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DR. HITCHCOCK'S SERMON

AT THE

FUNERAL OF MRS. STRONG.

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A  
S E R M O N  
PREACHED AT THE FUNERAL  
OF  
MRS. JOANNA STRONG,  
WIDOW OF THE LATE  
REV. JONATHAN STRONG, D. D.  
OF  
RANDOLPH, MASS.

DEC. 26, 1845.

BY REV. CALVIN HITCHCOCK, D. D.  
PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN RANDOLPH.

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PUBLISHED BY REQUEST.

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# S E R M O N .

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I THESSALONIANS IV : 13, 14.—BUT I WOULD NOT HAVE YOU TO BE IGNORANT, BRETHREN, CONCERNING THEM WHICH ARE ASLEEP, THAT YE SORROW NOT, EVEN AS OTHERS WHICH HAVE NO HOPE. FOR IF WE BELIEVE THAT JESUS DIED AND ROSE AGAIN, EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.

It seems nearly impossible, among such a race as ours, to draw a line of separation between death and sorrow. This even the apostle did not attempt. He limits his endeavor to regulate and moderate that unavoidable sorrow, which arises on the death of pious friends. Death is the dread of all men. It is called in Job, the "King of terrors,"—as much greater than any other terror, as a king is greater than any of his subjects. The reason is, in part, that God has implanted in our constitution, a very strong, and controlling love of life, and in part, from fear of the inseparable adjunct of death, which is the judgment and its consequences. We have several reasons for thankfulness, that our Maker has implanted in our nature an innate and intense love of life. One is, that this withholds the hand from the fatal deed of self-destruction. This is so controlling, that it is seldom overcome, even by the most excruciating miseries of poverty, the sorest disappointments in our hopes and affections, the most terrible conflicts with shame and despair, the most desperate hardships and privations, the most perplexing cares and responsibilities, the most crushing inflictions of cruelty. In the midst of these, all men, generally, choose to live, simply because they cannot but love to live.

Another cause of thankfulness for this constitutional love of life is, that it enables the "powers that are ordained of God," to hold forth a most efficient warning against the evil doer, by which the world is restrained from utter corruption, by deeds of injustice, treachery and blood. How many millions have been checked, in an early career of vice, by the certainty that that life which they cannot but love, will be taken by the hand of the magistrate, unless they stop in that career! There is

another reason for the same thankfulness. It is the opportunity afforded by this constitutional love of life, to evince the great power of religion in enabling the Christian to meet death voluntarily, and with joy and victory. Every instance of triumphant death teaches this lesson, that, strong as is the love of life in human creatures, the power of grace is still stronger. When a Christian dies in peace, all the young, all the children that have come to years of consideration, feel and know that religion has done something for that soul, yea a great thing; for not only has it overcome the natural love of life, but the fear of death and its consequences. Religion thus demonstrates its own reality. Some, who are halting between two opinions, harrassed with doubts respecting the reality and value of religion, have long wished that they could see a Christian die, that they may feel satisfied respecting a question of such momentous import. They vainly imagine that could they hear with their own ears from the lips of those, in whose veracity they have placed the highest confidence, such exclamations of joy in the day of death as they have read in books, they should be satisfied—One saying “see how calm a Christian can die,” another, “blessed be God all is well,” another, “I have got the victory, and Christ is holding out both hands to receive me,” and another, “I am not afraid to look death in the face, and say, death where is thy sting? Death cannot hurt me.” They do not consider that all this, the Bible is saying to them whenever they choose to open it, and that too on the veracity of God; and that on account of the depravity of the heart, if “they believe not Moses and the Prophets, neither would they be persuaded though one rose from the dead.” Still we cannot but rejoice when God by his providence furnishes a convincing proof, as he does in the happy death of every Christian, that the religion taught in his word, is a reality, and has power—the power to comfort the soul of man even in death. These thoughts should reconcile us to the dread of death, the effect of our love of life.

Surrounding friends too, must find all their consolations in the religion of the gospel. They ought not to remain ignorant of the happy state of the dead who have died in the Lord. If we believe God, take his word to be steadfast, receive to our hearts the facts and promise it discloses, as matters of substantial reality, we can no more doubt that departed believers are justified, than we can that they once lived and spake and felt; no more doubt that they are pardoned, than that they once sinned, no more doubt that they are full of joy, than that they once suffered pain, no more question their future resurrection to eternal life, than we do that their relics are buried in the grave.

From the fact that the apostle connects the subject of death with that

of a future resurrection, we are lead to this sentiment—*It is our duty to contemplate death with its connections.*

In illustration of this sentiment, I remark—1. We may hope that this course would be very profitable to the wicked. To them, death viewed alone, entirely by itself, must be very dreadful. It stands before them either as the termination of their being, or of all good to them. At death there is an end of all their plans, their expectations, their imaginations. Their thoughts of warm interest in the future of this present life, all perish; their schemes and hopes are all blown away like chaff. The splendid images, which their pride has pictured before them, they are never to grasp. The changes they looked for in themselves, or around them, all seem to be baseless. Probation ends, and with it all hope of amendment, all possibility of restitution, or reparation of injuries and wrongs done to others. Such must death be in the eye of the wicked, when viewed alone.

But viewed in its connections, it becomes much more dreadful to them—after death the judgment. Who can think of a sinner, unpardoned, unsanctified, entering within the veil, alone, when he has no experience or faith to guide him, going up before his Maker to give an account, apart, and alone; an account of his use of all the faculties given him, of all the opportunities afforded him, of all he might have been and done for God, of the use he has made of all the instructions and warnings, from the time when he lisped his first prayer in his mother's arms, till his last groan, of all the offered grace of the Holy Spirit and the blood of Christ, of his Sabbaths, and of his vows, his secret thoughts, the imaginations of his heart, the secret motives of his deeds and words—who can think of him and be calm and unmoved? Can the sinner himself contemplate death with this connection, and still go on in his folly? Will not the thoughtless begin to use their thoughts to some purpose? Will not the lover of pleasure see what a vanity of vanities he lives for? Will not the aspiring be brought low, the proud be humbled, the slothful be roused, the passionate curb his anger, the prayerless bend his knee, the unjust consider the rule of right, the covetous open his hand, the impenitent weep, the ungodly tremble? Could even the worst men be induced to contemplate death with its connection, might we not hope for the best results? What might we not hope, could they be brought to ask, what shall I think of my present courses, when the amen of God's Almighty voice shall announce to me that my judgment is past?

2. The contemplation of death with its connections will be highly profitable to the righteous. Will not this afford them much strength and comfort in prospect of their own death? The holiest man that lives

will never obtain a victory over the dread of the last enemy, death, by viewing it alone. It has no features of loveliness, by itself; none but such as are repulsive and appalling. Death may be viewed in connection with the will of God, that his children shall suffer it, and so viewed the mind may be calm. If pleased with God's will, it will be, it must be so. But the sweetest connection with death in the mind of a righteous man, is the glory that shall be revealed to the pious soul as soon as death is past. It appears alone, apart, to render up its account, but, look! it is clothed in the white robe of Christ's justifying, forgiving grace, adorned with salvation, acquitted forever. What a thought! No more to do with sin, its old burden, its deepest grief, its heaviest lamentation; no more acquainted with doubt, no more with fear, no more with unbelief, insensibility, coldness, inactivity; useless no more. How wrong it is to think of saints in heaven as no longer useful! They are doing the will of God perfectly, because they are the spirits of just men made perfect. It is as impossible to doubt that God wills the usefulness of a creature, in any state of his being, as it is to doubt that he has willed his existence. And God's visible approbation, the light of his countenance, will be hid no more. There will be no more difficulty in having communion with Christ, no more misapprehension of the designs of God, or of the character and motives of a fellow creature, who is seeking to glorify God. Oh, when we view death with its connections, especially when our faith annihilates the intervening scenes between the last gasp and the resurrection, can we not enjoy some foretaste of what it is to have death swallowed up in victory? And shall we think of any thing but holding on in our Christian course, serving the Lord with all meekness, in the midst of our own imperfections, temptations, and humiliations, and amidst reproaches, and defeats in our best endeavors, amidst discouragements and hardships; whether we are treading the slippery paths of youth, or bowed down with infirmities or with years, girded with energy, from that foresight which connects death with glory? Will not the habit of viewing death with its connections, afford great relief to mourning Christians, when called to part with their pious friends. We cannot but feel sad at their departure. But they are not lost. We do not so much lose our pious friends when they die, as part with them for a season. And for what a noble purpose do we part with them! Is it not that they may rise above us, mount up like the eagle, become all glorious, shine like the stars, and sing and rejoice like the angels? And when we deposit the precious features, that have so often smiled on us, and the hands that have so often helped us, and the lips that have so often warmed and soothed and encouraged us, in the place appointed for

all the living, let us not fail to connect what we do with the resurrection. "For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus will God bring with him."

The affecting scenes of this day, bring to many of my hearers, a vivid recollection of one of the former pastors of both this church and our sister church in the other part of the town. Having been stationed in this place for twenty-five years, and coming here within a few years of the death of the venerable Dr. Strong, the husband of her whose mortal remains are with us to-day, I have had the best means of forming an estimate of his character and labors, except that of personal acquaintance, which I never enjoyed. I can truly say, respecting him, the memory of the just is blessed. It has been the unanimous testimony of this people, that he was a man eminent in abilities and wisdom, profound in argument and energetic in action, a fearless defender of the truth as it is in Jesus, and an humble follower of the Lamb. The impression left on my own mind by his posthumous reputation, is, that his appearance and manner in the pulpit were eminently commanding and impressive. He was, as a social companion and friend, peculiarly adapted to attract and conciliate. In all respects endowed with the characteristics of a man of influence. He stood firmly in this town, (for the town was in his day, but one parish,) against all vice and immorality, against the follies of men, old and young, and against every form and name of error and delusion. Nor did he labor in vain; religion revived and God was glorified. I often tremble when I recollect that I have stood in the place, just as many years as he did, and think how much more valuable his influence must have been than mine; and when I think how short my time is that remains.

With Mrs. Strong, I have enjoyed a delightful personal acquaintance. The impressions I have received from this acquaintance, concur entirely with those produced by the united testimony of this people. I have not thought it strange that every syllable I have heard of her, has been in high commendation; not so much as *one* of a different character. As the companion of her distinguished husband, she won the affections of all his people. This contributed greatly to the efficiency and comfort of his labors, and his great success in establishing sound doctrine in the place and building up the church. It is no ordinary commendation, to testify respecting any lady that she could hold the station of wife to a minister, who was a plain and faithful dealer with the hearts and consciences of men, and secure and retain for a quarter of a century, the united respect and affection of a large congregation. Yet truth and justice require, that this testimony should be borne respecting Mrs. Strong;

such were her good sense and sound judgment, her winning deportment, her affability, her readiness and faculty to sympathize with every family and every individual, young and old, in whatever condition or circumstances, such her spotless example, her eminent prudence in speech and action. It was her delight to minister to the saints, especially to those in the sacred office and their families. She passed through much tribulation, but we trust has reached the kingdom, where all is well. May her children and friends all be sustained and sanctified, while they sorrow after a godly sort, and be found walking in her steps, so far as she followed Christ.

What thoughts must crowd upon this assembly to day. Since Mrs. Strong left the town, less than thirty years ago, what ravages has death made among us. I can think of but few families in this part of the former parish, where both the heads of the family that were once conversant with Dr. and Mrs. Strong, are now living. Does not this funeral call up to many of you the image and expression of a departed mother, who once knew and loved her whose mortal remains are with us? suppose that mother were here, with what intensity would she gaze into that coffin! Have not you thought of a father too, who once listened to her sweet voice, and enjoyed her kindness and friendship! And where are many of the young people to whom she was a friend and an example? Are we not here all of us but for a little time? All drawing after those who are gone before us? And oh, when shall we be ready, when shall we be prepared? We are come to the sad gloom of the close of another year, in circumstances, which appeal strongly to all our better feelings, calling upon us to arise without delay, and make our calling and election sure.

## AN APPENDIX,

CONTAINING A GENEALOGICAL ACCOUNT OF THE STRONG AND  
ODIORNE FAMILIES.

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### STRONG FAMILY.

ELDER JOHN STRONG, (1)\* whose father's name was Richard, was a native probably of Taunton, Somersetshire, England.

He sailed from Plymouth, in England, March 20, 1630, in the ship *Mary and John*, Capt. Squeb, Master, in company with Rev. Messrs. Warham and Maverick, and Messrs. Mason, Clap, and others; and, after a passage of more than seventy days, arrived at Nantasket, May 30th, being the Sabbath, and settled at Dorchester. In 1635, he is spoken of as residing at Hingham, and Dec. 4, 1638, he was a proprietor and inhabitant of Taunton, and was made, that year a freeman of the Plymouth Colony. He was also Deputy from Taunton to Plymouth Court. It is not known definitely, when he went to reside at Windsor, Ct.; but it is known that in 1659, he removed from Windsor to Northampton, Ms., where he died April 4, 1699, at the advanced age of 94 years, sustaining a high reputation for integrity and Christian excellence. He was the first Ruling Elder of the church in that place. A sister of his, whose name probably was Eleanor, came with him from England, and married Walter Deane, a tanner, who resided at Taunton, and was made a freeman of Plymouth Colony, Dec. 4, 1638. Mr. Deane lived at Taunton, Oct. 15, 1691.

Elder Strong married his first wife in England, who died on the passage to this country, or soon after arriving here. His second wife was Abigail Ford, whom he married at Dorchester in 1630, and who died, July, 6, 1688. His children were eighteen in number; namely, 1. JOHN (2), from whom descended the Rev. Dr. Jonathan Strong of Randolph, Ms., in the fourth generation; 2. An infant child (2), who died two months after Mr. Strong arrived in this country, name not known; 3. Return (2); 4. Thomas (2), from whom descended the Rev. Dr. Nathan Strong of Hartford, and the Rev. Dr. Joseph Strong of Norwich, Ct., in the third generation; 5. Jedediah (2); 6. Ebenezer (2), from whom descended Governor Strong of Massachusetts, in the third generation; 7. and 8. Samuel (2) and Joseph (2), twin brothers—from Samuel descended Judge Simon Strong of Amherst, Ms., in the second generation, and Joseph died

\* The figures enclosed in the parenthetical marks designate the generation in this country.

probably in early life ; 9. Josiah (2) ; 10. Jerijah (2) ; 11. Abigail (2) ; 12. Elisabeth (2) ; 13. Experience (2) ; 14. Mary (2) ; 15. Sarah (2) ; 16. Hannah (2) ; 17. Esther (2) ; 18. Thankful (2). The names of all the sons are placed first, as the order of the births of the children is not known. All of them were born before the family went to Northampton, except the youngest son and the youngest daughter. Fifteen of them married and settled in life, and some of them had large families of children.

JOHN (2), the eldest child, was born in England, and brought to this country by his father, when he was about three years of age. He resided at Windsor, Ct., and married Mary Clark of that place, Nov. 26, 1656. His wife was admitted to the church in Windsor, in 1666. His children were Mary (3), Hannah (3), Hester (3), JOHN (3), Jacob (3), Mary (3), [2nd], and Elizabeth (3). He died Feb. 20, 1698, aged about 70 years.

JOHN (3), who was born Dec. 25, 1665, lived at Windsor, married Hannah Trumbull of Suffield, Nov. 26, 1689, daughter of Dea. John Trumbull, and aunt of the first Governor Trumbull, and died, 1749, aged 84. His children were Hannah (4), JONATHAN (4), Ann (4), John (4), who lived in East Windsor, and married Hepsibah Wolcott, a daughter of the first Governor Wolcott, and is supposed to have died October 1, 1793, aged 86, and David (4), who lived in Bolton, Ct., and was a deacon of the church in that place, and died Jan. 25, 1801, aged 96. His grand-daughter, by his son Judah, married the Rev. Dr. Snell of North Brookfield, Ms.

JONATHAN (4), who was born at Windsor, April 22, 1694, and was the brother of David, removed to Bolton, about the year, 1721. He was one of the original proprietors of the town, and his name is mentioned in the patent or act of incorporation, obtained October, 1720. March 30, 1731, John Strong of Windsor, gave a deed of land in Bolton, to Jonathan Strong of Bolton, whom he calls his son. This son, (Jonathan,) married Hannah Ellsworth, born Feb. 10, 1700, daughter of Job Ellsworth\* of Windsor, and was a man of much respectability, a deacon of the church, and an officer in the town. He had three children, JONATHAN (5), born May 19, 1725 ; Charles (5), born April 14, 1728 ; and Job (5), born Jan. 13, 1730. Job (5) was admitted to the church in Bolton, in 1741, was married, and had sons, Job, and Noah, and one daughter, Damaris. It is believed that he removed to Southampton, Ms. Charles (5) spent his days in Bolton, was admitted to the church, Aug. 12, 1750, married a woman by the name of Talcott, had children, Charles, Israel, Prudence, Prudence, 2nd, Jerusha, Ruth, John, and died of the palsy, March 5, 1810, aged 82. Jonathan (4) died, July 16, 1763, aged 70.

JONATHAN (5) married Mary, daughter of Ebenezer Northum of Colchester, Ct., June 8, 1750. She was born, March 13, 1725, and was admitted to the church in Bolton, on recommendation from the first church in Colchester, Aug. 16, 1750. They had children, Hannah (6), born July 15, 1751 ; Mary (6), born, Nov. 25, 1752 ; Sarah (6), born, July 29,

\*Job Ellsworth was born, April 13, 1674, and was a son of Josiah Ellsworth of Windsor, who was the first of the name that settled in Connecticut. Job was great uncle to Judge Oliver Ellsworth, who was the father of Hon. William W. Ellsworth, late Governor of Connecticut.

1755 ; Esther (6), born, Nov. 3, 1758 ; Alexander (6),\* born, January 15, 1761 ; and JONATHAN (6), born, Sept. 4, 1764. Mr. Strong (5) removed with his family to Orford, N. H., June, 1772, and was one of the early settlers and a leading man in the town. He was elected a deacon of the church in that place, May 17, 1799, and died Sept. 17, 1807, in his 83rd year. His wife died, Dec. 20, 1817, in the 93rd year of her age.

OF THE REV. JONATHAN STRONG, (6) D. D.,

who was the son of Dea. Jonathan Strong of Orford, N. H., we shall here give a more extended account. He was born at Bolton, Ct., Sept. 4, 1764, and was of the fifth generation, from Elder John Strong, who came from England to this country, as above stated. At the age of eighteen, he entered Dartmouth College, and having finished the usual course of academical study, graduated† in 1786, with distinguished honor to himself. Immediately after receiving his bachelor's degree, he spent a few months in instructing a school at Kittery, Me. Though always pleased with this kind of employment, he could not content himself to defer long his preparation for the ministry, to which he had early consecrated himself. He pursued his theological course of study under the direction of the Rev. Ephraim Judson of Taunton, Ms., who was esteemed a learned divine, an acute metaphysician, an evangelical preacher, and was much in the habit of giving instruction to individuals who were preparing for the sacred office. Having received licensure to preach the gospel, Mr. Strong supplied the pulpit in Attleborough, Ms., for about three months, when he received a unanimous and pressing invitation to settle in the ministry among that people. This invitation, he felt it his duty to decline. January 28, 1789, he was settled as colleague pastor with the Rev. Moses Taft of Randolph, Ms., where he continued to discharge the duties of his office until his death, which occurred after a sickness of ten days' continuance, Nov. 9, 1814, in the 51st year of his age. In a memoir of him written by the Rev. Richard S. Storrs, D. D., of Braintree, Ms., and published in the 12th volume of the Panoplist, his ministerial character is thus described:—"As a preacher, his talents were such as to command universal respect and profound attention. His eloquence was not artificial. He poured his whole heart into his public discourses. His object was to enlighten the understanding, convince the judgment, and move the affections of his audience. The style of his sermons was plain, argumentative and forcible ; and his mode of delivery dignified, solemn, affectionate and animated. . . . His views of divine truth corresponded with those of the most distinguished orthodox divines of the present age."

In preaching the gospel, Dr. Strong was very successful. Says his biographer, "Three extensive revivals of religion were witnessed during his ministry ; more than two hundred souls were hopefully brought to the saving knowledge of Jesus Christ at these periods ; and no doubt,

\* Alexander Strong, Esq., lived in Orford, N. H., and was one of the most respectable men of the town. He married Emelia Tillotson of that place, and died some years since, leaving two children, Ebenezer Northum Strong, Esq., and Emelia, who married for her first husband Mr. Daniel Wheeler, and for her second Mr. Asa Wheeler. Mr. Strong and Mrs. Wheeler are still living and reside at Orford.

† Nearly one hundred individuals by the name of Strong have received degrees at Colleges in the United States.

much of the precious seed sown by him is yet to spring up and gladden his heart, when he shall meet his people at the bar of God."

The labors of Dr. Strong were various and multiplied. "By his departure the church at large sustains a severe loss. His wisdom in ecclesiastical councils; his prudence in treating matters of controversy; his zeal in the service of Missionary societies; his boldness in advocating every benevolent institution and object, that called for his aid; his abundant labors in the pulpit; his promptitude to enrich the pages of religious periodical publications; and to engage in every enterprise that promised to be useful to Zion, will be recollected by his numerous friends for a long time yet to come, with a melancholy pleasure." He was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the Massachusetts Missionary Magazine, and he contributed many articles for that work, and also for the Panoplist, with which the Magazine became connected. His published discourses were, "A Sermon delivered on the day of Annual Thanksgiving, Nov. 19, 1795;" "A Sermon delivered at the Ordination of the Rev. Levi White to the pastoral care of the Church in Sandisfield, June 28, 1798;" "A Sermon, delivered at Plymouth, December 22, 1803, at the Anniversary Commemoration of the First Landing of our Ancestors at that place;" "A Discourse, delivered in the North Meeting-house in Bridgewater, at the Funeral of Doct. Ziba Bass, Sept. 25, 1804;" "A Sermon, preached before the Massachusetts Missionary Society, at their Annual Meeting in Boston, May 24, 1808;" "An Oration, pronounced July 4, 1810, at the request of the inhabitants of the town of Randolph, in commemoration of the Anniversary of American Independence;" "A Sermon, delivered October 27, 1813, at the Dedication of the Meeting-house in the Third Society of Abington."

Dr. Strong was married to Joanna Odiorne, daughter of Dea. Thomas Odiorne of Exeter, N. H., Nov. 3, 1790, by whom he had nine children: 1. *George Odiorne*, (7) born, Nov. 6, 1791, graduated at Brown University in 1814, and has since been employed in merchandise at Orford, N. H., Thetford, Vt., and Boston, where he now resides. He married Sophia Mann of Orford, N. H., Jan. 26, 1817, by whom he has had the following children; namely, Jonathan, born, Jan. 11, 1819, and died Jan. 3, 1820; George, born, Feb. 19, 1821; Joanna Odiorne, born Nov. 14, 1824; Catharine Thayer, born, Jan. 10, 1827; Edward, born Oct. 21, 1829, and died, Aug. 24, 1831; Edwin, born, Feb. 10, 1832; William and Mary Jane, (twins,) born, May 21, 1834; Lydia Sophia, born June 4, 1836, and died Sept. 3, 1838; Lydia Ann, born Dec. 9, 1838. 2. *Jonathan*, (7) born, Nov. 18, 1793, and died, June 14, 1794. 3. *Eliza Ann*, (7) born, Aug. 22, 1795, married, Dec. 13, 1821, Mr. Luther Thayer, Jr. of Randolph, Ms., who afterwards lived in Boston, a merchant, and died in Brookline, Ms., Jan. 5, 1838. She has had four children; namely, Luther Strong, born, March 19, 1823, and died, Dec. 11, 1830; George Henry, born, May 11, 1826, and died Dec. 23, 1832; Mary Eliza, born, Jan. 2, 1828; and Alfred Strong, born, April 23, 1831. 4. *Joanna*, (7) born, April 21, 1797, married, Nov. 11, 1818, the Rev. William Cogswell, D. D., pastor of the South Church in Dedham, Ms., subsequently Secretary of the American Education Society, Professor in Dartmouth College, and in the Theological Seminary at Gilmanton where he now resides. They have had four children; a daughter, born in Dedham, Dec.

13, 1822, who deceased soon after her birth; William Strong, born in Dedham, April 11, 1828, and died at Gilmanton, N. H., April 6, 1848, while a member of the Senior Class in Dartmouth College; Mary Joanna, born in Boston, June 6, 1832; Caroline Strong, born in Boston, June 3, 1840. 5. *Mary*, (7) born, Feb. 13, 1799, and died, Dec. 17, 1814. 6. *Caroline*, (7) born, Dec. 2, 1800, and died, Dec. 23, 1800. 7. *Jonathan*, 2nd, (7) born, July 9, 1802, who entered into merchandise in Thetford, Vt., and afterwards in Shalersville, O. He is now in Boston, employed in the same business. He married Salome S. Gilman of Thetford, Vt., May 10, 1832. They have had one child, named Lewis Gilman, born, April 12, 1833, and died, May 12, 1833. 8. *Caroline*, 2nd, (7) born, Oct. 21, 1804, and died, Feb. 18, 1805. 9. *Alexander*, (7) born, Nov. 25, 1807, who resides in Boston, and is a merchant. He married Catharine Goodnow, June 11, 1832. Their children are Helen Cornelia, born, June 30, 1833; and Edward Alexander, born, Dec. 10, 1834.

Dr. Strong was about six feet in height, and well proportioned in form. His complexion was dark, but fair. In appearance he was dignified and commanding, and his voice was clear, full and energetic.

We conclude this biographical notice by another extract from his memoir:—"The affection borne to him by his people is rarely surpassed. He merited their highest esteem, and enjoyed it. They knew how to appreciate his worth; and they fondly cherish his memory still, delighting to honor him by recalling his instruction and reproofs." The following is the inscription on the monument erected to his memory:

THIS MONUMENT

IS ERECTED BY AN AFFECTIONATE CONGREGATION,

IN MEMORY OF THE

REV. JONATHAN STRONG, D. D.,

WHO DIED, NOVEMBER 9, 1814, AGED 50,

HAVING BEEN PASTOR OF THE CHURCH IN RANDOLPH TWENTY-SIX YEARS.

THE URBANITY OF HIS MANNERS; THE VIGOR OF HIS MIND; THE

SOLIDITY OF HIS JUDGMENT; THE EXTENT OF HIS INTEL-

LECTUAL ATTAINMENTS; THE PURITY OF HIS FAITH;

THE FERVOR AND AFFECTION OF HIS PUBLIC

ADDRESSES; HIS ZEAL FOR GOD; HIS BE-

NEVOLENCE TO MAN;—WILL PRESERVE

HIM IN THE EVERLASTING REMEM-

BRANCE OF HIS WEeping FAM-

ILY, HIS AFFECTIONATE.

FLOCK, AND ALL WHO

KNEW HIM.

"OUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY  
LIVE FOREVER?"

Mrs. Strong was born, Feb. 6, 1771, and died at Brookline, Ms., Dec. 23, 1845, aged 74. The following obituary notice, prepared by Ebenezer Alden, M. D., of Randolph, appeared in the Boston Recorder of Jan. 1, 1846. "Mrs. Strong was indeed a mother in Israel. She loved the house, the ordinances and the people of God. She had a heart to feel for the wants of others, and a hand open to relieve their necessities. In her character were happily combined gentleness, kindness, and unaffected good will, with a strength of faith and firmness of purpose, which not only fitted her for the duties of social life, but sustained her in the hour of trial, and qualified her to act, as a counsellor, as well as a friend.

At the bedside of sickness and in the house of mourning, she was a ministering angel. Having tasted the bitter waters of affliction, she knew how to sympathize with those in distress. When her husband, in the midst of his days and usefulness was suddenly removed, and shortly after a beloved daughter, and most of the other members of her household were prostrated with dangerous sickness, her language was, *It is well*. No murmur escaped her lips. She was calm, collected and composed.

In a good old age she has been gathered to her people. Her memory is embalmed in the grateful recollections of a numerous circle of relatives and friends: and her remains are deposited to mingle with the dust of her departed husband and children, until the resurrection of the just."

#### ODIORNE FAMILY.

JOHN ODIORNE, (1) from Oxney, Kent County, England, settled at Portsmouth, N. H., about 1657, and lived on Odiorne's Point. He was a member of the Grand Jury in 1686. He had two children:

1. Jotham, (2) who was born, 1675, and died 1748, aged 73. He lived at Rye, was Counsellor, Judge of the Supreme Court and Masonian Proprietor. Judge Odiorne (2) had two children, 1. Jotham (3) of Portsmouth, a merchant and a member of the first church in 1746; and 2. William, (3) who was a Justice of the Peace. William Odiorne (3) had two children, 1. Mehetable, who was born, 1749, married Hon. James Sullivan, LL. D., (Governor of Massachusetts,) and died, 1786, and 2. Thomas, who was a physician at Augusta, Me. And 2. JOHN, (2) who was a deacon, and probably of the ancient church at New Castle.

DEA. JOHN ODIORNE (2) of New Castle, had four children, EBENEZER, (3) who was born about 1700, lived at Greenland, and was a Captain in the militia; Samuel (3); John (3); Nathaniel (3).

CAPT. EBENEZER ODIORNE (3) of Greenland, married Katharine Sherburne, and had by her five children, THOMAS (4) of Exeter, who was born, 1733, was a merchant, a deacon of the church, one of the Committee of Safety in the time of the Revolution, the first manufacturer of duck in the State, Receiver General of non-resident taxes for New Hampshire, and a Trustee and Treasurer of Phillips Academy, Exeter, died, 1819, aged 85; Joseph (4); Mary (4); Elizabeth (4); and Ebenezer (4)

DEA. THOMAS ODIORNE (4) of Exeter, married Joanna Gilman, Jan. 31, 1762, and had by her the following children: 1. *Deborah*, born May 11, 1763, who married Mr. Richard Thayer, a merchant of Randolph,

Ms., Feb. 10, 1799, and died, March 24, 1813 ; 2. *George*, born Aug. 15, 1764, married Dorothy Tufts of Newburyport, Oct. 4, 1787, Mary Brackett of Quincy, Dec. 4, 1794, Maria Creighton of London, Eng., April 14, 1801, and Christiana Gordon of Boston, July 22, 1807 ; was a merchant of Boston, Senator in the General Court, Alderman of the City, Cashier of one Bank and President of another, and died, Dec. 1, 1846 ; 3. *Jane*, born, March 3, 1766, and died, April 5, 1766 ; 4. *John*, born March 21, 1767, married Mary Thayer of Randolph, Ms., March 6, 1800, for a time was a merchant in Boston, died in Exeter, N. H., May 16, 1824 ; 5. *Thomas*, born, April 26, 1769, graduated at Dartmouth College in 1791, Author of Poems, &c., is a manufacturer, and lives in Malden, Ms., married Mary Bartlett of Haverhill, Ms., Dec. 19, 1799, and Mary Hussey of Nantucket, April 1, 1810 ; 6. *Joanna*, born, Feb. 6, 1771, married Rev. Jonathan Strong, D. D., of Randolph, Ms., Nov. 3, 1790, and died, Dec. 23, 1845 ; 7. *Ebenezer*, born, May 7, 1773, married Sarah Cunningham, lived in Malden, was a manufacturer, and died, Dec. 23, 1817 ; 8. *Elisabeth*, born, Jan. 7, 1775, married James Brackett of Quincy, a Sea-Captain and a trader, Oct. 7, 1795, and died, April 5, 1847 ; 9. *Ann*, born, Oct. 9, 1779, married Henry Moore of Portsmouth, N. H., a Sea-Captain and also a manufacturer, Sept. 10, 1804, and died June 3, 1830.





