

A

SERMON

DELIVERED AT THE DEDICATION

OF THE

SOUTH CONGREGATIONAL CHURCH

IN

DURHAM, CONN.,

DECEMBER 29, 1847.

BY

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PUBLISHED BY REQUEST.

AMHERST:

PRESS OF J. S. AND C. ADAMS.

MDCCCXLVIII.

S E R M O N .

THE LORD LOVETH THE GATES OF ZION MORE THAN ALL THE DWELLINGS OF JACOB.—Psalm LXXXVII: 2.

GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH.—John IV: 24.

THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER, SAITH THE LORD OF HOSTS; AND IN THIS PLACE WILL I GIVE PEACE.—Haggai II: 24.

FROM these three passages in their bearing upon the object for which we have come together, I shall derive the three main branches of my discourse.

I. When it was originally said, “the Lord loveth the gates of Zion more than all the dwellings of Jacob,” it was meant, that he loved the Temple on Mount Zion better than the dwelling houses through the land of Israel.

But in our times, now that the temple has long since bowed to the dust, and strangers have entered on the inheritance of Jacob, and God’s house is the house of prayer for all people, when it is said that the Lord loveth the gates of Zion more than all the dwellings of Jacob, we have in substance this propo-

sition, **GOD LOVES THE PLACE OF PUBLIC WORSHIP BETTER THAN ANY PRIVATE HABITATION.**

But the inquiry naturally arises, why God thus loves the place of public worship?

1. God then loves the place of public worship, *because the house itself is a symbol of the affection of the people who built it for his worship.* It is the natural impulse of the human heart to manifest its affection for another by some visible symbol, which in turn is regarded and estimated not merely at its intrinsic value, but as the measure and token of affection. Thus when Jacob in his journey to Haran, awe-struck in the wilderness at the presence of God, took in the morning the stone he had used for his pillow, and poured oil upon it, and said, "This stone shall be God's house," he only manifested his confidence in God, who in turn seems to have been pleased with this token of the patriarch's affection, since he styled himself the "God of Bethel" where this pillar was erected. Thus, too, when the posterity of the patriarch, under the auspices of David and Solomon, collected materials and erected a Temple on Mount Zion corresponding in magnificence with the resources of a mighty nation, we may believe that he loved that glorious structure as a token of the love of that chosen nation for him. And when a people, few in number, from a desire to promote the glory of God, erect a house like the one we are now in, he accepts it as a symbol of the affection of this people, and the place of their public worship thus becomes dear to him as was the pillar of stone anointed by the patri-

arch at Bethel, or the Temple on Mount Zion dedicated by Solomon.

2. Again he loves the place of public worship, *because his truth is proclaimed there*. Truth is from heaven; and he loves it as he does the perfection which reigns there. Error is from the father of lies; and he abhors it as he does its author. As a God of truth he formed man to resemble him in knowledge, holiness, and happiness. But how can he become a partaker of the divine nature, and thus resemble God in knowledge, except through the aid of divine truth received into his understanding? And if holiness in a moral being is active appropriate affection toward the objects of faith, love, and repentance, how can affection be exercised toward those objects, unless truth shall first disclose them; and if truth has not disclosed them, how can the soul resemble God in holiness? And if happiness can result to man only from pursuing the chief ends of his existence, how can he resemble God in happiness unless truth shall disclose to him what those chief ends are? Without stopping to show the strong attachment God has ever manifested for the truth, in its communication to the children of men, to which creation, providence, and revelation bear their united testimony, suffice it to say, that preaching is the most effective instrumentality for the communication of truth. If it was an ordinance of God, "that the priests' lips should keep knowledge, and the people should seek the law at his mouth," as a matter of fact, all the advantages which ever accompany the division of labor has attended the setting apart of a distinct order of men for the com-

munication of truth to the people. The preachers of the gospel in every age since its promulgation have included in their researches all the theological knowledge of the times in which they lived. The priests' lips *have* kept knowledge, and whether the people have or have not sought the law at their mouth, the light of divine truth if anywhere, has shone in the sanctuary.

But the truths of the Gospel, you say, perhaps, might be learned from the Bible without going to the house of God. Have you then forgotten what Philip said to the Eunuch, "understandest thou what thou readest?" And have you forgotten his answer, "how can I, except some one guide me?" Is it a fact, that those who voluntarily absent themselves from the house of God, successfully devote themselves to the study of the scriptures, so that they do surpass church-going christians in the knowledge of the truth as it is in Jesus? No. In private habitations the lamp of truth shines brightest which is trimmed and lit up in the sanctuary from the fires of the public altar. God then loves the place of public worship because his truth is proclaimed there in such a manner, that it is received into the mind of the hearer.

5. God loves the place of public worship, *because devotion is offered there*. Truth proclaimed in the sanctuary, while it remains a "dry light" in the understanding without reaching the heart, has no more moral excellence, than if it were on the printed leaves of a book. It is adapted to the whole of man's moral nature, in all its various affections and devel-

opments; and the reason why the heart in its movements does not respond to the convictions of the understanding, is that the heart is depraved, earthy, needing extraneous aid for holy living. This aid the common scenes and associations of life cannot furnish, inasmuch as they are worldly in their influence. Go mingle with the lovers of gain, or the lovers of pleasure, or the lovers of party politics, and see whether these associations and pursuits, instead of furnishing aid for the performance of high spiritual duties, will not rather drag your affections down to earth. Then in contrast to this, witness the impression which the public worship of God is adapted to produce on the mind of an intelligent foreigner not accustomed to the observance of the Sabbath. Let him spend six days in some flourishing New England village, observing the manners of an industrious population. And now the Sabbath comes with its peaceful light. He inquires, "What means this stillness which weighs over the landscape? why is the plow resting in the furrow; and the shuttle in the loom; and men in their habitations? There is such a stillness, that I have heard that water-fall for the first time. The birds sing more sweetly than ever, and echo repeats every sound from the hills." At the sound of the church-going bell, he observes the inhabitants in the highways and sidewalks, in comely attire, with composed faces, moving down to the place of worship. From curiosity he enters the same place as one among them but not of them. Their solemnity of aspect and manner impresses him as the prayer of common supplication ascends. He is

ready to cry out, "The Lord is in this place and I knew it not." His taste is attracted; his fears are alarmed; his conscience is awakened; his judgment is convinced; and his heart is yielded up in love. He is ready to say, "Lord it is good to be here!"

"Oh sweeter than the marriage feast,
 'Tis sweeter far to me,
 To walk together to the kirk,
 With a goodly company,
 To walk together to the kirk,
 And all together pray,
 While each to his great father bends,
 Old men, and babes, and loving friends,
 And youths and maidens gay."

When such worshipers pour out their souls in one strong tide of associated feeling, the heart of God is moved with love in proportion to the amount of holy affection offered to him. If there is an object on earth upon which He can look down with delight, it is upon such a worshiping assembly animated by the true spirit of devotion. The place resembles Heaven, and receives from God something of the love which he has for that holy, happy place.

4. He loves the place of public worship, *because his friends assemble there*. Beside entering into covenant with individuals, he determined that they should enter into covenant with each other as a distinct body, as well as with him, and be publicly known as his church. Now it is essential to a church, that there be ministry, and ordinances. To the place of public worship christians repair, where they can enjoy that ministry and those ordinances. There in

the presence of angels and men, they avouch the Lord Jehovah to be their God. There they receive instruction and consolation from the lips of their pastor. There they offer up their children to God, to be baptized "in the name of the Father, and the Son, and the Holy Ghost." There they sit together as in heavenly places at the table of their common Lord, to behold his body broken, and his blood poured out for them. And while they cry out, "how amiable are thy Tabernacles oh thou Lord God of hosts," He in turn loves them adorned at they are with the beauty of holiness. Thus the loveliness of his assembled friends in his eyes beautifies the place of the Sanctuary, and makes it an object of his love.

5. But God loves, the place of public worship, *because from it goes forth an influence to bless society.* If he values the moral and social welfare of society, then he must value the means which are efficient in promoting that welfare, especially the most efficient means, namely, public worship in the sanctuary. The pulpit is a radiant point to the whole community within its sphere, rousing the soul of the hearer into action, and raising it in its tastes, pursuits, and contemplations, to its high destiny as an immortal being. In the light which it diffuses, schools have been established, colleges endowed, and the great cause of popular education promoted. Look then abroad upon the intelligent, and prosperous, and happy community; at the general submission to law and order; at the good breeding and refinement of mind producing decency, and propriety of manners, in the intercourse of life; at the sympathies of men

touched into harmony, by the great law of love, when they meet together for some great common object, and not for a narrow and selfish one ; at the generous provision made for the relief of human want and wretchedness ; at the sweet charities of domestic life, as well as at public virtue. Look at society thus adorned, and blessed by an influence going forth from the Sanctuary, and you can see why God loves the place of public worship.

II. You recollect the occasion upon which our Savior made the declaration in the text, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." He said it at the patriarch's well to the woman of Samaria, of whom he had asked the favor of a drink of water, to her surprise, because "the Jews had no dealings with the Samaritans." There was a feud between them dating as far back as the building of the second temple upon Mount Zion, which was opposed by the Samaritans, who built for themselves a temple on Mount Gerizim. In allusion to this controversy as to the place of worship, the woman said to him, "our Fathers worshiped in this mountain," that is, Gerizim ; and ye say that in Jerusalem," that is Zion, "is the place where men ought to worship," So bitter was this feud between them that they generally confined their intercourse to matters of mere necessity. A Jew might indeed in the way of business make bargains with a Samaritan, in which one as an enemy might endeavor to overreach the other ; but to ask a favor, or to bestow a favor, was enough to excite the astonishment of the woman.

And what does Jesus say to her on this question of the place of worship? Why instead of deciding the question of location, he signifies to her that there is something more important for her consideration, than whether the Temple should be upon Gerizim, or Zion. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." From the text then in its connection, we derive the proposition, **GOD LOVES A TRUE SPIRIT IN THE WORSHIPER BETTER THAN THE PLACE OF PUBLIC WORSHIP.**

But the inquiry naturally arises why God thus loves a true spirit in the worshiper?

1. God loves a true spirit in the worshiper, *because it does homage to him.* If mind is superior to matter, if the body is superior to the soul, then the voluntary offering of the soul of the worshiper in an act of homage to the Sovereign of the universe, is more acceptable to him than the locality of a house, or the house itself.

I say not that God may not have strong local attachments, just as we have. I say not that having created some portions of the earth full of grandeur and beauty, he may not perceive and admire these qualities in his works, just as we do. I say not that Beth-el, where he met Jacob in his solitary journey, that Horeb, where in the burning bush he declared to Moses that the ground was holy, or that Calvary, or that every place where he records his name, may not be so dear to God that his "eye and his heart may not be there perpetually," as they were upon the first temple. Yet what is mere locality compared with the soul of man, created as it is in God's image, with

its high capacities of perceiving, feeling, willing? What was the tabernacle in the wilderness with its columns of brass and acacia, with its curtains of fine twined linen on the silver hooks, with its pictured cherubim, and woven goat's hair? What was the Temple of Solomon with its courts and molten sea, with its ark of the covenant, with its altar of incense, with its sacred fires ever burning, with its golden candlestick and its lamp ever shining, with its visible glory in the holy place? What is all the pomp of cathedral worship; compared with the soul of the worshiper, the acting, thinking, feeling soul, voluntarily seeking God, finding him, loving him, obeying him? He who obediently gives to God his heart the higher part of his nature, honors the supreme object of his worship in a higher sense than he can by any external act of worship. While others "worship they know not what," he intelligently "believing that he is," knows what he worships. He adores him as being everywhere present to sustain his friends by his power, to bless them by his goodness, to pardon them by his mercy, to guide them by his wisdom, to smile upon them in his complacent love.

I know there are those who believe that worship, however sincere, is not acceptable unless it is offered in a consecrated place. They will make long pilgrimages to the Chapel of the Lady of Loretto, or to St. Peters at Rome, or even to the Holy Land; as if the place must sanctify the devotions. Now I do not say that one place, from the associations connected with it, may not be more favorable to devotion than another, but that devotion from a true spirit is accept-

able in any place, and is of more value in the sight of God than the place itself. Let the proud Pharisee press up near the holy place in the Temple and say, "God I thank thee that I am not as other men;" let the humble Publican "stand a great way off" and say from the heart, "God be merciful to me a sinner;" and "this man shall go down to his house justified rather than the other."

2. But God loves a true spirit in the worshiper, *because it brings his soul into such a union with God as makes him a partaker of the divine nature.* Means are nothing, truth itself is nothing, even the Holy Ghost is nothing, without the consenting agency of the mind of the worshiper. But when with a true spirit the worshiper approaches God in the place where he hath commanded the blessing, loving and trusting him, hanging upon his lips, pressing close to him, coming in contact with him, the heart of the worshiper becomes so much one with the heart of God, that he becomes a partaker of the divine nature. While the hypocrite with a lying spirit, trusting in mere externals, becomes more dark and confused, more earthly and selfish, and more entirely one with the father of lies; the worshiper who approaches God with a true spirit, becomes purified from earth, and allied to the holy ones in heaven, to resemble God as they do, to be loved by God as they are.

That you, my hearers, may be thus the objects of his love when you assemble in this house, instead of raising the question as to locality, as did the woman in respect to Gerizim and Zion, remember that God

loves a true spirit in the worshiper better than the place of worship. Ever bring that true spirit when you assemble here. Thus will this house of God be to you the gate of heaven.

III. In order to understand the declaration in the text, "the glory of the latter house shall be greater than the glory of the former," it is necessary to call to mind the occasion on which it was made. The Jews after the captivity, few in numbers and feeble in resources, resolved to build the second temple on the site of the former. When the foundations were laid, "all the people shouted with a great shout and praised the Lord because the foundation of the house of the Lord was laid." "But many of the Priests and Levites and chief of the fathers who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." In their sadness and discouragement God says to them, "Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong O Zerubbabel, saith the Lord; and be strong O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the Lord, for I am with you, saith the Lord of Hosts." "And the desire of all nations shall come and I will fill this house with glory," "and the glory of this latter house shall be greater than of the former."

Now in some important particulars which constituted the glory of the first temple, the second was deficient. It had not like the first, the ark, the mer-

cy seat, nor the shechinah, nor the sacred fire on the altar just kindled from heaven, nor the urim and thummim. What then had it? It had the presence of Christ. This was its glory. From this statement we deduce the proposition, **THE PRESENCE OF CHRIST IS THE TRUE GLORY OF A HOUSE OF WORSHIP.**

To cheer you in the erection of the house in which we are now assembled, you would have welcomed a prophetic voice declaring that the glory of this house shall be greater than of any former one erected on or near this place. The personal presence of Christ which constituted the peculiar glory of the latter temple, you are indeed not to expect; but you may expect his spiritual presence in the graces of those who worship here, if you desire it. Yes, if Christ dwells in his worshipers here, they worshiping in spirit and in truth, so that in their graces they show forth the power of Christ in his virtual presence more distinctly and brightly than other worshipers on and near this place, then will the glory of this house be greater than the glory of any former house here.

Let us then inquire into the history and character of the former and especially the ancient worshipers of God in the town of Durham. And is it not meet that we should on this day, assembled as we are to dedicate this house to the God of our fathers, remember our fathers? Is it not meet that, enjoying as we do the institutions of religion transmitted to us by them, that we should look through the gathering mists of the past upon their lives and their virtues for our gratitude and our imitation?

In the year 1698, David Seward, of Guilford, the first pioneer of the unbroken wilderness, moved into the south part of the Town. Had that leader of the colony stood upon the highest mountain top on the southern border, and looked northwardly, as Moses looked from Pisgah upon Canaan, he might have seen the hills rising into mountain ranges on the east and on the west, and that long swamp Coginchaug, and the small stream working its sluggish way through it; but he would have seen very little like a land of promise. The Mattabesett or Middletown Indians might sometimes have ranged through the forests and morasses in pursuit of the wild deer and the beaver, but they never seem to have made a settlement in it. The swamp in the midst of the territory and occupying considerable space in it not only could not be immediately brought into use, but it interrupted the communication from one part to another. And there is a tradition that when some individuals explored the place in order to learn its capabilities, they reported that on the belts of land between the swamp and the eastern hills on the one side, and the western hills on the other, there was a space for about six farms. Think for a moment of what Durham was in 1698 in contrast with what it is now. Think of that unbroken pathless wilderness, the abode of the wolf and the panther on the hills, a possession of the "bittern and pools of water" in the swamp, guarded by the rattlesnake and the copper-head. Then think of the glorious amphitheatre of cultivated hills rising in successive ranges from the meadows as from an arena: these farms the abode of comfort and intelli-

gence and religion ; this beautiful and quiet village ; and these church-spires pointing to heaven. When you look around upon the beauty of your summer landscape, on which the "power of cultivation lies," or as you sit in a stormy winter evening, in your warm houses, call to mind what Durham was when that solitary family near the southern border, were in their rude cabin of logs, listening it may be to the howl of the gaunt wolf, or to the stealthy step of the Indian. And gratefully call to mind the privations and toil, the virtues and wisdom of your forefathers, which procured for you the public privileges, and private advantages, which you now enjoy.

The early inhabitants of Durham *were strongly attached to the institutions of religion*. As early as April 29, 1699, in the original petition to the legislature, that the "tract of land called Coginchaug, may be granted and settled for a township," the petitioners represent the settlement of the place as entirely depending on the fact whether the inhabitants could with "convenient speed," enjoy "the ordinances of God," "the comfortable attainment of which they declare should be the greatest thing we should have regard to in our settling here in this wilderness." And having obtained the object of their petition on this ground, they proceeded to make allotments of land to the "first minister," and also to the "ministry" in perpetuity. Before the patent for the town was issued, and before a church was formed, while their members were limited, and their means scanty, they laid a generous tax for the support of the "ministerial charge." And they not only like David had

it in their "hearts to build the house of the Lord," but they actually contributed of their poverty and privations to build a house that for their means and numbers was a large and respectable one. And in twenty years from the time the first was completed, they were ready to build a larger house commensurate with the increase of the population. And that they might be at the house of God on the Sabbath, they erected "stables," as they were then called, for their horses, and "Sabbath-day houses," in which they might at once be comfortable, and spend the intermission in an appropriate manner. They were careful to obtain learned, and able, and devoted ministers, and then to pay them generously, and especially to attend regularly upon their ministrations. The Sabbath with them was the great day of the week, for which the evening before furnished a preparation; and like God himself, they loved the place of worship better than any private habitation. Looking through more than a century of years, methinks I see the patriarchs of Durham, on a Sabbath morning, with their families leaving their habitations in the "West-Side," in the "South-End," in the Quarter Up-Street, in the "Green," coming together at the beat of the drum, in that first meeting-house on this very lot. Methinks I see them with devoted hearts and composed faces, taking their seats in their plain house, in which they could worship God in quietness in their own way, and with their own minister, as the puritans could not in the mother country. And as in their joy they were ready to cry out, "How amiable are thy tabernacles O thou Lord of

hosts," methinks they hung upon the lips of their first minister, as upon the lips of a man of God, who was wont to bring into the sanctuary on the Sabbath the fruits of his patient toil during the six days of the week. Methinks I see some with pen in hand, writing out for future use the divisions and subdivisions of a logical discourse. And when they returned to their homes with hearts warmed and faces radiant, they were prepared to go six days in the strength of that spiritual food which they had received. And when severe disease confined them to their beds on the Sabbath, the prayers of the sanctuary went up for them from hearts in which they had often been in communion at the table of the Lord. And when they died, they died in the hopes which had been cherished and strengthened, and it may be originated in the house of God. And when they were buried, their children whom they had offered to God in baptism, and their kindred, on the next Sabbath repaired in their bereavement to the same house where the public prayer would be made on their behalf. Their consolations, their enjoyments, their rest from labor, their spiritual culture were found in the house of God; and why should they not be strongly attached to the institution of public worship, and those other religious institutions connected with it, and sustained by it, such as family prayer, and the religious education of children.

2. The early inhabitants of Durham *were men of deep reflection*. The range of their investigations was not a wide one, but they thought closely upon the subjects which engaged their attention, such as

the doctrines of religion, and the external duties of morality, such as education and the laws of the land, such as the civil government of the town and its ecclesiastical concerns. These subjects of prime importance employed the earnest activity of their minds in their intercourse with each other and in their solitary hours. The weekly and daily press did not as now bring before the public a vast variety of subjects to furnish at least a superficial knowledge. The eloquent lecturer before Lyceums, and the eloquent agent of some voluntary association before assembled congregations, did not as now exalt the claims of his favorite subject or society. Conventions, and clubs, and mass meetings did not as now interest and agitate the public mind. The post office system had then no existence. The magnetic telegraph, which now communicates intelligence with the speed of lightning to electrify us at times, was not dreamed of. They were comparatively isolated from the world. But though the helps for moral and intellectual cultivation were not as great as we of this generation enjoy, still they most judiciously used their scantier means. How careful were they to provide for the education of their children in common schools, thus laying the foundation of the institutions which you now enjoy! In their civil affairs how careful were they to select the men best qualified for office! The most available candidate then was generally the one best qualified. How enlarged were their views in the early establishment of a Town Library, which was done by the "Durham Book Company," as it was styled, Oct. 30, 1733, before any other Library

was formed in the county. The books thus collected were in those times read. Furnishing as they did solid nutriment to the mind, and not that trash which stimulates the appetite, while it impairs the digestion, what strong men they made! The great principles of Civil and Ecclesiastical Government, the great doctrines of the Gospel, the great duties of morality, the cardinal virtues, the chief end of man, became in their elements so familiar to the leading minds of the town, that superficial views of truth or of duty would not satisfy them.

3. The early inhabitants of Durham *were devoted to the public welfare*. Closely connected by descent with the Puritan Fathers of Connecticut, they inherited their spirit. They came to this place not to enjoy the fruits of the labors of their ancestors, but to labor themselves for the benefit of those who should come after them. Forests were to be cut down, and the land brought into cultivation. Roads were to be made across the swamp, and elsewhere. A church was to be erected. Schools were to be established, not with money given by the State, or devised by some public benefactor. The ministry was to be supported. A Burying-ground was to be set off, cleared and protected by a fence. These burdens they cheerfully bore. The love of money had not so seized upon them, that they were willing to neglect the public good for their private gain. The love of office had not so taken possession of them that each was inclined to have it in rapid rotation, rather than to confer it upon the one best qualified to serve the public. Witness their generous contributions of

men and means in the French war, and in the war of the Revolution; Read their patriotic resolutions adopted in Town meeting, followed by patriotic actions on the field of battle; and you may have proof that the early inhabitants of Durham were devoted to the public welfare.

4. The early inhabitants of Durham *were in their actions Governed by fixed principles*. They were not driven about by every wind of doctrine, whether in civil or ecclesiastical concerns. They were not of the number of those who are ever learning, and never able to come to the knowledge of the truth; but having by the patient use of the means they enjoyed adopted their opinions, they retained them. We are now speaking of the leading men in the Town. Errors in opinion they may have adopted. Faults in conduct they may have committed. Imperfections and sins they must have had; but instability in their opinions on important subjects was not one of them.

Of the first settlers of Durham, a considerable number came from under the preaching of such men, as the Rev. Joseph Elliot, of Guilford, son of the Apostle John Elliot; the Rev. Mr. Andrew, of Milford and the Rev. Israel Chauncey of Stratford; to both of whom was offered the presidency of Yale College; the Rev. Solomon Stoddard of Northampton; the Rev. Abraham Pierson of Killingworth president of Yale College. The enlightened principles derived from such men, they manifested in their own conduct, and transmitted to their immediate descendants. The same confession of faith, they used, it is

believed, for nearly a century. They continued faithfully attached to their ministers the same length of time. They were also true to their public Servants. They sent one of their representatives to the Assembly seventy-six times, and others successively for many years. And when they sought habitations elsewhere they carried with them their principles. They carried them to their new homes among the hills of Berkshire, and old Hampshire in Massachusetts. They carried them beyond the Cattskill Mountains to New Durham, to Oneida County, to the Genesee River, in the State of New-York; and into New Connecticut in Ohio. They carried the same attachment to the institutions of law and order, to education and family government, the same public spirit and habits of reflection, into the camp and the halls of legislation, to the work-shop and the farm, to the bench, the bar, and the pulpit. Those same principles carried from Durham and transmitted from father to son live still in the hearts of their descendants.

The men of the first century are passing away. With the exception of a few, long may they be spared to us! they have joined the great congregation of the dead. As you read their names on their grave-stones lingering in some twilight hour, consider well what they were and what they did for you. And if at any time in the temptations of life, you find the lamp of your own virtue expiring, light it up again at their graves. Let these same principles act in your souls even in greater power than they once did in the souls of your ancestors, when they lived and

loved, and suffered, and died, in the places which you now occupy. Love the institutions and the truths and the duties of religion better than they did ; cherish habits of deeper reflection than they did ; show more public spirit than they did ; adhere more firmly to your principles than they did, then when you worship here, the glory of this latter house will be greater than of the former.

In hastening to bring this discourse to a close, I would remark in the application of the main propositions, which I have endeavored to unfold, that if God loves the place of public worship better than any private habitation then should you do so too and for the same reasons. If God loves a true spirit in the worshiper better than the place of worship, then should you do so too and for the same reasons. If the true glory of a house of worship consists in the presence of Christ, seek to manifest his presence here by his spirit dwelling in you, quickening your graces. And, if you thus love the place of worship, if you bring true hearts to this place of worship, if you show forth the presence of Christ in your abounding grace beyond what your fathers did, then will he "who is the desire of all nations," fill this house with his glory.

Brethren of the church and congregation: You have caused this beautiful and appropriate house to be erected for the worship of God. But what is the temple without the glory? What is the altar without the fire? What is the body without the soul? Just what this house would be without the presence of God in Christ Jesus.

And will he whom the heaven, and the heaven of heavens cannot contain, dwell in a house like this, made with hands? Yes, he will dwell in every place where he has recorded his name. Thus christians have thought for ages, and upon the erection of houses for public worship have, with ceremonies august or simple, set them apart for the services of religion.

To thee, then, the only living and true God, Father, Son and Holy Ghost, we dedicate this house, as a symbol of our affection; as a place sacred to truth; to devotion; to all good influences. To thee who art a "spirit," we dedicate this house, that thou mayest be worshipped here "in spirit and in truth." To thee who art the God of our fathers, we dedicate this house, that the presence of Christ, the desire of all nations, may be here in such power that the "glory of the latter house may be greater than of the former."

To thee we dedicate this pulpit. May no false doctrine ever be proclaimed here. To thee we dedicate this altar; may no false fires ever be kindled here. To thee we dedicate this table of our communion; may no false brother ever profane it. To thee would we dedicate the water of baptism; may parents here offer none but true vows for their children. To thee would we dedicate the gallery; may none but true praise ever ascend from the the choir here.

And now God of Bethel, this house is thine. "Arise and enter into thy rest, thou and the ark of thy strength. Let thy priests here be clothed with

salvation that thy saints may shout for joy. God of the Second Temple, "fill this house also with thy glory, and in this place also give peace." "For my brethren and companions' sake, I will now say, peace be within thee."

While in the animation of your hopes you this day dedicate this house to the God of your fathers, look upward to that Heavenly Temple, to which this is only the vestibule. Look upward to that worship there of which your best worship here is only the faintest image. Look upward to the glorious Assembly and Church of the first born, to those who in the flesh were kindred to you, and who are now kindred to you in the spirit. Look upward to Him "of whom the whole family in heaven and earth are named."

One family we, dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death:

Soon that stream will you pass and be gathered to your fathers. Soon if you serve God with a true spirit here, will you be welcomed by those blessed ones, who bending from heaven even now "encompass you as a great cloud of witnesses." Soon will you join those who have gone on before you, "and come to Zion with songs and everlasting joy upon your heads."

NOTES.

For many of the facts stated or alluded to in the following notes, I have to acknowledge my obligations to the Rev. David D. Field D. D., and to Worthington G. Chauncey, Esq. It is to be hoped that Dr. Field's very valuable statistical account of Middlesex County, will be republished with such additions as he has collected. The principal object in the last branch of the sermon, is to show that in the early history of Durham a good influence went forth from the sanctuary, and that a good influence was carried to it by the early inhabitants. In these Notes the principal object is to illustrate and sustain the statements in the sermon. Other facts I should have been glad to introduce. Such as it is, the whole is respectfully inscribed to the present inhabitants of the town, with my fervent prayer that as in past time, so in the future, Durham may "flourish through the preaching of the word."

Feb. 1848.

W. C. F.

NOTE A. PAGE 16.

The whole of the tract of land which now bears the name of Durham, was for a time supposed to be included within the limits of the towns on its borders. But when the boundary lines of these towns were ascertained by actual surveys, there remained a space between them of some thousands of acres. This tract called Coginchaug* from the swamp in it so named by the Indians, was not for many years thought to be large enough for a township. But in it, the Legislature granted lots amounting to more than five thousand acres to persons in different parts of the state, who had performed important public services.

* Dr. Barret of Middletown, who has investigated the language, informs me, that the meaning of Coginchaug, was *thick swamp*, and not *long swamp*.

And on the 26th of Jan. 1686 the Legislature granted to the Inhabitants of Killingworth the south part of the tract up to Coginchaug swamp, except such lands as were included in previous grants.

A petition dated April 29, 1699 was addressed to the General Court, by a number of inhabitants of Guilford some of whom were probably owners in the above named grants, as follows :

“To the General Court sitting in Hartford, May 1699.

We whose names are underwritten, do humbly request of this Honorable Court, that you would grant that the tract of land commonly called Coginchaug, bounded northwardly by Middletown, easterly by Haddam, westerly by Wallingford, and southerly by Guilford, and Kenelworth, may be by this Honorable Court granted, and settled for a Township ; and to that end, and for the encouragement of your humble petitioners, and such others as shall be thought meet to join with them, that you would grant that all the common lands unlaied out, be granted to this Township. The Grounds and Reasons of your humble petitioners moving thus to petition are as follows :

1st. It having pleased this Honorable Court formerly to grant sundry farms which have been laied out in the forementioned Tract of Land, the Country filling up with People, one family having already gone from Guilford to that place, and sundry more having strong inclination moving that way, Provided this Honorable Court would so far favor it, that it may be probable with all convenient speed, the ordinances of God might be settled there, it being considerably remote from any other town, and looks to be very difficult if not almost impossible for any comfortable attainment of them, which should be the greatest thing that we should have regard to in our settling here in this Wilderness.

2d. If people should settle out on the great farms already laied out, it must always be very scattered and distant from each other, and very probably be long before they can imbody themselves either for the enjoyment of ordinances, or for defending themselves if any trouble should arise in the country, which this Honorable Court has seen the sorowful experience of formerly ; now if this Honorable Court should in your wisdom think meet to grant our petitions, we desire there may be a Committee by this Court appointed and empowered to make search for, and lay out a Town plat where it may be judged most advantageous to accommodate those farms already laied out. And your petitioners will ever pray.

Caleb Seaward, William Stone, John Collins Jr., Joseph Grave,

William Jones, Abraham Bradley, Thomas Maycock, Nathaniel Stone, John Collins Sr., John Parmele, Thomas Cook, John Hall Sr., Nathaniel Grave, James Benton, Abraham Fowler, John Seaward, Josiah Rossiter, William Johnson, Comfort Storr, Peter Tallman, Joel Parmele, Jacob Doude, Ezekial Bull, Joseph Seaward, Stephen Bradley Sr., John Grover, Thomas Wallstone, James Hooker, Samuel Johnson, Obadiah Wilcoxon, John Hall Jr."

This petition was granted. A Committee appointed by the Legislature laid out a Town plat on an eminence in the south part of the Town now called Meeting House Hill. But as the settlers did not come in, at the advice of the Legislature in answer to another petition addressed to them by the proprietors of the farms at Coginchaug 1706, one fourth part of the lands already granted was given up, which with the common lands were laid out in lots for those who should offer themselves as inhabitants. Killingworth for sixty acres of land in fee simple, surrendered the jurisdiction of the tract already mentioned. The name of the place was changed to Durham 1704. In 1707, there was according to Holmes in his Annals, fifteen Inhabitants. In 1708 a patent was granted confirming to the inhabitants and proprietors their right to the lands in the Township. In October 1773, Haddam Quarter was annexed to the Town, though the inhabitants there had from the first or an early period, liberty to attend church in Durham.

At the time the patent was issued, the number of adults males, was thirty four, most of them heads of families. Their names were Caleb Seaward, David Seaward, Joseph Seaward, David Robinson, and Joel Parmelee from Guilford; the Rev. Nathaniel Chauncey, Isaac Chauncey, Robert Coe, Joseph Coe, Samuel Fairchild, James Curtis, Ezekiel Hawley and Benjamin Baldwin, from Stratford; Richard Beach and Benjamin Beach, supposed to have been from the same place; James Baldwin, Samuel Camp, William Roberts, Samuel Sanford and Thomas Wheeler, from Milford; Joseph Gaylord, Joseph Gaylord, Jr., John Gaylord, Joseph Hickcox and Stephen Hickcox, from Waterbury; Joseph Norton and Samuel Norton, from Saybrook; John Sutliff and Nathaniel Sutliff, from Deerfield; James Wadsworth, from Farmington; Jonathan Wells, from Hatfield; Henry Crane, from Killingworth. Hezekiah Talcott, from Hartford; and Ezekiel Buck, from Weathersfield.

They were early joined by John Norton, from Saybrook; by the Ancestors of the Lymans, Parsons and Stronges, from Northampton;

of the Newtons, Guernseys, Tibbalses, Merwins and Canfields from Milford; of the Pickets, from Stratford; of the Bateses, from Haddam; and of the Halls, from Killingworth; and of the Fowlers from Guilford. In later periods, families have settled in the Town by the name of Hall, Hart, Bishop, Scranton from Guilford; of Smith and Johnson from Middletown; of Chalker and Loveland from Saybrook, and of Butler from Branford. The first white child born in the Town was Ephraim Seaward. He was born Aug. 6, 1700; and died 1780. In 1756 there was 799 inhabitants, exclusive of Haddam quarter, in which there may have been 100 or 150 more. In 1776 there was 1076. In 1840—1095.

NOTE B. PAGE 17.

“At a town meeting Feb. 16, 1707, The Town by vote doth grant two allotments in every division of land herein granted for the encouragement of the ministry; and one of said allotments the town by vote doth grant unto the minister and his heirs forever who shall here be settled in the gospel ministry; and the other allotment to be and remain for the support of the ministry in the town of Durham forever, but only with that proviso, that if there should be not, or so often as there should be no orthodox dispenser of the word resident here, that doth publicly dispense the same here in this town, that then the whole profit of said allotment shall be unto the Town, and it is hereby reserved for the town.”

JAMES WADSWORTH, Town Clerk.

“At a town meeting June, 1708, The Town by vote did agree and grant to pay unto the much esteemed Mr. Nathaniel Chauncey for the present year's labor in the work of the ministry provided he continueth with us in said labor, the sum of fifty five pounds in grain at country price, also the sum of sixty pounds in grain at country price, yearly, so long as said Mr. Chauncey shall continue in the work of the Gospel ministry as above.”

Also at the same meeting, the Town by vote did enact, agree, and grant, unto Mr. Nathaniel Chauncey his fire wood, that is, so much fire wood as shall be needful for the said Mr. Chauncey and a family if

he should see cause to have one, the said fire wood to be brought unto Mr. Chauncey upon a day appointed yearly by the select-men.”*

Test, JAMES WADSWORTH Town Clerk.

“ At a town meeting October the 4, 1708, the town by a full vote did agree and desire the much esteemed Mr. Nathaniel Chauncey, to settle with us in the office of pastor. Also at the same meeting, the Town by vote did order and empower the present select men, to petition the honorable General Court at their next session, to grant liberty that a church may be embodied here according unto the rules of God’s holy word.”

“ At the same meeting, the town by vote did agree, and grant that the much esteemed Mr. Nathaniel Chauncey should have and do by these presents grant unto the said Mr. Chauncey, the house and all the appurtenances thereunto belonging, that was built for the first minister, and the lot upon which said house standeth, with all the several tracts and parcels of land formerly set apart for the first minister to be and remain to be unto Mr. Chauncey and his heirs forever, on the condition following, viz.: That the said Mr. Chauncey shall and doth continue with us to be our minister during the term of his natural life, provided nevertheless that if the said Mr. Chauncey shall at any time expire his natural life, he being from us upon his occasions and intending to continue in said work, or that the said Mr. Chauncey shall continue with us in the work of the ministry until he be disabled by age or weakness, from being any farther serviceable in said work, that then no advantage shall be taken of said Mr. Chauncey or his heirs in their holding said house and lands. But if said Mr. Chauncey shall fail in his performing said condition in his removing or otherwise, then the said land with all and every part thereof together with said house shall return unto the Town to be disposed of as they think meet.”

A true entry,

JAMES WADSWORTH, Town Clerk.

Besides this, the town by a vote declare that they would make a further grant of land, if their “ability were as good as their will;” and moreover they “enact and agree that they would in future advance Mr. Chauncey’s salary as his necessity shall require, and their ability shall allow.”

Having taken the advice of a previous council, assembled on the

* One hundred loads was agreed upon one year as a reasonable allowance for firewood.

first Tuesday of January 1711, he was ordained on the 17th of Feb. 1711, a church having been formed the same day. The ordaining Council proposed by Mr, Chauncey and appointed by the people, were the Rev. Timothy Woodbridge of Hartford, the Rev. Noadiah Russell of Middletown, the Rev. Thomas Ruggles of Guilford, and the Rev. Samuel Russell of Branford. It should be noticed that he came as a candidate in May 1706, so that he was with them in that capacity nearly five years.

NOTE C. PAGE 18.

On the 17th of November, 1709 the Town passed a vote to build a Meeting House on what was then called the Meeting House Green. The proprietors made one allotment of land for a Burying Ground; another for the first Minister; and immediately South of that and of the same width, another for a Meeting House Green, which in the words of the record lay "between Mr. Chauncey's home lot, and Samuel Camp's home lot." The first Meeting House was built upon the crown of the hill west of the House just dedicated. It was in the words of the record, "forty feet square, with a flat roof and turret, and twenty feet between joints." It was also ordered by the town, 1723 that "the pulpit should be new built, and a comely canopy to cover it."

The population of the Town having increased so much that they could not be accomodated in the first house, a second was commenced in 1735, and was finished in 1737. It was erected on the east side of the Green, just west of the road running north and south and in a range with the road running east." It was built in the common style of the time, with narrow windows. The pulpit had some decoration, beside its Sounding-board and hour-glass. And the pulpit stairs was on the Sabbath decorated with boys who could not conveniently find seats with their parents, and who were too young to be sent up into the Galleries. The pews were fitted up with small swing tables for taking notes, or supporting the elbow.

On the 17th of July 1835, the corner stone of a third Meeting House was laid, just a century after the building of the second was commenced. The address on the occasion was delivered by the Rev. David Smith, D. D. That church was consumed by fire November 28, 1844.

The corner stone of the first Methodist Episcopal Church was laid July 1, 1836. The address was by the Rev. professor Holdrich. The Dedication Sermon was preached Jan. 1837, by the Rev. Wilbur Fisk, D. D., president of the Wesleyan University.

The North Congregational Church was dedicated in June 1847. The Sermon was preached by the Rev. Merrill Richardson from the 77 psalm, 13. "Thy way oh God is great in the Sanctuary."

In the year 1719 upon the application of several persons "for liberty to build stables for horses," or horse sheds, as they are now called, on the Meeting House Green, it was resolved by a vote of the Town that all persons being inhabitants in the Town may have liberty to build stables for said use provided that the place be first measured out and assigned to them by the select-men. And still further for their accommodation on the Sabbath, liberty was given to individuals applying from time to time, to erect *Sabbath-day houses* on the Meeting House Green. These houses were from twenty to twenty-five feet in length, and from ten to twelve feet in breadth, and one story high with a chimney in the middle dividing the whole space into two rooms with a partition between them, for the accomodation of two families, who united in building the house. The furniture consisted of a few chairs, a table, plates and dishes; some iron utensel, it may be, for warming food which had been cooked. Besides the Bible, there was sometimes a book on experimental religion, like Baxter's *Saints Rest*, or Allein's *Alarm*. On the morning of the Sabbath the mother of the family with provident care, put up her store of comforts for the dinner, substantial or slight fare as most convenient, a bottle of cider almost of course. The family then set off from their home in a large two horse sleigh, or on saddles and pilions. They stopped at the Sabbath-day house, kindled a blazing fire, and then went forth "to shiver in the cold during the morning Services." At noon they hurried back to their warm room. After they had taken their meal and by turns drank from the pewter mug, thanks were returned. Then the sermon came under review, from the notes taken by the father of the family, or a chapter was read

from the Bible, or a paragraph from some favorite author, the service concluding with prayer or singing. After again visiting the sanctuary, the family would return to the Sabbath-day house if the cold was severe, before they sought their home. The fire was then extinguished, the door was locked, and the house remained undisturbed during the week.

In time the custom of repairing to these houses changed; the houses themselves became dilapidated or furnished a refuge for the poor. They were better suited to those times when so much was thought of private family religion, than they would be to ours, when religion has become more of a public and social concern. The last Sabbath-day house which I remember, stood on the land owned by the first minister. It was occupied by John King a Hessian deserter from the British army.

NOTE D. PAGE 20.

As in New England generally the School Master has not been far off when the Minister has been settled, and the School House has been side by side with the Church, so in Durham, the very year that the first Minister was ordained, the town authorized the Selectmen to engage a School Master for six months, and soon after the Meeting House was finished, the Town appointed a Committee to build a School House on the Green. The dimensions of this School House was twenty six feet in length and eighteen feet in breadth. But one school appears to have been kept until December 1737, when the people on the west side of Coginchaug swamp were allowed to have a School. One was set up soon after at the North end of the Town.

From the settlement of the Town to the year 1741 it appears that one half of the expense of the Schools was defrayed from the Town Treasury, and the other half was assessed on the pupils.

In 1741 the General Assembly granted to the Town of Durham a certain sum derived from the Sale of five Townships of land. In

1765, certain sums of money from the excise on spirits, was appropriated to schooling, amounting to £30, 14, 4. These two sums now amount to \$739,42. The interest upon which has been annually applied to schooling down to the present time. This is called the common bond money.

In 1775 Ebenezer Robinson deeded to Elihu Chauncey and his heirs in trust, a piece of land five rods square, on the "Corner of his Green lot," for any of the inhabitants to build a school house. The Centre School House now stands upon this ground.

In 1780 Ebenezer Robinson, willed to the Town of Durham, about three acres of land for a Burying Ground, the profits of which were to be applied to the centre school, both before and after it shall be used for a Burying Ground. At the same time said Robinson willed to the inhabitants of the Town of Durham £100 lawful money for a school to be kept at the centre school house eleven months in the year.

In 1787 a portion of the donation namely £39 was vested in Ohio lands. These lands were sold and the Report of the selling Committee was made 1835, that the avails in their hands amounted to \$892. This added to the other portions of the £100 makes the sum of \$1152,18 the interest on which, \$69,13 has been applied to the centre school agreeably to the will.

The third source from which money is received for schooling, is the state appropriation, on the first of October about \$147,00, on the first of March \$314,00.

There is also received on the first of October annually from the Town deposit fund \$171,90. The aforesaid moneys in all \$746,39 are annually divided on the scholars between the age of four and sixteen, amounting to about three hundred and twenty.

The above facts were furnished by Wedworth Wadsworth, Esq.

NOTE E. PAGE 18.

The Rev. Nathaniel Chauncey, was the son of the Rev. Nathaniel Chauncey Minister first at Windsor and then at Hatfield Mass. and grand-son of the Rev. Charles Chauncey, President of Harvard College. He was born at Hatfield Sept. 26, 1681. He was the first person on whom the honors of Yale College were bestowed having never been graduated at any other Seminary. Having in his childhood lost his Father, the care of his education devolved upon his uncle the Rev. Israel Chauncey of Straford. This gentleman was an excellent scholar, was the first who received an appointment to the presidency of Yale College, and was well qualified to guide the mind of his nephew. Not long after his settlement, through the agency of a friend in England, he purchased a very large and valuable library, and thus procured the means of gratifying his hereditary love of study and reading, enlarging his views, and rendering himself more extensively useful. The attention which his brother Isaac Chauncey bestowed upon his agricultural concerns, and the excellent management of his wife, so relieved him from secular cares that he was able to spend the most of his time in his study surrounded by his books. Habitually rising early and regularly devoting a certain number of hours every day to study, and especially to the immediate preparation of his sermons, he was eminently an instructive and an acceptable preacher. To show his love of knowledge it was related of him that on the occasion of his son Col. Chauncey's receiving from Dr. Chauncey of Boston, WOLLASTON'S RELIGION OF NATURE, in virtue of his paternal relation he immediately took the book without ceremony to his study and kept it a fortnight, and then brought it down and gave it to his son. Upon his son's asking him what he thought of the work, he replied, "Think Sir? I think I don't know any thing. Forty years I have been studying, and this Book has told me more than I ever knew." He preached two Election Sermons, the first 1719, and the second 1734. They furnish evidence of a well disciplined mind. His sermons were carefully written out in a neat legible hand, but he never carried his notes into the pulpit, unless in quite the latter part of his life; he of course preached from memory. His elocution was distinct; his tones earnest, his language

correct, his addresses solemn and pungent, and his whole bearing grave and dignified. Said one of his people, "he was not a large man, but was a man of a great presence." In his family, among his people in all the relations of life, his conduct was such as became the Gospcl. He was highly respected as a counselor ; was a fellow of Yale College ; and was in correspondence with some of the distinguished clergymen of his times. His happy influence upon his people having been alluded to by the Rev. Dr. Cooley in his life of Haynes, a letter of inquiry was addressed to him, which drew a reply on that point, which will be found in the following pages. His influence and that of his successor may be distinctly traced in the number of eminent and useful men who can be found among the descendants of those who were inhabitants of Durham in the first century.

President Edwards in his account of the great revival in New England alludes to success attending the labors of Mr. Chauncey in the ministry. David Brainard dates his "frequent longing after a liberal education" from his year's residence in Durham ; and he commenced his studies while there or immediately after leaving there. Mr. Chauncey communicated his own love of knowledge to others, and transmitted it to his posterity. Of his thirty-six or eight adult male descendants, twenty-four have received or are receiving a liberal education.

He married Sarah Judson of Stratford, Oct. 12, 1708. They had three sons and three daughters, Elihu, Sarah, Katharine, Abigail, Nathaniel and Elnathan. After a ministry of fifty years, wanting three months, including the time of his services as a candidate, he descended to the grave greatly lamented. He died Feb. 1, 1756. The Rev. Jonathan Todd of East Guilford, preached the sermon at his funeral in which his character is described. He is spoken of as "sound in understanding, as having a quick lively and tenacious memory ; as distinguished for justness and clearness of thought, and for uncommon capacity of perceiving the differences of things ; as strong in reasoning and quick in invention ; as in temper having cheerfulness mixed with gravity ; as an Israelite indeed ; as a burning and shining light ; as in preaching solid and judicious ; and in manner grave and serious. "A spirit of prayer and supplication seemed to be poured out upon him abundantly. How often has his devout eloquence that seemed to flow from his heart through his lips, like a

mighty stream overspread the whole Assembly and warmed the affections of the same? Many I trust still remember how their spirits have been raised by his lively prayers and all their souls warmed with holy affections. He was especially remarkable for fullness of matter and pertinency of expression on special occasions."

The Rev. Elizur Goodrich, D. D., the second pastor of the church in Durham, was a native of Stepney, since called Rocky Hill, a parish of Westfield, Conn. where he was born from a respectable line of ancestors, on the 26th of October, old style, 1734. He early evinced a strong love of letters; and so diligently did he pursue his cherished object, that at the early age of fourteen he entered as a member of Yale College. In 1752, he proceeded Bachelor of Arts, and in 1755, on receiving his master's degree, he was elected a Tutor in the above institution. The ministry, however, being his chosen profession, he resigned the Tutorship the following year; and on the 4th of Dec. 1756 was ordained pastor of the church and congregation in Durham. Not long after his settlement, he became united in marriage with Catherine Chauncey, grand daughter of his predecessor in the ministry at Durham. The degree of Doctor of Divinity was conferred on him by the college of New Jersey. In 1776, he was chosen a member of the corporation of Yale College and in the following year, on the occasion of an election to the Presidency of that institution, consequent upon the resignation of President Daggett, he was a candidate for that office as was also Dr. Styles. It is understood that there was a tie in the votes given for these two gentlemen, which coming to the knowledge of Dr. Goodrich, who had declined voting, he insisted upon the right to do so, thus turning the election in favor of Dr. Styles—an act of his life, which ever after gave him pleasure, and which seemed to increase and perpetuate his regard for the Institution.

The death of Dr. Goodrich occurred in November 1797, and was sudden and unexpected. On the 17th of that month, he left home for the purpose of examining some lands, which belonged to Yale College, in the county of Litchfield. On the Sabbath following he preached at Litchfield, and on Monday proceeded to Norfolk, where he was entertained by the hospitable family of Capt. Titus Ives. At this time he was in the enjoyment of good health. The evening was spent in pleasant conversation. On the following morning he rose early, as was his custom; had dressed himself, with the excep-

tion of putting on his coat, which he was evidently in the act of doing proceeding during the same time towards the door, when he fell in an apoplectic fit, and expired in the 64th year of his age, and the forty-seven year of his ministry. His remains were carried to Durham on the succeeding Saturday, and were followed to the grave by his family, the church, and the congregation and a numerous concourse of strangers. * President Dwight of Yale College delivered a solemn and affecting discourse from Ecclesiastes II. 1, “ *The righteous and the wise and their works are in the hands of God.*”

Dr. Goodrich may justly be numbered among the distinguished men of his times. He possessed powers of mind adapted to the investigation and comprehension of every subject to which he directed his attention. In classical learning he greatly excelled, and so perfect was his knowledge of the original languages of the Bible, as to enable him to dispense with the English version. In the exact sciences as well as in mental and moral philosophy he was distinguished. No exercise gave him more pleasure than to sit down to the solution of some difficult problem, as he was wont to do in his hours of leisure. Having the use of the valuable library of his predecessor, many of the works in which library were written in Latin, he read extensively in that language. Divinity however was the great study of his life. He took large comprehensive views of the doctrines of Christianity. He loved the Bible, and especially those truths, which go to exalt and illustrate the grace of God. Salvation by a crucified Redeemer, without merit on the part of the sinner and the duties of the moral law was the burden of his preaching. At the same time he occupied a commanding influence in the churches of Connecticut as a friend, and a counsellor. In the language of President Dwight, “he was a man of unusual prudence and of singular skill and experience in the concerns of congregations, churches and ministers. His talents were not only great and distinguished, but they were also of that most useful kind, which we call practical. “These eminently fitted him for the service of God and for usefulness among mankind, and in these respects, he left a reputation which will be honored as long as his memory shall last. Soon after his death a friend, who was well acquainted with him, thus truthfully and happily summed up his character. “As a christian divine he was solid, judicious, and established with grace; equally free from the wildness of enthusiasm and the rigors of superstition. His reading was extensive; his memory tenacious;

his piety substantial ; his gravity commanding ; *his profiting appeared unto all men and his praise is in all the churches.* He was a wise counselor, a peace-maker, a friend and lover of his country, and mankind."

Mrs. Goodrich survived her husband for many years, honored and beloved by a large circle of friends and relations. For the church and congregation of Durham, she cherished the highest regard, and continued to receive from them the respect and affection to which by her character, her love for them and her example among them, she was eminently entitled. Her death occurred in the spring of 1833.

At the decease of Dr. Goodrich, he left six children, five sons and a daughter to mourn the loss of a parent whose character justly received their veneration and whose example they could more than most others safely imitate.

The Rev. David Smith, D. D., the third minister of Durham, received his first degree in Yale College 1795. He commenced preaching as a candidate on the 15th of Feb. 1799, and was ordained on the 15th of August following. During his ministry there were six revivals of religion. Besides attending to his professional duties, like his predecessor Dr. Goodrich, he fitted students for college. Among his scholars there were Hon. Samuel D. Hubbard now a member of Congress ; Dr. James E. Dekay, a distinguished Naturalist in New York, and Commodore George Dekay. Like his predecessors, he is a Fellow of Yale College ; he also is a member of the prudential committee. He received the degree of Doctor of Divinity from Hamilton College. He was dismissed Jan. 11, 1832, having been pastor of the church nearly thirty three years. Dr. Smith was united in marriage to Betsey Marsh, who died young ; and to Catharine Goodrich, daughter of his predecessor. In this way the pulpit of Durham was in the possession of one family one hundred and twenty-six years. Mrs. Smith died on the thirty-first of July, 1845, in the 70th year of her age. The following is an extract from an obituary notice published soon after her death :

"With a natural disposition of uncommon tenderness and affection, a cultivated intellect, and a heart early sanctified by divine grace, she spent a long life in continued acts of kindness to those around her, which will be remembered with gratitude not only by the circle of her immediate friends, but by hundreds who have shared, at different times, in the hospitalities of the household over which she presided. In all the relations of the family, the neighborhood, and the parish, it

was her constant aim and effort to promote peace and mutual affection ; and such was the force of her self-denying consecration to the good of others, that she probably never had an enemy, but enjoyed the spontaneous testimony of all, however they might differ from each other, to the purity of her motives, and the healing influence of her counsels and her example."

Besides a son by his first wife, [David Marsh Smith, Dr. Smith has had four sons and two daughters. 1st Elizur G. Smith. 2d Chauncey G. Smith, who was born Oct. 19, 1807, and died Sept. 27, 1825. 3d Simeon P. Smith. 4th Gustavus W. Smith, who was born June 16, 1815, and died August 8, 1840. 5th Catharine C. Smith, and 6th Elizabeth M. Smith.

The Rev. Henry Gleason, was born in Pomfret, September 11, 1802 ; received the degree of Bachelor of Arts in Yale College, 1828 ; was ordained Aug. 22, 1832 ; died in September 1839. He was a good scholar, a prudent, judicious and faithful pastor, a solemn and instructive preacher, and a worthy man.

The Rev. Charles L. Mills, was graduated in Yale College 1835 ; was installed April 28, 1841 ; was dismissed in September, 1845, and is now settled in Ashland, Massachusetts.

NOTE F. PAGE 21.

Colonel James Wadsworth, born July 6, 1675, in Farmington, one of the first settlers of Durham, exerted a very salutary influence upon the town. I have seen it intimated from respectable authority that the town took its name from Durham in England where one of his ancestors resided. He was bred a lawyer, though it does not appear that he was ever extensively employed in that capacity. The people of Durham gave him almost all the offices at their disposal ; and when his abilities and worth came to be generally known, he was honored repeatedly by appointments from the Colony. He was the first Justice of the Peace, and he had the command of the first military company at its formation. Upon the organization of the militia

in 1739, he was constituted colonel of the 10th regiment. For a time he was Justice of the quorum for the county of New Haven. From 1718 until 1751 he was Assistant. In May, 1724, he was appointed with several other gentlemen, to hear and determine all matters of error and equity brought on petition to the Grand Assembly; and from 1725 until he left the council, was one of the Judges of the Superior Court. At the October session of the General Assembly 1726, a grant of 300 acres of land in the town of Goshen, was made to James Wadsworth, Esq. of Durham, John Hall, Esq. of Wallingford, and Hezekiah Brainard, Esq. of Haddam, father of the missionary, David Brainard, for public services. It was called the Esquires Farm, from its being given to these individuals, each of whom had the title of Esq. In fulfilling the public duties assigned him, ability and integrity were alike conspicuous; while an exemplary attendance upon the worship and the ordinances of the Lord, gave a dignity to his character. He died Jan. 10, 1756, aged 79. His wife was Ruth Noyes. They had one son, James who died July 21, 1770, aged 87.

Colonel Elihu Chauncey the oldest son of the Rev. Mr. Chauncey, born April 2, 1710, was an upright, useful, and superior man. Besides being a benefactor of the town in many ways, it deserves to be mentioned that it was through his instrumentality that the Durham Book Company was established, which was by means of the Library, an important source of knowledge and mental improvement to the inhabitants of his generation. For a long period he was connected with the County Court either as Justice of the Quorum, or as Judge; and for forty years he represented the town in the General Assembly, with only the exception of the period when he was in the French War. It is believed that the interests of the town never suffered in his hands. He died April 10, 1791, aged 81. His wife, Mary Griswold, died March 1791, aged 83. Their children were 1st Charles, who died in childhood; 2d Catharine, born April 11, 1741, died April 8, 1830; 3d, Sarah who died in childhood; 4th, Sarah, born May 8, 1745, married 1st Lemuel Guernsey, 2d Simeon Parsons, died March 19, 1823; 5th, Charles.

Elnathan Chauncey, the third son of the Rev. Nathaniel Chauncey, born Sept. 10, 1725, was graduated at Yale College 1743. He studied Divinity until 1745, when he was licensed to preach the Gospel. He received a call to settle in North Guilford and also in Sharon, both of which invitations he declined. His fa-

ther beginning to feel the infirmities of age requested him to remain in Durham and take care of him, and as an inducement made him very liberal offers. From his filial affection he gave up a settlement in his profession. About this time in consequence of over exertion on the farm he had a long fit of sickness from which he never finally recovered. Mr. Chauncey is spoken of as possessing much information, great equanimity and gentleness of feeling, and fine social qualities. He was a good scholar when in College and an acceptable preacher. He retained his license and preached occasionally until advanced in life. Dr. Field remembers that he preached in East Guilford in 1791. He died May 4, 1796. His wife was Elizabeth, the daughter of Rev. William Worthington of Saybrook, and the widow of Col. Samuel Gale. They had four children. 1. Nathaniel William, born September 12, 1761, died January 29, 1840. 2. Catharine, born August 6, 1764, was married to Reuben Rose Fowler, the father of the writer; died April 12 1841. 3. El-nathan Elihu died when four years old. 4. Worthington Gallup. Asa Worthington Gale the son of Mrs. Chauncey, died at Cape Francois, August 14, 1772, aged about 16. Benjamin Gale the second son, was in the Battle of Bunker Hill; commanded a vessel for some years, sailing to the West Indies; was washed overboard in a storm from a ship in which he had taken passage from the East Indies to New York, in 1796 or 7; aged about 39 years.

Gen. James Wadsworth was the son of James Wadsworth, and grand-son of Col. Wadsworth, who in 1707 removed from Farmington to Durham. He was born July 6, 1730, and he received the degree of Bachelor of Arts in Yale College in 1728. Settling in his native town he was soon promoted in military life. He afterwards was appointed by the General Assembly the commander of a brigade, and then Major General. For two or three years in the course of the Revolutionary war he was a Member of Congress. In the course of the war he was engaged more or less in active service. For some time he was Justice of the Quorum, and then Judge of the Court of Common Pleas, in New Haven County. It is said that he was chairman of the Committee of Safety for the State for a period during the war. In 1786 and 7, he was Controller of public accounts in the state; and from 1785 to 1789 member of the council. At the latter period, some objections in his mind against taking the oath of fidelity to the constitution of the United States, induced him to re-

tire from public business. He died Sept. 22, 1817, aged 87. Gen. Wadsworth was a gentleman of dignified manners, of a sound understanding, and of the strictest morals. He was a strong supporter of the institutions of religion and learning. His wife was Catharine Guernsey. She died December 13, 1813. Their two daughters, Abigail and Catharine, died in childhood. The high position which General Wadsworth occupied in the state for a long period, and particularly during the Revolutionary war, as well as the intrinsic excellence of his own character, render it desirable that a full history of his life should be given to the public.

In both the French war and the Revolutionary war, the inhabitants of Durham contributed liberally for the public welfare. Patriotism breathes through their votes and resolutions in town meeting; they cheerfully met the drafts of men from time to time; they offered a bounty to those who would enlist; they furnished clothing and other requisition to the soldiers; and they supported their families when absent on duty. The town of Durham, besides a full proportion of men, furnished one of its native inhabitants as a Major General in the French war and another as Major General in the war of the Revolution; and one Brigadier General in the war of 1812. It furnished, it is believed, one Colonel in the first, and two in the second, besides several other officers. I refer to Major General Lyman, and Major Gen. Wadsworth, Brigadier Gen. William Wadsworth, Col. Elihu Chauncey, Col. Daniel Lyman, Col. James Arnold, Capt. Simeon Parsons, Capt. Samuel Camp, Lieut. David Scranton, Lieut. Benjamin Sutliff, Jeremiah Butler, John Johnson, John Strong and others. There was a generous spirit of patriotism pervading the town. Word came that cattle purchased by the commissary for the American Army were detained at the Connecticut river by deep snow. The inhabitants immediately assembled in town meeting and decided to break a path through to Haddam. Dr. Dwight in his travels mentions that two oxen presented by some of the inhabitants to General Washington furnished a dinner for all the officers of the American Army at Valley Forge, and for all their servants. These oxen were driven almost five hundred miles, through a country nearly exhausted of its forage, yet one of them a steer five years old, weighed two thousand two hundred and seventy pounds. I have understood that Mr. Elias Camp was principally concerned in this donation; the same gentleman who made a present of a bell to the town. Even women

felt the generous enthusiasm. One of them wrote to her son, Benjamin Gale, just before he was in the battle of Bunker's Hill, "you may be called to lose your life, but save me from the mortification of knowing you were wounded in the back."

Besides many other worthy and useful men whose names ought to be held in remembrance, Simeon Parsons, Esq. should be mentioned. He was a Captain in the Revolutionary war, Justice of the Peace, Town Clerk and Member of the Assembly for many years. Deacon Dan Parmelee was an influential man of great sprightliness of conversation. He held a Commission of the Peace, and represented the town for many years in the General Assembly. Both of these gentlemen actively sustained the Government during the war of the Revolution, and had the confidence of the public whom they faithfully served. They were both eminent for the support of order. Nathaniel William Chauncey was in the war of the Revolution and drew a pension for his services. He was with Col. Ely, his uncle, and Col. Webb, when with their regiment they attempted a landing on Long Island. Both of those officers were made prisoners. Capt. Collins with about two hundred men effected a landing; N. W. Chauncey being of the number. They burnt their vessel and commenced a retreat of about seventy miles, to the east end of the Island, the enemy being in full pursuit. On their arrival in the evening, the enemy believing that there were more troops, stationed there, made regular approaches, with a view to a general attack in the morning; but in the night the Americans procured boats and made their escape. Mr. Chauncey had read many of the standard works in the English language, especially in history and political economy, and possessing a strong memory he had treasured up large stores of information. He sought not for office though he represented the town in the General Assembly. He had great readiness of mind and fine powers of conversation. In his old age some well dressed youth in the stage as it was passing called out to him, seemingly as if they were candidates for the penitentiary, "how far is it to home old daddy?" With perfect composure he answered, in his clear strong voice, "It is just twenty miles to Weathersfield." After a long, healthy, cheerful, useful life, beloved by his friends and the delight of the social circle, a lover of his Bible and his God, he died in the hope of the Gospel.

NOTE G. PAGE 23.

The first who was liberally educated from the town of Durham, was the Rev. William Seward, son of Deacon William Seward and Damaris Seward. He was born July 27, 1712, and received his degree of Bachelor of Arts in Yale College in the class of 1734. He was ordained at North Killingworth, Jan. 18, 1738, and died 1782, after a ministry of 44 years. Possessing good natural talents, though he spent a portion of his time in manual labor, his acquisitions were respectable. As he preached without notes in the latter part of his life, his sermons may not have possessed all the correctness of written sermons. To all his people he was a father and a friend and from them he received continually the expressions of affection and esteem. And he had abundant reason to rejoice in the belief that the evangelical truth which he loved himself, took effect on the hearts and lives of the people of his charge, who in their turn remembered him with gratitude as their first minister, as one too, who was a minister of God for good for many generations.

Major General Phineas Lyman born 1716, was the son of Noah Lyman. He entered Yale College in 1734; was one of the Berkleian scholars, and received his first degree in 1738. In 1739 he was appointed Tutor, in which office he served three years, when he devoted himself to the profession of Law. Admitted to the bar in 1743 he began the practice in Suffield, then belonging to Massachusetts. He soon stood at the head of the Bar in Old Hampshire County. Colonel Worthington of Springfield and Major Hawley of Northampton, the leading lawyers of their time, were his pupils. Through his instrumentality Suffield with Enfield and Somers was removed from the jurisdiction of Massachusetts and placed under that of Connecticut. In 1750 he was chosen Representative, and in 1753 a Member of the Council. In 1755 he was appointed Major General and Commander-in-Chief of the Connecticut forces, when she had 5000 men in the field, until the Canada war was ended. In the important battle of Lake George, the command devolved immediately on him, Sir William Johnson having been early wounded and obliged to retire from the action. He animated his men to a successful combat five hours in front of the breast work and issued his orders with the utmost cool-

ness. For this victory gained by Lyman, Johnson was made a Baronet and received £5.000. Gen. Lyman was also with Lord Amherst at the capture of Crown Point, and in 1758 with Abercrombie, and also with Lord Howe when he was killed. He commanded the Provincial troops in the Expedition against Havanna. He had so high a reputation for wisdom, bravery, integrity and military skill and every characteristic of a brave soldier that he was invited by some persons high in office to visit England.

After the war he formed a company under the name of the Military Adventurers, whose object it was to obtain from the British Government a considerable tract of land on the Mississippi and Yazoo Rivers, on which they proposed to plant themselves and as many of their countrymen as they could induce to join them. Gen. Lyman went to England as the agent of this company without a doubt that he would be successful in obtaining the Grant. But on his arrival, his friends had been removed from the ministry, and were succeeded by men who found it convenient to forget his services. He who in his own country had never solicited public favor except by faithful services, dragged out several tedious years in the melancholy employment of listening to Court promises. Having thus been tantalized by deceitful encouragements, by men who trifled alike with his interests and their own integrity, his mind lost its tone and he determined rather to lay his bones in Britain, than to meet the disgrace in his own country of having been made the dupe of court hypocrisy. Eleven years, the best in his life were thus thrown away.

At length Mrs. Lyman, though herself equally broken down by the distresses in which his absence had involved his family, sent his second son to England to solicit his return. The sight of his son called up the remains of resolution, and determined him to return to his own country. The tract was about this time granted to the petitioners, when it was too late for those hoary veterans to plant themselves in a wilderness, under a new climate, a thousand miles from home. For himself he obtained a tract and the promise of an annuity of two hundred pounds sterling. But the land he was too old to cultivate, and the promise was never performed. He revisited his country in 1774, with the appearance of success and reputation.

After spending a short time in Connecticut, he embarked the following year for the Mississippi with his eldest son to make arrangements for the reception of his family, who were soon to follow. This

young gentleman had been educated at Yale College, and while a youth had received a commission in the British army. That commission however he had given up for the practice of law, which he had pursued waveringly, under a conviction early felt, that he was soon to remove to a distant country. This irresolution, increased by long suspense, resulting from the absence of his father, issued in a broken heart and a confirmed delirium. Being carried to West Florida by his father, in the hope of mending his health, he died there soon after he landed in that country. His father soon followed him to the Grave. The following year, 1776, Mrs. Lyman and her only brother, together with all the surviving members of the family except the second son, embarked for the same country. Within a few months after their arrival she died and was soon after followed by her mother. The rest of the family continued in the country until it was conquered by the Spaniards in 1781—82. The escape of these adventurers across the country from Natchez to Savannah, as detailed by President Dwight, who had a brother among them, is more like a chapter in a Romance than a history in real life.* The two daughters fell victims to that expedition. The second son who had when in England received a commission in the British army, which he sold in 1782, in consequence of the afflictions of his family, lost the brilliancy of his mind and buoyancy of spirits, became lethargic, and soon joined his friends in the grave.

Nathaniel Chauncey, Esq., second son of the Rev. Nathaniel Chauncey, born Jan. 26, 1720, was graduated at Yale College 1740. He resided at Middletown Upper Houses where he was much respected as a gentleman of strong good sense, of much general information and strict integrity. He was in the Commission of the Peace when the county was formed, and continued to be so until his death, September 3, 1798, in the 78th year of his age. He married, 1st, Mary Stocking; 2d, Susannah Gilbert. His children by his first wife were, 1st, John Stocking, a Light horseman in the American Army; he was killed by British Cavalry after he had surrendered. 2d, Sarah; 3d, Mary; 4th, Abigail; 5th, Nathaniel, father of Henry Chauncey of New York, Michael Chauncey of Hartford and John Chauncey of Western New York; 6th, Catharine.

The Rev. Ichabod Camp was graduated in Yale College, 1743.

* The late Mr. Thomas Lyman, the father of Henry Lyman, Esq. was connected with the expedition.

He became an Episcopal clergyman, and divided his labors between Middletown and Wallingford from 1753 to 1760, when he removed to Louisburg, Virginia. Some years afterwards he was murdered by a son-in-law.

Ebenezer Guernsey graduated in Yale College in 1757, was licensed to preach, and after preaching three months as a candidate in Pittsfield, Mass., received a call to settle, conditionally. This call he negatived but supplied the pulpit further on probation and was invited a second time to settle. This call he also declined in 1761. He returned to Durham and died in 1763.

Rev. Roger Newton, D. D., was born May 23, A. D., 1737. He was a descendant of the Rev. Roger Newton, minister, first of Farmington and afterwards of Milford, and he inherited the virtues of that excellent man. His parents were Mr. Abner and Mrs. Mary Newton. They were respected for their prudence and piety, and their discreet management of their domestic concerns, and the virtuous education of their children. The subject of this notice was the youngest of five sons. He received the advantages of a liberal education at Yale College in the class of 1758. His distinguished success in his studies prepared him for that long series of labors in which he served Christ and the Church more than fifty years.

He was ordained the pastor of the Church and Congregation in Greenfield, Mass., on the 13th of November, 1761. He continued in the discharge of the duties of his office with much reputation and to the general acceptance of his people, until a few years before his death, when he was relieved from the more active duties of his profession by a colleague pastor, the Rev. Gamaliel Olds, afterwards a professor in Amherst College. He received the degree of Doctor of Divinity from Dartmouth College in 1804.

In 1762 he was united in marriage with Miss Abigail Hall of Middletown. They had five sons and three daughters. Roger, Isaac 1st, Isaac 2d, Abigail, married Rev. Mr. Lambert, Susannah 1st, Ozias Hall, Susannah 2d, married Proctor Pierce. Dr. Newton died December 10, 1816, in the 80th year of his age and the 56th of his ministry. He was a man of uncommon strength of mind and of a pacific disposition, and was much employed as a counselor in cases of difficulty in churches. Few ministers have lived in more harmony with their people or have left behind them a more precious memory than this man of God. See Panoplist, Vol. 13, p. 189.

Roger Newton, the eldest son of Dr. Newton was a graduate of Yale College in the class of 1785. When a Tutor in that Institution, he fell a victim to the consumption, at the age of twenty-six. From the Oration delivered at his death, by Barnabas Bidwell, a fellow Tutor, it appears that he was a gentleman of great excellence of character and of great promise in the profession of law which he had chosen. Several excellent people removed from Durham to Greenfield about the time when Dr. Newton was settled. The Hon. Rejoice Newton of Worcester, Mass., is the descendant of one of these. He was graduated at Dartmouth College, 1807. Another descendant of one of the Newton Family, is the Hon. Daniel Wells, now of Cambridge Mass. He was Senator in the State Legislature; and District Attorney for the four western counties. He is now Chief Justice of the Court of Common Pleas in Massachusetts. Another descendant of the same Family was the Hon. James Alvord. He was a graduate of Dartmouth College in the class of 1827; studied in the Law School in New Haven; was Senator in the State Legislature; died while he was a member of Congress elect, in 1838 or 9. He was regarded as a man of great promise. His brother, Daniel Wells Alvord, graduated in Union College, 1835, and is now a lawyer in Greenfield. Jesse Newton, another descendant of an emigrant from Durham, entered Yale College, and died while a member of the Sophomore Class, not far from the year 1820. The emigrants from Durham to Greenfield and their descendants, have been the friends of order, education, and religion.

Samuel Johnson took the degree of Bachelor of Arts at Yale College in 1769. In his printed "testimony" signed by his own hand, he states that his parents were members of the Congregational church; that he studied Theology with Dr Goodrich and others; was licensed to preach in Pittsfield, Mass.; was ordained at New Lebanon, Nov., 1772, and continued pastor of the church there three years and a half; was dismissed and removed to West Stockbridge, where he says he became acquainted with one Talmadge, a shaker; was pleased with his religion, and joined the shakers in 1780, with his wife, and took his children with them. His wife by her "testimony," which she also signed, was as fully a shaker as he. Of his five children, one died in infancy before they joined the shakers, and one soon after, and three were brought up to be shakers. He died at New Lebanon, May 14, 1835, aged 91 years and 8 months. Elizabeth his wife, when 24

years of age was married to Mr. Johnson after he was settled at New Lebanon. She died Aug. 5, 1829, in the 81st year of her age. These facts were obtained from a letter to Rev. David D. Field, D. D., dated June, 1847, by Rev. Silas Churchill.

The Hon. Charles Chauncey, LL. D., was born May 30th, O. S. 1747, and died April 28, 1823. He early manifested a vigorous and rapid intellect, and intense application to the objects of his pursuit. His native powers were such, that without the advantages of a public education, he soon came forward to a commanding eminence in his profession. Having studied law, with James Abraham Hillhouse, Esq., he was admitted to the bar in November, 1768. In 1776, he was appointed Attorney for the State of Connecticut; and in 1789, was placed on the bench of the Superior Court. As an advocate and a Judge, he satisfied the public, that he possessed powers and attainments of no ordinary character. In 1793, he resigned his seat on the bench, and retired from the business of the courts. From this time, he devoted himself, principally, to reading, superintending the education of his family, and giving lectures to a class of students at Law. In testimony of respect for his talents, his acquirements, and his public services, the honorary degree of Master of Arts was conferred on him by Yale College in 1777, and the degree of Doctor of Laws by Middlebury College, in 1811. His mind had not been roused to activity, merely by the pressure of business, or the calls of ambition. He was excited to unceasing exertion by an intense ardor which continued with him through life. His thirst for knowledge was unbounded. Few men have read so extensively; or with so deep an interest. Scarcely any department of literature, of history, of civil policy, or of theology escaped his attention. The rich furniture of his mind, was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself with treasuring up a confused mass of forms and precedents. The practice of the law, he delighted to reduce to the invariable principles of justice. The relations and connections of these, he traced in his lectures, with a kind of professional enthusiasm. This awakened the interest of his pupils; among whom are numbered some of our ablest advocates and statesmen. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people; he saw the necessity of checks and balances, to give stability to government.

But that in which he felt his own highest interests and those of his fellow men, to be involved, was religion. His intellectual endowments which were of so high an order, he believed to be given by his Creator, for high and holy purposes ; to be employed in obedience to the divine commands. He had long been directing his views, to that invisible state upon which he has now entered. But he did not consider his own unassisted understanding, as a sufficient guide, in preparing for the retributions of eternity. He sought for the light, which neither learning nor philosophy can bestow. He looked for a revelation from heaven, and he believed that he found this revelation, in the volume which claims to be a message from God. In so momentous a concern, he was not satisfied to rest upon the opinions of others. He examined the evidences of Christianity for himself. He consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced, in support of the scriptures. The result of his investigations, was a settled conviction, that the Bible is indeed the word of God.

But he did not confine his attention to the outworks of Christianity. He was sensible that he was bound to inquire, not only whether God has made a revelation ; but *what* he has revealed. Though he had read, extensively, the works of able theologians, he was not disposed to call any man master. The tenets which he believed to be of the greatest importance, and the most clearly supported by scripture, were those in which the great body of protestant churches, are nearly agreed. Nor did he think it sufficient, to hold a system of speculative opinions merely. He knew that religion was intended, not only to enlighten the understanding but to influence the heart, and appear in the life. He early made a public profession of his faith, and as he advanced in years, the effect of religious considerations, on his feelings, appeared to be more and more happy ; inspiring him with grateful recollections of the past, and serene anticipations of the future. After he had reviewed, in his last sickness, with deep emotion, the kindness of providence to himself and his family, the slumber of death came upon him gradually and gently, like the repose of the night, upon him who has faithfully performed and finished the labors of the day.

His wife, Abigail Darling, was born Nov, 9, 1746 ; died December 24, 1818. They had five children. Charles Chauncey, LL. D ; Elihu Chauncey, Esq., who died last May ; Nathaniel Chauncey,

Esq. ; Sarah Chauncey, who was married to W. W. Woolsey, Esq. the father of President Woolsey ; and Abigail Chauncey, who died many years since. From President Day's obituary notice, *Christian Spectator*, Vol 5, 336 p.

The Rev. Lemuel Parsons was graduated in Yale College in the class of 1773, was settled in East Hampton in the town of Chatham, in 1779, and died 1791, two days after he had closed the twelfth year of his ministry.

Samuel Seward was graduated in Yale College in 1762, and died in 1776.

Hon. Chauncey Goodrich was the eldest child of Dr. Goodrich and was born at Durham, 1759. He was educated at Yale College of which he became a member in 1772, at the early age of thirteen ; and although the youngest, it is recorded of him that "he shone foremost among his contemporaries." In 1779, he was chosen Tutor of the College, in which office he greatly endeared himself to his pupils, who in after years could well attest to the benefit of his able instructions. He left College for the Bar ; fixing his residence in Hartford, where the advantages of protracted study in the University were strikingly exemplified in his early becoming eminent as a Counselor and Advocate.

In 1793, he represented the town of Hartford in the Legislature of the State. The following year he was elected representative to the Congress of the United States, which office he continued to hold till 1800. The history of those times is well known. It was a period of turbulence and excitement ; when great wisdom and prudence were needful in the councils of the nation. To what ends the energies of his mind were directed, and what station he held in the deliberative assembly of his country, the *Journal of Debates* sufficiently discloses.

On retiring from Congress he resumed his profession, which for several years he pursued with great industry and reputation. Few men possessed a more thorough knowledge of jurisprudence, and seldom if ever did a practitioner of the Bar, hold justice, truth, and integrity in higher estimation, or exert a happier influence to exact and improve the legal profession. In these respects he was a model. That was a high encomium, which was passed upon him some time after his decease. "His judgment was so guided by rectitude," said one who well knew him, "that of all men living he was perhaps the

only one to whom his worst enemy (if enemy he had) would confide the decision of a controversy sooner than to his best friend." In 1802, he was chosen an Assistant Counselor of the State, which office he retained until 1807; in which year, he was elected to the Senate of the United States. This was the station for which his learning, his wisdom, his political sagacity and integrity peculiarly fitted him. "By his moderation he checked the presumption of party power; the integrity of his soul gave efficacy to the powers of his understanding; while the amenity of his manners bowed the stubbornness of political will." Honored is that State which honors and exalts such men to public office.

In 1812, he accepted the Mayoralty of the city of Hartford; and the following year, having been elected Lieutenant Governor of his native State, he resigned his seat in the Senate of the United States. The two last named offices he sustained at the time of his death.

In the conjugal relation he was twice respectably connected, but those endearing ties were as often early broken.

His death occurred on Friday the 18th of August, 1815, and was the consequence of an affection of the heart under which he had been laboring for several months. On the day of his death, however, he rode and walked—"cheerful, dignified, wise and exalted in character, as at any period of his worthy life." On his return from a ride of several miles he retired to his room, soon after which he expressed a feeling of faintness, and expired with a single groan.

He was a firm believer in the truth and value of the Christian Religion. "Reasons of a peculiar nature," said the late venerable Dr. Strong in a discourse delivered on the occasion of his interment, "prevented him from making a public profession of his faith. These objections, however, were at length removed, and he died while an applicant for christian privileges in the church" under the pastoral care of the above eminent divine. To the importance of vital piety, and to the value of the atoning sacrifice by Jesus Christ he bore full and solemn testimony. "A moral life, of itself," said he, "is nothing for the salvation of the soul. I have lived a moral life in the estimation of the world but in the sight of a holy God I feel myself to be full of moral defilement. If there were not an atonement I must be condemned and miserable forever. Here my hope is staid. Sometimes a sense of my own imperfections sinks my spirits but generally I have a hope that supports me; at times I have rejoiced in God without fear and wished only to be in his hands and serve him."

The Hon. Daniel Lyman, the brother of the late Thomas Lyman, was graduated in Yale College in the year 1776. In 1775, he with the class, or a large part of it, excited by the intelligence of the battle of Lexington, marched to Cambridge. Soon after his arrival an expedition was set on foot to take possession of Ticonderoga, Crown Point, and St. Johns. He received the commission of Captain for the occasion, and accompanied Arnold and Ethan Allen in the enterprise, which proved successful. After this, he returned to New Haven to finish his collegiate course. With Chauncey Goodrich, his classmate, he received the Berkley bounty, which in this instance was divided between equals. In 1776 he received the appointment of Brigade Major. In the campaign he was engaged in an action in White Plains, in which his horse was killed under him. In the Spring of 1777, he was appointed Captain in Colonel Lee's regiment, one of the sixteen Congress regiments which served during the war. In the spring of 1778, he was invited by General Heath to join his family as Aid, which invitation he accepted. In the spring of 1778, he also received the appointment of Adjutant General of the Eastern Department. On the arrival of the French troops at Rhode Island, General Heath was ordered to receive Count Rochambeau. Colonel Lyman was dispatched on board the ship of the Admiral to welcome the gallant strangers to our shores. He had the gratification of being the first American officer who visited that ship and of being there received with the strongest demonstrations of regard. After the treason of Arnold, Gen. Heath was ordered to the North River where Colonel Lyman remained with him during the war.

Colonel Lyman commenced the practice of law in Newport, R. I., in which State he resided through a long and useful life. He sustained the character of an able advocate, and of a firm, intelligent, and high minded man. He was three years on the bench of the Superior Court. He retired from the practice of law many years before his death. He spent the latter part of his life at a pleasant seat, near Providence, where his youngest son, Henry B. Lyman resides. His wife was Mary Walton, by whom he had thirteen children, four sons and nine daughters. One of his daughters is the wife of Benjamin Hazard, another of Governor Arnold. In private life his deportment was the admiration of all who knew him. His sufferings in his last sickness he bore with the firmness of a soldier and the re-

signation of a christian. He died on the 16th of October, 1830, in the 75th year of his age.

Hon. Elizur Goodrich, LL. D., the second son of Dr. Goodrich, still lives at the advanced age of 86 yrs.—the only remaining representative of a large family, and the last link, which connects these descendants with honorable and pious ancestors. He was born on the 24th of March, 1761. At the age of fourteen he entered college, and completed his academical education in 1779. Soon after, he received the appointment of Tutor, in which office he continued two years, and then entered upon the profession of law at New Haven, which has since continued the place of his residence.

Mr. Goodrich has enjoyed the public confidence through a long life; and few upon whom office has been bestowed have sustained its honors and responsibilities with greater credit, or with more uniform fidelity. His knowledge is of the most useful, because of the most practical character. He has successively held the office of Collector of the Port of New Haven—of representative in Congress—of Assistant Counselor of his native State—of Judge of the County Court—and of Mayor of the city of his residence. For several years he was a Fellow of Yale College; also Professor of Law, and until quite recently, the able and efficient Secretary of the Corporation of that Institution.

Mr. Goodrich was united in marriage with Miss Nancy W. Allen of Great Barrington, a lady of great intelligence and accomplished manners. Three children were the fruit of this union, two sons and a daughter. The daughter, Mrs. Nancy G. Ellsworth, died about a year since at Lafayette, Indiana, at the residence of her husband, the Hon. Henry L. Ellsworth.

The eldest son Elizur Goodrich, Jr. Esq. is an Attorney at Law in Hartford, and the second son Rev. Chauncey A. Goodrich, D. D. has for many years been a Professor in Yale College.

Lemuel Guernsey was graduated in Yale College in the class of 1782, and died soon after he had taken his degree. The inscription on his monument says, "by an unblemished reputation, and improved public education, he bade fair for usefulness."

Samuel Goodrich, the third son, was born on the 12th of January 1763. While a member of College, he became hopefully pious, and thus early decided upon the ministry as a profession. He graduated in 1783, and after a course of Theological study, was ordained at

Ridgefield, Conn., on the 6th of July, 1786. Under his pastoral care the church and society of Ridgefield flourished, and he became an instrument of extensive good. He was often called to aid in the settlement of ecclesiastical difficulties, for which he was peculiarly fitted by his extensive knowledge of mankind, and by his plain practical sense. On the 22d of January, 1811, he was dismissed from his charge at Ridgefield, at his own request; and on the 29th of May following he was installed at Worthington. Here he continued in the active and successful duties of the ministry for nearly twenty-four years. In 1831, Rev. Ambrose Edson was settled with him as a colleague; but the health of both not long after failing, they were at their mutual request dismissed. Mr. Goodrich, however, was able for sometime occasionally to preach, and which he did to several vacant churches to great acceptance.

In 1784, Mr. Goodrich married Elizabeth Ely, daughter of Col. John Ely of Saybrook. She survived him about two years. Their children were ten in number, eight of whom were living at the time of his death, and seven of whom were professors of religion. Two of his children died in infancy.

For several years Mr. Goodrich had been occasionally afflicted with gout; which in its attacks were more frequent and more serious as he advanced in life. His last sickness was short, and as the disease early affected his brain, he was favored with but few lucid intervals. But during these he manifested a full knowledge of his danger and a willingness to depart. A short period before his death, he revived so considerably as to distinguish his friends and to express his strong confidence in God. "My soul," said he, "is on the Rock of Ages, and my confidence in God is as firm as the everlasting mountains." Yet," he continued after a short pause, "in myself I am a poor creature." On Sabbath evening, April 19, 1835, he expired.

Mr. Goodrich lived and died a Christian. As a pastor he was greatly beloved; as a minister of Jesus Christ he was eminently successful. Several seasons of revival occurred under his ministry both during his residence at Ridgefield and Worthington. Many still live to whom he was a spiritual Father, and who cherish his memory as "a good man," and a kind and faithful shepherd.

In the language of one who knew him well, "he possessed many excellent qualities as a man and a minister. His judgment was accurate, being founded on an extensive acquaintance with men and

manners, and a long study of the human heart. He readily discerned the springs of action, and knew well how to approach his fellow men in regard to objects which he wished to accomplish. He did not misjudge in respect to means or ends. He was remarkable for his practical good sense and an acquaintance with common and therefore useful things. His understanding was rather solid than brilliant, and his knowledge seemed to be in wide and diversified surveys, and was gathered from many a field, rather than contracted to a point, or derived from prolonged investigation of particular subjects. Hence his sermons were plain, instructive exhibitions of truth and shared his varied information and practical good sense." "During the last few years of his life he preached with increased fervency, spirit and solemnity."

How highly he prized the Scriptures may be gathered from a memorandum in his family Bible as follows: "1806, began to read the Bible in course in the family and completed it the thirteenth time, Oct. 29, 1833. The years are specified in which he each time completed the reading: "1809—12—14—16—21—23—25—27—28—30—32—33." Such a man we might well expect to hear say, as he said on the eve of his departure—adopting the language of the Psalmist—"Though I walk through the the valley of the shadow of death I will fear no evil, for thou art with me,—thy rod and thy staff they comfort me."

His eldest son is the Rev. Charles A. Goodrich and the second son is Samuel G. Goodrich, Esq., both extensively known as Authors; the latter wrote the works ascribed to Peter Parley. The eldest daughter, now deceased, was married first to Amos Cook, Esq. of Danbury, and afterwards to the Hon. Frederick Wolcott of Litchfield; the second, known as the editor of the Mother's Magazine, was married to Rev. Samuel Whittlesey; the third to the Rev. Noah Coe; the fourth, to Mr. Dunbar, a lawyer in Worthington; the fifth to Nathaniel Smith, Esq. of Woodbury; the sixth to the Rev. Mr. Mead.

Elihu Chauncey Goodrich, Esq., a name derived from his maternal Grand Father, was the fourth child of Dr. Goodrich, and was born Sept. 16, 1764. He also received his education at Yale College, from which Institution he graduated in 1784, with the reputation of a sound scholar. He devoted himself to the profession of law, engaging at times, as interest and inclination prompted, in the purchase

and sale of western lands. His residence was at Cleveland, N. Y. His death occurred in 1802, and was occasioned by fever induced by injudiciously bathing, during an excursion on the western lakes. He was never married.

Charles Augustus Goodrich, the fifth son, was born March 2 1768. Like his brothers, he was liberally educated, and took his bachelors degree in 1786. In constitution he was less vigorous than the other sons, but to a fine taste and poetical genius he united a disposition the most affectionate, and manners the most persuasive. Before leaving College he had chosen the ministry as a profession, for which he was well fitted, both on account of his piety, his love of learning and the native kindness of his heart. Soon after, however, and by reason of too close application to study, his nervous system became seriously affected, and which in a few months induced a permanent derangement of his mental powers. This prevented the further prosecution of his profession, and cast for the remainder of his life a cloud over his otherwise cheerful prospect. For several years he resided with his brother at Ridgefield, in whose family he was generally able to mingle, but at intervals was subject if not to protracted, to severe paroxysms of his malady. With a constitution so delicately formed, and possessing a heart naturally full of the generous sympathies of our nature, his sufferings in the aggregate were by no means small. Yet he had, beside the uniform kindness and tender sympathy of friends, other sources of alleviation. He abounded in prayer, and often were his supplications couched in language most fervent and importunate. And in the midnight watches members of the family were not unfrequently awakened by his strains of music so sweet and so plaintive as to prevent sleeping for hours.

In the very conclusion of his life the divine goodness was conspicuous towards him and his friends. The cloud which had long enveloped his mind was withdrawn, and he was able to converse with calmness and composure of his approaching departure. The Sun of Righteousness now shone brightly and joyfully upon him—the pledge and presage to him of a residence in a world where reason is never dethroned, and the affections of the soul are never benumbed. His death occurred in 1804.

The Rev. Joseph E. Camp received his first degree in Yale College, 1787. Before the settlement of the Rev. John Elliott in East

Guilford he was employed to preach to the people, some of whom became very much attached to him. He was subsequently settled in a parish in Litchfield, where he was pastor 42 years. He died in 1838. His son the Rev. Albert B. Camp is settled in Bristol.

James Wadsworth, Esq., the son of John Noyes Wadsworth, who was the brother of Gen. James Wadsworth, was born the 20th of April, 1763, and received his degree of Bachelor of Arts in Yale College, 1787. The adoption of the Federal constitution by creating confidence in the strength of the Government opened new fields of enterprise. "Massachusetts and New York had compromised their claim to the country west of the Seneca lake; the former acquiring the right of soil and the latter that of jurisdiction; and Massachusetts in a happy hour for the prosperity of New York, had sold her wide territory to the Copartnership long known on the map of New York under the name of Gorham and Phelps." Col. Wadsworth of Hartford, having obtained large tracts under them proposed to James, and his brother William, that they should take an interest in his purchase, by buying a part, and of becoming his agents for the management of the remainder. Their purchase of him was made in what is now known as the townships of Genesee and Avon, on the eastern banks of the Genesee river.

In the year 1790 they commenced their enterprising journey for their future home. In the language of professor Renwick, "Little Falls on the Mohawk formed the extreme limit of continuous cultivation in the State of New York. The Indian trade enabled two white families to earn a scanty support at each of the two places where Utica and Geneva now stand, and Canadagua was the seat of the land office of Phelps and Gorham. With these exceptions the whole country was a wilderness, rendered more dreary by the excited minds of the Indians. With great energy and perseverance, with great address and good judgment they met the difficulties which they encountered in their journey and their first residence. The success which attended their operations in drawing settlers to their own lands and those of which they were agents, attracted the attention of other parties who held property of the same description, and from their confidence in the personal address and business talent of James, they requested him to undertake a mission to England in 1796, to interest capitalists in the lands in Western New York. This mission he successfully ac-

complished. From the increase of population, from the construction of the Erie canal, from the great good judgment in the investment of their gains chiefly in lands, they furnished as splendid an example of Agricultural success as our country has afforded.

Mr. Wadsworth married in the year 1804 Naomi Wolcott of East Windsor, Conn. By this marriage he had several children, three of whom survived him, namely, James, William, and Elizabeth. From the high intelligence and refinement of himself and family, his home was made attractive and delightful.

Mr. Wadsworth belonged to the Federal party while that had an existence, but he never was inclined to enter into political life. His great influence and his great wealth he employed successfully in promoting the cause of education. His influence was exerted in procuring the enactment of a law by which the Controller of the state of New York, was authorized to purchase and send to every school district a copy of Hall's Lectures on Teaching. It was stated that at his own expense he published and distributed, the book entitled, "The School and the Schoolmaster," to every school district in the state of New York. Religious forms and observances were "treated by him with marked respect, and he was punctual in his attendance upon the stated Sunday service of the Presbyterian church during the early years of his residence in Genesee, and towards the close of his life upon those of the Episcopal church. He died on the 7th of June, 1844.

General William Wadsworth was older than his brother James and died some years before him. He commanded a Brigade at the Battle of Queenstown, and honorable mention is made of him in Mansfield's life of General Scott, page 40.

John Wadsworth, Esq., the son of Colonel John Noyes Wadsworth who was a brother of James and William, was graduated in Williams College in the class of 1802. Mr. Wadsworth having studied the profession of law, entered upon its practice in the city of New York, where he spent several years. An injury received from a boom of a vessel striking against his chest, brought on a consumption which terminated his life either in 1815 or 1816, aged 35. He was intending to study for the ministry. He was calm and dignified in view of death and yielded up his spirit to God in firm reliance on the atoning blood of his Great Redeemer.

Mr. Wadsworth was united in marriage to Alice Colden Willet.

They had three children. 1st, John W. Wadsworth, died in New York on the 6th of July, 1847. In the notice of his death in Michigan, where he had resided since 1835, he is mentioned as a man of great personal, and high intellectual endowments, that rendered him esteemed in life and in death much lamented. "He was a man of exemplary piety and died rejoicing in the hope of a blessed immortality." 2d, William Murray Wadsworth died in Savannah, Ga., April 13, 1840, in the 27th year of his age. Having studied law in New Haven, "in the summer of 1835, he commenced the practice of law in Munroe, Michigan, with high hopes and aspirations." In the spring of 1839 he was forced by disease to leave Munroe and return to his mother and sister for their kind offices and sympathy, and then to spend the winter of 1839—40 in Augusta, whence he was returning to New York, when death overtook him. He is spoken of as a young man of great promise. 3d, Susan Wadsworth is the wife of Rev. E. G. Smith.

The Rev. Noah Coe was graduated in Yale College, 1808, and has been a pastor of a church in New Hartford, N. Y., and in Greenwich, Conn.

The Rev. Timothy Tuttle was graduated in Yale College in the class of 1808. He has been a pastor of the church in Groton, and Ledyard.

The Rev. David Marsh Smith, graduated in Yale College in 1811, was a pastor of a church in Lewiston, N. Y., and a Teacher in a town on the Hudson.

The Rev. Elizur Goodrich Smith, a graduate in Yale College, 1822, studied Theology in New Haven; was ordained in Ogdensburg, 1829; was editor of the *Christian Spectator*, and is now in the patent office at Washington.

The Rev. Talcott Bates, son of Guernsey Bates, Esq., graduated at Yale College, 1823; studied Theology in New Haven, was settled in the ministry in Manlius, N. Y.; died in 1832. Mr. Bates was a highly acceptable preacher, an amiable, useful and promising man, much beloved by his church and congregation, and much lamented.

Rev. Henry Bates Camp, graduated in Yale College, 1831; studied Theology and licensed to preach and has been employed as Teacher in the Asylum for the deaf and dumb in Hartford.

The Rev. Dwight Seward, graduated in Yale College, 1831; was

settled in the ministry in New Britain, and in West Hartford where he now is.

Collins Stone graduated in Yale College, 1832, and has been employed for some years as a Teacher in the Asylum for the deaf and dumb in Hartford.

James Wadsworth graduated in Yale College, 1841. Studied law, and is now in the practice of his profession in Buffalo, N. Y.

Besides those liberally educated, many enterprising and intelligent men of business have at different times left Durham to find homes elsewhere, who have adhered to the habits and principles which they formed in early life. Among these may be mentioned Noah Talcott who was largely concerned in mercantile business in New York; Reuben R. Fowler, who was extensively engaged in land operations in New York and Pennsylvania, Vermont and Canada, and who with Dr. Aaron Elliott, afterwards of St. Genevieve, established, as is believed, the first manufactory of steel in our country; Moses Bates, and Moses Austin. I have before me an original letter from Moses Bates to Capt. John Johnson of Durham, dated St. Genevieve, Jan. 12, 1799, in which he describes the journey of Mr. Austin and himself, both natives of Durham, from the lead mines in Virginia down the Great Kenawha two hundred miles, then down the Ohio, and up the Mississippi to St. Genevieve in New Spain as it was then called. They left their residence in Virginia on the 6th of June, 1798, and arrived at St. Genevieve on the 8th of September, being just three months on their journey. Mr. Bates obtained of the Spanish Government one thousand acres of land at the expense only of ten dollars for surveying it. Mr. Austin obtained a grant of a league square, about sixty miles south of St. Louis, in the lead region, engaged in mining operations, laid out the city of Potosi, the present capital of Washington county. He was at one time considered wealthy, but in the general wreck of prosperity in 1819—20 he lost all his property. His attention then was turned to Texas whither he went and obtained a large grant of land from the Mexican Government, in order to establish a colony on it. He returned to Missouri in 1821 or 2 for the purpose of removing his family to Texas, when he was taken sick and died in May 1822. Stephen F. Austin went to Texas and took possession of the grant made to his father, led on a colony to the river Brazos, and laid out and commenced the town of Austin, which was afterwards the seat of Government in Texas, and

obtained the patronage of the Mexican Government. Iturbide in, 1822, and Victoria in 1824, passed laws to encourage emigration made generous donations of land, and granted exemption from taxes for ten years, and allowed immigrants' property to the amount of two thousand dollars to be admitted free of duty. In 1832, Stephen F. Austin also carried a petition to Mexico for a separate Government, and after waiting several months wrote back to his constituents and recommended the formation of a separate Government without waiting for the action of Congress; for which he was cruelly imprisoned, and did not reach home for upwards of two years. When he returned he was appointed Commander-in-Chief of the Army, and was for a period at the head of affairs. He died in 1835. His sister Emily M., the wife of Mr. James F. Perry, lives near Brazoria, owning as her brothers heir, a large amount of land. Mr. Moses Austin was regarded as a worthy man of great enterprise and talent. Had it not been for this enterprise and talent, the large grant of land would not have been obtained from the Mexican Government, the colony would not have been established on the Brazos, and the independence of the province would not have been obtained. *It is owing to the enterprise and talent of Moses Austin and his son Stephen F. Austin, that Texas now is an integral part of the United States.* It has been stated that the place of Moses Austin in Texas was called Durham Hall in memory of his native town. Some of the facts mentioned above, are from a letter dated St. Louis, Dec. 27, 1845, to one of the connections of Mr. Austin, still residing in Durham, and written by Charles D. Drake, a lawyer in St. Louis, who married a daughter of James Austin, who went from Durham to reside with his kinsman, Moses Austin, first in Virginia and then in Missouri.

From a letter dated Jan. 26, 1844, received from the Rev. Timothy Williston, son of the Rev. Seth Williston, D. D. Durham, N. Y., I learn that of the thirty emigrants from Durham, Conn. to Durham, N. Y., twenty-seven became professors of religion, and of the one hundred and sixty children of these emigrants, one hundred and twenty or more are hopefully pious. The names of the emigrants are Dea. Jonathan Baldwin, Abial Baldwin, Curtis Baldwin, Dea. David Baldwin, Aaron Baldwin, Seth Baldwin, Mrs. Eunice (Baldwin) Strong, Mrs. Mehitable (Baldwin) Torrey, Mrs. Ruth (Baldwin) Chittenden, Dea. Noah Baldwin, James Baldwin, Mrs. ——— (Baldwin) Hays, Mrs. ——— (Baldwin) Post, Mrs. ——— (Bald-

win) Bushnell, John Hull, Silas Hull, Stephen Tibbals, Ebenezer Tibbals, Walter Field, Cyrus Field, Daniel Coe, Daniel Merwin, David Merwin, Phinehas Canfield, William Hinman, Mrs. Eunice (Merwin) Cooley, Mrs. ——— (Merwin) Smith, Mrs. ——— (Merwin) Smith, Mrs. ——— (Merwin) Lamphier, Mrs. ——— (Merwin) Jewell. Mrs. John Hull and Mrs. Stephen Tibbals, were sisters of Noah and James Baldwin.

Of their descendants, six received a liberal education and eight became ministers. One became a president of a college, namely, the Rev. Elihu Baldwin, D. D., who was president of Wabash College, Indiana. His father was Dea. Jonathan Baldwin. Another is a missionary in the Sandwich Islands, namely, Rev. Dwight Baldwin; another namely, Rev. Samuel Merwin, is a presiding Elder of the Methodist church. Mr. Williston at the close of his letter, says, "I have carried the tabular information no farther than to the first generation after the Durham emigrants. If extended to the *grand* children, it would serve still farther to confirm and illustrate that great *principle* of God's word, that God causes piety in progenitors to descend to their posterity like an inheritance. 'Choose life that both thou and *thy seed* may live.' 'I will be a God to thee and *and thy seed after thee*.' 'Visiting the iniquities of the father upon the children.'"

GRANVILLE, JAN. 17, 1848.

REV. AND DEAR SIR: In the early settlement of this town, the immigrants from Durham added much to give it a goodly name which it has not lost even to this day. The church was strengthened by the following additions by letter: Ezra Baldwin, June 1764; Lydia, wife of Stephen Hitchcock, 1757; Israel and Susanna Bartlett, 1758; David and Rebecca Parsons, 1760; wife of Roswell Graves; Mary, wife of Benjamin Barnes, 1763; Thomas Spelman and wife, 1756; John Bates, 1757.

Names of emigrants from Durham to Granville: Ezra Baldwin, Ebenezer Baldwin, Amos Baldwin, John Bates, John Bates, Jr., Jacob Bates, Nathaniel Bates, David Bates, Noah Robinson, Dan Robinson, Phinehas Robins, Timothy Robinson, David Curtis, Aaron Curtis, Ebenezer Curtis, Samuel Coe, Aaron Coe, Enoch Coe, John Seward (doubtful), Stephen Hitchcock, Isaac Bartlett, David Parsons, Roswell Graves, Benjamin Barnes.

Among their descendants are the following educated men : Elijah Bates, Esq., son of Nathaniel ; Hon. W. G. Bates, son of Elijah ; Isaac C. Bates, son of Col. Jacob Bates ; Charles F. Bates, attorney, son of Nathaniel ; Edward B. Gillet a distinguished attorney in Westfield, grandson of Col. Jacob Bates ; David B. Curtis died in the army, 1813 ; Rev. John Seward, son of John Seward ; Rev. Harvey Coe, grand-son of Samuel Coe ; Rev. David L. Coe, grandson of Samuel Coe ; Gurdon S. Stebbins, grandson of John Bates ; Rev. Truman Baldwin, son of Amos Baldwin ; Rev. Benson Baldwin, grandson of Amos Baldwin ; Rev. Charles F. Robinson, died at St. Charles, at the confluence of the Missouri and Mississippi.

In addition to the educated men I may add, Hon. Anson V. Parsons, self-educated, grandson of David Parsons, now Chief Justice in Pennsylvania.

The emigrants from Durham, generally, were strong men. The above facts and statistics speak their commendation.

Col. Jacob Bates was a Lieutenant in the army, and crossed the Delaware on Christmas-eve, in the celebrated attack on Princeton.

Col Timothy Robinson was Justice of the Peace, Representative, Deacon in the church, and for years a father of the town. He possessed native talents equal to any in his day. He was truly a great and good man. In the time of Shays' Rebellion, he and a company of the "Court Party," on their way to Springfield, were met by a party of the mob, and after a skirmish near the great rock in Granville, were taken prisoners. The Colonel, as being the most obnoxious, was confined under a strong guard. Next day was Sabbath and he read and prayed with them, and discoursed on state affairs, setting forth the moral wrong of resisting law by arms, especially when the people have all the power at the ballot box of redressing their wrongs, by changing their rulers. They listened to their prisoner, for *he* wept and *they* wept. The result was, the guard became *politically converted*, and the next day he and his guard proceeded to Springfield in the cause of "law and order." Another fact. He was the father of a brilliant family, all but one being daughters. A favorite daughter was connected with a clergyman in Vermont. Having taken leave and gone to her new home, scarcely had she laid aside her bridal dress, when news flew back, as if the winds had given it speed, that their daughter had died suddenly, and *that by poison from her own hand*. The mother and daughters shrieked and cried aloud for grief

and agony. The father entered the room at the moment, and with sternness of rebuke characteristic of great minds, stamped upon the floor and hushed the tumult; and then sitting down, with great parental kindness, commenced a train of remarks, to soothe the anguish of broken hearts, and to vindicate the sovereignty, goodness and tender mercies of God. The effect was most happy.

You know the character and standing of Senator Isaac C. Bates.*

Perhaps I have given you nothing to your purpose.

I remain very truly

Your friend and brother in the Lord Jesus,

TIMOTHY COOLEY.

REV. W. C FOWLER.

N. B. I commend your object in collecting facts and statistics of our pilgrim fathers. Recollections of them will soon be lost from the memory of men.

*Those who were personally acquainted with the Hon. Isaac C. Bates, late member of the Senate of the United States, and those who read the eulogy pronounced upon him at his death by the Hon. Daniel Webster will not soon forget him.

It is believed that the facts embodied in the foregoing Notes fully sustain the declarations in the Sermon, concerning the character of the inhabitants of Durham during the first century. Other facts of equal interest and importance, very likely have been omitted, for the simple reason that they were not in my possession. Such as I could obtain I have recorded.

W. C. F.

