respective Associations and Consociations, and to forward the sums collected to the Treasurer by the earliest opportunity.

Voted, That the next annual meeting of this Association be held at New Milford, at the house of Rev. Noah Porter, Jr., on the third Tuesday of June, 1837.

Recess till a quarter before 2 o'clock.

Business being resumed; the Committee upon the State of Religion reported.

Attended public worship, and united with the church in Norfolk in the celebration of the sacrament of the Lord's-supper. The Rev. Dr. Beecher preached on the occasion, from Eph. 3: 20, 21.

In the evening, attended the annual meeting of the Domestic Missionary Society of Connecticut Auxiliary to the American Home Missionary Society. The Annual Reports of the Secretary and Treasurer were read, accepted, and directed to be printed. Addresses were made by Rev. Messrs. Lathrop and Dr. Beecher.

Adjourned to half-past 7 o'clock, to-morrow morning.

Met according to adjournment. Prayer by the Moderator.

Voted, That an additional column be added to the Tables of Statistics, for the date of installations.

The Committee on Ecclesiastical Statistics reported. Report accepted.

The Report of the Trustees of the Missionary Society of Connecticut was made, accepted, adopted, and directed to be printed with the Minutes. (*See Appendix, No. IV.*)

The Committee upon the State of Religion reported. Report accepted; and after some alterations, was adopted and directed to be printed with the Minutes. (*See Appendix, No. V.*)

The following delegates were appointed to foreign Bodies:

To the General Assembly of the Presbyterian Church; Rev. Messrs. Francis H. Case, Zebulon Crocker, Charles Prentice, principals; Horace Bushnell, Robert M'Ewen, Jeremiah Day, D. D., substitutes. [Meeting in May, 1837.]

To the General Association of Massachusetts; Rev. Messrs. Leverett Griggs, John E. Bray, principals; Samuel N. Shepard, and Jason Atwater, substitutes. [Meeting 4th Tuesday of June, 1837.]

To the General Association of New Hampshire; Rev. Messrs. Spofford D. Jewett, Henry Fuller, principals; Peter H. Shaw, and Lyman Atwater, substitutes. [Meeting the last Tuesday of August, 1836.]

To the General Convention of Vermont; Rev. Messrs. Anson Rood, and Lent S. Hough, principals; Abner Brundage, and Philo Judson, substitutes. [Meeting at Castleton, 2d Tuesday of September, 1836.]

To the Evangelical Consociation of Rhode Island; Rev. Messrs. Joseph Eldridge, and Ralph S. Crampton, principals; Henry H. Woodbridge, and Richard M. Chipman, substitutes. [Meeting at Bristol, 2d Tuesday of June, 1837.]

To the Congregational Association of the State of New York; Rev. Messrs. Francis L. Robbins, and Edwin Hall, principals; Abram Marsh, and Stephen N. Hubbel, substitutes.

To the General Conference of Maine; Rev. Messrs. S. Alonzo Loper, and Charles Nichols, principals; Nathaniel Miner, and Alpha Miller, substitutes. [Meeting 4th Tuesday of June, 1837.]

The Committee on the subject of Peace recommended the following Resolutions; which were adopted:

Resolved, 1. That the Gospel of Jesus Christ, in its universal diffusion, will secure the termination of war, by the destruction of those vile passions from which come wars and fightings.

Resolved, 2. That we consider the exhibition of the causes and evils of war, and of its inconsistency with the spirit of Christianity, as an important duty of Christianity and philanthropy.

Resolved, 3. That in accordance with the request of the American Peace Society, we recommend to our churches the observance of an annual concert of prayer for the universal cessation of wars, sometime in December, and that collections should then be made to aid this Society in diffusing its principles.

The Rev. Horace Bushnell was chosen Treasurer of the General Association.

The Rev. Messrs. Nathan Perkins, D. D., Calvin Chapin, D. D., Jeremiah Day, D. D., Matthew Noyes, Alvan Bond, Daniel Smith, Thomas Punderson, Daniel Dow, James Beach, Samuel R. Andrew, Aaron Hovey, and William Ely, were appointed to certify the regular standing of travelling ministers.

The Rev. Grant Powers was appointed to preach the *Concio ad Clerum* at the next Commencement of Yale College.

The Rev. Horace Bushnell was appointed to superintend the printing and distribution of the Minutes of this Body.

Voted, That a Tax of fifty cents be collected from the pastors in the churches connected with the General Association.

Rev. Messrs. A. M'Lean, Z. Crocker, Asa M. Train, Z. Whitmore, George Perkins, Thomas Punderson, N. S. Hunt, Lyman H. Atwater, W. Smith, Grove L. Brownell, George Carrington, and W. Ely, were appointed Receivers of Money in their respective Associations.

Rev. Messrs. Allen M'Lean, Joab Brace, Asa M. Train, T. Smith, Alpha Miller, George J. Tillotson, Fosdick Harrison, Walter Smith, Tertius S. Clarke, Timothy P. Gillett, Peter H. Shaw, and John Blatchford, were appointed a Committee to procure Statistics of the Churches in their respective Associations, and forward them to the next General Association.

A written Report was received from Rev. Messrs. Chauncey Booth, and Thomas F. Davies, delegates to the General Assembly, at Pittsburg, 1836, which was read and accepted.

The Committee on the Revision of the Rules of this Association, appointed at its last session, were discharged from the farther consideration of the subject.

Rev. Messrs. Riddel, Bacon, and Robbins, were appointed a Committee to prepare a Pastoral Address to the Churches.

Rev. Messrs. Swift, Ogden, Hall, and Delano, were appointed a Committee to prepare a Minute on the subject of Colonization.

The following preamble and resolution on the subject of Slavery, were unanimously adopted, viz:

Whereas the system of Slavery as defined and sustained by

the laws of some of these United States is contrary to the principles of the Gospel ; and whereas

The ministers and members of our Churches are frequently emigrating to the slave-holding States, and whereas, they are there strongly tempted to engage in the traffic in Slaves, and to become upholders of the system of Slavery ; Therefore,

Resolved, That in the judgment of this Association the buying and selling of human beings, and the holding them for selfish ends, by the ministers and members of our churches removing to the South, is a great sin, and utterly inconsistent with their Christian profession.

The following resolutions were introduced, discussed, and unanimously passed, viz :

1. *Resolved*, That while this General Association appreciate and would maintain, at all hazards, the unrestricted liberty of speech and of the press ; and while they fully recognize their own and every man's duty to prove all things, and their own and every man's responsibility to God in relation to the reception of the truth ; they do not admit an obligation upon the community to hear or read all that associations, or individuals may volunteer to speak or print ; or an obligation on the pastors of the churches to admit into their pulpits all those preachers or speakers who may desire to address the people, or in any other ways, directly or indirectly to facilitate the promulgation in the community of sentiments, which are, in their view, of an erroneous, or questionable character.

2. *Resolved*, That the operations of itinerant agents and lecturers, attempting to enlighten the churches, in respect to particular points of Christian doctrine, and of Christian morals, and to control the religious sentiment of the community, on topics which fall most appropriately within the sphere of pastoral instruction, and of pastoral discretion, as to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties, and discretion of the stated ministry ; dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

3. *Resolved*, That the existence in the churches of an order of itinerating evangelists, devoted, especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, to the steady and accumulating influence of the Gospel and its institutions, and to purity in doctrine and discretion in action.

4. *Resolved*, That regarding the present as a critical period in relation to the peace, purity, and liberty of our churches, and the efficiency of the pastoral office, we do recommend to minis-

ters and churches to discontinue such innovations as have been referred to in these resolutions, and we consider ourselves bound to sustain each other and the churches in standing against all these innovations on our ecclesiastical order.

The following persons were appointed, by ballot, Trustees of the Missionary Society of Connecticut : Rev. Joel Hawes, D. D., Jonathan Brace, Esq., John Caldwell, Esq., Seth Terry, Esq., Rev. Noah Porter, D. D., Samuel J. Hitchcock, Esq., John Hall, Esq., Rev. Nathan Perkins, D. D., Rev. Caleb J. Tenney, D. D., Rev. Timothy P. Gillett, Rev. Edward Bull, and Thomas C. Perkins, Esq.

The six following persons, in addition to the above, were chosen to constitute the Board of Directors of the Missionary Society of Connecticut Auxiliary to the American Home Missionary Society : Rev. Thomas Punderson, Jonathan Barnes, Esq., Rev. Bennet Tyler, D. D., Rev. Daniel G. Sprague, Rev. Samuel Spring, and Rev. Leonard Bacon.

Andrew Kingsbury, Esq. was appointed Treasurer of the Missionary Society of Connecticut, and the Rev. Horace Hooker, Auditor.

Recess until half-past 1 o'clock.

Met according to adjournment, at the meeting-house, and listened to an address from Rev. John B. Pinney in respect to the condition and prospects of the Colony at Liberia.

The Committee appointed to prepare a Minute in relation to the Colonization Society, reported the following; which was accepted and adopted, viz :

That we hold the American Colonization Society in high estimation as a benevolent institution, and would recommend it, as in former years, to the patronage of the churches.

Rev. Messrs. Noah Porter, D. D., and D. L. Ogden were appointed a Committee to report to the next General Association the church standing of dismissed ministers.

The Committee appointed to prepare a Pastoral Letter to the Churches, reported ; Whereupon it was

Voted, That the Report be accepted, and referred to the same Committee to be revised and completed ; and that the same, having been approved by the Moderator of this Body, be published under the direction of the Committee. (*See Appendix, No. VI.*)

Voted, That the ministers of the respective churches to whom this letter is addressed, be requested to read it from the pulpit on the Sabbath.

S. E. Morse, Esq., one of the Editors of the New York Observer, having proposed to the Association to print 500 copies of

the Pastoral Letter, without charge, for the use of the Association ;

Voted, To accept the proposal of Mr. Morse, and to offer him the thanks of this Body.

Voted, That the thanks of this Body be made to the people of Norfolk, for their courteous and Christian hospitality, during the present meeting ; and to the choir of singers, for their appropriate and acceptable services.

Voted, That the above be accepted as the true Minutes of this Body.

The closing prayer was offered by the Rev. Frederick A. Ross, from Tennessee.

Adjourned *sine die*.

GEORGE A. CALHOUN, *Moderator*.

ANSON ROOD, }
SAMUEL H. RIDDEL, } *Scribes*.

Norfolk, June 23, 1836.

APPENDIX.

NO. 1.

Report of the Committee on the Everest Fund.

To the General Association of Connecticut, to be convened at Norfolk, on the third Tuesday of June, 1836, the Committee on the Everest Fund present their Annual Report.

At a meeting of the Committee at Simsbury, September 7, 1835, all the members being present, appropriations were unanimously made, and have been paid as stated below.

Interest Account.

1835.

June 1.	Balance in the Treasury, - - - - -	\$ 5 05
	Interest received since June 1, 1835, - - - - -	238 78
		<u>\$ 243 83</u>

1835.

Sept. 7.	Paid expense of Committee, - - - - -	\$ 1 00
	9. " donation to Jared R. Swift, - - - - -	40 00
Oct. 8.	" " to Domestic Miss. Soc. of Connecticut, - - - - -	30 00
	" " to Conn. Bible Society, - - - - -	70 00
	" " to American Tract Society, - - - - -	50 00
	" postage during the year, - - - - -	00 36
	Balance in the Treasury, - - - - -	2 47
		<u>\$ 243 83</u>

To the inquiries contained in a Resolution of the General Association at its session in June, 1835, the Committee answer—That the Fund, \$4104 12, was a legacy of the late Doctor SOLOMON EVEREST, of Canton, Conn., who died April 23, 1822;—that it is satisfactorily secured, in part by mortgages of real estate, and in part on personal security.—An extract from the Will of Doctor Everest will give what further information is called for by the Resolution.

“ And all the rest and residue of my estate, I dispose of as follows, viz : One-half to the American Board of Commissioners for Foreign Missions : One-fourth part to the Connecticut Missionary Society ; to be applied to the purposes for which said Board and Society were organized : and the other fourth part to be

applied for the purchase of Bibles, Religious Tracts, &c. for distribution; for the support of the Domestic Mission in this State; or the education of indigent, pious youth for the Gospel Ministry; to any, or all of the above purposes, as shall be thought most expedient by a Committee which the General Association of the State of Connecticut shall, from time to time appoint for that purpose."

In behalf of the Committee,

B. ELY, *Secretary and Treasurer.*

Simsbury, June 1, 1836.

NO. II.

Account of the Treasurer of the General Association.

General Association of Connecticut in account with SAMUEL SPRING,
Treasurer.

1835.		DR.
July 23.	To paid Peter B. Gleason & Co. for printing and distributing Minutes for 1835,	\$ 56 73
	“ paid for transportation of package from Gen. Asso. of Maine,	0 56
Mar. 5.	“ paid for transportation of package from Gen. Asso. of Mass.	1 00
	“ paid Postages and expenses,	0 72
		<u>\$ 59 01</u>

1835.	SUPRA.	CR.
June 17.	By Balance of account rendered at Enfield, it being collections of Tax laid in 1834,	\$ 22 50
	By the following Associations for Tax laid in 1835 :	
	Hartford North, by Rev. A. M ^r Lean,	5 25
	Litchfield North, by Rev. Water Smith,	5 00
	Tolland, by Rev. William Ely,	3 75
	Hartford South, by Rev. Zebulon Crocker,	3 25
		<u>17 25</u>
		\$ 39 75
	Balance due the Treasurer,	19 26
		<u>\$ 59 01</u>

Errors excepted,

SAMUEL SPRING, *Treasurer.*

East Hartford, June 15, 1836.

NO. III.

Report of Rev. Dr. Humphrey, Delegate to the Congregational Union of England and Wales.

To the General Association of Connecticut:

DEAR BRETHREN:—A few days before I sailed for England, a little more than a year ago, I received an informal commission, through Dr. Hawes, the Chairman of a Committee of Association, to represent the ministers and churches of your connexion, at the then approaching annual meeting of the Congregational Union of England and Wales. This, which under any circumstances I should have considered an honor, was peculiarly grateful to my feelings, as a son of Connecticut; and still more, on account of those happy ministerial relations, which it was my privilege for so many years to sustain, to the pastors and churches of my native State.

Under the protection of a kind Providence, I reached London in season for the meeting of the Union; and I assure you, Dear Brethren, that your Christian and fraternal salutations, were as warmly reciprocated by that Body, as you could have wished, had you been present on the occasion. It was truly delightful to meet such a body of ministers, in a foreign land, holding the same faith with ourselves, and organized under the same form of church government—but more especially, to meet them as our “brethren, our kindred according to the flesh”—as descended from the same Puritan Fathers, whose blood flows in our veins.

Though but recently formed, the Congregational Union of England and Wales, seems to be firmly cemented and highly flourishing. The delegates who composed it last year, from all parts of the kingdom, were certainly a very intelligent and respectable body of ministers. Their debates were free and animated, but in perfect good feeling and temper. They never seemed to forget, even in the ardor of discussion, that they were the disciples and servants of Him, who “did not *strive* nor cry, neither was his voice heard in the streets.” It was such an interchange of opinions and counsels and Christian courtesies, as reminded me of what I have so often witnessed in New England; and which, wherever they are witnessed, must constrain those who pray for the peace of Jerusalem to exclaim, “Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commandeth the blessing, even life forevermore!”

The number of churches embraced in this Union, is about *sixteen hundred*, and is annually increasing. They were represented as being, in general, in a quiet and prosperous state. They have frequent, and sometimes large additions, in the course of the year: but revi-

vals, such as we have heretofore so frequently witnessed, are very rare, though not unknown, as many have erroneously supposed. About these "times of refreshing" in America, they inquired with great interest—but we found that the extravagancies which have so unhappily characterized some of these revivals, within the last few years, have excited strong suspicions of their genuineness, in the minds of our trans-atlantic brethren, which it is difficult to remove. This is vastly more to be lamented than wondered at. If we were there, and they here, I have no doubt we should feel as they do.

The Congregational Union is now embarked in the cause of Home Missions, with a good degree of energy and success. In Foreign Missions, the churches which compose that Union, have long been actively engaged. The London Missionary Society is now, I believe, entirely under their direction, and it is chiefly supported by their contributions. They are, also, actively engaged, in other great Christian and benevolent enterprizes. How delightful is it to witness such co-operations with our own churches, in a foreign land;—proving beyond a thousand professions and arguments, that "we are all one in Christ!"

May you, Dear Brethren, enjoy much of the Divine presence, in your present meeting, and be richly endowed with wisdom and grace for the discharge of all the duties of the ministry; and may all the churches of your connexion, walk more and more in the "light of the Lord and the fellowship of the Holy Spirit."

I am, Dear Brethren, very affectionately yours,

H. HUMPHREY.

Amherst College, June 15, 1836.

NO. IV.

Report of the Missionary Society of Connecticut.

To the Missionary Society of Connecticut, to be convened at Norfolk, on the third Tuesday of June, 1836—the Trustees of the Society respectfully Report:

That the amount of receipts of the Society, for the year ending January 1, 1836, were \$2,544 83. The amount of expenditures is \$1,703 89. The amount of the Permanent Fund is \$29,877 25. No addition has been made to it during the year.

Under the immediate superintendence of a Board of Directors, acting for the Trustees, on the Western Reserve, to which the operations of the Society are now confined, the Missionaries it employs are engaged in strengthening the churches established in former years, and in preaching the Gospel to destitute sections, where its institutions are not yet planted. Their services and the results are so similar to those of past years, and of other missionaries in the Home Depart-

ment, that it would be an unprofitable use of the time of the Society, to enter into details.

The attention of this Society was turned to the Western Reserve, when the whole white population of that region was only about twelve hundred. To extend the boundaries of Congregationalism, was not the main design of our fathers, in establishing this Society. Their benevolence was as comprehensive as the field of destitution was great; and they were not willing to shackle their movements, by a rigid adherence to the peculiarities of the system in which they had been educated, and to which they adhered from a voluntary preference. If the empire of truth and holiness was only extended, they were not tenacious of the exact form which the churches, springing up under their labors, might adopt. In some parts of the country, their Missionaries, accordingly, gave the churches which they organized, a Presbyterian form—because the emigrants, in the land of their nativity, were, for the most part, educated in that denomination. But on the Western Reserve, where the population were of mingled origin,—and some, from the prejudices of education, preferred a Congregational, and others a Presbyterian form, by an early agreement with the General Assembly of the Presbyterian Church, a modified organization was adopted, that combined some of the principles of both denominations. These churches have prospered, under the smiles of heaven;—and, it is believed, are monuments of the practical wisdom and good sense of the men of that day. Whether a change of circumstances renders a change proper, in the mode of organizing churches, by the Missionaries to be hereafter employed by this Society, is a point respecting which there may be a diversity of sentiment. Were the Plan of Union, which has been the medium of so cheering results to be abandoned, the limited resources still at the command of this venerable Society, might be employed in the formation of churches after the model adopted by our forefathers, and which has been proved, by long experience, to be efficient and salutary. The banner of Congregationalism which floats so magnificently over the hills and valleys of New England, we might hope, would not droop, if it should be thought expedient, from a change of circumstances, to have this banner unfolded hereafter, by our Missionaries, to the breezes of the West. There, as here, it would wave, an emblem of brotherhood and peace.

By order of the Trustees,

H. HOOKER, Secretary.

Hartford, June 20, 1836.

NO. V.

Report on the State of Religion.

The reports on the State of Religion from the several District Associations are of a character to excite pain, and cause deep humiliation in the bosoms of all who sympathize in the prosperity of the church. They do not speak of divisions in the churches. Peace and harmony are very generally prevalent—errors do not prevail to a greater extent—the advocates of error are not more active than in former years. The number in attendance upon the ministrations of the Sabbath, is not diminished, though in many places this number is lamentably small in proportion to the whole population. The system of Sabbath-school and Bible-class instruction is sustained with equal if not increased vigor. The various objects of benevolence have been more liberally patronized. The cause of Temperance, though in many places stationary, and in all, advancing with too tardy progress, is represented on the whole as extending its influence, and taking a deeper hold on the convictions of the community. The venerable institution of Yale College, in all its departments, continues to flourish. More than half of the under-graduate students are hopefully pious. Twelve during the last college term are reported to have been brought under the influence of experimental religion. A spirit of Christian activity and diligence and missionary zeal is manifested among the students of the Theological department in a degree cheering to the friends of Zion. The Theological Seminary at East Windsor is in a state of prosperity which greatly encourages the hope of its future usefulness. It is a gratifying fact that several of the members have devoted themselves to the service of Christ in labors among the heathen.

Middlesex Association report six congregations in which very interesting revivals have been enjoyed during the year. The same number of congregations in Litchfield South Association, is mentioned as having been visited, to a greater or less extent, by special divine influence. In Hartford South and Hartford North Associations, there have been a few places which have experienced tokens of special favor. In other Associations there have been single congregations which have been revived to a limited extent. These are cheering facts, and we would not fail to recognize them as such, and express our obligations of unfeigned gratitude to a God of mercy on account of them.

But at the present time, there appears, from the several reports, to be an almost universal suspension of special divine influence. Of the two hundred and thirty churches in connexion with this General Association, there are very few which are animated by the tokens of special divine favor. Spiritual apathy prevails to an extent, almost, if not wholly unparalleled. Christians—and the most active and energetic members of the churches are deeply affected by the spirit of the times. Worldliness—an eagerness to monopolize their full share of earthly gain, which the present condition of our country promises, engrosses their thoughts and their affections—and disinclines

and disqualifies them for uniting their efforts to advance the spiritual interests of the churches. Seasons of social prayer, and especially the monthly concert for the conversion of the world and the blessing of God upon Sabbath-schools, are in too many places attended by a very small proportion of those who by their covenant vows stand pledged never to forget Zion in any of her interests. In this state of the churches the sanctity of the Sabbath is evidently losing its hold upon the community at large. The profanations of this day are manifestly increasing, and demand imperiously of every friend of Zion and every friend of his country that he look to his own practice upon this point, and unite his prayers and his efforts with those of his brethren to redeem this sacred institution from the neglect and contempt which are cast upon it.

It is painful to contemplate such a picture of our spiritual condition. It would be far more pleasant to send forth to our churches and to the world a glowing report of our prosperity. But truth must guide us. We must speak as she compels us to speak. The state of religion in our churches at the present moment is such as ought to cause unfeigned humiliation and lead to deep self-abasement in every one who feels for their prosperity and the salvation of immortal minds.

To the ministers of this Association the providences of God the last year say, Do with thy might whatsoever thy hand findeth to do. Four of our fathers and brethren who have often mingled in the deliberations of this Body, and who were loved and respected—Lyman, of Windham Association—Rowland, of Hartford North—and Perry and Talcott, of Litchfield North, have been summoned to their reward in Heaven.

The Delegate from the General Assembly of the Presbyterian Church, states that of the 2800 churches in that connexion, not more than one hundred, have the past year, received the promised presence of the Spirit. Some of the causes which operate to prevent the spiritual prosperity of our own churches, affect them equally, if not to a greater extent. Besides these, there are others from which we are happily, in a great measure, exempt. In twenty-six of the Presbyteries connected with the Assembly, the cause of temperance is reported to be declining—in twenty-five advancing. There is an advance in the receipts of benevolent Societies and of the Missionary spirit in their Colleges and Theological schools. The sin of Sabbath profanations is one which awakens deep concern in the bosoms of the members of that church. Still, with all that is discouraging in their circumstances, they feel that there is sufficient reason for the belief that God has not forsaken that numerous and widely extended branch of his church.

The Congregational Association of the State of New York report no special tokens of the divine favor to the churches in its connexion. This Association is still in its infancy, but promises to be of eminent service in combining the efforts and strengthening the hands of the numerous insulated and feeble Congregational churches in that State.

From the General Convention of Vermont, the report is in many respects similar to those from our own Associations and from the Gen-

eral Assembly. While the churches generally enjoy internal peace, and are prosecuting the various religious enterprizes of the day with their usual vigor, revivals have not been as numerous as in some former years. The Sabbath, by a very great portion of the community, is disregarded, and the ministrations of the sanctuary very little prized and greatly neglected.

The Delegates from the General Association of New Hampshire, state that the reports at their meeting in September last, were of a most highly gratifying character. The period which has since elapsed has been less distinguished by numerous and powerful revivals. Yet they are not left without some precious tokens of divine favor. Several churches have been refreshed. Among these, is that in Plymouth, where the last meeting of the Association was held, which blessing to that church stands immediately connected with the influence of that meeting. The benevolent enterprizes and the efforts to promote temperance are in a healthful and vigorous state.

The report from the General Association of Massachusetts, is highly animating. During the year, there have been, in some parts of the Commonwealth, precious revivals. Revivals of a most interesting character are now in progress, in some parts of that State. In some places these revivals are now in their incipient stages. The Delegate says, "As a general fact, Zion, the past year, has made more than ordinary progress in knowledge and vital godliness. In Amherst College, there have been a few conversions. The Theological Seminary at Andover continues to prosper. The benevolent objects of the day are sustained with increasing interest. The cause of Sabbath-schools is receiving more and more attention. The Temperance reform has gone forward in some places, while in others, to say the least, it has been stationary. Efforts are made to promote a reformation of morals in regard to the seventh commandment."

To close this Narrative, whether we limit our view to our own State, or extend it over the whole country, there is much, very much in the condition of the churches to humble us and excite alarm. Never were those on the watch-towers of Zion—and never were Christians generally more loudly called upon to weep between the porch and the altar, and say, "Spare thy people, O Lord, and give not thy heritage to reproach."

NO. VI.

PASTORAL LETTER.

The General Association of Connecticut, convened at Norfolk, to their brethren in the ministry, and to the churches within their bounds, grace, mercy, and peace from God the Father, and from our Lord Jesus Christ :

God, in the progress of his great designs, has permitted us to live in an age bright with the signals of his coming to accomplish his covenant with his Son, and to fill the earth with his glory. He is casting down thrones ; he is breaking up old systems of darkness and spiritual domination ; he is removing out of the way of the progress of his Gospel, obstacles that for long ages have stood, like impassable mountains, to hem in the efforts of his people and to discourage their faith ; he is providing new means of access to the minds of individuals, and new instruments of power to sway the public mind of nations ; he is pouring knowledge, like a flood, over all the earth ; he is binding the nations together more and more closely by the ties of mutual dependence, and of commercial, political, and friendly intercourse ; he is putting the conversion of the world, of the whole world, more and more into the hands of his people ; he is pouring out his Spirit upon his churches and multiplying the numbers of them that believe ; he is stirring up his people, every where, to great undertakings for the salvation of men and for the glory of his name ; and he is crowning their undertakings with a success that shows his readiness, as well as his might, to do exceeding abundantly above all that they can ask or think.

As we have been assembled at this time, our hearts have been warmed by our fraternal communion ; and, standing upon these heights, and looking abroad upon the land of which the Lord God hath said that he will give it to his people, we have felt something of the responsibilities and dangers which we share in common with all the members of the churches in these days. Moved, as we trust, by the impulse of the Spirit of grace upon our hearts, we unite in this epistle, and entreat you to suffer the word of exhortation.

First, we beseech you, in the name of our common Saviour, to be watchful every one of you over the state of his own soul in respect to communion with God by the indwelling of his Spirit. See to it well that you dwell continually as in the secret place of the Most High. There is a vital relation of intercourse, union, and sympathy between the mind of the believer and the mind of Jesus Christ, the infinite mind of God. The Spirit which the Father giveth without measure to the only begotten of the Father, dwells with a secret, yet mighty influence in the soul of every believer, so that he that believeth hath within him, in this vital influence, a fountain purer and holier than the Siloe that gladdened the sanctuary,—a fountain springing up to everlasting life ; and out of him, as the Scripture hath said, shall flow

rivers of living water. See then, Brethren, if indeed ye have received the Holy Ghost, and are become the temples of God, see that ye defile not God's temple; see that ye grieve not the Spirit; see that ye quench not the Spirit; see that ye live in the Spirit, and walk in the Spirit; see that ye maintain an intimate and constant communion with God in Christ, who hath given us the earnest of his Spirit, the seal of our purchased and promised inheritance. The first great temptation of our times is to worldliness, and thus to a worldly spirit in religion; to a stirring, bustling, showy religion, which finds not its home in the closet, in solitary meditation, in secret prayer, and which lives only by the impulses of sympathy and of public excitement. Brethren, we must be men of prayer, of meditation, of heart-searching, of personal communion with God; or we cannot begin to meet our responsibility.

Next, we exhort you to seek and to cherish a humbling sense of your deficiencies. We pray that our own souls may ever be possessed with such a sentiment. How far do we come short,—O Brethren, how far do we all come short of what we owe to our Redeemer, and to the world perishing in darkness and in sin! Brethren, sinful men are dying within the sound even of our voices, and how little do we feel for them! how faintly do we pray! how feebly do we strive for their salvation! God is calling us as with the voice of seven thunders, to take possession of the world in the name of Jesus Christ, and O! what are we doing! Talk we of our self-denial; talk we of our zeal, of our contributions, of our labors! Alas! alas! God be merciful to us sinners! Let not the great enemy of God get the advantage of us by persuading us to look round upon *our* institutions, and *our* arrangements and combinations, and *our* half-hearted efforts, and to say, Behold our zeal for the Lord. Let us compare our efforts only with our obligations and our opportunities; let us think what God would have us to do, and we shall be ashamed of all that we have done; and no more shall we be tempted to say in our hearts, Is not this great Babylon which we have built?

Next, let us remember, Brethren, that we are not straitened in the Lord. Nay, if we may speak it with due reverence, God is straitened in us. The boundlessness of his love, which is ready to flow forth in light and life over the moral chaos of this apostate world, is kept back by our unbelief, and slothfulness, and hardness of heart. When we have learned to be more holy; when we have attained to a deeper and more vital sympathy with the purity and love of God; when we are prepared by his Spirit for a more engrossing and manly, a more godlike participation in the august designs of God's benevolence, then will joy and glory come down, like a river, from the highest heaven.

And here, Brethren, let us call to your remembrance God's institutions and arrangements for the salvation of men, especially the family, the social relations and connexions of individual men, the Sabbath, and the church with its stated ministry.

It is in your *families*, Brethren, that a generation must be prepared which shall fill the earth with the kingdom of Jesus Christ. The influence of the father and the mother; the gentle, sacred, resistless influences that gather around the fire-side, the domestic altar, and the

family Bible,—these are the influences that are to purify and save the world. No associated energies for the accomplishment of schemes for the reformation of morals,—no public excitements sweeping over the community, can accomplish any great or lasting good, save as they purify and quicken these influences. It is in the family, or no where, that men must learn to keep God's commandments,—*there* purity, temperance, compassion, meekness, self-denial, and love must live and flourish; *there* heaven must come down to mingle with earth; or the world is still undone.

God designs to have men converted, and continually sanctified and enlightened, by the *action of friend upon friend, and of neighbor upon neighbor*. Till all shall know the Lord, from the least to the greatest, every man must say to his brother, and every man to his neighbor, "Know the Lord; come thou with us, and we will do thee good." Who does not know, that when one believer after another begins to weep in secret over his unconverted neighbors and friends, and to pray for them, and to labor that all his intercourse with them may be profitable to salvation, then and there the work of God begins to be revived. The experience of every church in Connecticut,—the experience of thousands of individuals converted to Christ by influences exerted upon them through the channels of social and friendly intercourse, rebukes all those who expect the work of God to be revived without the effort by friends and neighbors to bring the Gospel home to the minds of individuals.

We hear from all quarters the complaint that the *Sabbath* is dishonored, and that the *public worship* of God is treated with habitual neglect by thousands of the children of our fathers. Brethren, the Sabbath is the great pillar on which God's name is inscribed before the world. It is the remembrancer which God appointed from the date of the creation, to keep men in mind of him, and of his relations to them. Let the Sabbath be destroyed, and all is gone. God cannot be honored, Christ cannot be adored and loved, the Holy Spirit cannot be given to sanctify, where there is no Sabbath. Ministers and churches must unite every where to sustain the high honors of the holy Sabbath. All the efforts of the church, and of the pastor, must be concentrated upon the object of throwing into the Sabbath instructions of the family, of the school, and of the sanctuary, the greatest possible life, attractiveness, and power. To this let every other effort in the congregation,—the Bible-class, the conference, the lecture, the concerts of prayer, be made subordinate. The Gospel, the church, the honor and fear of God among men, and the hope of the world's deliverance must stand or fall with the Sabbath.

To complete the system of Divine arrangements for the conversion of men and the promotion of holiness, God has instituted *churches*, and has organized them by appointing a *stated ministry*. The local church, with its officers, and its means of instruction and edification, is God's organization for promoting, within its own boundaries, the kingdom which is righteousness and peace, and joy in the Holy Ghost; and the local church, when completely organized and arrayed for action, must rely upon itself, under God, to perform the work intrusted to it.

If it looks away from itself, and from the array of means and influences with which God has endowed it ; if it feels that little or nothing is to be expected from the steady, stated administration of Gospel truth and Gospel ordinances, that church becomes unfaithful to its Head, and unfaithful to its chartered honors. The great principle of the communion and association of churches with their pastors for mutual watchfulness, defence, and edification, is that by means of which the influence of particular churches is to be concentrated and augmented, and wielded over a wide community for the promotion of morals and of piety, for the illumination of the public mind by Christian truth, and for the sanctification of public sentiment. These are cardinal principles of our ecclesiastical order ; and while these principles allow to every church the power of employing special efforts, at fit seasons, for the advancement of religion, and while they permit pastors and churches to aid each other in such special efforts, every encroachment on these principles ; every thing which tends to set aside the pastoral office, or to rob it of its spiritual honors, and its legitimate influence ; every thing which would divert the churches from their reliance on God's institutions, honored by his blessing through successive ages, to hazard and reckless human experiments for the promotion of religion ; every thing which would set up over the churches any power other than that of their own consciences, enlightened by mutual consultation, and by the regular administration of the word of God, is to be avoided as fraught with boundless perils.

With these views we have been led, after full, free, and prayerful discussion, to the unanimous adoption of the following resolutions, which we commend to your serious attention, as expressing our most deliberate and unanimous views in relation to several important points of Christian duty, and ecclesiastical order.

1. *Resolved*, That while this General Association appreciate, and would maintain at all hazards, the unrestricted liberty of speech and the press, and while they fully recognize their own and every man's duty to prove all things, and their own and every man's responsibility to God in relation to the reception of the truth, they do not admit an obligation upon the community to hear or read all that associations or individuals may volunteer to speak or print, or an obligation on the pastors of the churches to admit into their pulpits all the preachers or speakers who may desire to address the people, or in any other ways, directly or indirectly, to facilitate the promulgation in the community of sentiments which are in their view of an erroneous or questionable character.

2. *Resolved*, That the operations of itinerant agents and lecturers attempting to enlighten the churches in respect to particular points of Christian doctrine and of Christian morals, and to control the religious sentiments of the community on topics which fall most appropriately within the sphere of pastoral instruction and of pastoral discretion, as to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties, and discretion of the stated ministry ; dangerous to the

influence of the pastoral office, and fatal to the peace and good order of the churches.

3. *Resolved*, That the existence in the churches of an order of itinerating evangelists, devoted especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, and to the steady and accumulating influence of the Gospel and its institutions, and to purity in doctrine and discretion in action.

4. *Resolved*, That regarding the present as a critical period in relation to the peace, purity, and liberty of our churches, and the efficiency of the pastoral office, we do recommend to ministers and churches to discountenance such innovations as have been referred to in these resolutions, and we consider ourselves bound to sustain each other and the churches in standing against all these invasions on our ecclesiastical order.

In adopting these resolutions, we have been influenced, we trust, in no inconsiderable degree, by the love and fear of Him whose public ministers we are, and whom it is our hearts' desire to serve effectually in the Gospel which has been committed to us in our unworthiness. We trust also that in this matter we have deeply felt our responsibility both to Christ and to those favored and beloved churches, over which he has made us overseers; and we know that we have been moved by a lively solicitude for the welfare of your souls, and of the souls of those of your children and neighbors who are yet strangers to the renewing grace of God. We have mingled our tears as we have set around the table of our Lord in this holy convocation; we have wept as we remembered our Zion in its present low estate, almost deserted of those special visitations of the Holy Spirit which, during all the past period of our personal ministrations, have been shed down from heaven upon some of these churches, or upon others, in an almost uninterrupted stream of mercy. We have been led with self-abasement and prayer to ask, Is there not a cause? And among other things already referred to in this letter, which seem to have grieved the Spirit of God, we cannot but give a prominent place to that system of blind excitement, of rashly adventurous experiment, and of unadvised innovation, which has of late been so developed in many portions of our country, and which is beginning to touch upon us with its agitating influences.

In the mercy of God our churches have been saved, as yet, from the worst outbreaks of this evil; but you are not ignorant of the fact, which has been confirmed to us in these deliberations by the brethren present from other portions of our country, that in some churches not far distant from our own, and between whom and us there must needs be, and ought to be a close community of sympathy and experience, great disasters have been experienced from these invasions upon order. We have before us, then, such illustrations of the evils referred to, of their origin, their course, and their consequences, as force upon us the conviction that we, in our turn, shall

sooner or later, be overrun, unless, by the blessing of God upon our timely endeavors to obtain an enlightened and cordial agreement in sentiment and action among ourselves, as a body of pastors and churches, this heritage of the Lord may be saved from reproach. We ask then, Brethren, that you will give to this matter your serious and prayerful consideration; and not doubting that your general impressions in regard to it will harmonize with ours, we are confident that you will feel the importance of unanimously "standing against" every kind of teaching and operating in the cause of religion and morals which is contrary to the sound doctrine and established order of our churches as derived from the word of God.

And now, Brethren in Jesus Christ, heirs with us of the grace of life, partakers with us of the blessedness of being co-workers with God, let us awake to appreciate more highly, and to use with more wisdom and diligence God's institutions of mercy, God's means of saving health to the souls of men. O! let us all awake—pastors and people—to realize with a more vivid and abiding apprehension, the grandeur of our position and spiritual relations; the vastness and minuteness of our responsibility; the guilt, the shame of our deficiencies and backslidings; the preciousness of Christ, the Saviour, and the awfulness of having our garments stained with the blood of souls for whose eternal life Christ died. And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.

Given at Norfolk, on the 23d day of June, A. D., 1836, by the General Association of Connecticut.

GEORGE A. CALHOUN, *Moderator.*

STATISTICS OF THE CHURCHES.

I. HARTFORD NORTH ASSOCIATION.

Societies	Ministers.	Ordnained.	No. in Jan. 1836.		Additions in 1835.		Removals in 1835.		Baptisms in 1835.		Non-resid'nts.	
			Males.	F'em.	Total.	Prof. Let.	Total.	Death, Dis.	Ex.	Adults, Inf'nts.		Total.
Hartford, 1st, or Centre 2d, or South	Joel Hawes, D. D.	March 4, 1818	116	205	585	4	7	11	4	16	11	27
North Free Church	Horace Bushnell	May 22, 1833			270							
3d, or West	Nathan Perkins, D. D.	Oct. 14, 1772			185							
Avon, 1st, or West	John Bartlett		46	34	91	1	2	3	1	5	3	2
2d, or East	Francis H. Case	Feb. 1, 1826			130							
Barkhamsted	William R. Gould	Oct. 12, 1814			133							
Bloomfield	Cornelius B. Everest	Nov. 22, 1815			136							
Bristol	David L. Parmelee	Feb. 29, 1832	130	199	329	1	8	9	13	3	20	35
Burlington	Erastus Scranton	July 4, 1805	47	78	127		6	6	5	5	4	4
East Hartford	Samuel Spring	Jan. 2, 1822	30	233	313		1	1	4	7	15	15
East Windsor, First	Shubael Bartlett	March 15, 1804			125							
Scantic, Wapping												
Theol. Inst.	Bennet Tyler, D. D.											
Enfield,	Francis L. Robbins	April 25, 1816	32	135	217	7	12	19	2	7	21	10
Farmington	Noah Porter, D. D.	Dec. 5, 1806	133	255	388	6	10	16	4	11	24	36
Granby, Salmon Brook	Charles Bentley	Feb. 15, 1826			135						2	
Turkey Hills	Daniel Hemenway	Aug. 29, 1821	14	39	53	1	2	3	1	1		10
Hartland, East					106							
West	Nathaniel Gaylord,				78							
Simsbury	Allen McLean	Aug. 16, 1809	38	96	134		2	2	1	5	2	11
Suffield, First	†Ebenezer Gay											
West	Henry Robinson	April 30, 1823	24	91	115	4	1	5	4	4	2	15
Windsor, First	Erastus Clapp, <i>sta. sup.</i>	Jan. 1, 1823	10	22	32							
Tariffville	Charles P. Walker				101							
					12							

3. NEW HAVEN WEST ASSOCIATION.

Societies.	Ministers.	Ordained.	No. in Jan. 1836.		Removals in 1835.				Baptisms in 1835.		Non-residents.
			Males.	Fem.	Death.	Dis.	Ex.	Adults.	Infants.	Total.	
New Haven, *First *United Soc. *Third Soc. *Free Church *African Westville	<i>Leonard Bacon</i>	Sept. 28, 1824	165	415	9	18	2	2	18	20	91
	Leicester W. Sawyer	March 8, 1832	154	414	8	16	6	21	27	27	
	Elisha L. Cleaveland	July 16, 1833	97	172	3	26	15	15	15	15	
	E. G. Smith, <i>sta. sup.</i>		42	96	1	4	2	14	4	18	18
*Yule College	Westville		17	69	3	2	3	8	6	14	10
Bethany	Eleazar T. Fitch, D. D.	Nov. 5, 1817	194	12	34	37	40	3	1	4	
Derby, First	{ Zephaniah Swift Lucius D. Howell	July 5, 1797	45	105	2	6	6	10	10	10	14
Hamden, Mt. Carmel	John E. Bray, <i>sta. sup.</i>		19	55	4	14	3	4	6	10	10
East Plains			59	85	3	1	1	7	3	3	6
Middlebury	Jason Atwater	June, 1829	43	114	1	5	2	3	2	2	6
Milford, First	Bezaleel Pinneo	Oct. 26, 1796	118	322	7	13	2	12	29	32	10
Second	Asa M. Train	July 2, 1828	90	147	4	37	7	4	13	17	4
Orange, West Haven	Stephen W. Stebbins										
North Milford											
Oxford	Abraham Browne		26	47	1	15	1	5	2	7	
Prospect			33	61	1	94	2	2	1	1	11
Waterbury, First											
Salem											
Woodbridge	Seth Sackett		34	116	4	21	1	5	5	20	15

4. NEW HAVEN EAST ASSOCIATION.

Societies.	Ministers.	Ordnained.	No. in Jan. 1836.		Additions in 1835.			Removals in 1835.			Baptisms in 1835.		Non-resid'ts.	
			Males.	Fem.	Total.	Prof.	Let.	Total.	Death.	Dis.	Ex.	Adults.		Inf'ts.
Branford	Timothy P. Gillett	June 15, 1808	37	133	175	1	1	2	4	6	1	8	9	15
Cheshire	Joseph Whiting	Oct. 24, 1827			219			7	9	8			10	11
Durham	Henry Gleason	August, 1832			216									
East Haven	Stephen Dodd	Sept. 28, 1803			148									
*Fair Haven	John Mitchell	Dec. 8, 1830												
Guilford, *First	Aaron Dutton	Dec. 10, 1806	124	254	378	1	2	3						
Guilford, *Nor.	Zolva Whitmore	Sept. 5, 1821			86									
Madison, First	Samuel N. Shepard	Nov. 2, 1825			359									
Madison, Nor.	Stephen Hayes				30									
Meriden					320									
Middletown, *Mid'field	James Noyes, Jr.	July 23, 1829	9	37	46				3	1			3	5
North Branford, First														
North Branford, Northford														
North Haven	Leveritt Greggs	Oct. 30, 1834	98	194	292	3	3	6	2	6		15	15	
*Wallingford	Edwin R. Gilbert	Oct. 3, 1832	79	154	233	4	7	11	2	2	3	17	20	9

7. FAIRFIELD EAST ASSOCIATION.

Societies.	Ministers.	Ordained.	No. in Jan. 1836.			Additions in 1835.			Removals in 1835.			Baptisms in 1835.			Non-resid'ts.
			Males.	F'em.	Total.	Prof.	Let.	Total.	Death.	Dis.	Ex.	Adults.	Inf'ts.	Total.	
Bridgeport	<i>John Blatchford</i>	Aug. 19, 1823	91	171	263	4	10	14	4	3	1	9	9	13	16
Stratford	Frederick W. Chapman	Sept. 5, 1832	62	154	216	2	3	5	4	4		9	9	9	4
Huntington	Thomas Punderson	Oct. 26, 1809	53	130	183		2	2	2	2		1	1	1	22
Trumbull			37	71	108		1	1	1	1		4	4	4	1
Monroe	James Kant, <i>sta. sup.</i>		26	69	95	3	1	4	1	1		3	3	3	3
Newtown	Nathaniel M. Urmston	Sept. 1828	18	52	70	1	3	4	9	9		9	9	13	13
Brookfield	Abner Brundage	Aug. 1816	59	100	159		2	2	2	2				6	6
New Fairfield	B. Y. Morse, <i>sta. sup.</i>				38									4	4
Danbury, First	Anson Rood	April, 1828	56	122	178		3	3	4	7		4	4	12	12
Bethel	Erastus Cole	Sept. 1824	40	80	120		2	2	5	5				3	3
Reading			41	103	147									6	6
York Town, N. Y.	William A. Hyde	Jan. 2, 1833	53	83	136	20	3	23	4	2		18	6	24	6

9. LITCHFIELD NORTH ASSOCIATION.

Societies.	Ministers.	Ordnained.	No. in Jan. 1835.		Additions in 1835.			Removals in 1835.			Baptisms in 1835.		Non-resid'ts.		
			Males.	Fem.	Total.	Prof.	Lct.	Total.	Death.	Dis.	Ex.	Adults.		Inf'ts.	Total.
Canaan, First North	Charles Prentice	Sept. 20, 1804	54	115	169										
	Henry H. Woodbridge	Oct. 22, 1833	35	66	101				1	1		1	1	3	
Colebrook	William Andrews	June 2, 1819			40										
	Walter Smith		45	95	140	10	2	12	3		3	4	7		
Goshen, First North	Grant Powers	Feb. 18, 1834	7	20	27										
	Guy C. Sampson	Dec. 20, 1826	83	141	224	7		7	1	3	2	12	15	20	
Canton Kent	Jairus Burt	May 21, 1831													
	William W. Andrews														
New Hartford, First North	Willis Lord	Oct. 15, 1834	130	199	329		2	2	3			7	7	27	
	Joseph Eldridge	April 25, 1832			257			12	4	6		11	14	16	
Salisbury	Leonard E. Lathrop	February, 1825			215										
					84										
Torrington	Milton Huxley, <i>sta. sup.</i>	June, 1825			65										
					200										
Warren	Hiram P. Arms	June 15, 1830	22	51	73	3	12	15	2		2	6	6		
					210										
Winchester	Frederick Marsh	Feb. 1, 1800	43	74	117										
	James Beach	Jan. 1, 1806	52	121	173				4	9		2	2	23	
Winsted														20	

10. LITCHFIELD SOUTH ASSOCIATION.

Societies.	Ministers.	Ordained.	No. in Jan. 1836.			Additions in 1835.			Removals in 1835.			Baptisms in 1835.		Non-resid'ts.	
			Males.	Fem.	Total.	Prof.	Let.	Total.	Death.	Dis.	Ex.	Adults.	Inf'ts.		Total.
Litchfield, First	<i>Laurens P. Hickok</i>	Dec. 1823	121	271	392	6	9	15	9	11	1	3	9	12	
South Farms			76	142	218	1	3	4	3	7			7	7	
Northfield	Joseph E. Camp	Feb. 13, 1795	51	84	135		2	2	2	3			7	7	15
Milton															
Bethlem	Fosdick Harrison	Jan. 2, 1813	39	91	130	7	8	15	2	4		2	6	3	
Harwinton	Richard M. Chipman	March 4, 1835	130	232	362	5	6	11	1	7	3	1	13	14	30
New Milford	Noah Porter, Jr.	April 27, 1836	119	227	346	2	2	4		11		2	2	2	
Bridgewater	Albert B. Camp	Jan. 24, 1827	19	44	63	1	1	2	3	1		1	1	1	9
Plymouth	Ephraim Lyman	Oct. 28, 1835	137	203	345	3	14	17	3	11		2	25	27	33
Roxbury			58	91	149										15
Sherman	Maltby Gelston	April 26, 1797	36	75	111										4
Southbury, First			32	62	94	3	3	6	3	3		1	5	6	3
South Britain	B. Y. Messenger, <i>sta. sup</i>	May 19, 1830	63	139	207	25	5	30		11		3	12	20	15
Washington, First	Gordon Hayes	April, 1827	119	164	283		9	9	1	4			6	6	
New Preston			79	99	178	6	1	7	8	10		2	6	8	29
Watertown	William B. Deforest	Jan. 21, 1835	90	156	246	3	4	7	6	5	1	1	17	13	21
Woodbury, South	Samuel R. Andrew	Oct. 8, 1817					6	6	4	7		3	6	9	6
*North	Grove L. Brownell	July 23, 1817			100		18	24	4	3		3	6	9	

12. TOLLAND ASSOCIATION.

Societies.	Ministers.	Ordained.	No. in Jan. 1836.		Additions in 1835.			Removals in 1835.			Baptisms in 1835.	Non-resid'nts.	
			Males.	Fem.	Total.	Prof.	Let.	Total.	Death.	Dis.			Ex.
Marlborough	Chauncey Lee, D. D.	June 10, 1790			91								
Ellington	{ Drodade Brockway Ezekiel Marsh	Sept. 18, 1799			143								
Columbia	David Dickinson	July 4, 1803			151								
South Coventry	Chauncey Booth	Sept. 20, 1815			182								
North Coventry	George A. Calhoun	Mar. 10, 1819	77	144	221	5	5	5	13		12	12	29
North Mansfield	William Ely	Mar. 18, 1818			118								
Somers	Rodney G. Dennis	Oct. 4, 1820			264								
Andover	Alpha Miller	Oct. 20, 1819	28	50	78	3	3	3	2		1	1	12
Hebron	Syvester Selden				150								
Bolton	James Ely	June 7, 1825			131								
Gilead	Charles Nichols	Sept. 28, 1825			90								
East Stafford	Moses B. Church	Oct. 12, 1827			99								
Willington	Francis Wood	Feb. 28, 1823	60	77	137	1	5	6	2		2	4	10
West Stafford	Elliot Palmer	June, 1832			79								
Vernon	Chester Humphrey	Oct. 4, 1832	81	183	269	28	4	32	10	5	1	8	17
Union	Eaton, <i>sta. sup.</i>				49								
Tolland	<i>Abram Marsh</i>	June 25, 1829			251								

NOTE. * Not Consoiated.

† Not Associated.

sta. sup. Stated Supply.

Ministers not otherwise designated are *Pastors*. Register's names, as far as known, are in *Italics*.

Those *without charge* are shown in the List of Unsettled Ministers.

UNSETTLED MINISTERS AND LICENTIATES.

1. Hartford North Association.

Unsettled Ministers.

Horace Hooker, Hartford.
 Thomas H. Gallaudet, do.
 William W. Turner, do.
 C. C. Vanarsdalen, do.
 Enoch Burt, Manchester.
 Isaac Porter, Granby.
 Jonathan Cogswell, Prof. Theol. Inst.
 East Windsor.
 Chauncey G. Lee, East Windsor.
 Ammi Linsley, East Hartland.
 John A. Hempsted, West Hartland.

Licentiates.

Mark Ives.

2. Hartford South Association.

Unsettled Ministers.

Jacob Allen, Eastbury.

Licentiates.

Samuel Porter, Farmington.
 Luzerne Ray, Hartford.

3. New Haven West Association.

Unsettled Ministers.

Jeremiah Day, D. D., LL. D., Pres. Yale
 College.
 Nathaniel W. Taylor, D. D., Prof. Theol.
 Yale College.
 Mark Mead, *sta. sup.* Lyme.
 John E. Bray, *sta. sup.* Humphreysville.
 E. Goodrich Smith, *sta. sup.* African Ch.
 New Haven.
 Simeon S. Jocelyn, New York.
 Stephen Hubbell.
 Horace Woodruff.
 John G. Kendall.

Licentiates.

John B. Lyman.
 S. W. Magill.
 Henry N. Day.
 Oliver E. Daggett
 Charles T. Gilbert.
 Thomas N. Welles.
 Benjamin Lockwood.
 B. B. Newton.
 James R. Davenport.
 David C. Comstock.
 Edward O. Dunning.
 Samuel Beman
 William W. Backus.
 Thomas Dutton
 Daniel H. Emerson.
 Philetus Montague.
 H. A. Sackett
 Samuel Lamson.

4. New Haven East Association.

Unsettled Ministers.

James Noyes, Wallingford.
 Matthew Noyes, Northford.
 Daivid Smith, D. D., Durham.
 Chauncey A. Goodrich, Yale College.
 Judson A. Root, New Haven.
 Sanford Lawton, Monson, Mass.
 David Metcalf, Lebanon.
 Dana Goodsell, East Haven.

Licentiates.

John S. Avery.
 Jonathan Brace.
 Thomas Brunson.
 Amasa Dewey.
 Robert C. Hall.
 Hiram Holcomb.
 Elihu P. Ingersoll.
 Albert Smith.
 James L. Wright.

5. New London Association.

Unsettled Ministers.

Horatio Waldo.
 Charles Hyde.
 R. Landfear.
 John Storrs.
 Lyman Strong.
 S. D. Jewett.

Licentiates.

Stephen Ellis, Jr.
 Elisha C. Jones.

6. Fairfield West Association.

Unsettled Ministers.

Isaac Lewis, D. D., Greenwich.
 John Noyes, Norfield.
 Platt Buffett, Stanwich.
 William Bonney, Nelson, Ohio.
 William Belden, New York City.
 B. Y. Morse, New Fairfield.
 George H. Hulen.

Licentiates.

William B. Sherwood, Greenwich.
 Alexander H. Bishop, New Haven.
 Benjamin L. Swan.
 Hiram Doane, Roundhill.

7. Fairfield East Association.

*Unsettled Ministers.**Licentiates.*

8. Windham Association.

Unsettled Ministers.

Amzi Benedict, Newton, Mass.
 Otis Lane, Southbridge, do.

Licentiates.

9. Litchfield North Association.

Unsettled Ministers.

Timothy Stone.
 Asahel Gaylord.
 Edward R. Tyler.
 Frederick Gridley.

Licentiates.

David Perry.

10. Litchfield South Association.

Unsettled Ministers.

Ralph S. Crampton, Litchfield, So. Farms.
 Thomas L. Shipman, Norwich.

Licentiates.

Merrit S. Platt, New Milford.
 George T. Todd, do.
 Isaac W. Warner, Plymouth.
 George Tomlinson, New Preston.

11. Middlesex Association.

*Unsettled Ministers.**Licentiates.*

N. B. Beardsley, Somers.
 Joseph P. Tyler, Griswold.
 Edward Harris, *sta. sup.* Windham.

Joseph S. Lord.
 Oliver B. Butterfield.
 William C. Foote.
 Zabdiel R. Ely.

12. Tolland Association.

*Unsettled Ministers.**Licentiates.*

SCHEMATA,

Showing the Foreign Ecclesiastical Body to which each Association is to nominate a

Delegate for fourteen successive years.

Hartford North.	1830.	Philadelpnia.	1831.	1832.	1833.	1834.	1835.	1836.	1837.	1838.	1839.	1840.	1841.	1842.	1843.
Hartford South.		Maine.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.
New-Haven W.		Philadelpnia.	Philad.	Maine.	R. I.	N. H.	Mass.	Philad.	Maine.	R. I.	R. I.	Vt.	N. H.	Mass.	Philad.
New-Haven E.		Massachusetts.	Philad.	Maine.	R. I.	N. H.	Mass.	Philad.	Maine.	R. I.	Maine.	R. I.	Vt.	N. H.	Mass.
New-London.		Massachusetts.	Philad.	Maine.	R. I.	N. H.	Mass.	Philad.	Maine.	R. I.	Maine.	R. I.	Vt.	N. H.	Mass.
Fairfield W.		N. Hampshire.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.	Vt.	N. H.
Fairfield E.		N. Hampshire.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.	Vt.	N. H.
Windham.		Vermont.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.	Vt.
Litchfield N.		Vermont.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.	Vt.
Litchfield S.		Rhode Island.	Vt.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.
Middlesex.		Rhode Island.	Vt.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.	R. I.
Tolland.		Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.
General Asso.		Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Maine.	R. I.	Vt.	N. H.	Mass.	Philad.	Philad.	Maine.





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