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Chas. Stetson

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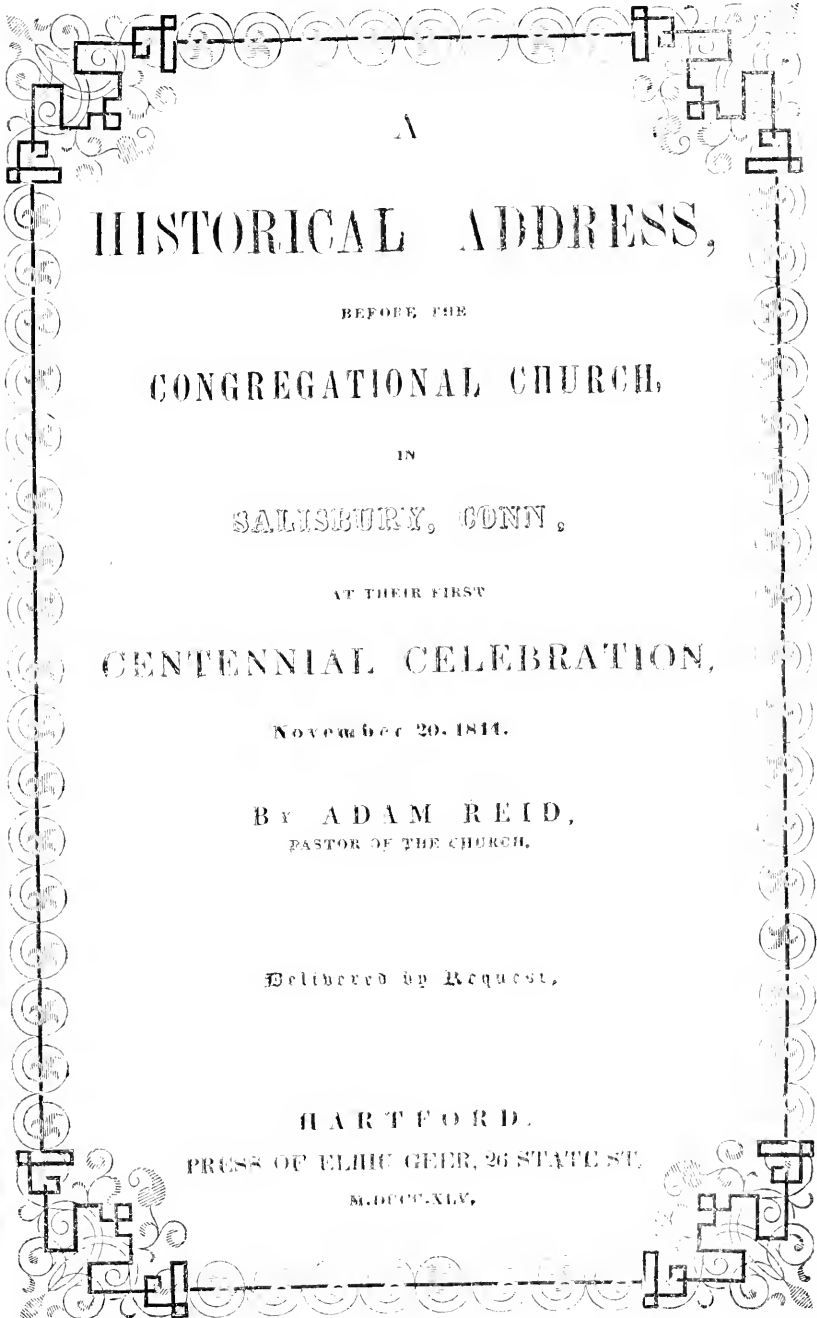
CENTENNIAL ADDRESS.

October 20th 1841



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Rev. Mr. Am. Day,

from the Author.



A
HISTORICAL ADDRESS,
BEFORE THE
CONGREGATIONAL CHURCH,
IN
SALISBURY, CONN.,
AT THEIR FIRST
CENTENNIAL CELEBRATION,

November 20, 1811.

BY ADAM REID,
PASTOR OF THE CHURCH.

Delivered by Request,

HARTFORD.
PRESS OF ELIHU GEER, 26 STATE ST.
M.DCCC.XLV.

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REV. ADAM REID:

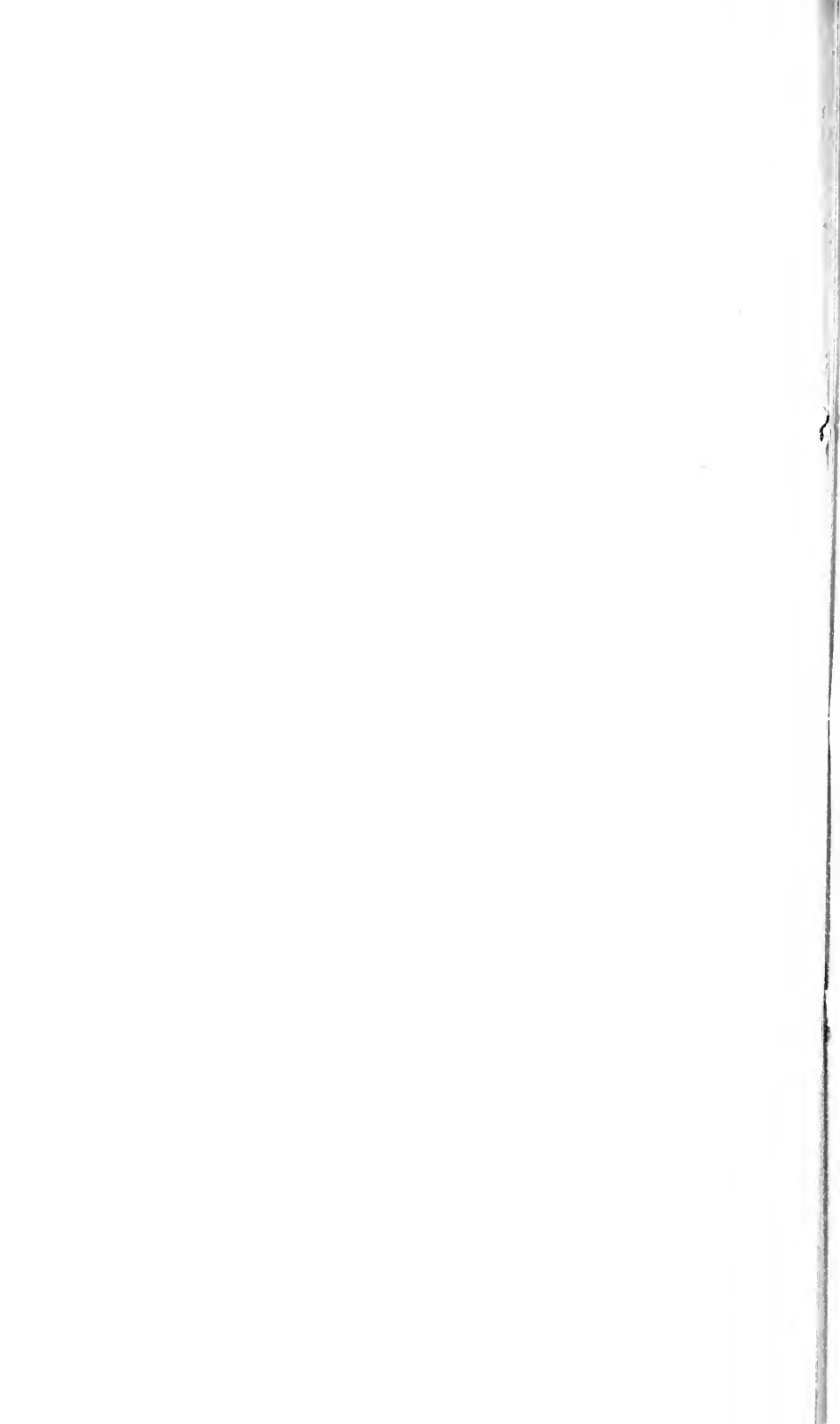
DEAR SIR — The undersigned, being appointed a Committee to procure the publication of the Historical Discourse delivered by you at the Centennial Celebration of the Congregational Church, November 20th, 1844, hereby present you their thanks for it personally, and on behalf of the Church, and request a copy for the press.

Yours with much respect,

JONATHAN LEE,	}	<i>Committee</i> <i>of the Church.</i>
LOT NORTON,		
WILLIAM C. STERLING,		
TIMOTHY CHITTENDEN.		

Salisbury, January 30th, 1845.

NOTE. — For the materials of this Address, I am indebted, with a few slight exceptions, to the Town and Church Records; and wherever it seemed possible, the language of these Records, in the statement of facts and events, has been retained.



A D D R E S S

ONE HUNDRED years ago a church of Christ was organized in this place, and Mr. Jonathan Lee ordained and installed their Pastor; and we are this day met to commemorate the event. To meditate on the past, to dwell on the deeds and the virtues of our ancestry, and to sanctify times and seasons for their more special remembrance and celebration, has ever been deemed a profitable and becoming employment. *It is sanctioned by scripture.* Once every year were the tribes of Israel commanded to assemble in Jerusalem, to commemorate the great event of the passover, when the angel of the Lord smote the first born of Egypt, and when in consequence, their fathers were led forth from that land of bondage with a high hand and an outstretched arm, and virtually began their national existence. *It is hallowed by custom.* Germany celebrates the birth day of Luther; Protestant Christendon unites with her in commemorating the rise of the Reformation; and we annually do honor to the day when our fathers forever renounced allegiance to the throne of England, declared themselves free and independent, and began to live as a nation. *It is dictated by the holiest yearnings of nature.* To venerate the memory of our fathers, to desire to dwell under the same old roof, to sit by the same old hearth-stone, to look on the same sights, and use the same household furniture, to drink water out of the same old well, drawn by the same old bucket, to stand under the shadow of the same old elm, and look out upon

the same old mountains, to worship in the same sanctuary, and at last to lay our bones in the same sepulchre ;—what man owning a healthy and unsophisticated heart does not feel that this sentiment is a right and a proper one, honorable to our nature, and essential to true manhood ;—and what is this but the feeling that prompts us to a more special commemoration.

“To be ignorant of what happened before we were born,” says an ancient sage, “is to be always a child.” History is but the tribute which the present pays to the past. If it be right to reverence old age, then is it right to reverence antiquity. It is simply the love of kindred and ancestry ; and a nation or an individual without this feeling, must ever be heady and high-minded, rash and revolutionary. It is a *conservative* feeling—a sober, filial, submissive feeling ; essential to a good mind—essential to peace, and good order, and wise thinking, and judicious advance ;—and they who would hastily condemn or break away from the sentiments of their fathers, rejecting them because they are old, and for the mere sake of showing their independence and superiority, prove that they are lacking in the best elements of mental greatness. They are unwise men—men of conceit—proud, ambitious, self-sufficient, headlong ; men whom we *cannot* love, and whom we *will not* trust.

We honor the principle that makes the descendant of a long illustrious line feel proud of his lineage, and love to dwell in the old baronial hall where his fathers have dwelt for a thousand years before him, and look with emotions of reverent delight on every grey turret and every antique, time-worn battlement. It is natural and instinctive, sacred and hallowing. There never has been, and never can be, a truly great and patriotic character without it ; and every thing that tends to cherish this feeling in a nation—and especially a nation like ours, where from the very nature of our government, the tendencies to rashness and innovation are so strong—the famous battle-ground, the Thermopylae where fought and fell the assertors of its liberty, the home or the grave

of the illustrious patriot, the small sequestered graveyard with its lowly monuments and quaint epitaphs, the old rebellious Charter Oak, and the tottering antiquated building ;—all ought to be guarded with a pious care and a filial veneration. They are sea marks in the tide of time, linking us with the days and deeds of the illustrious dead ; and if this holy, reverential feeling could be spread throughout the land, and incorporated with the national mind, it would do more to restrain the spirit of lawlessness, to give stability to our government, and to check that headlong, revolutionary tendency, which is everywhere prevalent, than all the terrors of the magistrate and all the enactments of the statesman.

Communities are like individuals ; they have their infancy, their youth, their manhood, and very often, though not necessarily, their old age ; and to be able to form anything like a true estimate of their character, or a conjecture as to what, in all likelihood, will be their future destiny, we must study the earlier stages of their history. We must know the character of their ancestry, the principles of their early training, the perilous or prosperous passages of their course, on what rocks they were in danger of foundering, through what straits they with difficulty ran, to what causes are owing the more peculiar features of their moral being, the events that awakened their energies and developed their resources, and, in short, all the diversified experiences of their past life. By tracing the stream from its source downwards, by observing the occurrences that follow each other in regular sequence, we are able to discern those more recondite causes, and those more secret springs of action, whence have flowed events universally admitted it may be, yet hitherto unexplained, or but very partially understood.

The annals of a church in a country town like this must necessarily be limited ; and yet in travelling over so wide a space as one hundred years, nothing more, it is obvious, than a mere sketch can be given, leaving many things entirely unnoticed, and

touching only on those events and features of the history which appear to be the more prominent and instructive.

Nothing is more remarkable in the character of our fathers, than the value which they attached to the public ordinances of religion. No sooner had the humble cottage been built to shelter themselves and their families, than efforts were made to obtain the establishment of the gospel ministry among them.— Their first want was a home to live in, their second a dwelling place for the God of Zion. They felt that, without the hallowing influences of christianity, life would be unsanctified and unblest, and their children would grow up in heathenism, under the power of principles and passions which would defeat all the grand purposes of existence; that the foundations of society would be insecure, unless laid upon the religion of Jesus Christ, as the chief corner stone; and that whatever their civil institutions might be, or the skill and policy with which they were administered, or the outward advantages of their lot, the elements of society would be ever loose and disjointed, and in danger of dislocation and anarchy, without the cementing bond, the strong conservative influence of the gospel. They knew nothing of the unhallowed disorganizing maxim of our day, that politics and religion must be kept wholly unconnected, that in seeking to promote the one we are at liberty to disregard all the obligations of the other, that what is morally wrong may after all be politically right. Such a principle they would have justly deemed infidel and atheistical, incompatible with the exercise of a good conscience, dangerous to the interests of public liberty, the inlet to all knavery and dishonesty, and palpably opposed to the commonest principles of piety and morality; and they would no more have thought of acting on it, than of attempting to overturn the government of God, or to breathe without his will and live without his bounty. Religion with them was a paramount principle; it shaped their laws, it governed them in the choice of their officers, it moulded their public speeches, it established

and regulated their schools, it governed the entire economy alike of their public and their private being. And we have yet to learn how or in what respects these sentiments of our noble ancestors were either unscriptural or impolitic; or that in soundness of mind, in natural sagacity, in sober sense, in nobility of intellect, in sterling scholarship, in true eloquence, and in all that goes to make able statesmen and a prosperous people, they were inferior to any of their unworthy descendants of this day who affect to despise them.

And they would have been unworthy of their descent, as well as unfaithful to their God, if they had acted otherwise. It is the glory of the Pilgrim fathers, that from the day of their landing on the rock of Plymouth, the establishment of the gospel ministry, and of all the institutions therewith connected, was an object of paramount solicitude—I ought rather to have said, before the day of their landing. While yet in the cabin of the *Mayflower*, they had made full provision for the public worship of God. They were christian men—sober, grave, solid, religious men—the winnowed wheat of old England—men who were willing to sacrifice their earthly all for the love of Christ and liberty of conscience;—and ere they had so much as looked on that rock-bound coast whither the hand of providence was leading them, or knew how or where they were to find a home to shelter themselves and their little ones from the unwonted rigors of an untried winter, they had entered into sacred compact; and every arrangement which piety and self denial and wise sagacity could dictate, had been made for the regular administration of gospel ordinances.

It is the fashion of the day to cast contempt on the character and institutions of these men—men to whom we owe everything of civil and religious liberty that exists in the land; but we have no sympathy with such a course; we pity it, and we despise it, as the offspring of a presumptuous ignorance or an unhallowed heart. We glory in these men—we glory in their characters—

we glory in their principles — we glory in their institutions — we glory in our descent from them ; we deem them the holiest men the world has seen since the days of the apostles. When shall we look on such a band of matchless men again ; — so single-minded, so true to their God, so stern in integrity, so self-denying for the privileges of religion, so conscientious, so calm and confident in adversity, so pure in motive, so holy in heart ! Oh ! that in this day of forgetfulness of God's house and contempt of God's ordinances, I could make the men around me feel how they cast shame and disgrace on the memorial of their fathers ; and how while some of them do actually bear the name and are the lineal descendants of those who planted the first church in the wilderness of New England, they are *fallen, fallen* far away from their spirit and their practice.

But the men whose deeds we are this day met to commemorate were true to their descent, and careful of their birthright. They had the blood of the Pilgrims in their veins, and their character and conduct showed that they possessed the pilgrim spirit.— They had to encounter the perils of the wilderness, and to submit to the unwonted hardships and privations that were common in the early settlements of New England. But the spirit that actuated them was found equal to their day. They brought their religion with them as their stay and their staff, their shield and their buckler ; their courage of heart and their energy of arm were the offspring of it ; “ they entered the wilderness not as heathen, but as worshippers of the true God ; and when they were yet few in numbers, with scanty means, and suffering great privations, they united their efforts for the maintenance of the worship of God, and assembled regularly and devoutly for that purpose, even when as matter of prudence they went armed, lest they should be taken by surprise, and put to death by their savage foes.”

Immediately after the incorporation of the town, efforts were made to secure the regular preaching of the gospel. In January

1742, a committee was appointed by the town to find a minister to preach to them three months ; and in June following a Mr. Hesterbrook was engaged for that period. Whether he remained with them longer than three months, or what supply they had, if any, from the close of his engagement on to April, 1743, we are not informed. In that month an effort was made to obtain a candidate, but without success. In May a Mr. Thomas Lewis was invited to preach on probation, which he did, for 17 Sabbaths ; but no call for settlement resulted. Soon afterwards, however, the services of Mr. Jonathan Lee were obtained, and on the 3d of January 1744, a call to settle was given him, which he accepted in a letter dated the 19th of August, in which he says, “ As far as I can discover, I being called not only of you, but of God, I therefore do hereby testify mine acceptance of the call, and hereby profess my willingness to labor for your good in the work of the gospel ministry, according as I may be assisted by the grace of Almighty God ; and hoping and trusting in his goodness, and depending upon a continual remembrance in the fervent prayers of the faithful, I give and devote myself to Christ, and my services to you for his sake.”* Accordingly, the necessary steps were immediately taken for his ordination ; the 23d day of November was fixed upon for the purpose ; and letters missive were issued calling a select council, “ to gather a church, and to ordain Mr. Lee over them.”†

Up to this time no established place of worship had been erected in which the thinly scattered inhabitants might weekly assemble, and to accommodate all equally, the house of Henry Vandusen at Weatogue, of Cornelius Knickerbacker at Furnace Village, and of Nathaniel Buel at Limerock, had been fixed upon as places in

*For the terms of Mr. Lee's settlement as well as the self denial which both he and the people had to exercise in order to secure the privileges of public worship, see the Centennial Address of Judge Church, page 25.

† Note A.

which meetings were to be held alternately ; and this course was pursued for several years. Just previous to Mr. Lee's call, however, the town had voted to erect "a log house, 30 feet long, 25 wide, and 8 feet from floor to floor," which should serve the double purpose of a dwelling house for the minister, and a place of public worship on the Sabbath. In this log-house the select council that had been invited to ordain Mr. Lee met on the 22d of November, composed of the following ministers and lay delegates, or "worthy messengers," as they were called ; Rev. Daniel Humphreys of Derby, — worthy messenger, Daniel Holbrook ; Rev. Samuel Todd of Northbury — worthy messenger, Moses Blakesley ; Rev. Mark Leavenworth of Waterbury — worthy messenger, Stephen Hopkins.

The council being duly formed entered on the business for which they had been called together ; and having "received satisfaction respecting the proceedings of the people in calling Mr. Lee," they proceeded first "to gather and embody a church, and then to examine Mr. Lee respecting his qualifications for the work of the ministry." The examination being "approved by them, both respecting his principles in religion and his experiences in religion," and the several parts of the public services having been duly assigned, the council adjourned to 8 o'clock next morning, when, after a season of prayer, they proceeded according to the votes of the previous day. "Mr. Leavenworth made the first prayer, and preached the ordination sermon. Mr. Humphreys led the way in gathering the church, and the council owned them as a church of Christ, and a sister church ; and the church," when thus gathered and owned, "gave Mr. Lee a call to the pastoral office over them, of which he accepted ; and then Mr. Humphreys led in the ordination, made the first prayer, with imposition of hands, and gave the charge. And Mr. Todd made the last prayer, with imposition of hands, and gave the right hand of fellowship." And thus was established the church of Christ in this place, and the ministry of reconciliation, to be as a "light in the

world, holding forth the word of life," — a centre of sacred heat and holy influences to all around ; over which God has watched with unsleeping eye every revolving year since ; which from time to time he has plentifully watered with his heavenly dews ; and of which we, in our unworthiness, have been permitted to become members.

From what mean beginnings does God work out the mightiest consequences ! The church when organized consisted of only 11 members ; — Jonathan Lee, Thomas Chipman, Benajah Williams, Joseph Parks, Samuel Goodrich, Nathaniel Skinner, Thomas Austin, John Hutchinson, Caleb Woodworth, Ephraim Culver and Jonathan Chipman.* The number of the apostles, the nucleus of the christian church, was the same, after Judas had fallen and gone to his own place. Who among the Jewish chiefs and rulers ever dreamed, that little timid, trembling band which met in the upper room at Jerusalem, would multiply as it did, and grow into a body of strength and influence that would shake every nation, change the aspect of society, subvert and abolish the whole system of Judaism, conquer the might of the Roman Empire, seize and possess the palace of the Caesars, overturn the huge fabrick of Paganism and plant the cross on its ruins, control the destinies of the world, and finally take it captive in the name of the crucified Nazarene ? And who that looked on that little church gathered for the first time in that rude log-house, 30 feet long by 25 wide, would ever have supposed that its numbers would increase to those of this day ; that it would exert the influence which it has done on the character and destinies of this town and of the world ; gathering into its bosom much of the intelligence and wealth of the population, and sending out from time to time to the East and to the West those who should be the nucleus of other churches, and help to swell that majestic river of our God which is yet to inundate and

* Note B.

refresh every land? Who would have supposed, that here would be seen such scenes of divine refreshing as would almost rival those of Pentecost; that out of that ark of eleven persons would come forth many in after days to preach the gospel which they saw that day established among them, and the Missionary to go and tell on the sacred plains of Palestine and in the far off islands of the sea, the touching story of redeeming love!*

You have seen the gentle springlet bubbling up in some green solitude of nature, whose waters might be cupped in the hollow of the hand; at first lingering around the fountain head where they were nursed, as if loath to leave, but anon stealing and straying away through meadow and field and wood and glen, quivering like a thread of silver in the clear sunlight; gathering into it tributary stream after stream, and swelling its volume, and widening its course, as it goes on from reach to reach, till it becomes a mighty and majestic river, bearing on its bosom the wealth of nations. And even so are the fountains of empire. In the loins of Abraham were the teeming tribes of Isreal, the seed through which all the nations of the earth were to be blessed. In the manger of Bethlehem lay he who was to establish a Kingdom bloodless and sinless, outnumbering the stars in multitude, and outlasting time in duration. In the cell of Wirtemberg with Luther were the marvellous scenes of the Reformation, and the millions of freedmen of christendom. And here on that little church of eleven, formed in that rude log-house, were suspended results vast as eternity and unutterable; and out of it were to spring hundreds on hundreds of goodly sons and daughters, who should beautify and bless the earth by their piety, and go to swell the notes of the new song in the better land. We cannot trace causes to their ultimate effects, nor follow their infinite links and evolutions, and very often what we deem insignificant may turn out to be the

* Note C.

most important, and what we deem important may be found to be comparatively insignificant. But standing as God does at the pinnacle of creation, with the whole drama of time outspread before him, he sees every link in the infinite chain, and knows the relative importance of every event, and can tell what the results of each shall be from its occurrence on through eternity.

The church being legally formed in the manner we have described, met on the 4th of January, 1745, and adopted various rules and regulations for the maintenance of its order and purity, and the future management of its affairs. Among other things, "Thomas Chipman was nominated to be on trial for the office of a deacon;" "John Hutchinson was chosen chorister;" it was "left with the Pastor what version of the Psalms should be used in their worship;" the Lord's table was to "be supported by a free contribution to be attended immediately after the sacrament was ended;" a lecture was to be attended "on what day the Pastor should appoint, preparatory to the sacrament;" the Pastor was to examine "those who desired admittance to the Lord's table, and if he found satisfaction, he was to propound their desire to the church, and they were to stand propounded not less than two weeks, and if there were no material objections, such persons were to be led into covenant and admitted to communion;" none were to "be admitted to stated communion in either of the sealing ordinances, without letters to recommend them from the church they came from;" religious conference meetings might "be held in any part of the town where the attendants might think proper and convenient;" and "once in a year on the lecture before sacrament, on or near the month of May, the church were publicly and solemnly to renew covenant with God."

Many of these arrangements it will be observed, are in force amongst us at this day. Others have been enacted by the church at various times since, suggested by the varied experiences of her history, and to meet the demands of peculiar cases and occa-

sions ; but those which we have now mentioned, with one or two additions, virtually embrace all the canons and by-laws by which the church has been governed since the day of its formation. They are few and simple, yet weighty and comprehensive, like the character of the times and the men by whom they were passed ; no show of wisdom — no parade of words — no fastidious regard to elegance ; and yet embodying every thing essential to the order, and health, and comfort, and increase of the house of God, — to the easy and harmonious movement of the body of Christ.

From this time on to the close of Mr. Lee's ministry, the records of the church are so imperfect, that it is impossible to speak with definiteness respecting its condition. There are not more than six or seven entries in the whole, among which I find the following remarkable one ; “ voted that it is agreeable to us that the choristers continue to lead the congregation in singing regularly, viz. according to Rule, and that if they find it necessary, the time be measured by *a small motion of the hand*,” — showing the conscientiousness of our fathers in the most minute things ; how carefully they kept everything pertaining to the worship of God where it ought to be, under the control of the church ; and how suspiciously they regarded every novelty and innovation in sacred things, — a spirit unhappily far too little prevalent among their descendants of the present day.

But there can be no doubt that, whatever were the fluctuations and changes of fortune to which the church was subjected, it grew rapidly in numbers and in strength. During the 44 years of Mr. Lee's pastoral life, no fewer than 252 were admitted to membership, 92 by profession and 160 by letters of recommendation from sister churches. He died on the 8th day of October, 1788, in the 71st year of his age, honored and lamented by all. He was a man of strong intellectual powers, native sagacity, and great decision of character ; a scholar and a gentleman ; naturally quick in temper, and alive to his rights — but of great self

control, prompt to confess a fault, easy to be reconciled, and though of dignified and commanding appearance, yet courteous and condescending to all;— a man exactly fitted by the force of his character for the exigencies of a new settlement, to lay the foundations and shape the forming character of society. Under his able ministry and vigorous rule the elements of society grew up strong, healthy, and compact, thoroughly New England; and beyond doubt, to his influence is to be attributed much of that manly and independent spirit, that intelligence and sagacity, that breadth and weight of character, by which our town has ever been characterized.*

We have already mentioned that the log-house erected by the town in 1744, for the accommodation of the minister, was designed to be used also as a place of worship. Here accordingly the people met from week to week for this purpose, till the end of the year 1749, when the old meeting-house, which is still standing, and owned and occupied by William Bushnell, as a Hotel, was built. A vote had been passed as early as April, 1746, to erect it; but owing to a disagreement among the people respecting its location, it was not raised till the 24th and 25th of March, 1749, and only completed and fit for worship some months afterwards. It was a rude, unfinished, barnlike building, the beams and braces all bare; without plastering or lathing, and with but scanty accommodations for the comfort of the worshippers. But our fathers were poor men, and they did their best; they were also plain, unpretending men, simple in their manners, simple in their feelings and sentiments, simple in their modes of worship. — and hence their style of sacred architecture was simple. Like their Puritan ancestors they had a strong antipathy to every thing like form and gaudy show in religion; decoration and pomp, whether in the mode or the place of worship, were to them an abhorrence. It was too much like the hollow splendor

* Note D.

of Babylon, "the mystery of iniquity," from which they had just come out, to find favor in their sight. They felt by instinct, and they knew from history, how the grandeur of the temple tends to formalize the homage of the worshipper. They had heard too much and suffered too much from the religion of cathedrals and stately fanes to be captivated by them. They knew that the condition of the heart of the worshipper is the great thing; that the simple, unforced, unostentatious homage of the affections is the best sacrifice; that no temple is so beautiful and precious in God's eye as a chaste body, dwelt in by a priestly soul, ministering at the altar of a pure heart; and that the humble prayer which goes up from the Indian wigwam, or the rude hut of the Hottentot, is as grateful in the ear of the great spiritual Deity, as the most imposing worship which a St. Paul's or a St. Peter's ever saw rendered.

Perhaps they may have erred in the length to which they carried these feelings. There is to us something cold and naked and repulsive about the churches of our fathers. The religion of the gospel is eminently a thing of taste and beauty; it tends to these wherever adopted; it refines and decorates the inner and the outer man, and every thing with which it comes in contact; with the rude and the vulgar and the unsymmetrical it has no affinity: and in their dislike and avoidance of the one extreme, they went too far, we are disposed to think, into the other. In saying this we detract nothing from their piety; we rather commend it. It only shows how deep and healthy was their sense of the nature and importance of the worship of the spirit. It was but the simplicity of the gospel in excess,—the predominance of the inward and spiritual over the outward and carnal. Thus they felt, and thus they acted;—and what need to them of external comforts in their worship? The sacred fire within burned too intensely to need any bodily appliances. They had too much of the summer in the soul to regard the rigors of the winter without. Their piety was like their bodies, vigorous, healthy,

robust ; and through storm and tempest and snow they came up to the house of their God ; and amid cold and cushionless pews they sat calm and contented, carrying away with them a blessing such as we their silken, sickly children, with all our outward appliances of comfort, but rarely experience. In that house, accordingly, rude, unsightly, uncomfortable, they continued to worship till the year 1800, when the house in which we are now assembled, commodious and tasteful in its day, was built. It was dedicated in June of that year, and the sermon on the occasion was preached by the Rev. Chauncey Lee, of Colebrook, from 2d Chronicles, 6, 18. Whether those who have worshipped these 44 years in this house have with all its superior comforts, enjoyed more of the comfort of the Holy Ghost, than did their fathers for the 50 years before them in their old, ungainly house, the revealings of the judgment day can alone declare.*

On the demise of Mr. Lee measures were immediately adopted for the supply of the pulpit. During his illness a committee had been appointed by the town for this purpose ; and on the 23d of October, two weeks after his death, a new committee was appointed with power "to supply the pulpit from time to time with a proper and suitable candidate, to preach to the inhabitants of this town and do the ordinary and common duties of a minister of the gospel, for the term of 6 months." On the 31st of the same month, James Bird, Adonijah Strong, and Deacon Job Spencer were appointed a committee of the church, to confer with the above committee of the town on the subject, "and to transact any other business in behalf of the church in the character of a church committee."

Early in 1789, the pulpit committee were directed to make application to Mr. Chauncey Lee, son of the deceased minister, and a licentiate, to preach as a candidate ; but they failed to obtain his services. In November 1790 a call was given

* Note E.

to Mr. William Fowler Miller ; but he declined it. In the spring of 1791 a Mr. Cone supplied the pulpit for a time ; and in July of the same year Mr. John Elliot was invited to settle, but he also declined. On the 2d of October 1792 the town gave an unanimous call to Rev. James Glassbrook, in which the church united by a special vote on the 19th of the same month. The terms of the call were, that each party should have liberty to dissolve the connection on giving notice 6 months previously, — a proviso then unknown in our ecclesiastical proceedings, and to which the Consociation would doubtless have refused their sanction, inasmuch as it virtually superseded their action and denied their authority. Mr. Glassbrook accepted the call, however, but owing to these disorderly proceedings, and other difficulties which speedily arose in relation to his credentials, the dissatisfaction became so strong and extensive, that his installation never took place ; and before the close of his engagement for the year, the town gave him notice that his services were no longer needed. — Report says, that so seriously did he lay this treatment to heart, that he was taken sick soon afterward, and died on the 8th of October, 1793.

Mr. Glassbrook was a native of Maidstone, a parish in the west of England, as may be seen from the inscription on the front leaf of several of the oldest and most valuable books in the Smith Library, to which they were sold after his death.

This same year, (1793) on the 25th of January, the church formed for itself a Constitution, embracing Articles of Belief and of Church Government, a Confession of Faith and a Covenant ; the doctrines asserted therein being substantially those of the Westminster Confession and the Cambridge and Saybrook platforms, — the only public standards of their faith used by this church, as I suppose, up to that time.

The pulpit having become vacant in the manner just described, it was filled for a short time in the spring of 1794 by Mr. Solomon Spalding. During the Summer of 1795, Mr. Ebenezer

Porter, afterwards professor of Sacred Rhetoric in the Theological Seminary at Andover, preached a few Sabbaths, and received an urgent invitation to settle: but he refused.* On the 11th of December following, the church invited Mr. Timothy Mather Cooley to become their pastor; but he also declined. Very soon afterwards however, their efforts were more successful; in the summer of 1796 Mr. Joseph Warren Crossman was engaged as supply; and on the 4th of April 1797 they gave him an unanimous call, which was accepted; and he was ordained and installed over this people the 23th of June by the Consociation. Mr. Robbins of Norfolk offered the introductory prayer; Mr. Judson of Sheffield preached the sermon from Jonah 3: 2; Mr. Smith of Sharon offered the ordaining prayer; Dr. Edwards of Colebrook gave the charge; Mr. Hooker of Goshen the right hand of fellowship; and Mr. Mills of Torrington offered the concluding prayer.

Mr. Crossman continued to labor here faithfully and successfully over 15 years. During the 9 years previous to his settlement in which the church remained vacant, only 20 had been added to it, and those principally by letter; religion languished — the ways of Zion mourned; but under his labors the cause of Christ revived, the church was greatly prospered, the Lord added to it from time to time of such as, in the judgment of charity, should be saved; and though no special and extraordinary outpouring of the divine spirit was experienced during his ministry, yet so abundantly was it blessed of God, that 88 became members of the church, the principal part of whom joined by profession.

Mr. Crossman came here young and inexperienced, doubtful of his own ability, and afraid almost to undertake a charge so difficult and responsible; with talents not certainly of the highest

*Memoir of Dr. Porter, Page 34.

order, though respectable, and with but a very limited and imperfect preparation in those studies which pertain more especially to the ministerial profession :— but the Lord had chosen him to the work, and speedily furnished him for it, enabling him to retrieve and triumph over his previous disadvantages, and making him an able and successful minister of Christ. By great industry the growth of his mind and ministerial gifts was rapid and observable to all ; and he continued to grow in knowledge, in grace, and in all those attainments, mental and spiritual, which go to constitute an efficient ministry, up to the day of his death. His sermons were never brilliant or great, but always sound, clear, practical and pungent — characterized by good sense. He was a man of rare excellence of character, and greatly beloved ; prudent, wise, affectionate, friendly, meek and winning like his master ; dignified so as to command influence and respect, and yet easy and affable to conciliate regard ; grave without being stern, courteous without being fawning. He died on the 13th of December 1812, in the 37th year of his age, and 16th of his ministry ; and he was followed to the grave by the tears and regrets of the whole people, leaving behind him a reputation for sanctity and all goodly graces, the savor of which remains to this day. “The memory of the just is blessed.”

Previous to the year 1804, the ecclesiastical concerns of the parish had been managed by the town, as was the universal practice throughout this Colony and State ; but that year a congregational society was organized, distinct from the town, to which all the property of the parish was legally conveyed, and by whom its temporalities have been managed ever since.

And here it will be in place to mention, that in February, 1810, “it was made known that Mrs. Esther Walton, a deceased sister of this church, had left a donation of 30 dollars for the support of the communion table,” and “it appearing to be the design of the donor to relieve those who were indigent in the church from their portion toward the support of the table.” the church voted,

“ that this donation be the beginning of a fund for the support of the communion table, and for other purposes according to the discretion of the church.” In this way, accordingly, it was used up to the 18th of April of the present year, when the church, to express more fully their gratitude and their high respect for the memory of the donor, passed the following vote ; “ Whereas the late Mrs. Esther Walton, an highly esteemed sister of this church did bequeath to this church, as a token of her affectionate regard for its members, the sum of thirty dollars, to be by them disposed of as they shall deem best, in aiding its indigent female members ; and whereas the aforesaid sum, by reason of the interest that has accrued upon the same, now amounts to the sum of one hundred dollars ; now it is hereby determined by this church, that the aforesaid sum of one hundred dollars shall from this time forward, be considered and treated as a permanent fund, and shall be known as the *Walton Fund* ; and no part of the principal shall be expended ; but the interest upon the same shall be exclusively devoted to aiding the indigent female members of this church.”

After the death of Mr. Crossman the church remained without a pastor for nearly 6 years, during which and a few succeeding years, it passed through what must be regarded as, in many respects, the most important and eventful part of its history — scenes the most calamitous and the most joyful — scenes which marred its beauty and harmony, bringing it to the very brink of destruction ; and scenes which lifted it from the dust up to the very gates of Heaven, arraying it in beautiful garments as the bride of the Lamb, and giving it grace and power in the eyes of all.

Measures had been promptly taken for the supply of the pulpit ; and on the 24th of February, 1813, a call was given to Mr. John Baldwin Whittlesey, in which the society united on the 13th of April, but by a divided vote ; and Mr. Whittlesey declined it. Circumstances assuming, however, as he supposed, a more favorable aspect, he withdrew his refusal, and accepted it. But the

opposition to him continuing and increasing, again he declined it. His friends were warm and determined however ; and in August following the church and society a second time gave him a call, but both bodies by a divided vote ; and Mr. Whittlesey finally sent in his decisive refusal, and withdrew altogether.

As may be supposed, the effect of these proceedings on the harmony of the church and society was most unhappy. The excitement ran high ; brethren were estranged from each other ; much embittered feeling was manifested on both sides ; and for well nigh two years, dark, lowering clouds seemed to hang over Zion, threatening her ruin and the disruption of the society. But God presided over the angry elements ; the clouds gradually dispersed, — the winds fell, — and there was a great calm. On the 3d of February 1815 a call was given to Rev. Willam R. Weeks, and on the 23d of August following, to Mr. Chauncey A. Goodrich now Professor in Yale College ; but both invitations were declined.

Just about this time the church began to experience one of those heavenly refreshings, commonly styled *revivals*, which were enjoyed so extensively throughout our country during the years 1815 and 1816. For many years previously, the state of religion had been extremely low, owing in a great measure, doubtless, to the unsettled and distracted condition of the people. As early as 1812, a spirit of more than common recklessness and apathy had begun to manifest itself. That year a most malignant disease, called *the epidemic*, on account of its extensive prevalence, raged in our town, by which great numbers were carried off ; but the voice of God in his providence seemed to be unheeded. The people were startled and alarmed — there was a universal panic ; but it was the fear of death simply, which stuns and stupifies, not the Godly fear which leads to repentance. God seemed to have left them to blindness of mind and hardness of heart. It appeared evident to every observing mind, that either they were ripening for judicial infatuation, for that pitch of wilful and determined obstinacy, where God abandons men altogether ; or preparing for

some wonderful display of his grace, approaching that point of deepest darkness which usually precedes the first break of day.

Things continued in the same languishing and alarming state during the years 1813 and 1814. The harp was hung on the willows. It was night, dark night; and it seemed as if morning would never come. But "in the spring of 1815 the glimmering of a brighter day began to appear. The darkness was still visible: but it was mingled with here and there a ray of light. Christians were startled from their long slumber, and opened their eyes. Not a few of them were awakened to a spirit of prayer, and at the same time numbers began earnestly to desire, and confidently to expect, that God would revive his work. In the month of April, many agreed to meet at a specified hour, at the throne of grace, to pray for so great a blessing. From this time it was common to convert social visits into seasons of prayer, and a revival was the frequent subject of conversation. About the same period two or three persons were led to indulge hopes that they had passed from death unto life. Things continued in this situation with very little increase of serious attention until nearly the middle of the summer. A monthly prayer meeting about this time, it is believed, will long be remembered. It was a solemn season, and some resolutions were there formed by the friends of Christ, which it cannot be doubted, had an important bearing upon the succeeding revival. Still there were only five or six who had indulged hopes that they had experienced a change of heart until past the middle of August. After this, conferences were increased, and the inquiry, "What shall I do to be saved," was more and more frequent. From the first of September, it became evident that the object for which Christians had hoped and prayed was realized. The revival had commenced. Meetings appointed for religious purposes were now thronged and solemn. Many who visited them from motives of curiosity, and many more who could scarcely assign the motives by which they were actuated, returned home,

at the close of them, deeply affected in view of their deplorable state as sinners, and anxiously inquiring after the way of life. One meeting for youth at this season of the revival, is still the subject of conversation. It was solemn as eternity. While the gloomy prospect of those who are destitute of religion was strikingly illustrated, and urged upon the serious attention of the audience numbers were pricked in the heart. And it has since been ascertained that 15 or 20 who have been the subjects of this work, have looked back to that solemn evening as the period when divine truth was first fastened upon their minds. The work now proceeded with amazing rapidity and power. In almost every part of the town there were some anxiously concerned for their souls. The blessing of God eminently accompanied the means used to awaken attention. The labor of ministers and Christians was rarely bestowed wholly in vain. Almost every sermon and exhortation was attended with happy effects. And numbers, it is believed, will forever ascribe their salvation to the blessing of God on the faithful counsel or warning of some pious friend. The mouths of Christians were open to speak for God, and often had they occasion to praise him for the divine energy by which their exhortations were made effectual. But though means were greatly blessed, God was pleased to show that they were not indispensable. He could accomplish his purposes in the salvation of sinners without them. Serious impressions were frequent even where no special labor had been bestowed. The stated preacher often observed that the Spirit of God went before him, and by the effects which he produced, obviously directed him in his labors. During the month of September and the former part of October, the revival in one half of the town had become general; in the other it was rapidly spreading. Nearly the whole church were awake and active. Every week the work increased in magnitude and interest, and added greatly to the number of the alarmed and convicted, and to that of the hopeful subjects of grace. During one week, about the middle

of October, more than twenty indulged hopes that they had passed from death unto life.

Near the close of the month, while the friends of religion looked around upon the subjects of the work, their eyes affected their hearts. About 80 were hoping that they had become reconciled to God. But few of these had passed the season of youth. Most of the heads of families, and of those who had advanced to the meridian of life, were still sleeping in their sins. Must all these be passed by? seemed to be the universal language of christians. Must the fathers, and those of every age who have the care of families, have no share in the blessings which are so richly shed upon our youth? These facts, so deeply affecting to the benevolent mind, it was found, had awakened all the tenderest feelings of compassion in the breasts of the children of God. From this period, without any combined calculation, or any apparent expectation that others would be engaged in the same manner, there seems to have been a general wrestling with God, that the glorious work might embrace all classes of persons; that the fathers and heads of families might be made to experience the loving kindness of God.

And we have it to record, as another testimony of the covenant faithfulness of God, and his readiness to hear prayer, that no sooner were christians generally affected on this subject, than the dews of heaven descended upon the aged and upon large numbers of heads of families. Persons of every age were now the subjects of alarm and conviction; and not a few from this period to the end of the revival, were gathered in from those classes which at first seemed to have no share in the work.

This period of the revival was also distinguished by another interesting fact. At its very commencement opposition had made its appearance. Numbers had indulged themselves in ridicule. Others were exceedingly mad against the work, and disposed to say all manner of evil of those whom God had employed as the instruments of its promotion. But now some of the most

open and daring opposers were arrested. Several of this character were at this period borne down with a sense of sin, and after a season of deep anguish and conviction, brought apparently to love the cause which they had before labored to destroy. In many instances, the very persons who were considered champions of firmness, and who were referred to as those who it was thought would not yield to such impressions, were brought to tremble under the power of God, to deplore that wrath which they now felt they merited, and to seek that sovereign mercy, which was their only hope. So frequently was the arm of the Lord displayed in melting the hearts of these haughty opposers, that opposition was abashed. Almost the whole town seemed to be filled with trembling and amazement. Opposers were afraid. The terrors and consternation of the last day seemed to seize upon them. "Surely God is in this place and we knew it not," seemed to be the general language.

So great and so widely extended was the work at this period, that it was impossible for any one person to preach on the Sabbath, attend religious meetings during the week, and afford the instructions to those who were indulging hopes, and to the inquiring and anxious, which their several cases required. For about ten weeks therefore, two or more were constantly employed in performing the necessary ministerial labor. The revival continued with great power through most of the month of November, when for a season it seemed to be arrested. For a few days new instances of awakening did not make their appearance. But as there was reason to hope that christians had not begun to pray the Saviour to depart out of their coast, a merciful God was pleased to continue his work. During the month of December, meetings for examining those who were desirous of owning Christ before the world, appeared to be made a blessing to many. These seasons, as well as those afterwards enjoyed, were very refreshing to Christians, and became the means of rousing the attention of others. The first Sabbath in January, forty-eight were

united to the Church, and sat down with the little band who had so long mourned that few came to the solemn feasts of Zion, to commemorate the sufferings and death of their glorious Redeemer. In this stage of the revival, several schools were visited. Intermissions, instead of the customary sports of children, were devoted to prayer: and it is hoped a number of the dear children in these schools, have been born into the Kingdom of Christ. It was still a time of rejoicing. The Spirit of God was still poured out, and with the exception of a little season during the month of January, continued to be so until the close of the following month. Many in the month of February were led to entertain hopes that they had experienced a change of heart.

Indeed from the first of September to the first of the succeeding March, there was, with little interruption, a continued harvest. Souls were flocking to Christ as doves to their windows. Never from its first settlement did the town experience so much distress, and so much joy. Persons of every age, from seventy down to ten or eleven, and in every rank of society, and of almost every degree of intellectual improvement, were at one time to be seen under the deepest distress and anguish of soul, and at another, as there is reason to believe, rejoicing in the hope of the gospel. After the commencement of March, it was apparent that the Spirit of God was beginning to withdraw his special influences. Numbers, however, who had been previously awakened, were afterwards visited with consolation — and a few received their first impressions during the spring and summer, and were gathered in as the gleanings of a precious harvest. Several who were impressed early in the revival are still without the comfort of hope; and some, there is reason to fear, have returned to their former carelessness; of whom God has said, “they are joined to idols, let them alone.” More than *three hundred* in the whole are indulging the hope that they have experienced religion in this season of reviving. Sixty-seven were received into the church the last Sabbath in February; twenty-two the first in May; and thirty-

five the first in September ; making, with those received the first Sabbath in January, 172 ; of whom about 62 were males, and 110 females. Many more, it is expected, will soon come forward and unite themselves to the professing people of God.

With respect to the character of this work, it has not been materially different from that of most of the revivals in this state. It has generally been still and solemn. The distress which has been experienced has often been agonizing, and the convictions deep and pungent. But there have been few things attending it, which could give pain to a good man. It has been common, in the first stages of alarm, for the subjects to engage in a course of duty in the hope of rendering God propitious. They have considered themselves as not only willing, but earnestly desiring to embrace religion. Endeavoring thus to establish a righteousness of their own, they have been made more and more acquainted with the secret wickedness of their own hearts ; so that, instead of growing better, and recommending themselves to God, they have found, to their great astonishment, and to the aggravation of their distress, that they were only growing worse. They felt that they were sinking deeper and deeper in guilt, and that their case was becoming increasingly alarming. The more they strove, the more they found what depraved rebellious hearts they had to deal with. It was now they were first convinced of what they before had been taught, that they were indeed enemies to God ; that their whole hearts were in opposition to his character and government, and to the way of salvation through Christ. The law as a flaming sword stood in direct opposition, and condemned them to everlasting destruction. In this view of their own character and of the divine law, they felt themselves undone. They saw themselves ruined and helpless. In this extremity, the Lord interposed, and enabled them to give up their self-righteous struggles, and to cast themselves unreservedly upon his sovereign mercy. It was no wonder that persons thus taught by the Spirit, should lose all remaining doubts respecting the entire

depravity of the natural heart, and should embrace the doctrine of divine sovereignty as a doctrine without which they could have no hope. Hence it was very noticeable that the subjects of the revival, in a great proportion of instances, possessed clear views respecting those great doctrines of grace, which are so humbling to the pride of man.

The exercises of all under conviction were not equally marked. The convictions of some were more pungent than those of others. The opposition of the natural heart was not in every instance so clearly seen. But all for whom there was, in other respects, reason to hope, united in ascribing their conversion wholly to God. *They* had only opposed. It was God that made them to differ, and to him they were disposed to give all the glory.

The feelings of those who have been hopefully renewed have also been various in relation to the first objects of delightful contemplation. In some instances, (and those perhaps the most numerous) they have first had a discovery of the glory of God. Their opposition has ceased, and the divine beauty and excellence have filled their souls with admiration. In other instances the preciousness and all-sufficiency of the Saviour have been the objects upon which the attention was fixed. Some have found their distress abated, and have been ready to conclude that they were losing their convictions. But upon comparing their feelings and exercises with the word of God, and with those of Christians, they have been ready to hope that their hearts have been renewed.

The change which has taken place in the subjects of this work, has been a change of life as well as of feeling. So far as can yet be ascertained, they have been better parents and better children, better husbands and better wives, and better in every situation of life. Many family altars have been erected, and many children have been instructed in religion, who, if they were

before not taught, yet they were influenced by example, to walk in the paths of sin.

In taking a general view of this great work of grace, we cannot but behold striking evidence of the agency and sovereignty of God. The work was all His. Effects have been produced which none but He could produce. Were it judged expedient, individual cases might be adduced which would more than justify this remark. But we must have been blind indeed had we not been ready to say, in view of even a small part which passed before our eyes, this is the work of God. The Divine Being has also acted as a sovereign. For although he had usually blessed the means which have been employed, he has in many instances passed those by who have had the advantage of the most powerful means, while he has arrested the attention of many who have been almost shut out from the means of awakening and conviction, and have rarely been addressed on the concerns of their souls. Numbers too, who have been profligate and far from righteousness, have been made to taste the sweets of divine love; while others, even "the children of the Kingdom," who have been moral and regular in their lives, and have steadily attended upon the means of grace, have in instances not a few, been left to walk in the light of their own fires and in the sparks that they have kindled."

These particulars of this wonderful work I have copied from an account penned by Rev. William L. Strong, and published in the Religious Intelligencer, November 16th, 1816. Being intimately acquainted with every feature of the work, and indeed frequently here during its progress, though settled in a distant part of the State, his able, minute, and interesting statement I have given as more fresh and satisfactory than anything which I could have drawn up.

That *work of mercy* will never be forgotten by hundreds and thousands to all eternity. There are multitudes of hearts among us to this day that heave with emotion at the very mention of it;

and without speaking invidiously, the strength of this church still consists of those who were the subjects of it.

It is but justice to say, that the great instrument employed by God in this work was Rev. Asahel Nettleton — a man who, without any pretension or any brilliant and imposing gifts, was the means of more enduring good, and of more genuine conversions, than perhaps any one man since the days of the Apostle Paul. He has gone to his account; but when the trumpet sounds, and the grave gives up its dead, what throngs from this town and elsewhere will stand forth as the crown of his rejoicing and the seals of his ministry! In his labors here he was ably assisted by Rev. Amasa Jerome and others; but to him mainly, his wonderful knowledge of the human heart, and consummate skill in the adaptation of the truth, must be attributed, under God, the scenes of refreshing we have described, which made this church and town the theatre of such wonders of grace. His name is as ointment poured forth to numbers here this day, and will live embalmed in the holiest affections, and be enshrined as a household word, to the latest posterity.

The results of this refreshing on the church were most benign. All the breaches of Zion were healed. She had become dear to every heart. A spirit of love and mutual forbearance universally prevailed. They were knit together as a band of brethren, and went forward in the adoption of measures for her permanent well-being. On the 28th of December, 1815, while the revival was yet in progress, they revised the Confession of Faith and the Covenant of the Church, which had been adopted in 1793; curtailing them in some particulars, amending them in others, but essentially altering them in none; the design being simply to render them more compendious and suitable as a summary of belief, to be read and assented to publicly by the candidates then seeking admission into the church in great numbers. And this summary continues in use amongst us for this purpose, to this day.

During the Spring of 1816 the pulpit was supplied by various candidates ; and on the 2d of December following, a call was given to Mr. Federal Burt, of Southampton, Mass. ; but he declined it. Early in 1817 Mr. Lavius Hyde of Franklin, Conn., was engaged as supply ; and on the 19th of November, he received a call, but under some opposition. Mr. Hyde, however, accepted it, and he was ordained and installed on the 18th of March, 1818.

Soon after his settlement, the attention of the church was turned to the religious training of the children of the congregation ; and on the 16th of April a committee of eight was appointed to "instruct them in the Assembly's Catechism during the interval of public worship on the Lord's day." This system of instruction had been pursued by the pastors of the church, from its establishment down to that time, and continued many years after. I find a vote appointing a similar committee as late as November 1825. But soon after this date, the practice unhappily appears to have been discontinued. By this system our fathers grew up a race of strong minded and judiciously thinking men. It gave stability to their theology, and was signally blessed of God for the piety of their families and the growth of Zion ; to it we owe much of that substantial, intelligent piety yet to be found amongst us ; and a return to it, we believe, would be attended with unspeakable advantages.

It has become the fashion of late years, to speak disparagingly of that old and revered catechism, and of the doctrines taught in it : but we do not hesitate to declare it, in our estimation, as the most perfect uninspired compendium of christian theology this world has ever seen. The truths embodied there are those which our fathers loved and held fast unto death, through which the ministry of their pastors was marked by such wonderful success, and the foundations of our church were laid deep and stable in the land. They are the truths to which the martyrs and confessors of other days clung, as the source of their strength and the basis of their hope, in the dungeon and at the stake. They

are the truths which in all ages have warmed the hearts, and nerved the hands, and sustained the efforts and the energies of those who have given any vigorous and permanent impulse to the cause of Jesus. Nor has there ever been known in the whole range of ecclesiastical history any effectual awakening of sinners, where these doctrines, embodied in this system, have not been prominently proclaimed and habitually pressed on the hearts and consciences of men.

In October of the same year, the church received a communication from the North Consociation of this County, recommending an united effort for the conversion of the world; and in December following, they adopted a report of a Committee that had been appointed on the subject, approving of the object recommended, pledging themselves to its furtherance, and specifying a plan by which the contributions of the people were to be taken up. This was the first systematic effort made by the church in aid of the missionary enterprise.

On the 22d of April, 1819, a Sabbath School was organized in connection with the Sabbath School Union in this vicinity, and under substantially the same arrangements as are observed by us in the management of the School at this day.

During the years 1820 and 1821, the state of religion was very low; several scandalous cases of discipline occurred; the Divine Spirit was withdrawn; the means of grace were unblest; Israel was in captivity. And in view of their desolate condition, the church observed the 29th of June, 1821, as a day of fasting and humiliation, on which they made confession of their sins before God, and implored his mercy. And in furtherance of the same object, a Committee was appointed in July, to enquire what measures could be taken to raise the tone of vital piety in the church, and to report on the expediency of appointing a Visiting Committee for this end. The subject was under their consideration for more than two months; and on the 20th of September they reported, setting forth the absolute necessity of a faithful

discharge of our covenant obligations, in order to the enjoyment of that divine influence by which alone the all-important object can be effected ; reminding the brethren that “ as it pleases God to work by means, we are all under the most solemn covenant obligations to watch over, caution, advise with, and pray for each other ;” exhorting them to “ a more diligent and faithful performance of these covenanted duties without delay, by visiting and conversing with one another on their spiritual concerns” ; and “ that there might be order and system in the work, and no part of the members be neglected,” recommending “ that the Pastor, together with the Church Committee, should be empowered to call upon the brethren in one part of the Society to visit those in another part from time to time, at their discretion.” These recommendations were adopted by the Church. The members were all visited, and faithfully and affectionately conversed with. And for a time the happiest results were anticipated ; the Church to a great extent was revived ; their meetings were well attended, solemn and melting ; and a few hopeful conversions occurred.

But very soon these encouraging tokens disappeared—the cloud of mercy which seemed about to burst, big with blessing, passed away. Mr. Hyde was a faithful Pastor ; his labors for the good of the people were unwearied ; the seed was carefully sown—the vineyard was sedulously cultivated ; but there was “ a root of bitterness” which neutralized all. The disaffection which had manifested itself at the time of his settlement, continued unabated. From year to year it had marred the harmony of the Church, and seemed only to grow in resolution. The Church was rent in twain— numbers on the one side, determination on the other. Council after council was called to advise, and mediate, and heal, if possible, the breach, but in vain. The alienation of affection between brethren continued, making the visible body of Christ, where all should be peace and beauty, and mutual sympathy and kindness, a scene of dissension, deformity and wrath. It was a mournful spectacle to see a people

who had so recently witnessed such wonderful displays of divine grace, torn into factions, forgetting all the obligations of christian brotherhood; and just as if the stately goings of their King had never been amongst them, pursuing a course which directly tended to the disgrace and overthrow of his kingdom. And at last Mr. Hyde, seeing no prospect of usefulness or of cessation to the strife while he remained, resolved to withdraw, and asked for a dismissal. The Church reluctantly consented, and on the 6th of August, 1822, the pastoral relation between him and this people was dissolved.

During his ministry of four years and a few months, 44 were added to the Church, 24 by profession and 20 by letter. To this day many of this people retain for Mr. Hyde a warm affection, and all the highest respect for his piety as a man, and his faithfulness as a Pastor.

The dissensions in the Church and Society were not removed by Mr. Hyde's dismissal. Much estrangement of affection between brethren still remained; but there was a growing desire for reconciliation and peace on both sides. And on the 15th of October the Church agreed to refer their difficulties to a select Council of five, Hon. John Cotton Smith, Rev. Heman Humphrey, Rev. Andrew Elliot, Hon. Benjamin Tallmadge, and Deacon Reuben Smith. The meeting of this Council was looked forward to with great anxiety; and when they assembled on the 19th of November, every heart trembled for the result. On the same day the Church met in a separate apartment for the consideration of its difficulties, and continued its session far into the night, without coming to any satisfactory conclusion. The Council meanwhile had done nothing, waiting with prayer and anxious solicitude for the result of the Church's deliberations. And when both bodies met on the morning of the 20th, the Council in the house of Moses Wells, and the Church in this house, the fate of Zion here, it was felt by all, hung poising in the eternal scales. But the hand of mercy held the balance;

the glory of God and the weal of unborn souls were involved ; and Zion could not perish. Through the mediation of Rev. Chauncey Lee, of Colebrook, overtures of reconciliation passed between the two parties. Difficulty after difficulty was weighed and adjusted, till at last the minority presented a written communication, specifying "the views and motives by which they had been actuated in their uniform opposition to Mr. Hyde," making sundry confessions and concessions, and expressing a hearty desire to bury all former animosities, and a willingness, "if their brethren would meet them on this middle ground of mutual concession, immediately to give them the hand of christian fellowship and brotherly love, to forgive and forget all that was past, and henceforth to strive to keep the unity of the Spirit in the bond of peace." This communication was accepted by the majority, and responded to by a similar peaceful and yielding document.

The Council were immediately requested by a Committee of the Church to repair to this house, where they were informed of the happy termination of the difficulties, to settle which they had been called together ; and after "a concise and pertinent address to the Church" by Rev. James Bradford, and a prayer commending them to the grace and guidance of God, the Council was dissolved.

And thus was peace restored to the Church, after an unhappy strife of nearly five years ; and Zion, which had become a by-word and derision to the world, a hissing and reproach, emerged calmly and beautifully from the clouds, just when they seemed the most portentous, and presaged her total ruin. And thus it ever is with the Church of God. Her history is a series of perils and escapes, of trials and overcomings, of scenes of deep disaster and wonderful deliverance. She is the bush ever burning, but never consumed. *To-day* she is in Egypt, weeping over her bondage — *to-morrow* she is in full march for the promised land, rejoicing in her freedom. *Now*, she stands on the shore of the

Red Sea, the swelling waters before her, impassable mountains on either side, and Pharaoh and his vengeful hosts thundering behind — and *anon* she is chanting Miriam's song of victory on the other side. *To-day* she is lying bound on the altar of Moriah with Isaac — *to-morrow* she is the heir of the world, receiving promises and dispensing blessings to many nations. *This year* she is weltering in the slough of despond — *the next* gazing with rapture on the delectable mountains. *Now* she is in the wilderness surrounded with foes — *ere long* she stands on Mount Pisgah, viewing the goodly land of promise. Like Paul and his compeers, she is often "persecuted, but never forsaken; cast down, but never destroyed." She is founded on a rock. Omnipotence is her defence. And "if God be for her, who can be against her?" She is the apple of his eye — graven on the palms of his hands — the purchase of his Son's blood — guaranteed to that Son as a reward, by solemn oath, in the eternal covenant; and neither dangers without, nor dissensions within, can ever wholly extinguish her. "The gates of hell shall never prevail against her."

The Church, thus healed and harmonized, went forward again in the discharge of their duty. On the 12th of June, 1823, they gave a call to Mr. William C. Fowler to become their Pastor, but he declined it. In the early part of the winter following, the Rev. Amzi Benedict supplied the pulpit for a short time. About the middle of January, 1824, Rev. Leonard E. Lathrop was engaged as supply; and on the 29th of March he received an unanimous call, which he accepted on the 19th of December, supplying the pulpit personally during the interval; and he was installed on the 2d of February, 1825.

During the two first years of Mr. Lathrop's ministry nothing worthy of especial notice took place. But in the beginning of 1827 scenes began to be manifested, which have made that year a memorable and momentous one in the history of this Church. An account of these scenes I am happy in being able to give in

the language of Mr. Lathrope himself, published in the Connecticut Observer, under date of May 5th, 1828.

“At the commencement of my labors,” says he, “the Church consisted of about 210 members. Lukewarmness and apathy on the subject of religion prevailed to a lamentable extent, both in and out of the Church. Under the chilling influence of animosities and dissensions which had prevailed, the spirit of active and evangelical piety had greatly declined, and almost withered away; and no light proceeding from the Church, cast its illuminations upon the surrounding darkness, whereby others might be led to glorify God. This state of declension continued until the month of February, 1827, when a feeling of more than common solicitude seemed to be awakened among some of the members of the Church, in regard to the state of religion. About this time, intelligence which was almost daily received concerning the state of religion in several towns of the County north of us, was particularly interesting, and seemed to have an animating effect. The conference of the churches, which had now been held in a number of instances, was evidently attended with a beneficial effect in exciting the churches to activity and prayer. It was proposed that delegates should be sent from this Church to meet with the brethren from other churches in the conference, and to request a similar meeting in this place. This was done. A feeling of anxiety and a spirit of prayer were evidently increasing in the Church. A day of fasting and prayer was observed on the 23d of March, and nearly all the members of the Church were present. The meeting was marked with evident tokens of the Divine presence. Deep solemnity prevailed, and it is believed that most, if not all present, were exercised with some contrition of spirit in view of their backslidings. On the 28th the conference was convened here, and on the day following the Church made a public confession of past delinquencies, accompanied with a solemn renewal of their covenant obligations to God and to each other. Waiving all discussion on the propriety

or expediency of this measure, I would merely remark that to me it was among the most impressive scenes which in this world I have ever been called to witness ; and its affect appears to have been salutary in every point of view in which I have been led to consider it.

If a revival of religion is what I suppose is to be understood by the expression, I think it may be said with propriety to have already commenced. There was evidently a deeper sense of the sacredness and solemnity of christian obligations — of the turpitude of sin — of the worth of the soul — and of the importance of walking worthy of their vocation among professors of religion, than had for a long time been apparent. All dissensions and animosities were done away ; and the charity and brotherly love which the gospel inculcates were brought into lively exercise. A general feeling of anxiety and solicitude for the prosperity of the Redeemer's kingdom and the welfare of souls, was conspicuous. There was evidently a sense of the importance of active exertion for the spiritual well-being of others, accompanied with fervent and persevering supplications to God, that He would "pour out his spirit," and "revive his work," and bring sinners to repentance. And many who had been living without God and without hope in the world, were within a short period hopefully brought to exercise "repentance toward God and faith in the Lord Jesus Christ." For a season, the attention of almost all, of every class among us, appeared to be turned to the subject, and a general solemnity prevailed. Meetings for prayer were frequently held, and thronged by many on whose countenances were depicted deep anxiety and concern. All meetings held for religious exercises were free from tumult or disorder of every kind. The simple and fundamental truths of the gospel were the only subjects of consideration brought to view on such occasions, accompanied with earnest prayer for the influence of that spirit, without which Paul may plant and Apollos water in vain. The "still small voice" was heard, and many were moved

to inquire what they should do to be saved. The depravity of man — the holiness of God and of his law — the evil of sin — the nature and necessity of repentance — and of faith in Christ as the great atoning sacrifice for sin — and the necessity of a holy life — and the doctrines connected with these, are the principal truths in view of which persons were convinced of the error of their ways, and led to cast themselves at the footstool of sovereign mercy, and to choose that good part which can never be taken away. Before the close of the year, 78 were added to the Church, and a considerable number who were led to cherish the hope of the gospel have not yet made a public profession of religion. It may be proper here to remark, that the Methodist Society, which exists within the local limits of this parish, shared extensively in this good work.”

In April 1828, the church voted to “co-operate with the Bible Society of Connecticut, in their benevolent design of supplying all the destitute families in this State with a copy of the scriptures ;” and appointed a committee of 14, also, “to ascertain the number of destitute families and individuals within the limits of this town ;” — a resolution not only indicative of true benevolence, but proceeding in the only right and truly benevolent way — first meeting our own wants, and then reaching around to meet the wants of others.

On the 2d of May the subject of Temperance Societies was first brought before the attention of the church, by an overture presented by Timothy Chittenden from a conference of churches assembled at Avon the week previous, which he had attended as a delegate ; and after some deliberation, the church “considered it proper to take some measures for the purpose of exerting an influence against the customary and unnecessary use of ardent spirits,” and appointed a committee “to take the subject into consideration, and recommend such a course as in their judgment it would be expedient for the church to pursue.”

From the beginning of 1828 down to April 1831 no special

manifestation of divine influence were enjoyed. The church was harmonious and peaceful ; the means of grace were well attended ; and a few hopeful conversions from time to time occurred ; but generally speaking, it was a period of declension and indifference. Early in the last mentioned year, however, signs of returning life began to be observable. The spirit of prayer was awakened in the church ; a desire for the quickening influences of God was deeply and extensively felt, and an anxious solicitude for the conversion of impenitent sinners ; and it was resolved to adopt some measures by which, under God, ends so desirable and momentous might be obtained. In the month of April, accordingly "a convocation of ministers and members of neighboring churches was held in this place, commencing on the 5th and ending on the 8th, which was attended with reviving influence upon the church, and the awakening of a number who had been without hope." Eighteen, as the fruit of this revival, were added to the church on the 17th of July, and seventeen on the 4th of September.

During the remaining years of Mr. Lathrop's ministry, cases of hopeful conversion and of admission to the church occurred ; but nothing claiming special notice in this brief sketch. In September 1836, he received a call from the 2d Presbyterian Church in Auburn, N. Y., and was dismissed from his pastoral charge here, at his own request, on the 25th of October, to the deep regret of the people, and carrying with him the entire confidence and respect of the community, which he had secured by his faithful and judicious ministry of 13 years ; during which time 177 were added to the church, 153 by profession and 19 by letter. He found it feeble through distractions — he left it strong and harmonious.

Delicacy would prevent me from speaking at large on his character and ministry ; but if I were to express in one word my impressions, I should say, the one was characterized by wisdom and independence, the other by conservatism.

You will permit me to dismiss the remaining part of this history

in a single sentence or two. Two weeks after Mr. Lathrope's dismissal, my first sermon was preached in this pulpit. On the 14th of July 1837 I received a call to settle, and was ordained and installed pastor on the 27th of September.

In the spring of 1839 the church experienced a time of refreshing from the presence of the Lord, when 37 were hopefully turned to the Lord, and gathered into its bosom. The scenes of that time are yet fresh in the memory of us all; and many doubtless will recall them with delight to all eternity.

During my ministry here, 85 have been added to the church, 57 by profession and 28 by letter.

The whole number of members received into this church, from its organization down to this day is 853, — 590 by profession and 263 by letter. The present number of members is 271, 81 males and 190 females.

The following are the names of those who have been Deacons of this church.

Thomas Chipman,	chosen	January 4, 1745 ;	died	August 5, 1752.
Hezekiah Camp,	"	probably in 1750 ;	"	November 24, 1791.
Joseph Bird,	"	" " 1752 ;	"	September 9, 1754.
John Hutchinson,	"	" " 1755 ;	"	April 26, 1780.
Matthias Kelsey,	"	" " 1780 ;	"	July 22, 1796. [1786.
David Jewel,	"	" " 1782 ;	removed to	Durham, N. Y.
Job Spencer,	"	" " 1787 ;	died	February 20, 1806.
Nathaniel Buel,	"	April 4, 1794 ;	"	November 27, 1808.
Gideon Smith	"	October 31, 1800 ;		
Milo Lee,	"	August 30, 1805 ;	"	April 29, 1829.
Eliphalet Whittlesey,	"	April 25, 1822 ;		
Timothy Chittenden,	"	September 5, 1828 ;		

Previous to the election of Deacon Chittenden, the Deacons of this Church had entered on the duties of their office without any special act of consecration. But the attention of the Church having been called to the subject, it was unanimously agreed that some such act was in accordance with scripture and the practice of our puritan fathers; and accordingly, on the 5th of October, 1829, Gideon Smith, Eliphalet Whittlesey and Timothy Chitten-

den, were set apart to their office by special prayer, after a discourse suitable to the occasion preached by the Pastor.

In closing this rapid survey of the history of this Church, a single practical reflection or two must suffice.

These hundred years, which we this day recount, have been in many respects the most momentous century since the birth of the Saviour. What mighty events, what wonderful changes have taken place! The world has been convulsed from its centre to its circumference: its continents and seas have been turned into one vast battle field; kingdoms have been destroyed; dynasties have been extinguished; thrones have been overturned; the entire aspect of the world, morally and politically, has been changed; but the little Church planted in the wilderness here, has lived and flourished, and cast out its branches on every side. Like the hardy oak, its roots have been fixed but the more firmly in the soil, by the very storms that were rocking every thing else around it to ruins.

Of what untold blessings has that little Church been the source to this town! The same hand that outspread these beautiful lakes and upreared these lofty mountains, as the beauty and charm of the natural landscape, planted this lowly vine to be the "decus et tutamen," the glory and safety of the moral. And its leaves have been for the healing of the people, dropping balm and health on all around. Out of its bosom have streamed those benefits which have blessed and beautified our population, restraining the fierce passions of the unsanctified, and making the wilderness, beneath the magic of its influence, to rejoice, and blossom as the rose. Here the ears of the deaf have been unstopped, the eyes of the blind opened, the lips of the dumb unsealed, the chains of the demoniac broken, and the dead raised to life. If there has been aught of the beautiful and noble within our borders, aught in private or public life worthy of being loved and cherished, it has been owing solely and entirely to the influence, direct or indirect, of the gospel, and the presence of

the Christian Church. She is the salt which has kept society here from putrefaction — the secret bond which has held the discordant elements together — the oil which has prevented the troubled waters from heaving into one perpetual storm of anarchy — the conductor which has received and warded off the electric shocks of God's indignation. And the sagacity that has brought us wealth, and the prudence to manage it, and the industry to rob the mine of its ore, and the skill to smelt and fashion it into the hooked anchor or the *revolutionary cannon*,* and all the intelligence and enterprise which have given us so goodly a standing among our neighbors ; to what are all these to be ascribed, but the same hallowing and enlightening influence ? Apart altogether from her spiritual boons, the Church has been the great temporal benefactor of this town beyond everything and all combined besides. But for her presence, there would have been no guiding ministry, no restraining grace, no reverence for the Sabbath, no peaceful industry, no regard for law and order, no civilization worth the name. And never will be fully known or conceived, till the sea and the sepulchre give up their dead, the good, temporal and spiritual, which has been done for this town, during the departing century, by the Church, and the influences connected therewith.

What will be its future history ? The times are dark and troublous ; “ coming events cast their shadows before ” — and they are shadows of evil omen ; all things are restless and unsettled wherever we look ; the nations are reeling and staggering like a drunken man ; “ the sea and the waves roaring ; men's hearts failing them for fear of those things which are coming on the earth.” In what land are the elements of society at rest ? or if at rest, but slumbering to recruit and come forth anew for the onset, like the terrific pause, the momentary lulling of the winds, to burst again in the fury of the tornado. The surface of society

* The first American cannon used in the Revolutionary war were cast in this town.

is troubled in every nation under heaven; and there is a heaving to and fro of the elements, which tells that the world is on the very borders of some great crisis in its history, in the throes of some awful transition, the first boilings of some terrible convulsion, a time that shall try the staple of men's souls; and nothing shall prevent the Church of God from shipwreck amid the turmoil, but the fragments of the cross of Christ which shall be left in her.

What the fortunes of this Church shall be — whether it shall live and grow, and gather the children under the shadow of its wings as it did the fathers, or perish in the storms of that day of tribulation, no human eye can foresee. But only give us the spirit of our fathers — give us their heroic hearts and their unstagging faith — give us their self-denial and their submissive piety, their integrity in the dark day, and their humility in the bright — give us their love of order and their respect for law, in Church and in State — give us their family religion, and their filial reverence, and their mutual subordination, and their willingness to be anything and to do anything for the sake of Jesus and his cause; only give us these, and we have no fear for the permanence of their institutions.

But let the spirit of our fathers be lost; let their memories cease to be revered, and their piety, because dressed in a lowly, antique garb, be ridiculed and laughed at; let the great lessons of the past be neglected; let the members of this church forget its noble origin, and be prepared to sell their birthright like Esau, for a mess of pottage, for some paltry worldly consideration; let them sacrifice their christian character and consistency on the altar of worldly expediency, and subordinate the claims of Jesus and the interests of his cause to any earthly end whatever, private or public; — and the days of Zion here are numbered, its walls will moulder, its pulpit be silent, its seats be vacant, its solemn feasts be deserted, and over all the desolation of a moral wilderness will reign, more hopeless and melancholy than that amid which our fathers first planted it.

Our only hope is in the God of our fathers. The prayers lifted up by them on behalf of their descendants are not dead, and never will die; they are reposing with their bones in the graveyards of this town; and these bones must first be torn from the bosom of our soil before we can forego the hope that those prayers shall be answered. His covenant is sure; his promises are infallible; his faithfulness is to all generations; and we cling to the past as a pledge for the future. The vine which he planted here will live, we believe, till the consummation of time. Here old age shall worship leaning on its staff, and manhood pay the offering of its powers, and youth consecrate its earliest affections, and the song of praise be re-echoed from a thousand lips, when we and our children are silent in the dust.

For the Church universal we have no fears. She is rooted in the clefts of the everlasting rock. The withered branch may be cut off, but the stock cannot die. The tempests that toss her branches to the heavens shall only howl their own death dirge; and the weapons that assail her are doomed to be suspended on the boughs of the tree of life, memorials of their own impotence, and trophies of her victory. Convulsions, civil and religious, may rend the earth—judgments may descend on the pale horse—the billows of angry commotion may heave—and the elements of society may be turmoiled into one vast sea of confusion; but there is One who rides upon the whirlwind, and directs the storm; and his Church, the Church of the Pilgrims, shall ride safely upon the billows too, and live fresh and indestructible. It was for no chance or insignificant purpose that He brought them across the deep, and planted them in the wilderness, and enabled them to battle with savage nature and more savage man; but for a great and express purpose; for the sake of opening a new and wonderful act in the drama of his providence; for the sake of the free institutions they were to found, and the free born millions yet in their loins that were to live under them; for the sake of a world they were to bless with the gift of the gos-

pel. That purpose is not yet fulfilled, but it will and must be. And till then, the Church of our Pilgrim Fathers, planted in faith and hope, shall maintain its stand, shall live and flourish, despite every opposing element, and every untoward event. "As we look back along the dim pathway of their darkness and danger in the past, we behold the bright token of His presence and care for the future, in the words which the three vines planted on the Connecticut delighted to bear aloft upon their banner," "Qui transtulit sustinet" — He who brought over, maintains. Here is the security of Zion — *the promise and pledge of God*. "No weapon formed against thee shall prosper." "I will be to thee a wall of fire on every side, and the glory in the midst of thee." *God has said it, and that is enough.*

One hundred years ago, this goodly habitation of ours was a wilderness, relieved only by a few straggling patches of cultivated verdure ; and now "behold what God hath wrought"! One hundred years hence, shall it be trembling beneath the tread of the Avenger "that cometh from Edom, with dyed garments from Bozrah"? or reposing in the beauties of the new creation, under the sceptre of Messiah the Prince? One hundred years ago, this wide land was the subject province of a foreign power ; and now, behold this fair Republic, with its own free eagle bearing aloft the stars and stripes, the emblems of our liberty and union! One hundred years hence, shall that bright escutcheon be still waving proudly over us? or shall these stars be quenched in darkness, or reeling madly along their separate orbits in anarchy and repulsion? The imagination takes wing, and we dread to follow.

"Our fathers, where are they"? All cradled at rest in the narrow house, waiting the trumpet call of the archangel. Their homes, their lowly temple, their youthful Pastor, their hallowed customs, their venerable forms — all are gone, but their names and the memory and influence of their virtues. We stand above their sepulchres — we seem to breathe the very atmosphere of

the grave, the awful atmosphere of a century's sepulchres burst open; and as the knell of the departing cycle dies away, a voice deep and solemn comes up from the thousand sleepers there, "Be *ye* faithful unto the death." We have entered into their labors; what they sowed in tears, we now reap in joy; but the stream of time flows on in mysterious silence, and ere long we too shall sleep in the same sepulchre. We ask for no marble monument or sculptured epitaph; let our monument be in the hearts and memories of our descendants, and our epitaph, "These all died in faith." And if in the rolling of years our children shall meet to commemorate the events of the opening century, may they be able to say of us, as we can this day proudly say of our fathers, "They were true to their trust."

"All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

NOTES.

NOTE A, PAGE 11.

The question has often been asked why Mr. Lee was ordained by a select Council, instead of the Consociation; and as much misapprehension prevails on the subject, the present appears to be a suitable occasion for giving an explication of it.

The practice of ordaining and dismissing by consociation is of recent date, and has as yet been adopted by only three or four consociations in the State. The churches indeed, are all consociated, — with one or two exceptions — and are prohibited from going without the bounds of the particular consociation to which they belong for a Council; but they are under no obligation to invite all the Pastors and delegates of the sister churches in that Consociation, but may select which of them they please. Of course, when the church in Salisbury was organized and Mr. Lee ordained their pastor, a select council was called. They had a perfect right to do so; and there was, and could be, nothing ecclesiastically irregular or illegal in the matter. That they designed to walk orderly is evident from the fact that they appointed one of their number, (Thomas Chipman,) “a committeeman in behalf of the town to treat with the Association of this county, to see if it would be agreeable to their opinions to settle Mr. Lee;” and subsequently, by a vote, passed obviously after the permission of the Association had been asked, they appointed a further Committee of three, “to make application to such Elders and their messengers to officiate in the ordaining of Mr. Lee, as they might be directed to send to in behalf of the town.”

About this time, it will be recollected, “The Great Awakening,” as it is called, took place, and was violently opposed by the great body of ministers throughout New England. A goodly number, however, sympathized with it, and openly countenanced and supported it. Among these were the gentlemen invited to ordain Mr. Lee, — gentlemen as eminent as any in the county for the soundness of their faith and the depth of their piety, and who, with Edwards and his friends, were anxious to arouse the churches from the slumber of a dead orthodoxy, into which through the influence of the half way covenant, and other corrupting causes, they had almost universally fallen. The views of Mr. Lee and the church in Salisbury harmonized with those of these men; and hence the selection which they made in calling the council. The fact that the church was organized, (as stated by Trumbull,) on the Cambridge platform, and that Mr. Lee was associated from time to time with that class of ministers, prove to which party they belonged. They preferred independency to coming under the control of those semi-Armenians, who

by means of the Saybrook platform, opposed evangelical preaching and the revivals of that period. Not that there was any material difference between the theology of the Cambridge and the Saybrook platforms; but merely that they might vindicate their christian liberty and express their religious preferences, in opposition to those, who, under pretence of sound doctrine and a zeal for the ecclesiastical constitution of the colony, were laboring to arrest "the great awakening," and to put down practical and experimental piety.

"The effort to enforce the universal reception of the Saybrook platform seems to have been vigorous and determined. A new church was formed at Salisbury on the Cambridge platform, and Rev. Jonathan Lee was ordained as its pastor in 1744. The Association of New Haven County reprimanded the church for adopting that platform, and suspended Messrs. Humphreys of Derby, Leavenworth of Waterbury, and Todd of Northbury, from the ministry, for assisting in the ordination. The ordination, however, could not be annulled. In 1766, Lee was still pastor at Salisbury, and preached the election sermon before the legislature. Humphreys was at one time expelled from the Association, for preaching to a Baptist Church."

Such is the statement of Tracy in his "Great Awakening," page 311; and a similar record is found in Trumbull's History of Connecticut, vol. 2d, page 196. And thus a transaction which has been the occasion of all manner of surmises and misrepresentations, and brought much suspicion on Mr. Lee and the church in this place, turns out to be alike honorable to both, and in reality one of the brightest passages in the history of the Congregational Church in New England. They cast in their lot with the faithful few, who were seeking the revival of God's work in the midst of the years, and zealously laboring in preaching the great Calvinistic doctrines in their practical and experimental power: and rather than give the least countenance to the enemies of this work, who, under the cover of zeal for the Saybrook platform, concealed their designs against it, they rejected that instrument though doctrinally sound and unexceptionable in itself, and adopted the Cambridge platform, the organ of the evangelical christians of that day, and thus declared themselves willing to endure any public odium which the dominant and domineering party might see fit to cast upon them. They were censured, not because they acted disorderly or contrary to any ecclesiastical canon in calling a select council — for there was no law then on the subject; but simply and solely because they would not bow down to the Baal of a dead uniformity, and preferred the cause of sound doctrine as embodied in the Calvinistic system to the Armenian and Pelagian sentiments with which the majority of the Association were infected. For the Armenian leanings of the ministers of the county, see Trumbull's history, vol. 2d, page 518. And the three ministers, who officiated at the ordination of Mr. Lee were suspended from the ministry on the same ground; not "because they did it without the previous advice of the association," as was ostensibly given out — for such permission was made necessary by no ecclesiastical law, and was merely a convenient excuse got up by their opponents for the occasion, to give some color of consistency to their violent proceedings; but because they were evangelical and Calvinistic in their views, and friendly to the great work of grace, which began under Edwards at Northampton, and was continued and extended by the labors of Whitefield and others.

NOTE B, PAGE 13.

Thomas Chipman emigrated from Barnstable, Mass. to Groton in this State; and from Groton to Salisbury in 1711. "He settled near Lambs iron works, and was a proprietor in the saw mill and grist mill there. He erected the house now standing which for many years was the residence of the Johnston family." He and Samuel Beebe and John Hutchinson were chosen "a committee to treat with Mr. Lee for the appointing the time and place for his ordination; and also to make application to such elders and their messengers to officiate in the ordaining of Mr. Lee as they might be directed to send to in behalf of the town." He was appointed also "a committeeman in behalf of the town to treat with the Association of this county, to see if it would be agreeable to their opinions to settle Mr. Lee in this town." He was the first deacon of the church, the first Justice of the Peace in the town, Treasurer and a Selectman in 1711, and was appointed an associate Judge of this county, but died August the 5th, 1752, in the 65th year of his age, before he had entered upon the duties of the office.

Benajah Williams, a leading man in the town of Goshen and one of the selectmen chosen at the first town meeting there in December 1739, came here in 1742, and settled near the Furnace Pond. He was one of our most esteemed and trusted citizens. He was a Selectman in 1743, and one of a committee of three appointed by the town in December of that year, "to build and finish" the log house in which Mr. Lee was to reside, and in which he was ordained. He was appointed also, in conjunction with Thomas Newcomb, Thomas Chipman, John Smith and Samuel Beebe, "to provide for the ministers and messengers that should assist in the ordination of Mr. Lee, upon the town's cost." He was a Lister in 1741, and one of the two special agents sent to the General Assembly in October of that year, to get an explanation of the land tax of the previous year. The Tickner family are descended from him by a female branch.

Joseph Parks was originally from Middletown. He first moved to Sharon, and settled on the place owned by the heirs of the late Samuel Beecher there; and from Sharon he came to Salisbury in 1711, and settled near where the mill of Nehemiah Clark now stands. He owned one half of the saw mill and grist mill there. He had two sons, Smith and Daniel:—Smith remained in Sharon till 1780 when he removed to New Canaan, N. Y., where he died;—Daniel sold his property in Sharon in 1763, and left the town. Further than this I have been unable to find any traces of Mr. Parks or his descendants.

Samuel Goodrich came from Sharon, as early as the incorporation of the town. He was the eldest son of William Goodrich, who emigrated from Wethersfield to Litchfield, where he remained ten years; and from thence he removed to Sheffield, Mass., and finally to Sharon in 1738. Where he resided I have been unable to ascertain; his brother Jared owned a tract of land lying at the north end of Tom's Hill. He was a Lister and Constable in 1742, and held the last of these offices for three years in succession. None of his descendants, so far as I know, now remain in town; although many branches of the family are to be found both in Sharon and Sheffield. He died about the year 1770; and his widow, Abigail, was dismissed by letter to the church in Sheffield, in 1771.

Nathaniel Skinner came from Sharon in the spring of 1743. He was the eldest

son of Esquire Skinner of the same name, who was the first magistrate, the first town clerk, and the first deacon of the church in that town. He purchased in company with John Hutchinson, from Thomas Lamb, the farm lately owned by John Brinsmaid; and he owned also "the farm on the side of the mountain about one mile and a half north-west of the meeting house, and since owned by Reuben Chapin." He was elected a Selectman the same year in which he moved into the town, and continued to be one of our most prominent men for many years. His daughter Rebecca was married to Moore Bird, and, after his death, to Capt. Timothy Chittenden, the ancestor of the present Chittenden family.

Thomas Austin emigrated from Suffield to Sheffield, Mass., and from Sheffield to Salisbury in 1741. He was admitted "a town inhabitant" by special vote at the first town meeting; was the first Constable and Collector in the town, and a Lister in 1743. He was a bloomer at Lamb's iron works, and resided in that neighborhood. He had a numerous family, but none of his descendants, I believe, are now to be found in this town. Deacon Thomas Chipman was married to a sister of this gentleman.

John Hutchinson, afterwards deacon of the church, came from Lebanon in 1743, and settled on the Brinsmaid farm, but removed soon afterwards to the farm where his Grandson, Myron Hutchinson, now resides. He was elected town clerk in 1747, and held the office every year successively till 1778, when his son, the late Asa Hutchinson, was appointed in his room, and held the office till 1816. He was also a Justice of the Peace for many years. He had a numerous family, and died April 26, 1780, in the 69th year of his age. John, his eldest son, was a soldier in the French War, and died at the German Flats, on his way home from Oswego, October 19, 1760, in the 19th year of his age.

Caleb Woodworth came here from Guilford about the year 1738, and settled near the Orehill. He was a Tything man in 1742 and a Grand Juror in 1744. He had ten children, six sons and four daughters. Josiah Woodworth our respected fellow-townsmen, is his grandson by Cerenius, his fourth son.

Ephraim Culver came from Litchfield in the spring of 1743, and settled somewhere between the Town Plot on town hill and the old ore grant, probably near the old brick house known as the Fitch place. He was elected a Lister in the autumn of that year, and a Surveyor of Highways in 1744. His wife, Hannah, died January 20, 1745; and he was married again June 12th of the same year to Elizabeth Smith of Salisbury; but I have been unable to find any traces of his descendants.

Jonathan Chipman was, I believe, the youngest son of Deacon Thomas Chipman, and came with his father to the town in 1741, but removed with his brothers, Thomas, John, Samuel and Amos, to Vermont before the Revolution. He died at the age of 91.

Whether any of these ten individuals joined the church by a public profession of their faith at the time it was organized, it is impossible to say definitely; but we think it highly probable, that most if not all of them, joined it by letters of recommendation from the churches in the respective towns from which they emigrated.

NOTE C, PAGE 14.

The following are the names of the ministers who have been born or educated here:—James Hutchinson, Samuel Camp, Chauncey Lee, D. D., Henry P. Strong, Horace Holley, D. D., — all deceased; — William L. Strong, residing in Fayetteville, N. Y., Isaac Bird, Professor of Sacred Literature in Gilmanton Theological Seminary, N. H., and formerly missionary to Syria; Jonathan Lee, residing in Salisbury; George A. Calhoun, Pastor of the Congregational Church in North Coventry, Conn.; Edward Hollister, teaching in Griggsville, Illinois; Edwin Holmes, Pastor of the Baptist church in Nassau, N. Y.; Edmund Janes, Bishop of the Methodist Episcopal Church; Edwin Janes, Methodist Itinerating Preacher; Joseph Pettee, preaching in Abingdon, Mass.; Josiah Turner, Pastor of the Congregational Church in Great Barrington, Mass.; and Eliphalet Whittlesey, Missionary to the Sandwich Islands.

NOTE D, PAGE 17.

Rev. Jonathan Lee, the sixth and youngest child of David and Lydia Lee, was born in Coventry, Conn., July 10, 1718. His parents came from Northampton, Mass., to that place in 1709, where his mother died six days after his birth, and where his father married his second wife, and lived till about 1730, when they removed to Lebanon, Conn. He graduated at Yale College in 1742; studied theology with Rev. Solomon Williams of Lebanon; was licensed to preach the gospel in the summer of 1743; preached his first sermon in the pulpit of Mr. Williams; and came soon afterwards to Salisbury while it contained only eighteen English families. He was married September 3, 1744, to Elizabeth Metcalf, step daughter of President Clapp, of Yale College, by whom he had seven children; and again November 22, 1762 to Mrs. Love Graham Brinkerhoff of Woodbury, by whom he had three children. Mylo, the fourth son and last child by his first wife, became a deacon of this church; and the first child by his second wife was Rev. Chauncey Lee, D. D. author of a volume of Revival Sermons, a metrical paraphrase of the book of Job, entitled "The Trial of Virtue," and other occasional productions. Mr. Lee was regarded as a man of eminent standing in the ministry, and preached the election sermon before the Legislature in 1766. He died October 8, 1788, after a few week's sickness of inflammatory swelling; and his funeral sermon was preached by Mr. Farrand of Canaan.

Rev. Joseph Warren Crossman, the second pastor of this church, was born in Taunton, Mass., August 7, 1775, of pious and respectable parents. His father was for many years a deacon of the church in that place. His birth happening about the time of the battle of Bunker Hill, he received the name of the illustrious Warren who fell there in the cause of his country. He pursued his early studies at the Grammar School in his native place; graduated at Brown University, R. I., in 1795; commenced the study of theology immediately afterwards with Rev. Ephraim Judson of Sheffield, Mass.; was licensed to preach the gospel by the Berkshire Association in June 1796; and came to Salisbury as a candidate soon after, spending almost the entire year here previous to his settlement. He was

married January 14, 1795 to Lucy, daughter of Benajah Strong, Esq., of Coventry, by whom he had 5 children, all of whom survived him. He preached his last sermon on Thursday, the 26th of November, 1812, being the day of public Thanksgiving; and continued to decline rapidly from that time till the morning of Sabbath, December 13th; when he resigned his spirit and fell asleep in Jesus, as calm and peaceful as the day that was just breaking on the world. Several times in the course of the day previous he exclaimed, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God," and the last words which he was heard to utter distinctly were, as his family hung weeping over him, "what is earthly happiness compared with eternal felicity, I shall go, and you must soon follow, Be faithful." His funeral was attended on the 15th, when a suitable sermon was preached by Mr. Perry of Sharon, to a numerous and deeply affected assembly, from the 2d Kings, 13, 14. "Now Elisha was fallen sick of his sickness whereof he died. And Joash the King of Israel came down unto him, and wept over his face, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof!"

Rev. Lavius Hyde, the third Pastor, was born in Franklin, Conn., January, 1789; graduated at Williams' College in 1813: Studied theology at Andover Theological Seminary, Mass., was ordained and installed in Salisbury March, 1818; was dismissed August 1822; was settled soon after in Ellington; and is now pastor of the Congregational Church in Becket, Mass.

Rev. Leonard E. Lathrope, D. D., the fourth pastor, was born in Hebron, (Gil-ead Society,) Conn., August 26, 1796; graduated at Middlebury College in 1815; studied theology at the Relief Theological Hall in Paisley under the tuition of Rev. James Thomson, D. D.; was licensed to preach the gospel by the Glasgow Relief Presbytery October 4, 1831; emigrated to the United States in May 1833; preached for the first twelve months after his arrival, in Ameniaville, Dutchess County, N. Y.; and was ordained and installed in Salisbury September 27, 1837.

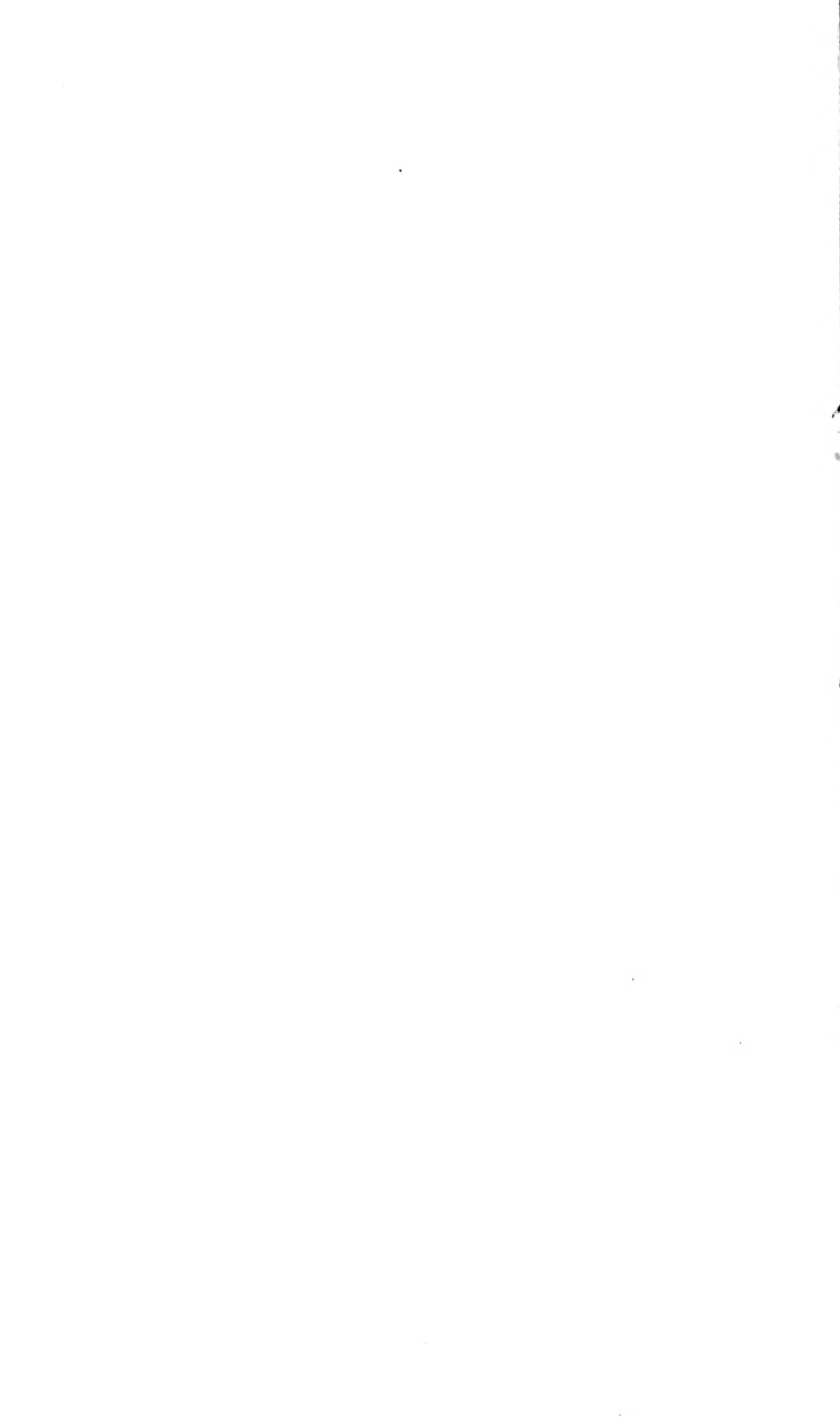
Rev. Adam Reid, the fifth and present pastor, was born in Wishawtown, Lanarkshire, Scotland, January 4, 1808; graduated at Glasgow University in 1827; studied theology at the Relief Theological Hall in Paisley under the tuition of Rev. James Thomson, D. D.; was licensed to preach the gospel by the Glasgow Relief Presbytery October 4, 1831; emigrated to the United States in May 1833; preached for the first twelve months after his arrival, in Ameniaville, Dutchess County, N. Y.; and was ordained and installed in Salisbury September 27, 1837.

NOTE E, PAGE 19.

The representation here given of the uncomfortable condition of the old meeting house, and the apparent insensibility of our fathers to the severities of winter in their attendance on public worship, requires a word of explanation.—While they knew nothing of the luxury of a stove and the comforts so common in our churches at the present day, and regarded them far less than we do; yet they were not wholly neglectful of bodily comfort, and sought it in such ways as the fashion of the times taught them. They erected near the meeting house seven-

ral small buildings, called *Sabba-day houses*, or noon houses, the object of which was to afford them and their families a comfortable retreat during the interval between forenoon and afternoon public services. Judge Church speaks of these houses and their uses in his Centennial Address, Page 36; but for the sake of variety, I extract the following graphic and more particular account of them from the Centennial Address of the late Rev. Grant Powers of Goshen, page 47. "These houses generally consisted of two rooms, ten or twelve feet square, with a chimney in the centre between them, and a fire-place in each room. They were generally built at the united expense of two or more families. Dry fuel was kept in each house, ready for kindling a fire. On the morning of the Sabbath, the owner of each room deposited in his saddle-bags the necessary refreshment for himself and family, and a bottle of beer, or cider, and took an early start for the sanctuary. He first called at his *Sabba-day house*, built him a fire, deposited his luncheon, warmed himself and family, and at the hour of worship, they were all ready, to sally forth, and to shiver in the cold, during the morning services, at the house of worship. At noon they returned to their *Sabba-day houses* with some invited friends perhaps, where a warm room received them; the fire having been in operation during the morning exercises. The saddle-bags were now brought forth, and their contents discharged upon a prophets table, of which all partook a little, and each in turn drank at the bottle. This service being performed, and thanks returned, the Patriarch of the family drew from his pocket the notes he had taken during the morning service, and the sermon came under renewed and distinct consideration, all enjoying the utmost freedom in their remarks. Sometimes a well chosen chapter, or paragraph was read from an author, and the service was not unfrequently concluded by prayer; then all returned to the sanctuary to seek a blessing there. If the cold was severe, the family might return to their house to warm them before they sought their habitation. The fire was then extinguished, the saddle-bags and the fragments were gathered up, the house locked, and all returned to their home."

One of these *Sabba-day houses* is yet standing, in the rear of the house occupied by Mrs. Lucy Bushnell. It was built and owned by the Camp and Chapin families, and stood originally a few yards north of where Moses Wells now lives.



THE CELEBRATION.

THE centennial celebration of the Congregational Church, in Salisbury, Ct., was held Nov. 20th, 1844, three days earlier than the date of the organization, for the sake of accommodating our friends from abroad. Special invitations had been given to the former Pastors, to those who had been called to the Pastoral charge, and to those ministers who had been members of the Church, or had originated in the town. Numbers of these honored and beloved servants of our common Lord, with several Pastors in the vicinity, and members of neighboring Churches, favored us with their attendance. Letters were also read, which had been received from Prof. Goodrich, of Yale College, from the Rev. Isaac Bird, Professor in the Theological Seminary in Gilmanton, N. H., and from Rev. Edward Hollister, of Griggsville, Illinois, in which they expressed their deep interest in the occasion, and their thanks for the invitation, and their regrets at their necessary absence.

The occasion was one of deep and intense interest, and called forth mingled emotions of joy and sorrow. It brought vividly to view scenes in the dispensations of God's providence and grace towards this Church, indelibly engraven upon the memories and hearts of many, and which were full of instruction and admonition. The history of the church was given in a discourse by the Pastor, Rev. Adam Reid, in which the prominent facts were detailed, in order, accompanied by delineations of the character and habits of our venerable ancestors, interspersed with pertinent,

impressive and eloquent remarks, to which a large audience listened, with unwonted solemnity and gratification. It also waked up many a sacred thought of childhood and youth, to hear again the silver tones of the Rev. Timothy M. Cooley, D. D., of Granville, Mass., who had preached as a candidate for the ministry, in this town, forty-nine years before, and had then been invited to become pastor of the church, but had declined the call. The invocation, reading of the scriptures, the first prayer, and the reading of the first hymn were by this revered father in the ministry. The hymn, composed for the occasion by Rev. Jonathan Lee, grandson of the first pastor was as follows :

I.

Where erst the red man roamed the woods,
 And hurl'd the feather'd dart,
 Or o'er some hapless victim stood,
 To pierce his trembling heart.
 Jehovah's glorious name we praise,
 And at his altar bow,
 And while we muse on ancient days
 Renew each solemn vow.

II.

Through perils of the wintry sea,
 Our pilgrim fathers came,
 To worship God with conscience free,
 Unmoved by gold or fame ;
 And where the wolf and panther prow'd
 They sought his sheltering wing,
 And there no storm that fiercely howl'd,
 To them could terror bring.

III.

The Puritans, a sacred band,
 No Ghostly lordship own'd,
 But meekly bow'd to Christ's command,
 Whose blood for sin atoned ;
 Not lofty domes of pomp and power,
 Bore witness to their prayer,
 But dwelling's rude, at sacred hour,
 Confess'd that God was there.

IV.

Our fathers' God, our thanks we pay,
 That here thy church arose,
 To share thy love, and own thy sway,
 Secure from all her foes ;
 That church has seen a century's flight,
 While kingdoms rose and fell,
 And though their thrones are sunk in night,
 She lives thy power to tell.

V.

Her table in the wilderness,
 By thy kind hand was spread,
 With heavenly food her sons to bless,
 As Israel's tribes were fed ;
 And in afflictions darkest day,
 Her Shepherd as of old,
 Led on the flock, in his right way,
 And guarded well the fold.

VI.

Our fathers' God, their children own,
 Nor frown us from thy face,
 Look down and bless us from thy throne,
 And show thy power and grace ;
 And though in dust we soon shall dwell,
 Still bless thy heritage,
 That sons to sons thy love may tell,
 Through ev'ry coming age.

There was also sung, before the discourse, Ps. 46th, L. M., in the tune of old Greenwich ; and in an interval of its delivery, Ps. 78th, C. M., Rouse's Version, was sung, in the tune of Burford, the successive lines being rehearsed, as anciently, by Deacon Eliphalet Whittlesey.

PSALM 78, C. M.

ROUSE'S VERSION.

I.

Attend, my people to my law,
 There to give thou an ear,
 The words that from my mouth proceed,
 Attentively do hear.

II.

My mouth shall speak a parable,
 And sayings dark, of old,
 The same which we have heard and know
 And us our father's told.

III.

We also them will not conceal
 From their posterity ;
 Them to the generation
 To come declare will we.

IV.

His testimony and his law
 In Israel he did place,
 And charged our fathers it to show,
 To their succeeding race.

V.

That so the race which was to come,
 Might them well learn and know,
 And sons unborn, who should arise
 Might to their sours them show.

IV.

That they might set their hope in God,
 And suffer not to fall,
 His mighty works out of their mind,
 But keep his precepts all.

Prayers were offered, by the Rev. George A. Calhoun of Coventry, Conn., and by Rev. William L. Strong, in the course of the exercises.

After a short intermission, the church, with their attendant invited christian friends, sat down at the table of their divine Lord. Hymn 116th, in the Christian Psalmody, was sung, in the tune of Plymouth, line by line. Rev. Lavius Hyde, of Becket, Mass., officiated in the administration of the bread, and made a tender and touching reference to the first communion season of the Church, and brought home to the bosom of each communicant, the privileges transmitted from their pious fathers, and all flowing

from the fountain of the Redeemer's blood. The Rev. J. Lee gave thanks and presented the cup ; and in the part so courteously assigned him, the hallowed association of thought and feeling clustered in the service, recalling the venerable grandparent who first broke the bread to this then little church in the wilderness, a maternal greatgrandfather, and a beloved father who had officiated as deacons here, rendered the occasion, to himself, personally, one of surpassing tenderness and solemnity. The preceding exercises had been attended with a constantly growing interest, and we had now arrived at the acme, the crowning act of this holy festival. It was opening the door through which the celestial part of the family, and that remaining on earth, seemed for a few moments, to have the privilege of exchanging sweet smiles, and even of passing through, to hold converse, and bow before their common Lord, both theirs and ours. The sun was hastening beyond our western hills, and though like the disciples on the mount, we would fain have lingered, we must needs arise and depart. We sung, with full hearts and full voices, " All hail the great mmanuel's name," &c., in the tune of old Coronation ; and with the blessing of our fathers' God invoked, we retired from this " feast of fat things," well assured, that we should never enjoy another like it, while we tabernacle in the flesh.

A large and attentive audience was convened in the evening of the day, to which the Rev. Leonard E. Lathrope, D. D., of Auburn N. Y., preached a solemn discourse, from the words, " Our fathers, where are they ? and the prophets, do they live forever ?"



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