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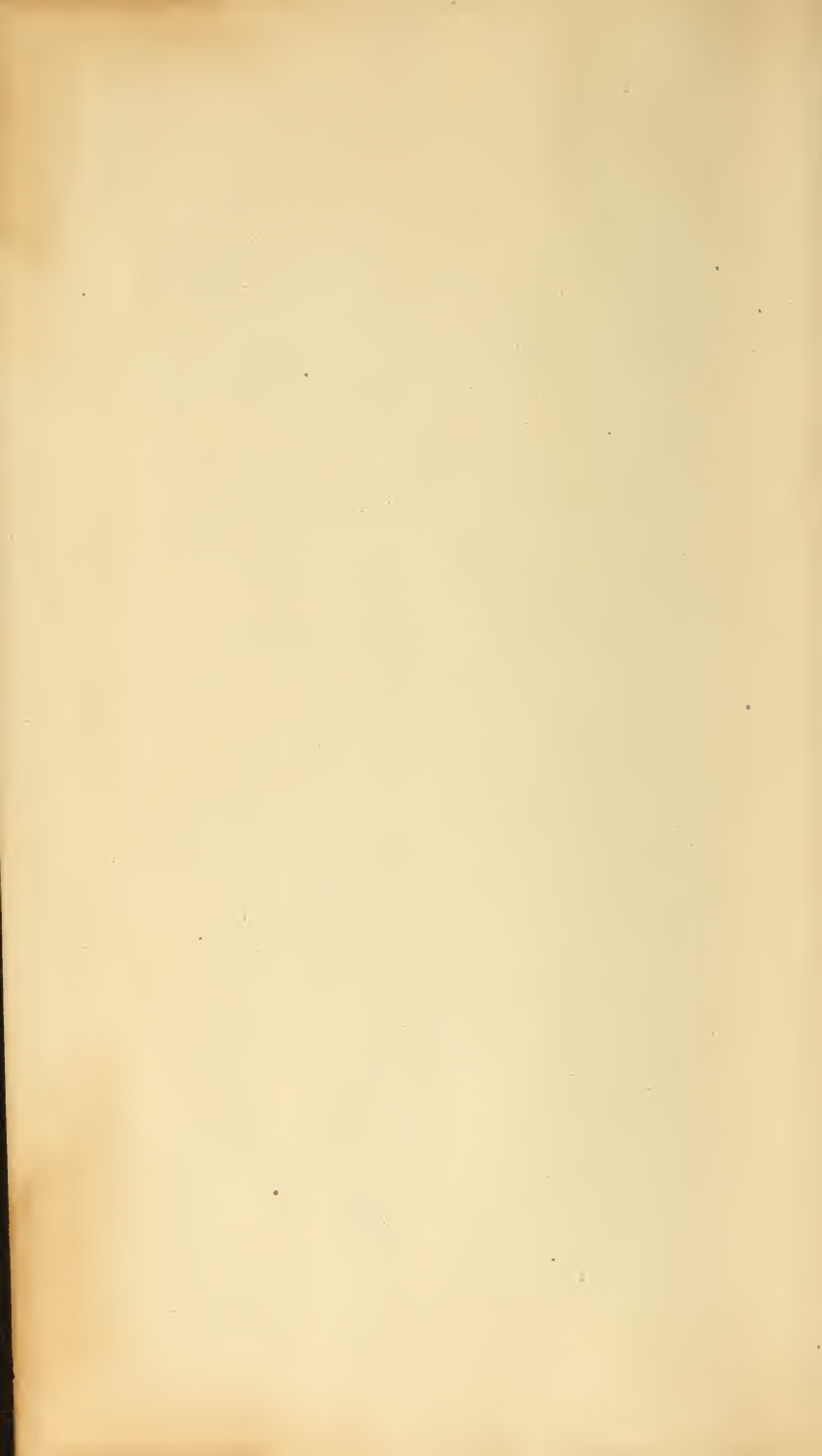
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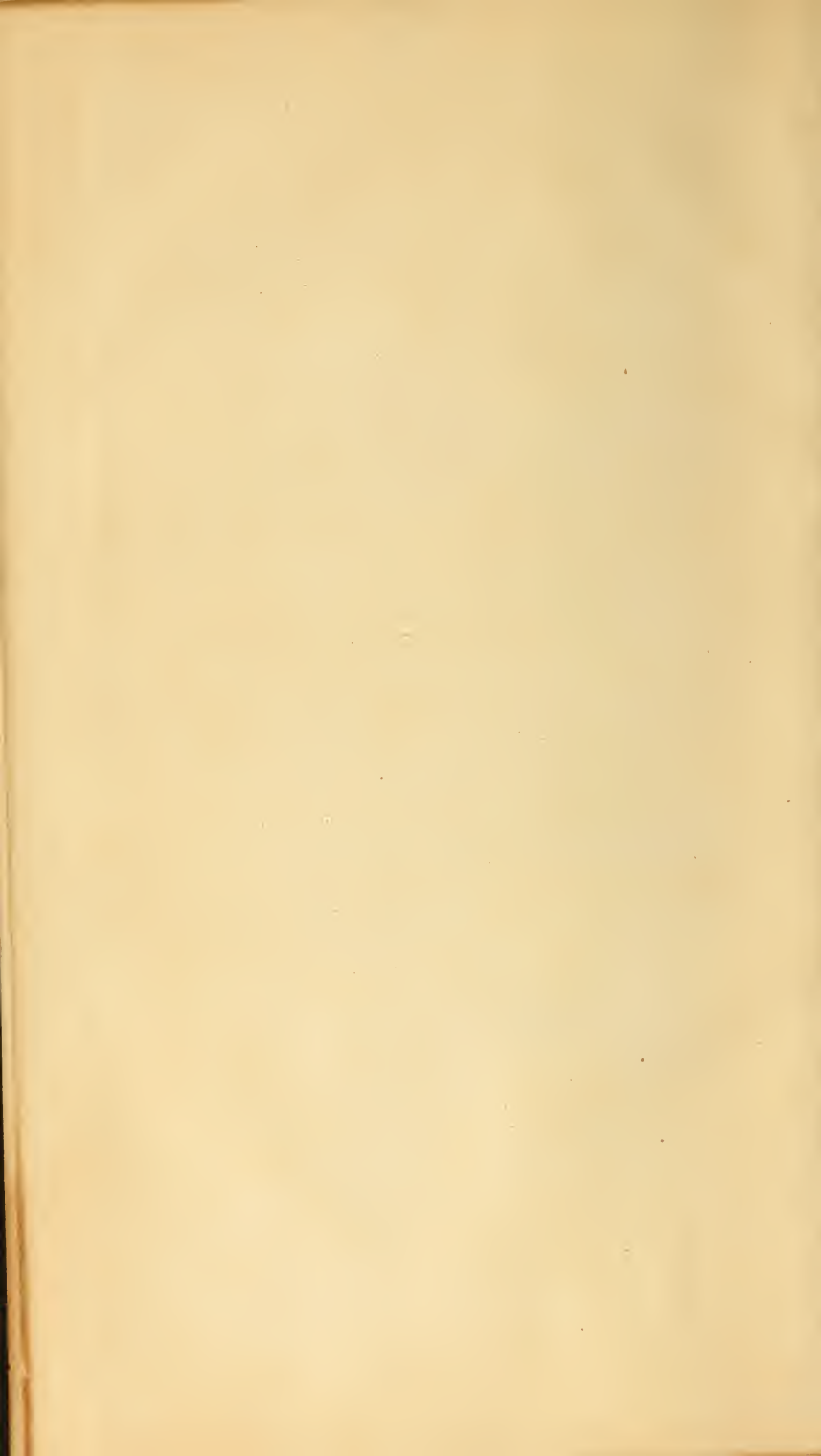














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*Doctor Dana's*

TWO

OCCASIONAL DISCOURSES.

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# The Eighteenth Century

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## DISCOURSE I.

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### THE COMMENCEMENT OF A NEW YEAR.

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ECCLESIASTES, I. 4.

*One generation passeth away, and another generation cometh : But the earth abideth for ever.*

REFLECTING on the vanity of sublunary things, and of human courses in the pursuit of them, Solomon observes, *One generation passeth away, and another generation cometh.* The human race passes off and come on the stage in quick succession. Thus it has been ever since man was placed upon the earth. Thus it will be, till the angel shall solemnly pronounce, *Time shall be no longer.*

WHEN we have taken a short view of the vanity of the men and things of the world, and of human courses and hopes with regard to them, we shall proceed to discourse of the faithfulness of God, as a sure support and consolation. *The earth abideth forever.*

I.—UPON the first of these the wise man observes, “Vanity of vanities, all is vanity. What profit hath a man of all his labor which he hath taken under the sun? One generation passeth away, and another generation

cometh. All things are full of labor; man cannot utter it. The eye is not satisfied with seeing, nor the ear with hearing." Such has been the complaint in former times. The world continues much the same—mutable, unsatisfying. We must look beyond it for durable and satisfying happiness. Those who are the most solicitous for the acquisition and continuance of earthly objects, and who enjoy the most, have the fullest proof of their vanity and the folly of ardent hopes from them.

VARIOUS illustrations of the subject are given us. Particularly,

FIRST, in the study of *wisdom*. "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven—and behold, all is vanity and vexation of spirit. In much wisdom is much grief; and he who increases knowledge, increases sorrow. Though a wise man labor to know the works of God, yet shall he not be able. Laborious as his researches are, the result is a conviction of human ignorance. "And how dieth the wise as the fool?"

THERE is not less vanity in the pursuit of *pleasures*. "I said in mine heart, go to now, I will prove thee with mirth; therefore enjoy pleasure. And behold, this also is vanity. I builded me houses; I planted me vineyards; I made me gardens and orchards, and planted trees in them of all kinds of fruits; I made me pools of water; I gat me servants and maidens—men singers and women singers, and the delights of the sons of men, as musical instruments of all sorts. Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy." Having all the means of enjoyment, disposed as he was to enjoy them, he must have been satisfied, if ex-



ternal things could have satisfied. Yet we find him pronouncing all to be “vanity and vexation of spirit. There is no profit under the sun.”

AGAIN, there is a vanity in *unremitting labor*, the fruit of which cannot be long enjoyed, and must be left to we know not whom. “For who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have shewed myself wise under the sun. This also is vanity.” Those who inherit great possessions, for which they never labored, generally abuse them. How conspicuous then the folly of such as think, that their houses shall continue, and their dwelling places to all generations; and call their lands after their own names? There is no good in worldly possessions, but thankfully and cheerfully to use them, and be rich in good works; trusting in him who giveth us all things richly to enjoy.

FURTHER, *the help of man is vain*. Insufficient for his own wants, how has he enough for himself and us? Apt to misjudge with respect to his own good, he may misjudge as to ours. Or his views and disposition may change. At best, he can do but little for us; nor that long. An alteration of circumstances may render him unable any longer to do us the good he once did. Or the Sovereign of life may *change his countenance*, and *take him away*. *In that very day his thoughts perish*. Therefore put not your trust in any son of man, however wise, great or good. “The godly man ceaseth, and the faithful fail from among the children of men.” The friend who is nearer than a brother is taken away. Those on whom our earthly hopes are chiefly placed, may be removed at an hour of which we are not aware. Joy

which flourish to-day, may wither to-morrow. Sometimes, by a reverse of nature's law, those who were coming forward on the stage, are removed; and those continue upon it, who should voluntarily retire. Retirement becomes those whose powers no longer suffice for acting an useful and honorable part. The protraction of life beyond the period of enjoying and doing good is rather to be submitted to than desired. But we observe that useful characters are often removed before their powers are impaired; yea, in the midst of their usefulness; or soon after their entrance on the stage. The hopes entertained from them are destroyed.

THUS the men and things of the world, “make our expectations vain, and disappoint our trust.”—Yet,

SECONDLY, *The earth abideth forever.*

WE are to understand this clause of the verse as the contrast to the former—a declaration of the faithfulness and unchangeableness of God. By his appointment, one generation after another passeth away; and one after another riseth up, to fill the place of those who are gone, none of whom return. A new race succeeds. “Thou turnest man to destruction, and sayest, Return, ye children of men. Behold, thou hast made my days as an hand breadth, and mine age is as nothing before thee. A thousand years are in thy sight as one day, and one day as a thousand years.” Thus reflecting on human frailty and vanity, the psalmist derived consolation from his belief of the eternity and covenant love of God. “Lord what wait I for? my hope is in thee. Thou hast been our dwelling place in all generations. The earth and heavens wax old and perish; but thou shalt endure.” Hopes from creatures are vain. But the everlasting

God, the creator and confidence of all the ends of the earth, fainteth not, nor is weary. Amidst the changes of the world, he hath not forsaken the earth. "One generation shall praise thy works to another, and shall declare thy mighty acts. The father to the children shall make known thy truth. Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth." God will always have *a seed to serve him*. However threatening their own circumstances; however sorrowful, destitute or distressed; whatever the public gloom—whatever occasion to mourn for Zion; the faithful know that God changeth not. Therefore they are not consumed. They put their trust under the shadow of the Almighty. They dwell in the secret place of the MOST HIGH. They shall not be moved, but abide for ever. A covenant God will guide and guard, help and comfort them, and embolden them in his cause. He hath raised up godly and faithful men, in all past ages, and strengthened them to defend, and spread, and transmit his truth and worship: He always will raise up, furnish, and be with such characters; so that, amidst the corruption of the world, they shall labor, and not faint.

THE antediluvians, scorning all the remonstrances of Noah, he prepared an ark to the saving of his house, the preservation of the human race, and of faith and piety upon earth. The safety of the ark in the deluge is an emblem of the state in which the church of God has often been. God is in the midst of her, and shall help her right early. The burning bush, which was not con-

fumed, was also an emblem of the wonderful preservation of the church.

WHEN, in a few generations from the flood, the world was overspread with superstition, God called Abraham from the midst of idolaters, and set up true religion in his family. A branch of this family was afterwards selected to uphold the worship of one only living and true God. He reproved kings for their sakes, saying, *Touch not mine anointed, and do my prophets no harm.* He sent Joseph before them, who became the protector of his family and nation. After his decease arose a new king who oppressed that people. But divine providence raised them up Moses and Aaron, by whose hand he led them as a flock, having delivered them by a mighty arm. Joshua succeeded Moses; and Eleazer was clad with Aaron's garments for glory and beauty. God was with the judges. Samuel, the last of them, was deservedly lamented by all Israel at his death. The Lord was with David, Solomon and Hezekiah. The spirit of Elijah rested on Elisha. Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah and others, were signal instruments in upholding the purity of God's worship, witnesses for him amidst the degeneracy of their people. Amidst all the declensions and apostacy of the chosen people, God always had a greater number of friends than the faithful themselves imagined. In a time of general apostacy, the fears which Elijah expressed are not unnatural. "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." The answer of God was, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."



THE jewiſh church was as a city on a hill. With the preſervation of their ſcriptures, the means of ſalvation were preſerved. Men of other nations, obſerving the ſpecial providence over the Jews, might be led to know and worſhip the true God. After the tranſlation of the ſcriptures into a language common to many other nations, the words of eternal life might be extenſively known from that tranſlation. There was among the eaſtern nations a general expectation of ſome great character to ariſe in Judea. This brought the wiſe men from the eaſt to Jeruſalem at the time of our Saviour's nativity.

THE chriſtian church conſiſted firſt of believing Jews. To them were added believing Gentiles; both making one church. The many violent perſecutions of this church in its infancy muſt, humanly ſpeaking, have extinguiſhed the chriſtian profeſſion: But its founder declared, that “the gates of hell ſhould not prevail. Lo, I am with you alway, even to the end of the world.” Events from that time to this have proved his power and faithfulneſs. He made proviſion for the continuance of his religion, by a ſucceſſion in the chriſtian miniſtry, the obſervation of the Lord's day, and the two ſacraments. It was left to the care of friends, to continue and propagate it by ordinary means, after having been once miraculoſly proved and eſtabliſhed.

THE chriſtian church, through the middle ages, was overſpread with groſs darkneſs and ſuperſtition. But the ſacred writings were preſerved entire. From theſe fountains many minds might be ſavingly illuminated, notwithſtanding the great apoſtacy of the members and principal officers of the church. The faithful, *flying into the*

*wilderness from the fury of the Dragon, had a place prepared of God.* With his lively oracles, as *a light in a dark place*, they held the mystery of faith in a pure conscience.—Not indeed without a mixture of error. This can be said of no church, of no individual, in the most enlightened age. But pure Christianity, though not lost in those dark ages, was much encumbered and shaded. From the dawn of the reformation, many burning and shining lights have risen at different times, in different parts of Christendom. Though it was but for a season that the light of their personal ministry could be enjoyed; yet they continue to instruct mankind, by their unanswerable defence of the gospel against the bold attacks of the infidel; and by the rational view they have given of it, in opposition to bigotry, superstition and fanaticism. Well informed protestants are at length generally agreed in allowing to all the right of private judgment, which is the basis of the reformation, and the only principle upon which Christianity can be defended.

In some ages and countries the supporters of pure religion have been more numerous and conspicuous than in others. Few or unobserved comparatively as they may have been in any age, they have been many more than those imagine, who confine religion to such as believe and worship with them. In every nation and communion there may be such as are accepted with God. How many real Christians may there be in different communions, who, though not generally known to the world, have power with God? There is, probably, most religion in the private walks of life. The generation that

is passing away exclaim, that there is a deluge of vice unknown to former times. The generation that is rising up, deny it, and give the preference to the present times. In this comparative view, we *do not enquire wisely*. The scenery of the world shifts, while the state of nature, the course of affairs, and characters of men may be much the same.

“THE Father hath kept the times and seasons in his own power.” From the scriptures we learn, that “the knowledge of the Lord shall fill the earth.” When this glorious state of the church shall open, a voice shall be heard under the whole heaven, proclaiming, “Alleluia; for the Lord God omnipotent reigneth.” While we daily pray, “Thy kingdom come, thy will be done on earth as it is in heaven;” it behoves us to do what in us lies to extend and transmit a favor of religion.

*The earth abideth*, and will abide, till the time appointed for the dissolution of the heavens, earth and elements. This dissolution is reserved to the day of judgment. The friends of the church die; but others succeed to uphold and adorn it. It is founded on a rock. It can always boast of such characters as its founder described; “Thou hast not denied my name; but hast held fast my faith. I also will keep thee in the hour of temptation; and they of the synagogue of Satan shall know that I have loved thee.” Persecution tries the friends of truth. In times of temptation they may leave their first love. But they *remember from whence they are fallen*. “Though ye have lain among the pots, yet

shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

"The wise, and the righteous, and their works are in the hand of God." They are frequently removed at a season when their counsel, endeavors, example and prayers appear to be most needed. But he in whose hand they are, raiseth up others of a like spirit, to make up the hedge, and stand in the gap. *The pillars of the earth are the Lord's.* He can never want means or instruments to fulfil the designs of his immutable love. "The thoughts of his heart are to all generations. Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

There may not be the most true religion where there is most talk about it. It is not the ostentation and confidence of a Pharisee. Nor is it the zeal of a persecutor, fighting against God, while thinking to do him service. Nor is it the warmth of a fanatic, pretending to private revelations, subversive of the oracles of God confirmed by miracles. Nor is it superstition. For if it be a good reason for our worship, that we derived it from our ancestors, they certainly erred in renouncing pagan idolatry for the worship of the true God; and afterwards in abjuring popery. It is, indeed, no just objection to a religious persuasion, that our ancestors embraced it. But religion requires, that we *prove all things*, and be able to *give a reason* why we worship as we do. It consists not in warmth without light, zeal without knowledge; or in any externals. It is to have Christ formed



in the soul, to be settled in the faith of him. It is love to God and men. The more there is of true humility, unfeigned faith and christian charity in the world, the more is there of vital religion. The searcher of hearts only knoweth how many such characters there are. The world may take but little observation of numbers who are among the excellent of the earth, and of whom the world is not worthy.

When the Sovereign of life removeth rulers, endowed with *wisdom and knowledge*, and therefore *the stability of the times*—When he removeth teachers from the church, who exemplified the character, *Ye are the light of the world, the salt of the earth*—Or when he removeth others, who were eminently and extensively useful to mankind, there is reason for the like lamentation as that of Elisha for Elijah, “My father, my father, the chariot of Israel, and the horsemen thereof!” God is to be acknowledged in the time of their coming on the stage, the part they acted, the abilities and fidelity with which they acted it, their opportunities, and the time and circumstances of their going off the stage. With him is *the residue of the spirit*. Because he abideth faithful, therefore as one generation passeth away, another shall succeed. He will *set others over his congregation, to go out before them, and to come in before them*.

APPLY these reflections to the removal of any earthly friend, much valued and much depended on. He who gave and hath removed this friend, can raise up another. Or he will, in other ways, unforeseen and unthought of, sustain you, while you trust in him. “He raiseth up the

poor out of the dust. Albeit that the Lord be high, yet hath he respect to the lowly. A father of the fatherless and a judge of the widow, is God in his holy habitation."

WHAT has been discoursed teaches us a proper temper and behavior amidst the vicissitudes of the world.

RECOLLECT past providences, the history of the church and world: It supports the good man, however gloomy his own state, or that of his connexions, or people, or the church of Christ. Clouds and darkness surround the throne of God: But he changeth not. He seeth the end from the beginning. Vice and confusion triumph for a while. Righteousness alone shall be finally and eternally exalted. All the paths of the Lord are mercy and truth to the meek and humble. Their hope is set on no perishable good; but on an eternal weight of glory. They therefore can pray and praise, though in prison and chains. They bless God alike when he taketh away as when he giveth. The world and things of it pass away; but they who do the will of God abide for ever. They mourn for Zion, when she is covered with a cloud. They cease not to pray, that her "righteousness may go forth as brightness, and her salvation as a lamp that burneth." They rejoice that Zion's God shall reign to all generations. Shall Zion say, "The Lord hath forsaken me, and my Lord hath forgotten me? Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee: Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

*Scoffers, walking after their own lusts, say, All things proceed in an uniform course. There neither has*

been, nor will be, any divine interposition to reward virtue, and punish vice. From the beginning of the world, one generation has succeeded another. Where is the God of judgment!—Stop, bold blasphemer. Wilt thou set HIM a time? His goodness and forbearance lead to repentance. The church lives, notwithstanding the scoffs and rage of its foes. She had been long since crushed, and her name forgotten, had she been founded in delusion or imposture. Her strong Redeemer liveth: And his love is as sure as his might. The flames of persecution have not consumed but purified her, as the furnace does gold, to which the precious sons of Zion are compared. Her children pass away one after another; but others arise, and withstand winds and floods. For “the Lord on high is mightier than the mighty waves of the sea.”

SHALL the scoffer still open his mouth wide? Whom doth he reproach and blaspheme? Against whom doth he exalt his voice, and lift up his eyes on high? even against the holy one of Israel, the Lord God omnipotent. “Who may stand in his sight, when once he is angry?” Will you conspire against the Lord’s anointed, saying, “Let us break their bands asunder, and cast away their cords from us?” Can you reverse the decree, “I have set my King upon my holy hill of Zion? Thou art my son—I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession?” How vain have been the counsels taken against him in ages past! how impotent the combined rage “of powers on earth, and powers below”? Can those revilers, who at this time talk of *the age of reason*, and *the temple of*

*reason, effect, by their blasphemy, what earth and hell have for so many ages attempted in vain? Sooner or later they will verify that scripture; There were they in great fear: For the Lord is in the generation of the righteous.* Because HE is in the generation of the righteous, he will put the foes of Zion in fear. This truth has been many a time terribly exemplified in a day of calamity with them; and especially in their last moments.

OUR subject teaches us to reflect often on the progress of time.

How many generations have passed away already? Multitudes, in all periods of the world, have died by the sword—most of these in full strength and youth. Multitudes have died by famine occasioned by war—Multitudes by pestilence. Three generations pass away in one century. Fifty four have therefore passed away since the birth of Christ.

ABRAHAM was born twenty centuries from the creation of Adam and Eve, and as many before Christ. After the deluge, human life appears to have been gradually contracted till the time of Moses, when it was probably fixed at nearly the present standard. The longevity of the antediluvians, and some of the patriarchs after the flood, made the generations of those periods very different from what they have been for more than three thousand years; in which space about an hundred generations, such as now people the earth, have passed away.

WHERE shall we of the present generation soon be? Buried in darkness and forgotten. “Man lieth down, and riseth not till the heavens be no more,” None of



former generations return to us. We fill the place of our fathers. We must soon leave our place empty for our children. They will leave theirs to the next generation. Thus it will be till the second coming of Christ. When former ages pass in review before us, they appear short. How short the term of one generation? The past years of our own life appear short. Shall we then contemplate the remaining part of life as long? Future generations will run over the history of our age with like rapidity and indifference as we do that which preceded us.

My aged hearers will reflect with me, that very soon the grave, which waits for us, will be our house. The worm shall feed sweetly on us, as it now does on former generations, on multitudes who began life with us and after us—on multitudes in youth and childhood, whom we knew. Yea, what numbers of our own children have been long dead? What changes have we witnessed and experienced? How many friendships? How many of the tenderest relations has death dissolved? Over some of them we, perhaps, lamented, “Would God I had died with thee! Or would God I had died for thee”! Recollecting our past connexions in friendship, affinity and blood, and observing how few are left, we appear to stand alone. Those also whom we highly esteemed and honored in the dearest of all bonds, religion, now sleep in Jesus. They have left a favor of real christianity behind them. Have we not a desire to be with them? to enjoy them forever? What remains, but that we gird up our loins, prepared to go to the generation of our fathers?—That when we go hence, we may be called up

higher—to a place *among those who stand by*. The resolution of an aged saint is most worthy to be emulated. “ I will hope continually, and will yet praise thee more and more. I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only—I will shew thy strength unto this generation, and thy power unto every one that is to come.”

SOME are on the stage a little longer than others : None are long upon it. We, whose time to quit it is nigh in the course of nature, have not been upon it long. If spared a little longer, it will become us seasonably and decently to retire from the public eye, as much as may be ; rather than wish to be employed in busy scenes at a period which calls for rest. Let us give all diligence that our work may be well done—that the closing act may be well performed. Have we filled up our place in the world? Are we ready for a better world than this? My aged brethren, such reflections become our years.

MAY those in younger life be ambitious to fill up the place of their fathers. Yea, my young brethren, fill up what has been wanting in them. This is, perhaps, as eventful a period as the world ever saw. It is impossible to foresee what may be hastening on the earth. The revolution in America has been succeeded by a great shaking in the nations of Europe, and the islands of the sea. If, while the strength of so many kingdoms is destroyed, the United States may escape, they will have much cause of thankfulness. You, who are now coming forward on the stage, may (if discord prevent not) see your country strong in the means of defence, and safe from foreign ag-

gressions. Be persuaded to serve it in the station divine providence may assign you. He that walketh with wise men shall be wise: But a companion of scorers shall be destroyed. Seek first the kingdom of God. This is to be wise for eternity.

ALL who are here present, of whatever age or order, young and old, high and low, rich and poor, should call to mind the salvations of God—our health—the preservation of our families and substance—the protection of our friends abroad—the divine smiles on our vocations and employments—the continuance of our privileges civil and religious. Every good gift is from above. Let us return and glorify the Giver, by our thankful enjoyment and use of all we have. How precious are thy thoughts unto us, O God! how great the sum of them! In love to our souls thou hast preserved us in life, and under the means and influence of grace. “The grave cannot praise thee, death cannot celebrate thee. The living, the living, he shall praise thee. The father to the children shall make known thy truth.” We have not rendered the homage and obedience which thy infinite perfections and mercies claim. In many things we all offend. In all things we come short of thy glory. Thou hast not dealt with us after our sins. Thou givest us a further space to acquaint ourselves with thee. May the time past suffice, in which we have wasted or neglected our talents.

ADMONITIONS of the instability of life are various and frequent. We may see the end of all earthly perfection. It is the truest wisdom to keep in a prepared

posture for the vicissitudes of this probationary state, and the end of all things. It could not profit, might the whole world be purchased at the expence of the soul. The soul can neither be saved nor lost without our consent. Will a single person in this house acknowledge that he consents his soul should be lost? There is not one. No; it is the universal prayer, *Let me die the death of the righteous*. But the wishes and intercession of the impenitent, as they see death approaching, cannot make their last end like that of the righteous. No soul, who neglects the great salvation, can escape the damnation of hell. *To day, if ye will hear his voice, harden not your hearts*. My brethren, *look diligently lest any man fail of the grace of God*. *Exhort one another daily, lest any one harden through the deceitfulness of sin*.



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## DISCOURSE II.

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### ON THE COMPLETION OF THE EIGHTEENTH CENTURY.

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ECCLESIASTES, I. 4.

*One generation passeth away, and another generation cometh : But the earth abideth for ever.*

WE have taken a concise view of the vicissitudes of the world, and vanity of human pursuits. We have discoursed on the faithfulness of God as a foundation of trust, while terrestrial expectations are vain.

As a further exemplification of the general subject, the commencement of a new CENTURY leads to a rehearsal of some distinguished events of the last. With this rehearsal a few seasonable reflections will be interspersed, and others subjoined as the conclusion of the discourse.

INTRODUCTORY to my design, it may not be amiss to remark, that the progress of science favored the cause of the reformation, which commenced under Luther 1517. Later improvements have been as the shining light, which shineth more and more. Whatever modifications the Romish faith has undergone in modern times ; however the cruelty, impiety and profligacy of Rome may have faded, from well known causes, her religion is

substantially the same as in the darkest ages. The reformers, warned of God, renounced her communion, at a time when the pontiff was in all his glory. The powers who agreed to lay their honor and wealth at his feet, have agreed to hate him, and strip him of his dominions. The nation, whose monarch first recognized him as a temporal prince, and placed the triple crown upon his head, with the cession of three kingdoms, is now the most forward instrument in his desolation. He has been invested in Rome itself, sent into banishment, and the city delivered to spoil.

HAD the principles of the reformation and of liberty been understood, either in the old or new world, through the greater part of the 17th century, its history would not have been stained with persecution for the exercise of the unalienable right of private judgment; or with judiciary trials and decisions in violation of the principles of evidence. Our ancestors, persecuted in their native country, sought a path through the sea, to a land that was not sown, that they might freely worship God according to their own conscience. The spirit of popery was retained for a considerable time after its other errors were abjured. As good men may *not know what spirit they are of*, we do not pretend but our ancestors retained a portion of the error and bigotry, which, at that day, adhered to all protestant communions. Any instances of exterminating zeal in them, which were *not according to knowledge*, were no other than dishonored the English church, which has been considered as the bulwark of the reformation.

IT was a very eventful period in England from 1640 to 1688. Behold in that period the vicissitude of human affairs. For eight years the parliament sat without intermission; at the end of which the KING was *tried* and *executed*. To this succeeded the *interregnum* of Cromwell. The *restoration* took place 1660. The metropolis was visited with the *plague* 1665, and *burnt* 1666. The *abdication* of James II. the *revolution*, the settlement of the *protestant succession* to the crown, were in 1688. Worthy of special remark is the act of **UNIFORMITY** in the reign of Charles II. whose court exceeded every other for luxury, dissipation and contempt of all seriousness, whose personal vices were an open defiance to piety and good morals. A prince and court of such description could have no concern for the *form*, much less for the *power*, of godliness. But the political purpose was, to excise the puritans. In the reign of his brother and successor we observe the **TOLERATION** act. It was ostensibly a contrast to the other. The real view was to introduce and establish popery. The bigotted papist was much such a friend to toleration, as his luxurious, effeminate predecessor was to uniformity and purity of worship.

OLIVER CROMWELL “reigned with equal conduct,  
“moderation and success—The public treasure, of which  
“he had the disposal, was managed with frugality and  
“care—Every nation, with whom the English had any  
“connection, now courted their Protector’s alliance—  
“Very active, vigilant and resolute, he discovered every  
“insurrection among the people, and every conspirac

“against his person, before they took effect—He was  
“more an enthusiast than an hypocrite.” Character of  
Charles II. “His pleasures, his flatterers, his concu-  
“bines, scenes of mirth, riot and festivity, engrossed all  
“his attention, and exhausted his finances\*.”

THE revolution of 1688 was an event very propi-  
tious to New England. In that year and the next pre-  
ceding, her characters and powers of government were  
forcibly taken away. Opportunity was not given to  
make defence in England. Every species of exaction  
was suffered under Andros and Randolph. It was deter-  
mined to place all New-England, with New-York and  
New-Jersey, under one royal governor. The abdi-  
cation of James II. and accession of the Prince of Orange  
extricated this country from the depths of depression.  
Various acts of parliament settled the protestant succe-  
ssion to the crown of England. Few events in English  
history are of equal importance to the cause of liberty and  
diffusion of knowledge.

WITHIN the 18th. century great changes have taken  
place. At the opening of it, two monarchs in the north  
of Europe drew the attention of that quarter of the globe.  
With a daring genius and predominant passion for con-  
quest, one of them astonished and terrified the European  
world, by the boldness of his plans, the rapidity of his vic-  
tories, and extension of his arms. Commencing his car-  
reer at the age of eighteen, he pushed southward, and  
eastward, and westward. Unexampled success, without  
a check, attended him for nine years. Enriched with  
the spoils of two kingdoms, he pursued the armies of a

\* LITTLETON, Vol. II. page 60; 67; 69.



third, headed by their sovereign, hunted them from every post and entrenchment, and directed his course to the capital, invincible to obstacles which nature and art placed in his way. The enemy never dared to attack him with even numbers. The emperor of all the Russias had serious apprehensions, that this Alexander might overrun his empire and dethrone him; and was compelled to send forward proposals of peace; to which he received for answer, "I will treat on peace at Moscow." The hero of the North wished to be the arbiter of Europe. But from the time of his sending the above insolent answer by the Russian ambassador, the tide of victory turned. His usual sagacity failed him. He changed his rout against the best advice. He had taught the flying enemy the art of war. They turned upon their pursuers. He was completely defeated, and never recovered strength any more. His following misfortunes were as signal as his victories had been. Some of his greatest misfortunes were the effects of his obstinacy. All Europe trembled while uninterrupted victory attended the arms of Charles XII. He *died as a fool diet'd* 1719, at the age of 36, and left his kingdom in a debased state\*.

\* On what foundation stands the warrior's pride,  
How just his hopes let Swedish Charles decide:  
A frame of adamant, a soul of fire,  
No dangers fright him, and no labors tire:  
O'er love, o'er fear extends his wide domain,  
Unconquer'd lord of pleasure and of pain:  
No joys to him pacific scepters yield,  
War sounds the trumpet, he rushes to the field:  
Behold surrounding kings their pow'r combine,  
And one capitulate, and one resign:  
Peace courts his hand, but spreads her charms in vain:  
"Think nothing gain'd, he cries, 'till nought remain,  
"On Moscow's walls 'till Gothic standards fly,

PETER the great of Russia was not less enterprising, or less inured to fatigue, than Charles of Sweden. His genius and objects of pursuit were more noble, though cruelty entered into the composition of his temper. He was born at Moscow 1672. He gave the most assiduous attention to arms, commerce, a navy, civilization, arts and sciences. In a few years he built a large navy. Powerful Russian squadrons are now seen in the Baltic, in the black sea, and in the Mediterranean. Hence the preponderance of the Russian power in the north, and its political importance in the scale of Europe. The Russians assume a less barbarous aspect than heretofore. "Rugged as most of them are at present, " attached to the brutish superstition and discipline of " their ancestors, they may one day be reckoned among " the civilized nations."

" And all be mine beneath the polar sky."  
The march begins in military state,  
And nations on his eye suspended wait:  
Stern famine guards the solitary coast,  
And winter barricades the realm of Frost.  
He comes, not want and cold his course delay:—  
Hide, blushing glory, hide Pultowa's day:  
The vanquish'd hero leaves his broken bands,  
And shews his miseries in distant lands;  
Condemn'd a needy suppliant to wait,  
While ladies interpose, and slaves debate.  
But did not chance at length her error mend?  
Did no subverted empire mark his end?  
Did rival monarchs give the fatal wound?  
Or hostile millions press him to the ground?  
His fall was destin'd to a barren strand,  
A petty fortress, and a dubious hand;  
He left the name at which the world grew pale,  
To point a moral, or adorn a tale.

JOHNSON.

IN the revolutionary war of America, England fought the aid of Russia; but without effect. She was more successful in addressing the same power to co-operate against France, two years ago. But the temporary aid of the “magnanimous ally” was withdrawn the next campaign. “Political alliances want friendship to combine, and force to compel. Assistance is to be expected only from native strength and unanimity. When a powerful people impute to the perfidy of foreign states, those national disasters which a proper vigilance and foresight might have prevented, they only bear testimony to their own indolence, or weakness of government\*.”

THE history of modern Europe evinces, beyond all contradiction, that *the faith of treaties* and the jealousy for *the balance of power* will guard no nation. The partition of Poland is an instance verifying the latter part of the observation. Civil dissensions gave opportunities to three of its neighbors to dismember that kingdom. The other powers saw, without interference, the rival courts of Berlin, Vienna and Petersburg act in concert in this opprobrious business.

FREDERIC II, than whom the age produced not a greater politician, observing that Russia was overrunning Poland, projected the plan of partition. Communicating the project to the Empress of Germany, it met with her ready concurrence. The Empress of Russia, meaning to grasp the whole, was with much difficulty induced to be content with a part. Frederick suggested to her,

by his brother and very able minister, Henry, resident at Petersburg, that, as she was at war with the Turks, it was highly probable that the Empress of Germany would take part with them. Frederick engaged to use his mediation with the Empress of Germany not to interfere. His device succeeded. An alliance was entered into at Petersburg, wherein the three courts agreed to divide among themselves a great part of the provinces of Poland, and to force upon the other provinces a new constitution. This was in 1772. Of the dismembered provinces, Russia has a population of 1,500,000; Germany 2,500,000; Prussia 860,000, which is the most commercial part. The remaining population of Poland is about seven millions. In 1791 Poland established another constitution, which combined the interests of the king, the nobles, the citizens and the peasants. It was the general wish of all orders. But a few of the nobles, imagining that due regard was not paid to their privileges, flattered the ambitious views of the Empress of Russia; who sent an army into Poland, under pretence of being guarantee of the constitution of 1772. The constitution of 1791 was overthrown, and a second division of that oppressed country took place 1793. Some unsuccessful attempts were made to deliver Poland from its oppressors, in which the valiant Kosciuszko was taken prisoner. He was carried to Russia; and the king resigned his crown 1795. A third partition followed.

“ Poland is at present a country, but no nation, being  
 “ entirely swallowed up by the *dividers of the spoil*,”

“ Of the three powers who dismembered the provinces of Poland, Prussia was formerly in a state of vas-



“salage to the republic. Russia once saw its capital and throne possessed by the Poles. Austria,” but little more than “a century ago, was indebted to a sovereign of Poland for the preservation of its metropolis, and almost of its existence. The master and protector of its neighbors was overwhelmed by them; and now first felt and lamented the fatal effects of faction, internal division and corruption.” A Polish citizen observed, “Our liberty is like a two edged sword in the hand of an infant; and for that very reason our neighbors are anxious to preserve it entire.”

THE national existence of the United States commenced four years after the first division of Poland. The recent example is a most instructive lesson to us. Like causes produce like effects. Divisions within will destroy our respectability and strength, and lay us open to external attacks. Foreigners will take from us our liberty, if we, like infants, know not how to use it.

FOREIGNERS residing among us have a predilection for their own country. We do not blame them on this account. But it is a sufficient reason why they should not assume, nor be suffered, to prescribe to the citizens and government of the United States what institutions, manners and political regulations are proper. Modesty forbids it on their part: Wisdom and safety will not permit it on our part. Shall they assume the province of being guides to us in our ignorance, and conservators of our liberties? Numbers bring with them habits of opposition to order and good government. Protection, not preferment, is all that foreigners may claim. This they may expect, so long as they are quiet and peaceable.

Are they men of science? As such they will be respected in their attention to literary pursuits; but not in endeavors to subvert our faith, or disturb our civil administration.

FROM 1740 to 1786 few characters make so conspicuous a figure in European history as Frederick II, of Prussia. Great as a scholar, philosopher and statesman, he was transcendent in military skill and valor. He was the ally of Britain from 1756 to 1762. At that time many Americans had a sublime idea of him as a patron of the protestant, reformed religion. He was in reality an avowed deist, and not improbably an atheist. To say that he was a tyrant, is but to say that he was what the sovereigns of the earth generally are. The connections which united him to Britain were dissolved by the peace of 1763. His states and capital were in imminent danger, once and again, in some of the years of the preceding war. France and Germany, Russia, Sweden and Poland were all leagued against him. A rare firmness of spirit supported him under the pressure of the greatest difficulties and dangers. He never once gave way to despondency. At a time when every other mind would have given up all as lost, he possessed his usual constancy. A concurrence of providential and unthought of events restored him from impending ruin, and gave him complete triumph.

WE see that war is the system of Europe. We view “an assembly of gamblers, who demand their revenge, and refuse to quit play till they are totally ruined.”

THE year 1773 was particularly remarkable for the expulsion of the Jesuits from the Pope's dominions, and the suppression of the order by his bull.

INFIDELITY has run and been glorified through Europe—especially in the latter part of the last century. Vain philosophy is used as a cloak to subvert religious and civil institutions, introduce general anarchy, and demoralize the world. This destructive system, replete with *the depths of Satan*, appears to be gaining ground in the United States. The most licentious and impious publications have free circulation.

LOOKING back but a few years before our separation from Britain, the French possessed the great rivers of Lawrence and Mississippi, and had interior settlements from the one to the other. With these advantages, they might, in a little time, have encompassed the Atlantic states, and made them provinces of France. We escaped that snare, by a total reduction of the French power in North America 1760.

No sooner had England reduced the power of France in North America, and settled the peace of 1763, than she turned her whole attention to deforce from her colonies the liberties they had enjoyed, under the sanction of royal charters, from their first settlement. The arbitrary system of colonial administration which she adopted, which she obstinately persisted in, and attempted to execute with all her force by sea and land, is fresh in the memory of many of my hearers. Finding her deaf to expostulation, America opposed force to force, unequal

as the conflict was. On the fourth of July 1776, our representatives subscribed the declaration of INDEPENDENCE.

SAYS a royal author, “A wise government would  
“ have been in haste to appease the rising troubles in  
“ America. But madmen rivet their eyes on the objects  
“ of ambition.” Says another sensible writer, “To at-  
“ tempt to govern a whole nation in a mode abhorrent  
“ from their feelings, prejudices and principles, is a com-  
“ plication of folly and wickedness—The spirit which  
“ pervaded America is the same which roused all Eng-  
“ land to action at the revolution.”

By refunding, once and again, part of the colonial expenditures, in the war for the reduction of the French, England acknowledged that her American colonies had contributed, beyond their ability and proportion, to the expence of that war. This notwithstanding, the immediate project was, at the conclusion of the war, to *bind the colonies, in all cases whatsoever*, by laws of the English parliament. The ardor to execute this project increased with the difficulties and misfortunes attending its prosecution. As new embarrassments arose, England negotiated for succors in every court of Germany; and successively proclaimed war against France, Spain and Holland. The capture of two British armies sufficed not to cure the obstinacy of the king. The last capture, however, preceded by *the armed neutrality of the north*, awakened a small majority, in both houses of parliament, to demand a pacification.

ENGLAND resolved on councils calculated to alienate a young and flourishing country from their sovereign and fellow subjects, or we had been this day her colonies.



Declared out of her protection, we appealed to heaven, and girded on our armor. Many good men thought that resistance must be unavailing. Unprepared and undisciplined as we were, we were neither dismayed by menaces, nor seduced by insidious promises. Unexampled difficulties and dangers could not extinguish a well founded ardor to repel aggressions on our rights. **WHO** guided our councils in the senate and in the field? **WHO** girded us with strength, and brake the bows of the mighty? Was it not the **LORD**? **WHO** gave us a **WASHINGTON**—a name superior to what any other age or nation can boast?—the only man, perhaps, who could have been our shield in war, and our counsellor in peace? **WHO** *inspired* the framers of our national constitution?—the best system of human wisdom which the world ever saw? **WHO** turned the heart of the whole nation, as the heart of one man, to fix in the chair, once and again, the best patriot and the best statesman that was ever at the head of any government?

**HAD** England been victorious in our revolutionary war, she might have ruled the *earth* as well as the *ocean*. The world would have deplored such an event. Nor could universal empire have been of the smallest advantage to that nation. The Spaniards and Portuguese, by their ravages and carnage in South America, extended their dominion, and acquired immense wealth. From that time we date the decline of their industry, manufactures and valor; the effeminacy and luxury which destroy the spirit of defence, and sink a national character. It was of the **LORD** to separate us from England at the time we were separated. Blessed be his name. May

the separation continue as long as the sun and moon shall endure. Whatever might be the apprehensions of many at the commencement of our arduous warfare, and through various stages of it, the universal sentiment of America now is, that we embraced the only time to secure our liberties. They must have been lost for ever, had we not resolved to contend for them at the time, and at the expence, we have done.

OFTEN as our liberties have been endangered, they have as often been rescued in ways adapted to strengthen our faith in a special divine superintendence. Recollect the deliverances of this country in times of calamity, and particularly in the late years of war for the establishment of our national sovereignty. Rehearse them to posterity. They claim undissembled gratitude and praise: They teach us still to hope in God.

MANY thanks are due to the negociators of the peace of 1783,—a far better peace than we could have expected, and which gave us all we could reasonably desire. The extent of territory, including an inland navigation of about three thousand miles, (except a few and short interfections of land carriage) and the fishery, were advantages which the *generosity* and *good faith* of our gallic ally wished us not to obtain. The only object of the alliance with France in 1778 was to secure our independence. But France spared no arts to dissuade Britain from acknowledging the United States independent. Not succeeding in this attempt, nor in endeavours to exclude us from the navigation of the great lakes, or from the fishery, France has, since the establishment of our government, uniformly directed her efforts to weaken and

divide us. Witness the conduct of her public ministers and other agents in this country, her undertaking to prescribe to us the principles and character requisite for American envoys to France, specifying for the purpose such as were hostile to the government of the United States ; and refusing, once and again, to accredit envoys who were friendly to it. The arms and councils of France had a very different object than American independence. Though she has said, and still insists, that we owe to her our independence, every American may know the contrary.

THE articles of confederation, agreed on in 1778, left the general government inefficient. It depended on *recommendations* to the respective states for the requisite supplies. Whatever disposition there was to furnish them, during the war ; yet some of the states fell much short of their proportion ; and the public wants increased faster than the contributions of the states could furnish supplies. The recurrences, first to emissions of a paper currency, and then to loans at home and abroad, became necessary. After the peace, the debt, incurred by eight years of war, continued to accumulate, from want of funds and revenue. The recommendations of Congress ceased to have the effect, which they had in the years of common danger. The defects of the articles of confederation were experienced more and more. In 1787 a convention of delegates from the respective states framed the federal constitution ; which being ratified the following year, the first Congress under it met at New-York, March 4, 1789.

FROM the time that the government has been in operation, essential benefits have been experienced, in the restoration of peace to our frontier—the population and improvements of the country—the extension and defence of commerce—the establishment of sources of revenue—the restoration of public credit—and unexampled accumulation of property. Happy above all people would our nation be, were its gratitude to God and patrial affection correspondent to its means of prosperity.

THE American empire contains a territory of 1250 by 1040 miles, and a population of five millions and an half; a navy of forty ships of war and armed vessels; (beside private armed vessels) and about a million tons of shipping. Our exports the last year amounted to the commercial value of 70,991,780.

SOME of the younger part of this congregation may live to witness a greater population in the United States, than there is at present in any kingdom of Europe—if war, pestilence, or civil commotion should not retard our growth.

ELEVEN of the states in the Union were settled in the 17th century\*; the other five in the 18th.†

SLAVERY is abolished in some of the States. In others the abolition is fast progressing. The importation

\* Virginia 1610. New-York and New-Jersey 1618. Massachusetts, 1620, 1629. New-Hampshire 1623. Delaware 1627, 1633. Maryland 1633. Connecticut and Rhode-Island 1635. South Carolina 1669. Pennsylvania 1681.

† North-Carolina 1720, 1728. Georgia 1732. Vermont 1764. Kentucky 1773. Tennessee 1789, and admitted into the union 1796.



of slaves has ceased in all the States. Not to mention the iniquity of traffic in our fellow creatures, it neither comports with salutary industry, good œconomy, or personal security.

SINCE the establishment of the federal government, it has had to struggle with a vigorous, concerted and persevering opposition. Should any one State, by invariable efforts, acquire a controul over the general government, the union must be dissolved. When it cannot afford equal protection to every state, no wise man would regret a dissolution. There are no extremities to which some will not proceed for the accomplishment of sinister purposes. Could the state governments defend themselves, were the union dissolved? Would there be any end to confusion and division? Suppose two or more confederacies formed out of the wreck of the general government. Would they be more permanent?—more free from jealousy and strife? The war system of Europe, standing armies, would be introduced. The separate confederacies would throw themselves, for protection from each other, into the hands of different foreign powers; whose stern language will be, *The fruit of thy land and all thy labors are mine. Thy silver and thy gold are mine; thy wives also, and thy children, even the goodliest, are mine.* Could we agree to support the federal constitution and government, all Europe could not subjugate us; nor would any foreign power make aggression upon us. May the love of our country grow with our growth.

LOOKING over the history of Europe, we find it filled with war and desolation. In the 16th century,

England had thirty three years of war. In the 17th, thirty seven years. In the 18th, more than forty. The years which are not consumed in war, are employed in preparing for it. Coalitions, treaties, guarantees, negotiations are multiplied one upon another, in contravention of one another. What is the friendship between nations? The faith of treaties *is a right hand of falsehood*. The dominions of the potentates of the earth are *mountains of prey*. Given to pleasures, those, who send forth their hundreds of thousands to war, feel no regret for the time, treasure and lives thrown away; or the famine and pestilence which war brings in her train. The spoils of humanity furnish them a triumph. They hear of *garments rolled in blood*, and give orders for public illumination and rejoicing.

THE war which has raged so long in Europe, the fury of which is still increasing, has exceeded former wars in bloodshed and desolation. United America wants not the means of being convinced, that an alliance with such *men of blood* must be equally foolish and hazardous. If any dependence is placed on treaties with them, disappointment will be the sure consequence. If America does not felicitate herself in her separation from that quarter of the globe, by an ocean of a thousand leagues—if she does not prize her own elective government, she must be ungrateful to God, and unjust to herself. She will merit the contempt and detestation of all wise men. Posterity will load her with execration.

HAD our revolution and government been conducted by men of similar principles and spirit with those who

have conducted the revolution and government of France, we had been involved in like calamities as that devoted nation. The constitution, which we have solemnly sworn to support, might have been exchanged as often, and the change have been solemnized in like manner. Instead of mature, steady councils, we might have seen the capricious reign of terrorism, in every shape. We might have seen an armed force surround the hall of Congress, to arrest and send into banishment our representatives and senators. We might have seen a foreigner usurp all the powers of the legislative and executive—a tribunate with power only to *debate* on measures which the usurper might propose—another department, to *vote* but not *debate*. Revolutionized France stands forth a spectacle and warning to all nations. Her government is a military government. We apprehended that she might frame a government on the principles of civil and religious liberty; therefore we wished her success at first. But instead of amending her own government, instead of setting a laudable example to her neighbors, she has subscribed to a system of despotism. She has deterred other nations from attempting a reform. She has taken up arms to spread *terror in the land of the living*. By disturbing and making a prey of other nations, she has declared that her cause is not the cause of freedom and human rights, but the contrary. She has thrown back the cause of liberty one century at least. Have we seen a single patriot, a single friend of liberty, a single philanthropist, among all who have conducted her affairs since the constitution of 1791? What nation, in modern times, have extended its ravages and exactions as this nation?

WE have purchased our freedom with a great sum. God forbid that we should not know how to prize it. By all that is dear in this world (may I not add, in the world to come?) is America solemnly warned against a confederacy with foreign powers—against learning foreign manners. While she *dwelleth alone*, she may *dwell in safety*. This sentiment is meant merely as a caution against *political* connections abroad—against the admission of *foreigners* to a participation in our government. The genius of America prompts her to a friendly and commercial intercourse with all nations.

THE days of our mourning for WASHINGTON are not ended. His name and virtues will be revered in this country to all generations. The sentiments of civil policy, summed up in his farewell address to the United States, is a light to them, now that their father and tried friend is withdrawn. He was removed from our world December 14, 1799. That year, and the former part of 1800, were distinguished by the death of many persons in high office\*. *I have said, Ye are gods—but ye shall die like men.*

CONNECTICUT may ascribe her singular order and happiness to institutions of her own, and an exemption from foreigners. In proportion to its extent, it is the most populous of the United States. The original settlements on the river were made 1635. The first in New

\* Governor Sumner of Massachusetts; governor Henry of Virginia; governor Henry of Maryland; governor Mifflin of Pennsylvania; judge Iredell and judge Paca of the federal court; governor Rutledge of South Carolina; governor Gill of Massachusetts; Mr. Tazewell of the Senate.



Haven 1638. In 1639 separate political constitutions were framed at Hartford and New Haven, and the governments continued distinct twenty six years\*. Connecticut government included the towns of Hartford, Weathersfield, Windsor, Say Brook. New Haven, Milford and Guilford were included in New Haven government. At the union of the two governments in 1665, there were nineteen towns. When the last century commenced, thirty five towns had been settled. There have been three instances of a father and son in the chair;—not in immediate succession. For about eighty years from the union, we meet with but one instance of a governor being omitted in the votes of the freemen. In that instance, he was chosen deputy governor ten years successively, until he retired from public life, at the age of 86†.

In three instances, through the eighteenth century, the freemen of Connecticut have not rechosen the governor who was in the chair. The first instance was from misrepresentation‡; the second, from the ferment occasioned by the stamp act of 1765§. In the third instance, the gentleman in the chair had more votes than any other, though not the requisite majority||. The freemen, considering his advanced age, withheld their usual number of votes. No government, purely republican,

\* Succession of governors in Hartford: Haynes, Hopkins, Wyllis, Wells, Winthrop. In New Haven: Eaton, Newman, Leet.

† TREAT.

‡ WOLCOTT. § FITCH. || GRISWOLD.

has had so few changes as Connecticut. The present population is about 240,000; probably rather over than under this number\*. The state is about 90 miles long, and 60 broad.

NEW England, including the emigrations, has doubled six times within a century and a half.

PRESIDENT Dwight's accurate and excellent century discourse, delivered in your hearing last week, renders it unnecessary for me to give any account of the churches in New-England, or of the institution over which he so worthily presides.

MR. Theophilus Eaton and the Reverend John Davenport, with about fifty settlers, arrived at Boston, in two ships from London, June 1637. Mr. Hopkins, afterwards governor of Connecticut, came in one of the ships. Mr. Eaton was a merchant of reputation and fashion in London. He had been several years in the

\* Governors of Connecticut from the union in 1665.

	from 1665 to 1675	
John Winthrop	1665	1675
Willeam Leet	1675	1683
Robert Treat	1683	1698
Fitz John Winthrop	1698	1707
Gurdon Saltonstall	1707	1725
Joseph Talcott	1725	1741
Jonathan Law	1741	1751
Roger Wolcott	1751	1754
Thomas Fitch	1754	1766
William Pitkin	1766	1769
Jonathan Trumbull	1769	1784†
Matthew Griswold	1784	1785
Samuel Huntington	1785	1796
Oliver Wolcott	1796	1797
Jonathan Trumbull	1797	

† Resigned 1783. Died 1785. Æ 75.

East-Indies, employed by the India company, had been a public minister from the court of London at Copenhagen, and was a gentleman of great merit. Mr. Davenport was an eminent minister in Coleman-Street, London. He had a great character for learning and piety. Under the Laudean persecution, he was obliged to conceal himself in 1633. He was several years in Amsterdam. While there he received an invitation to Boston in New-England. Many who had been his principal hearers in London came with him. Great pains were taken to persuade them to stay in Massachusetts. The court offered them any place they would pitch upon. But they declined. They wished to set up a civil and ecclesiastical polity by themselves. Trade was the view of the settlers, not husbandry. Mr. Eaton was employed to find out and purchase an eligible situation for them. After several tedious journeys through the wilderness, New-Haven was selected\*.

\* The names of the first settlers. Theophilus Eaton, John Davenport, Robert Newman, Matthew Gilbert, Thomas Fugill, John Punderfon, Jeremiah Dixon, Nathaniel Turner, Ezekiel Cheevers, William Andrews, Samuel Eaton, John Clarke, John Chapman, Robert Seely, Thomas Jeffreys, Richard Hull, Thomas Kimberly, Thomas Grigson, John Mosse, Adam Nicholls, Abraham Bell, William Thorpe, Francis Newman, Andrew Low, Thomas Monson, ——— James, George Lambertor, Thomas Nash, Richard Perry, William Peck, Andrew Hull, Goodman Sherman, John Gibbs, John Livermore, Thomas Ellsey, Joshua Atwater, Anthony Tompson, Edward Wigglesworth, John Vincent, John Wakeman, John Benham, Stephen Goodyear, John Potter, Jasper Crane, Andrew Ward, Francis Bell, Richard Malbone, William Ives, Francis Browne, John Nash, William Davis. Seven of these began the settlement in the autumn of 1637. Mr. Joshua Atwater,† a gentleman of distinction and opulence, was of the seven. They

† This gentleman built the house now occupied by his great-grandson, Thomas Atwater; a convenient habitation, tho' older, by about fifty years, than any in the city.

“THEY built vessels for foreign voyages ; and set up trading-houses upon lands which they purchased at Delaware bay for beaver ; but were unsuccessful. In five or six years they were much exhausted\*”.

FROM the time that the government of New-Haven colony assumed form and consistence, Mr. Eaton was governor, until his death, 1657.

MR. Samuel Eaton, brother to the governor, was a few years teacher with Mr. Davenport the pastor. From some family manuscripts, it should seem that there was not a perfect coincidence in sentiment, on the subject of civil polity, between these two gentlemen : And Mr. Eaton ( as is said by advice of the governor ) returned to England.

THE first church was formed in the summer of 1639†, passed the winter in an indifferent shelter, thrown up for the season, near the south market. Their associates followed them in the spring. The first houses were commodious, of two stories. They began to build on George street and the opposite hill, between which small vessels then passed, in a creek which for a number of years has been filled up. The plan of the town, and arrangement of the buildings on the several squares, was originally formed on the idea of a regular, compact city. The governor's house was on the lot in Elmstreet, where the late Reverend Joseph Noyes lived ; and Mr. Davenport's on the opposite lot.

\* “ They exerted themselves, as the last effort, in building a ship” of 150 tons, “for the trade of England.” In this ship “ they put there whole stock of money, plate, and all the proper goods they could procure, to make a more valuable adventure. Mr. Gregson, one of the magistrates, went passenger, in order to procure a patent ; and eight or ten more,” most of whom were “ persons of chief note.” The ship was never heard of after they set sail, January 1647. “ The loss of this ship entirely broke them up as traders.”

*Hutchinson's history of Massachusetts.*

† See note A.



and Mr. Davenport installed the pastor. Mr. Robert Newman was chosen ruling elder. In 1642 Mr. Davenport was invited, by letters from London, to assist in the General Assembly of divines at Westminster, and would have accepted the invitation ; but the church would not consent. Mr. William Hook appears to have been teaching elder 1644. He returned to England 1656. Mr. Nicholas Street was ordained teaching elder November 26, 1659. He was a gentleman of exemplary piety and meekness, and esteemed as a preacher. In 1667 Mr. Davenport removed to Boston, where he died, of the palsy, March 16, 1670, aged 73\*. After his removal to Boston, Mr. Street was the only instructor of the first church in New-Haven, until his death, April 22, 1674. The church was destitute of a pastor from that time, until July 2, 1684, when the Reverend James Pierpont was ordained. We do not find, after Mr. Davenport's time, that the office of a ruling elder was continued here ; and a teaching elder was no longer distinct from the pastor. Mr. Pierpont died November 14, 1714, in the 55th year of his age. He was succeeded by the Reverend Joseph Noyes, who was ordained July 4, 1716 ; and continued sole pastor until March 1, 1758, when the Reverend Chauncey Whittlesey was ordained colleague pastor. Mr. Noyes died June 14, 1761, in the 73d year of his age.† Mr. Whittlesey died July 24, 1787, æt. 70‡ The present pastor was installed April 29, 1789.

\* While Mr. Davenport resided at New-Haven, Whaley and Goffe, two of king Charles' judges, were concealed several weeks in his house.

† In the long vacancy before Mr. Pierpont's introduction, there

‡ See note B.

FIVE towns have proceeded from New Haven,\* and seven churches from the first church†. The present population of the city is 4,000 ; and 60 the usual mortality for a year‡.

was a sharp contention in the church in regard to different candidates ; particularly with respect to Mr. John Taylor and Mr. John Herriman. Each of these gentlemen preached to the vacant church several years. The adherents of the former called the other party Herrimans. These returned the compliment, and called their brethren Taylorists. The parties, after a tedious and very dishonorable contention, agreed to apply to some eminent ministers, in and near Boston, for direction to a suitable candidate. They recommended Mr. Pierpont. He was graduated at Harvard college 1680 ; was a gentleman of exemplary piety, uncommon prudence, and very amiable manners. He softened the spirit of controversy, and united the contending parties. He was eloquent and mighty in the scriptures. In conversation from house to house, he ceased not to warn every man, and teach every man in all wisdom. Under his ministry the church experienced that it is good and pleasant to dwell together in unity.

Mr. Noyes was son of the Reverend James Noyes of Stonington. This ancient church was harmonious and happy under his ministry, until 1741 ; when, through the influence of various itinerant preachers, numbers separated from him. In 1757, enfeebled by age and many perplexities, he proposed the settlement of a colleague ; and was highly gratified by the unanimous choice of the Reverend Mr. Whittlesey. After the settlement of a colleague, Mr. Noyes very much desisted from the public service of the sanctuary. He was naturally discerning and judicious, and acquainted with the learning of that day, having been a tutor of the college five years. In preaching he aimed to be plain and familiar : Yet he occasionally discovered a good acquaintance with the art of criticism and the phraseology of scripture. On doubtful passages and mysterious doctrines, he was always cautious, judicious and charitable. In prayer, few could express themselves with equal readiness and propriety, on every occasion. His conversation was entertaining and instructive. On abstruse matters, but few could speak with the perspicuity which he did. He was prudent, hospitable, patient.

\* Wallingford, East Haven, North Haven, Woodbridge and Hamden.

† See note C.

‡ See note D.

REFLECT, my hearers, on the great things God hath done for United America, in making us a nation and bestowing on us privileges superior to those of any nation on earth. Judging from past events, it may be the design of his providence to elevate us above all nations—to exhibit to the world an instance of a government founded in freedom of election, a government which inseparably unites the interests of the constituted authorities and of their constituents—affords equal protection to the individual states, and secures to every citizen the just fruits of his own talents, industry and virtues.

I admire our national constitution. It breathes the principles of liberty, to which I have been attached from my youth. Allow it a fair experiment. Weigh the consequences of its subversion. It is easier to pull down than to build up. Is any substitute prepared, which may meet general acceptance, and better guard national and individual rights? Is there a reasonable prospect, that a constitution of comparable excellence with the present may or will be framed? Will a good constitution be devised or adopted, when the spirit of party runs high?

AMONG the greatest infelicities of the nation we may reckon the corruption of the *source* of public information and opinion. By this means confidence in the government is destroyed. It is confessed, that the confidence of the people in their legislature and administration is the support of a republic, as ours. Well informed citizens never demand the abandonment of measures conducive to

the national interest, nor the adoption of measures opposed to that interest. They cannot wish to elevate folly, duplicity or vice to public stations. They must prefer wisdom, integrity and firmness. The press should be the medium of information, not of imposition; of spreading truth, not falsehood. The freedom of the press consists in the publication of TRUTH. The publication of falsehood and slander is poison to the political body. Disunion, the sacrifice of social and paternal affections, are ominous traits in our national character.

ADD to this, our irreligion and infidelity. God will punish for all their iniquities, a people whom he hath highly favored. In what way can we provoke him to cast us out of his sight, if not by civil discord, and contempt of his only begotten Son, whose gospel proclaims universal peace and good will? The gospel, and this only, instructs us how to acquaint ourselves with God, and conciliate his favor to our country. It inculcates principles of action which alone secure our fidelity to any trust, to the duties of any relation; under the influence of which the friendly and public affections, and love to the cities of our God, will prevail and appear in the most trying situations. To uphold, and transmit in its purity, the gospel of peace, life and immortality, will be the first care of a people who know the things of their political salvation. It is calculated to make every nation, and every individual, wise and happy. If we hearken unto God, if we reverence his Son, he will not leave us, for his own GREAT NAME' SAKE.



ALL orders should suffer the exhortation to fear God, to believe in him whom he hath sent, and from whom we shall best learn the love of our nation. For *HE looked not on his own things.* Christian *charity seeketh not her own.* That pious care, which heads of families and persons of superior stations formerly manifested for the honor of the gospel—that regard to sound morals, which formerly were considered as requisite qualifications for the first offices in society, are declining, and fast departing from us. The wicked walk on every side, when unprincipled men are exalted. “Religion and morality,” says our ascended patriot and father, “are the great pillars of human happiness, the firmest props of the duties of men and citizens. Where is the security for property, for reputation, for life” without “the sense of religious obligation? Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles.”

THE disciples of deism and atheism are alike hostile to civil as to religious order. If the foundations be destroyed, what shall the righteous do? The ascendancy which a spirit of discord has acquired in our youthful republic, the implacable animosities, as ill consist with good policy as with the principles of natural or revealed religion. They endanger all our dearest privileges. Could righteous heaven inflict a sorer judgment, than to suffer us, by such means, to pull down the political fabric we have built? May this wrath praise God, and may he restrain the remainder of it.

THE footsteps of God are not known. He can dis-

pel the public gloom, when it is greatest. When his servants know not what to do, their eyes are unto him. He accomplisheth his unsearchable and gracious designs by those means which vicious men and evil spirits employ to defeat them. Individuals say, when he afflicteth them, *All these things are against me.* Patriots say, when the posture of public affairs is critical, and public councils are embarrassed, *All these things are against the nation.* They are ready to despair of the public cause. God meaneth such events for good in one case as much as in the other. The method of his providence is not to extricate individuals or nations in ways which human wisdom may devise. This truth was often experienced in our late revolutionary war. Past salvations, great and surprising, teach us to trust in him to deliver us, in ways which elude human foresight. Amidst the great corruption in principles and manners, the bitter envy and strife, and warm litigation of parties, God hath reserved him many pious and excellent characters in the nation. If he meant to destroy us, why hath he wrought such great things for us? We derive consolation from the recollection of his interposition, in all past seasons of calamity and danger in our country. “The Lord reigneth: He is clothed with majesty and strength. The floods have lifted up, O Lord, the floods have lifted up their voice: The floods lift up their waves. Thy throne is established of old. Thy kingdom ruleth over all. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea”.

EVER since the earth was first filled with violence, pride has made aggressions on its neighbor. Lawless

Strength has prostrated right. Europe is now shaken to the foundation by the rage of war. The human race are appointed as sheep to the slaughter. We see no prospect of a termination to the dreadful calamity. It will be the wisdom of America to attend to defensive measures; and “always to prefer an honorable accommodation to hostility.” May the providence, which hath hitherto preserved our nation from taking any part with the belligerent powers, still preserve it.

THE United States, if at peace among themselves, if not embroiled with foreign nations, will, with their advantages, enterprize and industry, rapidly advance in population, arts and sciences, commerce, agriculture and manufactures, for a long time to come. We may say, *A nation has been born in a day.* May the empire, whose foundations are laid, be durable. May the present and succeeding generations in our country improve the advantages which no other people possess.

OF the sages who framed the constitution, many rest from their labors. We venerate their memory. To their survivors and successors it belongs to build on the same foundation. They would have been the last to object to improvements. Sensible of the imperfection of human wisdom, they made judicious provision for any amendments, which time and experience might point out.— This provision we consider as an excellence in the constitution. But a zeal for amendments, which would impair the foundation, will neither be wise nor patriotic. The argument for the preponderance of the executive and for hereditary succession might have weight, were we situ-

ated as are the kingdoms of Europe ; but we are not surrounded by jealous nations, whose trade for ages has been war. *We dwell alone.*

THE rising generation will have increasing opportunities for improvement with the growth of the nation. At the same time, their principles and virtue will be assailed. This is an age in which every subject will be investigated. It is also an age in which infidels and scoffers triumph, beyond any former example\*. Very much

\* “ We should suffer the most eventful season ever witnessed in the affairs of men, to pass over our heads to very little purpose, if we fail to learn from it the nature and progress of the passions. The true light, in which the French revolution ought to be contemplated, is that of a grand experiment on human nature—The short-lived forms of power and office glided with such rapidity through successive ranks of degradation, that they seemed rather to solicit acceptance, than to be a prize contended for : Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground, maddened and infuriated the nation, and overwhelmed law, order and civilization with the violence of a torrent—It was late before the atheism of Epicurus gained footing at Rome ; but its prevalence was soon followed by such scenes of proscription, confiscation and blood, as were *then* unparalleled in the history of the world ; from which the Republic being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. An attempt has been recently made to establish a similar system in France. Let those who doubt, whether the barbarities, which have stained the revolution in that unhappy country, are justly chargeable to the prevalence of atheism, recollect that the men, who, by their activity and talents, prepared the minds of the people for that great change, *Voltaire, D’Alembert, Diderot, Rousseau*, and others, were avowed enemies of revelation ; that, in all their writings, the diffusion of scepticism and revolutionary principles went hand in hand ; that the fury of the most sanguinary parties was especially pointed against religious institutions—that their atrocities were committed with a wanton levity and brutal merriment ; that the reign of atheism was avowedly and expressly the reign of terror ; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished his worship, and



depends on the first stages of life, on early choice. Would our young people be good citizens and patriots, let them read, again and again, the counsel of Washington. As a specimen of human and political wisdom, it is unrivalled. Especially do we exhort them to be advocates and patterns of the morals inculcated by him who spake as never man spake. Christian morals make the best citizens. A real Christian is a friend of his country and liberty—a friend of all mankind. If infidels and scoffers entice you,

proclaimed death to be an eternal sleep—No sooner were the speculations of atheistical philosophy matured, than they gave birth to a ferocity, which converted the most polished people in Europe into a horde of assassins—

When this savage philosophy has taught its disciples to look with perfect indifference on the offspring of his body and the wife of his bosom, to estrange himself from his friends, insult his benefactors, and silence the pleadings of gratitude and pity, will he, by thus divesting himself of all that is human, be better prepared for the disinterested love of his species. Will he acquire “a passionate attachment to the general good, because he has ceased to be a man? A passion for the general good, or *love to being in general*,” which is a definition of virtue “many fashionable infidels have hit upon,” is the basis of “M. Godwin’s principal arguments against the private affections.—It might have been worth while to reflect, that in the natural world there are two kinds of attraction; one which holds the several *parts* of individual bodies in contact; another, which maintains the union of bodies themselves with the general system; and that, though the union in the former case is much more *intimate* than in the latter, each is equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system.

The infidels of the present day are the first sophists who have presumed to innovate in the very *substance* of morals. The love and fear of the supreme Being, the sacred observation of promises, reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity, and parental tenderness, were heretofore regarded as “primary virtues. Modern infidelity confounds the first elements of society, and blends every age, rank and sex in indiscriminate proscription and massacre.”

HALL’S sermon on “modern infidelity, with respect  
to its influence on society.”

(and you may expect they will) cast not in your lot with them. You owe more reverence to your consciences. Confess your Redeemer, and defend his truth. No other hath *the words of eternal life*. *Enquire for the good old paths, walk therein, and ye shall find rest to your souls.*

THE words of an eminent prophet and magistrate in Israel, addressed to them upon occasion of an alteration they had made in their constitution, may with propriety be addressed to all orders in our nation. “Only fear the Lord, and serve him in truth with all your hearts. For consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.”

THE period approaches, when, as prophecy assures us, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid. They shall not hurt nor destroy in all my holy mountain.” The heavens shall proclaim, “The kingdoms of this world are become the kingdoms of our Lord—and he shall reign forever and ever.” The same word of prophecy assures us, that this period will be preceded by terrible carnage. Some suppose, that the present European war is the beginning of the carnage predicted. Time will be the best expositor of the prediction. “The Father hath kept the times and seasons in his own power. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.” Let us tremble and rejoice. He hath appointed a day in which he will judge the world in righteousness, by Jesus Christ. Whatever

may be coming on the earth, it most of all concerns every one of us to be diligent in making preparation for that great day. In imbibing the principles, and forming ourselves on the maxims, of the gospel, we shall *have peace always, by all means.* *Whoso will observe the divine footsteps, shall understand the loving-kindness of the Lord.* We know not what we have yet to suffer in life. We may expect various afflictions and temptations. We must be armed with fortitude and resignation, with love to our duty and our souls, would we be prepared for the events of time and for the account we have to render before the judgment seat of Christ. Our faith and patience, humility and hope may persuade others to be Christians; or will comfort and establish them, if already such. We need be assiduous to lay up in store every Christian grace, that we may sustain the conflict with the last enemy, at whose approach even the good man trembles. “Not slothful in business; but fervent in spirit, serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer.”

Knowing that the remaining days of my life are few, and that those of my ministry may be still fewer, I would not cease to put you in remembrance of the most important principles, privileges and duties of the Christian profession. Of these, repentance toward God and faith toward our Lord Jesus Christ are the chief and most profitable. I have endeavored to speak to you as the oracles of God speak. A review of great imperfections is a daily source of humility and abasement. You have overlooked my many infirmities. While I acknowledge your candor

and respect, let me request your concurring prayers and endeavors, that *the gospel may have free course, and be glorified with you.* Attend to the education of your children. Bear testimony against irreligion and every vice. *Stand fast in one spirit, with one mind, striving together for the faith of the gospel. The God of the spirits of all flesh raise up a man, and set him over the congregation, to go out before you, and to come in before you.*

*We will shew the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done; and which he commanded our fathers to make known to us. The children who shall be born shall arise, and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.*

A M E N.



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## NOTES.

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P. 32. l. 4. "Are there no inconveniences to be thrown into the scale against the advantage expected from a multiplication of numbers by the importation of foreigners? It is for the happiness of those united in society to harmonize as much as possible in matters which they must of necessity transact together. Civil government being the sole object of forming societies, its administration must be conducted by common consent. Every species of government has its specific principles. Ours perhaps are more peculiar than those of any other in the universe. It is a composition of the freest principles of the English constitution, with others derived from natural right and natural reason. To these nothing can be more opposed than the maxims of absolute monarchies. Yet from such we are to expect the greatest number of emigrants. They will bring with them the principles of the governments they leave, imbibed in their early youth: Or, if able to throw them off, it will be in exchange for an unbounded licentiousness, passing, as is usual, from one extreme to another. It would be a miracle were they to stop precisely at the point of temperate liberty. These principles, with their language, they will transmit to their children. In proportion to their numbers, they will share with us the legislation. They will infuse into it their spirit, warp and bias its directions, and render it a heterogeneous, incoherent, distracted mass. I may appeal to experience, during the present contest, for a verification of these conjectures. But, if they be not certain in event, are they not possible? are they not probable? Is it not safer to wait with patience—for the attainment of any degree of population desired or expected?

May not our government be more homogeneous, more peaceable, more durable? Suppose 20 millions of republican Americans thrown all of a sudden into France, what would be the condition of that kingdom? If it would be more turbulent, less happy, less strong, we may believe that the addition of half a million to our present numbers (Virginia) would produce a similar effect here." Notes on Virginia, second American edition, Philadelphia, 1794.

Had the sentiments of the illustrious author been a prediction, they could not have been more exactly verified in subsequent events, as applied to the United States.

P. 40. A. This and Milford church were formed under a very large oak tree in George Street, about two rods from the door of Mr. David Beecher. The tree was standing about fifty years ago. The church was gathered in the following manner. It was proposed that all the free planters should make choice of twelve leading men—that these twelve should chuse from among themselves seven, to model the church; and, having embodied themselves, that they admit others. The seven were Mr. Theophilus Eaton, Mr. John Davenport, Mr. Robert Newman, Mr. Matthew Gilbert, Mr. Thomas Fugill, Mr. John Punderfon, and Mr. Jeremiah Dixon. These, having laid a foundation, were accounted the seven pillars. The first church in Wallingford appears to have been formed the same way; also the first church in Milford, and the first in Guilford. The first meeting house was finished in 1646. There were then 90 families, or about five hundred souls. In the whole jurisdiction or colony of New Haven, 210 freemen are entered on the records as having taken the oath of fidelity in 1644. In 1647, the whole number was 241. In 1654, 283. In 1657, 314. In 1660, 335.

P. 42. B. Mr. WHITTLESEY was the second son of the Reverend Samuel Whittlesey of Wallingford. He was educated at Yale College, and a tutor in that seminary six years. He was an excellent classical scholar, and well acquainted with general literature. His affability and dignity of manners, philanthropy and integrity, joined to an accurate knowledge of men and the affairs of life, commanded esteem and veneration. When settled in the ministry, he applied to theological studies and

the duties of the pastoral office with an ardor, zeal and assiduity equalled by few. He knew how to make his pastoral visits, which were frequent, profitable to all ages and orders. The same serenity and firmness, which were conspicuous through life, distinguished his closing scene.

P. 42. C. Succession of deacons in the first church of New Haven.

	<i>Chosen.</i>	<i>Died.</i>	
Mathew Gilbert } Robert Newman }	1639*	1680	
William Peck	1659	1695	
Richard Miles		Jan. 7, 1667	
Roger Allen	1669	Sep. 27, 1674	
John Chidsey		Dec. 31, 1688	
John Punderfon	1689	Jan. 22, 1630	
Abraham Bradley	1696	1718	
Samuel Bishop		March 12, 1748.	Æ. 82
Isaac Dickerman } John Punderfon, Jun. }	1727	1758	
John Monfon		1742	
John Hitchcock	1742	Oct. 1753	
Jonathan Mansfield	1751	Ref. 1771 Jan. 10, 1785	89
Samuel Bishop	1756	1771 Oct. 2, 1779	81
Daniel Lyman	1754	Oct. 1786	69
John Whiting	1756	June 21, 1786	64
Thomas Howel } Stephen Ball }	1771	May 18, 1797	79
Samuel Darling	1786	Oct. 10, 1799	73
John Hubbard	1797		

Baptisms in the first church from 1639 to 1685, according to the best estimate from imperfect records, 960. During Mr. Pierpoint's ministry, being 29 years, 1467. During Mr. Noyes' ministry, from 1716 to 1758, 1739. During Mr. Whittlesey's ministry, being twenty nine years and five months, 476 males, 504 females, total 980. From Mr. Whittlesey's death in 1787 to December 28, 1800, males 132, females 139, total 241. Total in 162 years 5364.

\* Both were of the seven who formed the church. Mr. Gilbert was a magistrate many years, and was chosen deputy governor one or two years.

P. 42. C. The churches which have proceeded from New Haven are

I. WALLINGFORD. The settlement of this town was conducted by a committee of New Haven, who had full power to manage the whole affair. They appointed a sub-committee at the village, (as Wallingford was then called) stipulating particularly with regard to the ministry and church affairs in the following manner. “ For the  
“ safety and well being of the church affairs, ministry  
“ and maintenance, the committee [of New Haven]  
“ do order, that the said undertakers and successive  
“ planters shall before admitted subscribe to the follow-  
“ ing engagement; viz. He or they, as aforesaid, shall  
“ not by any means disturb the church, when settled  
“ there, in their choice of minister or ministers, or other  
“ church officers; or in any of their other church rights,  
“ liberties, or administrations: Nor shall refuse or with-  
“ draw due maintenance from such ministry. And un-  
“ till such church be settled, shall submit to such  
“ order as the said committee shall make for a godly  
“ ministry to dispense the word of God among them.” This instrument, subscribed by the New Haven committee, seven in number, is dated 31st day of 11 month, 1699. Wallingford church was gathered 1674. Their first minister was the Rev. Samuel Street, son of the Rev. Nicholas Street of New Haven. He was ordained 1674—died January 1717. *Æ.* 82. Second pastor, Rev. Samuel Whittlesey, ordained April 1710—died April 15, 1752. *Æ.* 67. Third pastor, James Dana, ordained October 12, 1758. Removed 1789.

II. EAST HAVEN. The church was gathered, 1705, (perhaps) Rev. Jacob Heminway, born in the place, after preaching seven years to the church and society, was ordained pastor, October 1711. He was ordained in a school house, south of the first meetinghouse, in which till then he had preached. He died October 1754. *Æ.* 71. Rev. Nicholas Street, great grandson to him of New Haven, ordained October 8, 1755, is now in his 71st year.

III. NORTH HAVEN. The church was embodied 1718. In November of that year, the Reverend James Wetmore was ordained pastor. He declared for Episcopacy in 1722, and was missionary at Rye; where he died



May 14, 1760. The Rev. Isaac Stiles, who succeeded him at North Haven, was ordained November 11, 1724—died May 14, 1760, *Æ.* 63. The Rev. Dr. Trumbull, the present pastor, was ordained December 24, 1760.

IV. WEST HAVEN. The Rev. Dr. Samuel Johnson, the first minister, was ordained 1720. In October 1722 he professed himself an Episcopalian, and left his people. He was missionary at Stratford many years; and afterwards President of New York college. He died at Stratford, January 1770, *Æ.* 75. He had the character of a great scholar, superior divine, and exemplary Christian. The Rev. Jonathan Arnold was the second minister at West Haven, ordained 1725 or 1726. About the year 1734 he declared for Episcopacy. Having officiated as missionary at Derby and West Haven three or four years, he removed to Staten Island. The Rev. Timothy Allen, the third minister of West Haven, was ordained 1738, and dismissed 1742. He is now pastor of Chesterfield, (Massachusetts) and in his 86th year. The Rev. Nathan Birdseye, the fourth pastor, was ordained Oct. 1742; and continued in his pastoral relation until June 1758. He was then dismissed by the Confociation mutually called, and recommended to the improvement of the churches. He had a family of twelve children, and a very small salary. Removing to his patrimonial inheritance at Stratford, he has made it his rule to preach occasionally, when necessity appeared to call for it. He is now in his 88th year. The Rev. Noah Williston, the present pastor, was ordained June 1760.

V. WOODBRIDGE. The church was embodied, and the Rev. Benjamin Woodbridge ordained, November 1742. The Rev. Eliphalet Ball was installed (by the Rev. Mr. Woodbridge) colleague pastor, December 1783. Mr. Woodbridge died December 24, 1785, aged 75. Mr. Ball resigned May 1, 1788. Rev. Josiah Sherman was called July 13, 1789, and died the following November. Rev. David L. Beebee ordained Feb. 23, 1791—dismissed March 18, 1800, by a mutual council, on account of ill health.

VI. WHITE HAVEN church was formed May, 1742; and the Rev. Samuel Bird, who had been several years the pastor of a church in Dunstable (Massachusetts) was

installed Oct. 13, 1751. Isaac Dickerman, who had been many years deacon of the first church, was chosen deacon of White Haven church, April 2, 1754. Joseph Ruggles was chosen April 10, of the same year. He removed to New Milford in 1758. The same year David Austin was chosen deacon of this church. He died Feb. 5, 1801, *Æ.* 69. Daniel Lyman, who had been several years deacon of the first church, was chosen to the same office in this (W. H.) April 30, 1758. Samuel Bishop chosen April 20, 1760. Rev. Samuel Bird dismissed January 19, 1768. He died May 3, 1784, *Æ.* 64. Baptisms in Mr. Bird's ministry, being seventeen years and three months, 350.

The Rev. Dr. Jonathan Edwards was ordained pastor of White Haven church January 4, 1769. Dismissed May 19, 1795. Baptisms in his ministry, 314.

VII. HAMDEN. The church was formed January 26, 1764. It consisted of members from New Haven and North Haven. The Rev. Nathaniel Sherman was installed May 18, 1768, dismissed August 9, 1771, and died at East Windsor. The Rev. Joshua Perry was ordained October 15, 1783 and dismissed 1790. The Rev. Asa Lyman, the present pastor, was ordained Sept. 9, 1800.

EAST PLAIN. The church was embodied 1795; and the Rev. Abraham Allen ordained 1796.

FAIR HAVEN church formed June 10, 1771. The Rev. Allyn Mather was ordained the pastor, Feb. 3, 1773. With an heart engaged in his work, he was willing to spend and be spent in the service of an affectionate flock. His feeble constitution was broken down by ministerial labors; and his days shortened. In 1784 he took a voyage for the recovery of his health, and died at Savannah in Georgia, November 4, *Æ.* 37. In his ministry of 11½ years the baptisms were 244. The Rev. Samuel Austin was ordained pastor of this church, November 9, 1786. Dismissed January 19, 1790. Baptisms in his ministry 36. James Gilbert was chosen deacon April 30, 1773; and died December 11, 1797, *Æ.* 71. Abraham Augur was chosen October 11, 1773; and died May 30, 1798, *Æ.* 74. Levi Ives was chosen June 27, 1787.

The UNITED CHURCH and society were formed 1796. The Rev. John Gemmil was installed their pastor, Nov. 7, 1798. Captain Abel Burrett chosen deacon Feb. 25, 1801. Baptisms by Mr. Gemmil, 19 males, 17 females. Total 36.

The Rev. Ebenezer Punderfon was the incumbent of the EPISCOPAL society from 1755 to 1762. The Rev. Solomon Palmer, from 1763 to 1766. And the Rev. Bela Hubbard, the present incumbent, has had the charge of the society from the autumn of 1767. Mr. Punderfon removed to Rye, in the state of New York, where he died at an advanced age. Mr. Palmer removed to Litchfield in this state, where he died not long after he left New Haven.

P. 42. D. The number of families in the city is 730. The families average  $5\frac{1}{2}$ , the houses  $7\frac{3}{4}$ . Males 1914. Females 2086. Slaves 85. Free blacks 115. Indians and mulattoes 48. Foreigners 142. Congregationalists 471 families. Episcopalians 226. Catholics 7. Moravians 1. Baptists 1. Methodists 3. Quakers 1. Priestlians 4. Nothingarians 16. Public buildings 14; viz. 1 state house; 3 large houses of worship, improved by Congregationalists; and one large episcopal church; 4 college edifices; viz. two occupied by the students, a chapel, and a dining hall; two school houses, one of them an elegant new edifice of two stories. Preparation is making for a new school house for the grammar school. A new goal, built of hewn stone, of three stories; in the front, and adjoining, a very elegant brick dwelling house, of three stories, facing the green. 1 Alms House. Dwelling houses 524. Stores 110. Barns and shops 337.

NAVIGATION of the city, shewing the number of tons, and in what trade employed

In the sealing and India trade.

Four ships		<i>Tons. 95ths.</i>
	European trade.	1045 43
Two brigs	}	
One schooner		329 68
	West India trade.	
Fifteen brigs	}	
Ten schooners		2962 30
Six loops		

Amount of tonnage employed in foreign  
trade, 4337 48  
Vessels employed in the coasting trade to different parts  
of the United States

One brig	}	
Three schooners		1098 51
Nineteen sloops		<hr/>

5436 2

Of the above, 12 sloops are employed as packets to  
New York; the tonnage of these is 648 63.

Total

Ships	4
Brigs	18
Schooners	14
Sloops	25
	<hr/>
	61

About sixty years ago, the whole navigation consisted of two coasters and one West India vessel. Before the American revolution, the outward bound cargoes of our West India vessels did not average more than 1500 dollars. They now average 6 or 7000; but the price of articles is doubled.

Population in 1787, 3364. Males 1657. Females 1707. Families 614. Houses 466. Stores 103. Barns and shops 324. The number of each age from one to ninety stood thus in 1787.

Age	Number	Age	Number	Age	Number
1	173	16	103	31	45
2	113	17	62	32	42
3	100	18	84	33	38
4	119	19	62	34	33
5	107	20	74	35	49
6	100	21	77	36	50
7	87	22	57	37	31
8	96	23	58	38	31
9	89	24	55	39	36
10	85	25	66	40	52
11	70	26	51	41	29
12	80	27	55	42	33
13	86	28	50	43	29
14	95	29	40	44	18
15	71	30	66	45	28



<i>Age</i>	<i>Number</i>	<i>Age</i>	<i>Number</i>	<i>Age</i>	<i>Number</i>
46	22	61	11	76	1
47	34	62	8	77	5
48	9	63	9	78	2
49	12	64	10	79	3
50	35	65	13	80	4
51	17	66	8	81	0
52	14	67	3	82	0
53	16	68	5	83	1
54	12	69	3	84	1
55	17	70	6	85	0
56	18	71	1	86	1
57	10	72	2	87	1
58	11	73	2	88	0
59	7	74	2	89	0
60	28	75	3	90	1

N. B. The numbers under and above 17 are equal. Within the first year we find on the list of mortality almost double the number of any other year—In populous cities, perhaps, more than double. In this city, one third of the deaths is of those under ten years, calculating upon an usual mortality; and more die under five and above sixty than in the intermediate space.

Mr. Saurin, in a new year's discourse, delivered in the church of Rotterdam, 1727, supposing his auditory to consist of eighteen hundred persons, classifies them thus:

1st	of persons from 10 to 20 years,	amounting to	530.
2nd	from 20 to 30		440
3rd	30 to 40		345
4th	40 to 50		255
5th	50 to 60		160
6th	60 and upwards		70

1800

“ According to the most exact calculations, of those  
 “ who have made such kind of researches their study,  
 “ each of these classes must, in the course of this year,  
 “ present to death a tribute of ten persons.” In New-  
 England the yearly deaths from each of these classes, and  
 upon these numbers, rarely exceeds five.

This city was visited with epidemics in 1794 and 1795,  
 which added about two hundred to the usual mortality.

In the former part of the year 1794, the SCARLET FEVER, or PUTRID SORE THROAT, prevailed. To this succeeded the YELLOW FEVER. The DYSENTERY followed in 1795. The mortality by the first was fifty; by the second, 63; and by the last, 75. Of 140 who had the yellow fever, 77 recovered.

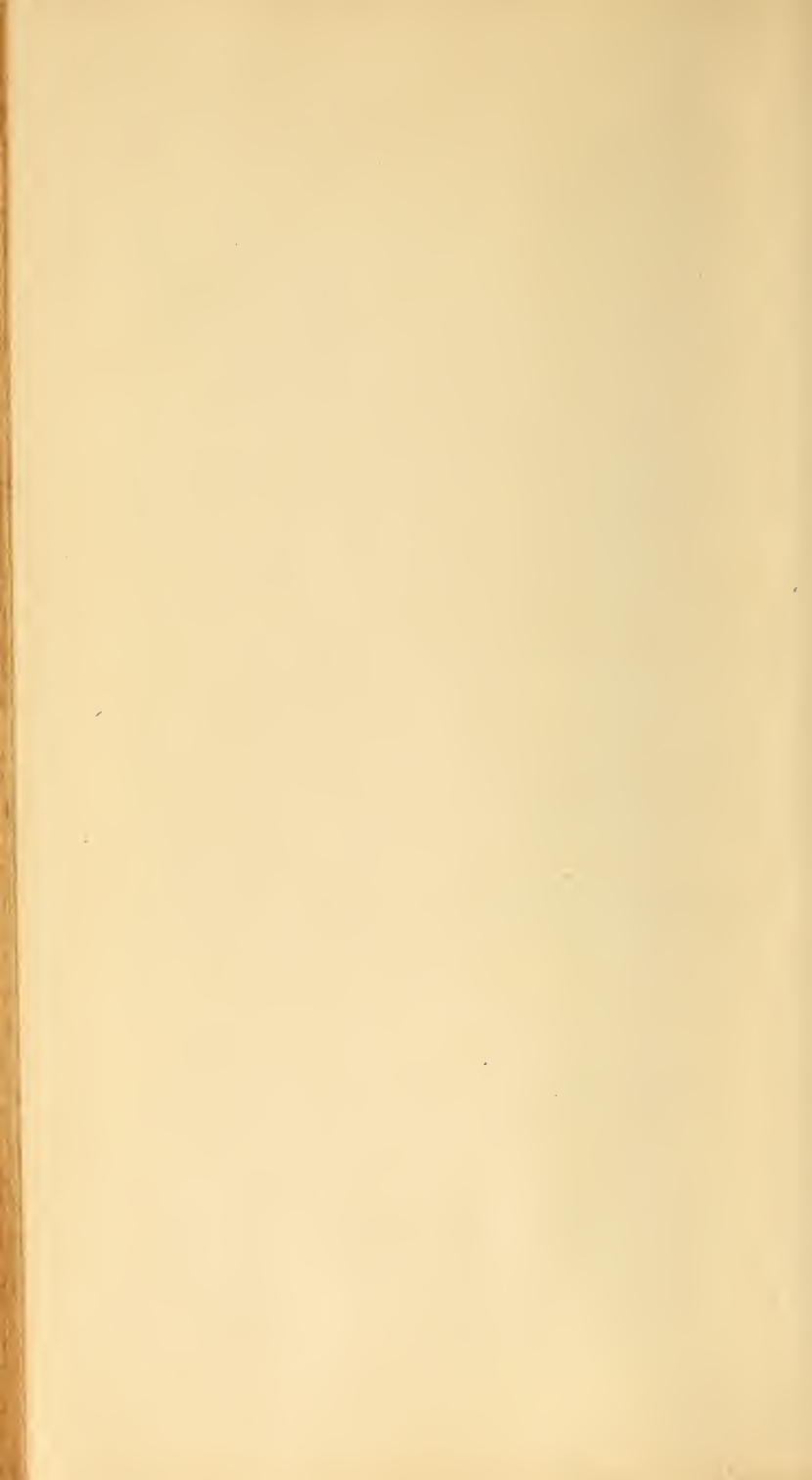
A legacy of Governor Hopkins, appropriated to the grammar school, affords an annual interest of two hundred and fifty dollars. This, with some perquisites, and the advantage of residing in New-Haven, is an inducement to the most deserving young gentlemen, from time to time, to undertake the instruction of it. In the city of New-Haven, there are, beside the grammar school, eight public and five private schools. The number of scholars in the former is 320. In the latter, viz. Union school, consisting of two departments, one for males, the other for females, 124; of which number 61 are males. In the three other private schools 64. Total within the city 508. In the town, exclusive of the city, there are seven public schools, and one private—viz. at Hotchkiss' town two, 60 scholars. Allingtown one, 19. Dogman one, 49. Dragon bridge one, 40. West Haven three, 120. Total in town and city, fifteen public and six private schools. Number of scholars 796. On an average, to each school 38. A free school within the city provides for the instruction of a number of poor children, included in the above.

The new and very decent cemetery at the north end of the city was projected and completed by the honorable James Hillhouse, Esquire. The various public exertions of this gentleman for the benefit, convenience and ornament of the city will be long experienced.

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P. 26. l. 8. for *characters* read *charters*. P. 37. l. 6. for *aad* read *and*. P. 63. l. ult. dele *t* in *pastor*. P. 64. l. 15. for *postor* read *pastor*. P. 64. l. 8. from the bottom for  $\frac{2}{7}$  read  $\frac{1}{2}$ .



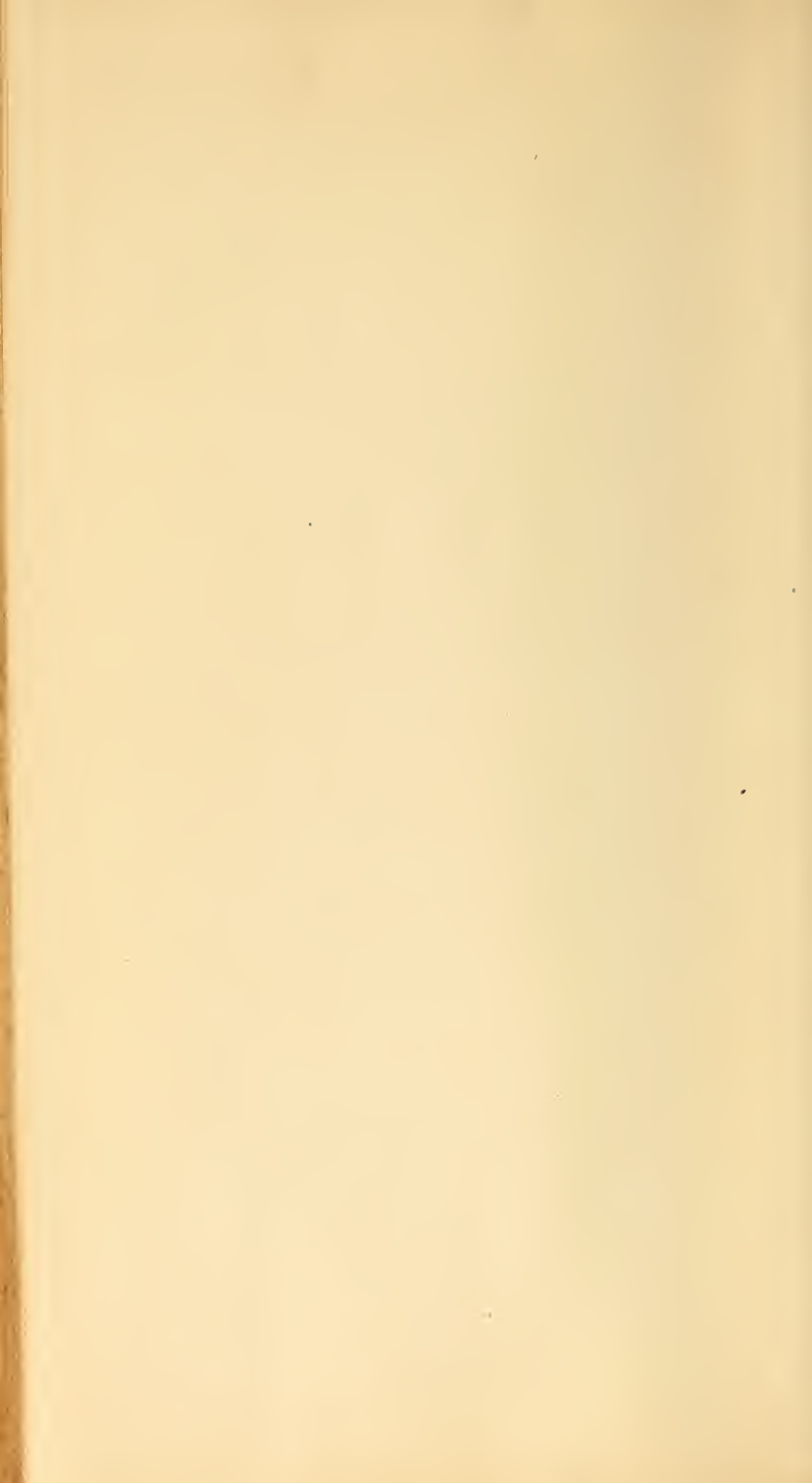










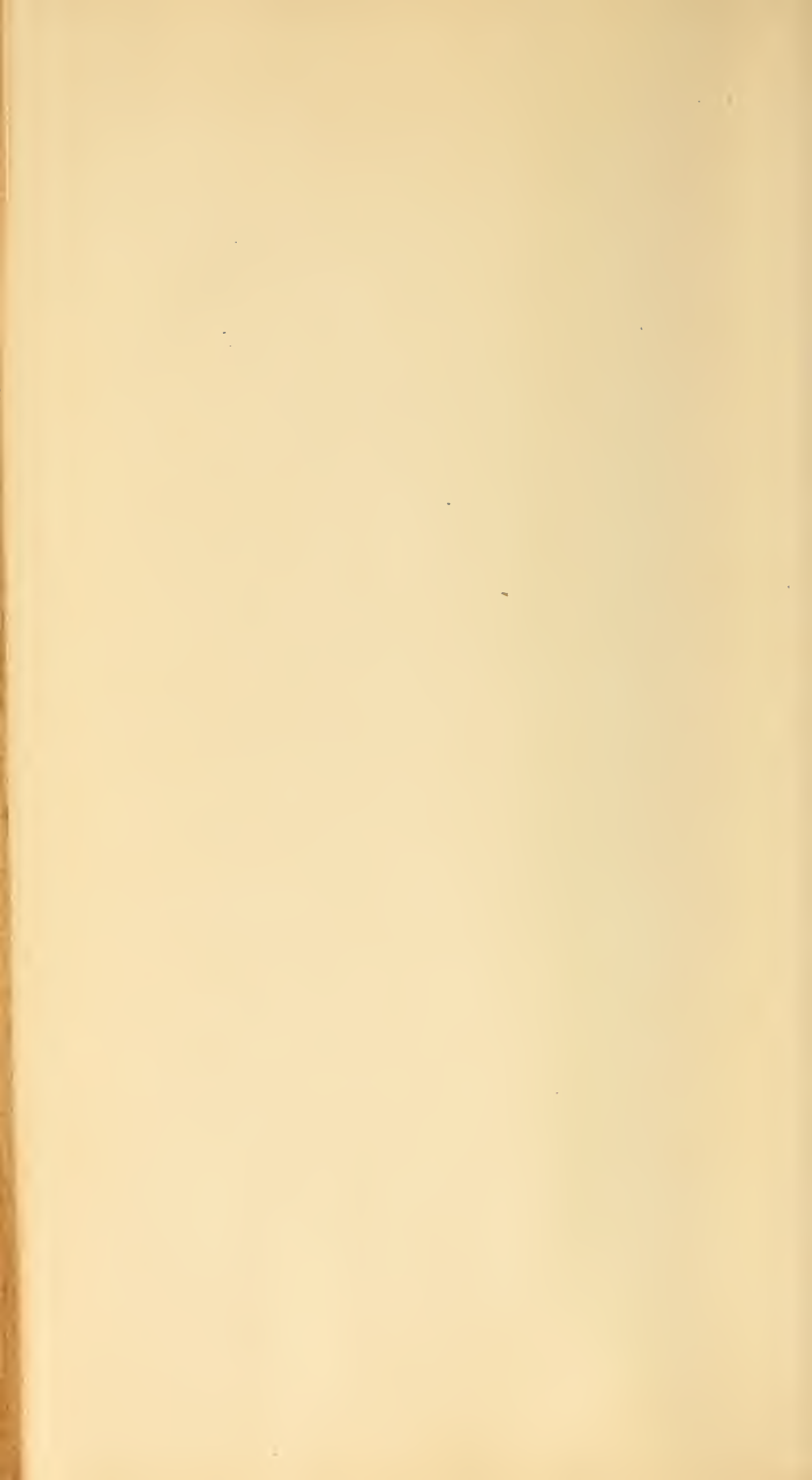






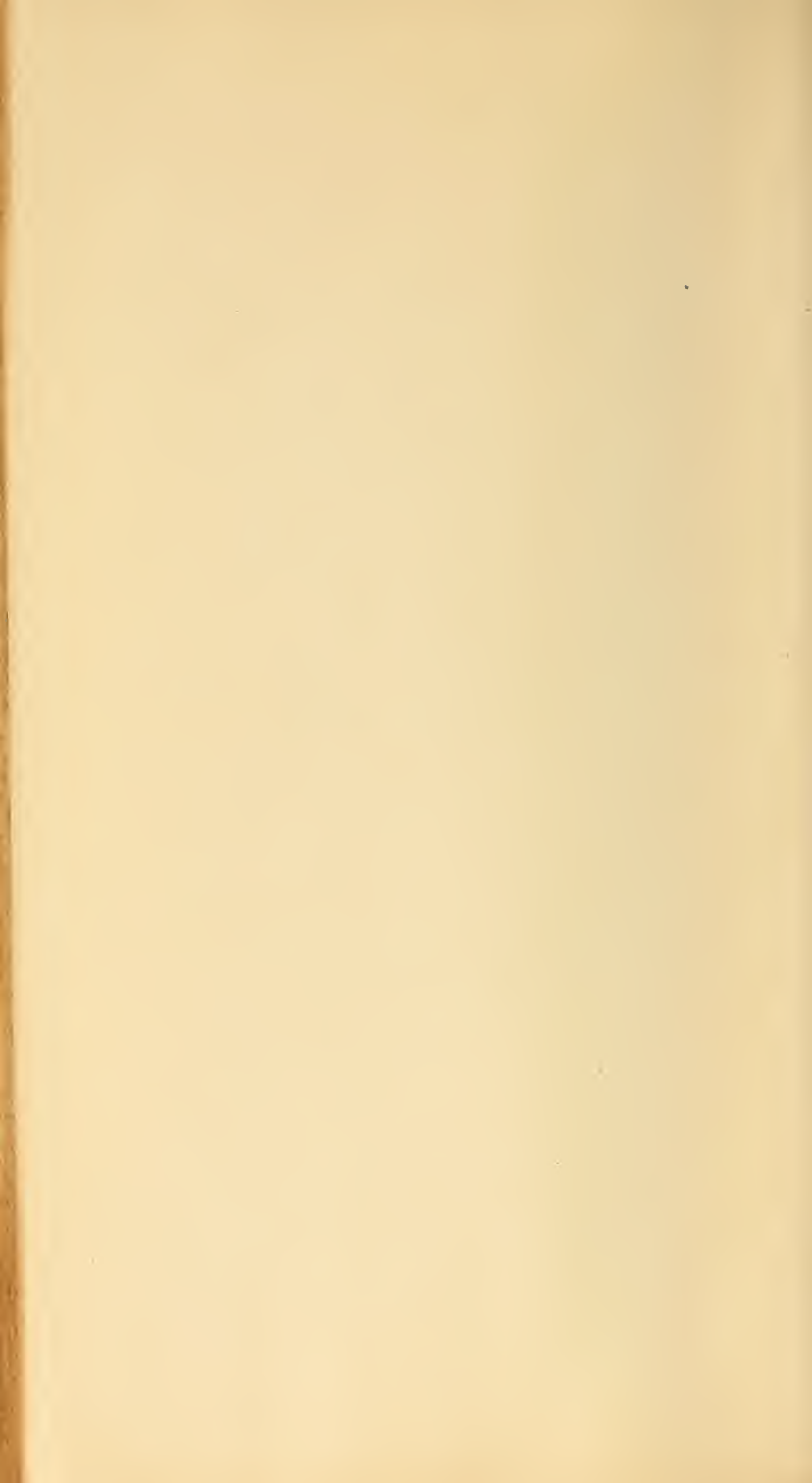










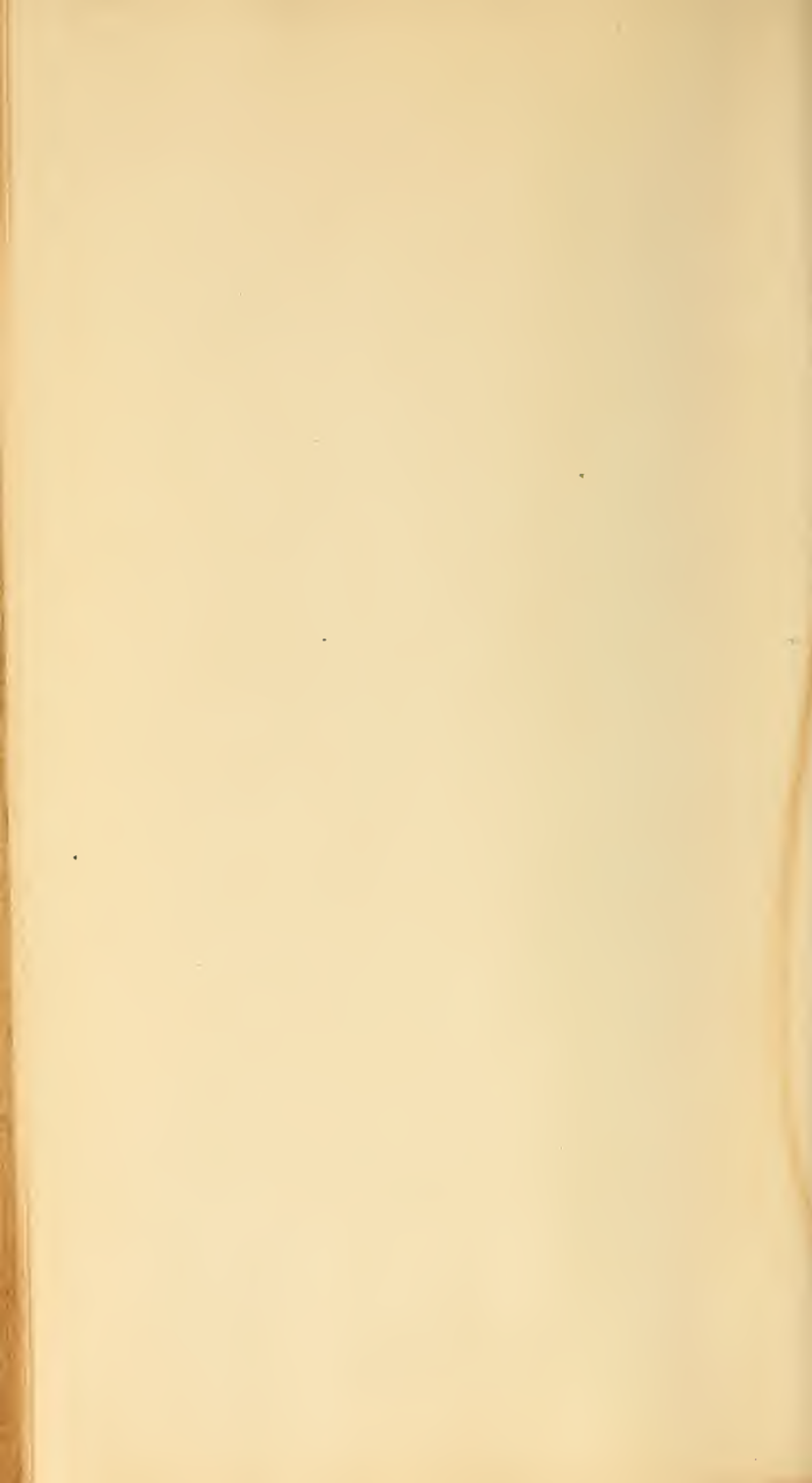




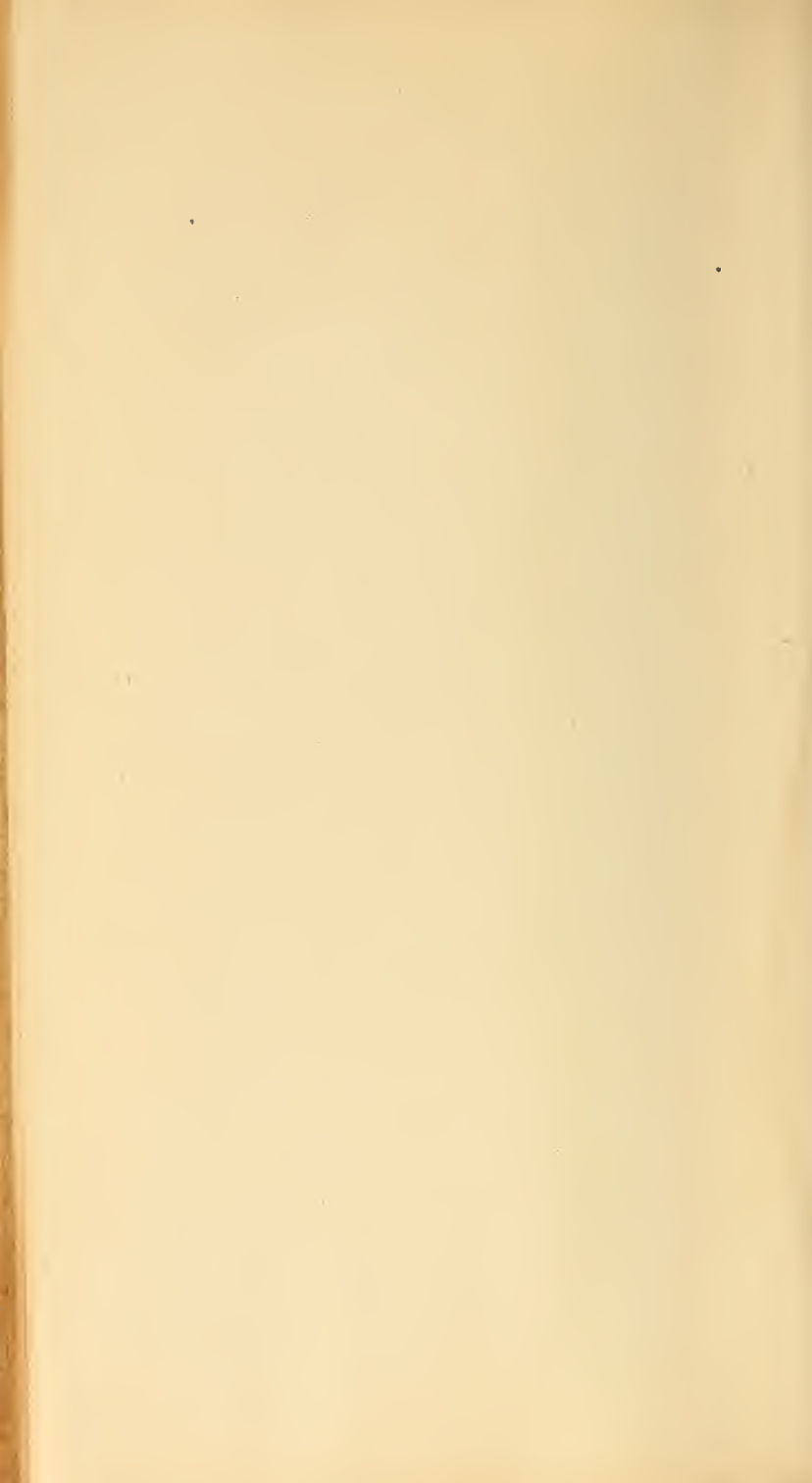

















































































































































































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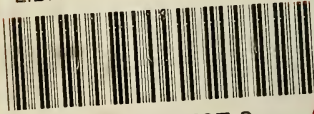
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