

1639



The FIRST OF

CHURCH OF

CHRIST



MIDDLETOWN

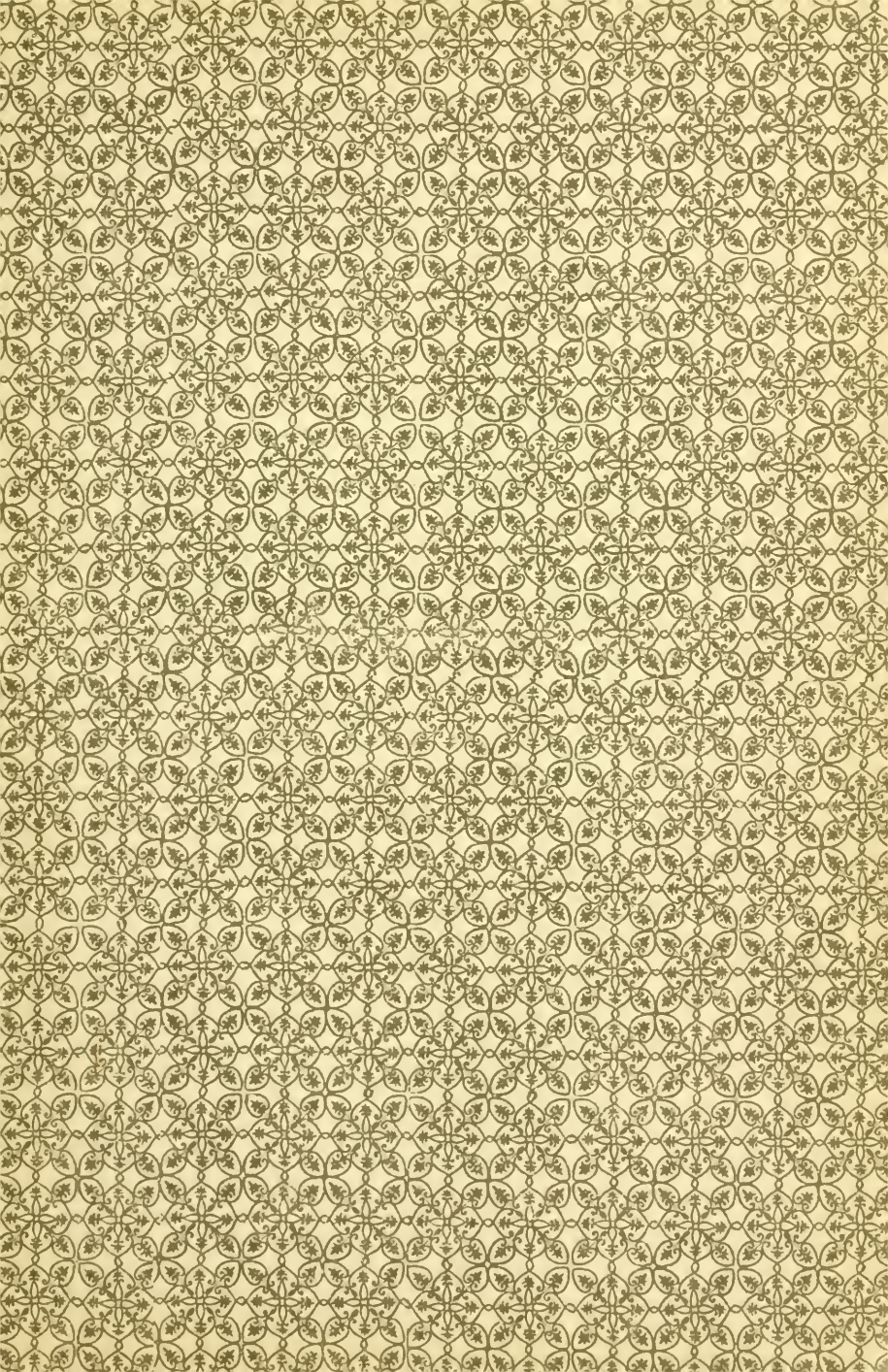
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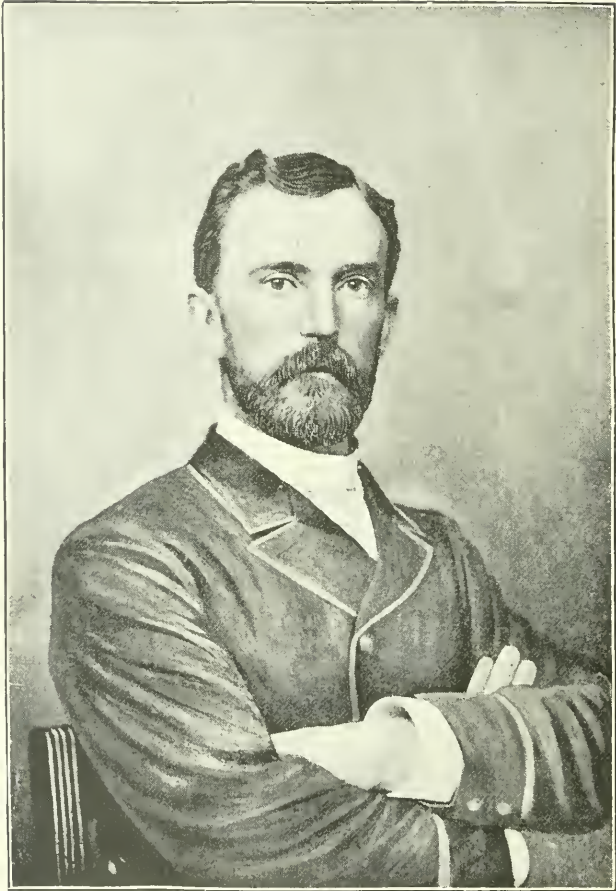
1889



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Frank L. Ferguson

1639.

Proceedings at the Celebration

OF THE

Two Hundred & Fiftieth Anniversary

OF THE

FIRST CHURCH OF CHRIST,

IN

MILFORD, CT.,

✻ AUGUST, 25TH. ✻

1889.



ANSONIA:
PRESS OF EVENING SENTINEL.
1890.

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*This Historical Sermon is highly prized by the Church, as a document of a very rare merit, and as it has never been put in print, the Committee on Publication deemed it wise to publish it in this Memorial Volume.

NOTE.

The price of the Memorial Volume is fifty cents, in paper binding. Any number of copies desired may be obtained at any future time by applying to or addressing

“THE CLERK OF THE FIRST CHURCH,”

MILFORD, CONN.

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PREFACE.

The First Church of Christ in Milford was organized in New Haven, August 22, 1639, which was before the settlement of the town was commenced. The formation of the church is thus referred to in Mather's Magnalia:

"There were then two famous churches gathered at New Haven—gathered in two days, one following upon the other—Mr. Davenport's and Mr. Prudden's, and with this one singular circumstance, that a mighty barn was the place wherein the duties of that solemnity were attended."

The only authentic account of this transaction is contained in the records of this church in the following words:

"The Church of Christ at Milford was first gathered at New Haven uppon August 22, 1639. The persons first joyning in the foundation were those whose names are next under mentioned:

PETER PRUDDEN,	ZACHARIAH WHITMAN,
WILLIAM FOWLER,	JOHN ASTWOOD,
EDMUND TAPP,	THOMAS BUCKINGHAM,
	THOMAS WELSH."

No small proportion of the present membership can trace their lineal descent from the "Seven Pillars" and

the other earliest members of this historic Church. The words of Cowper—

“Our ancestry, a gallant, Christian race,
Patterns of every virtue, every grace,”

give beautiful and true expression to the sentiment, which has ever been cherished by the succeeding generations with almost sacred reverence.

As might be expected, the celebration of the 250th Anniversary of the Church was anticipated with great joy, and the necessary preparations were undertaken with very general enthusiasm. The first official action was taken by the Committee of the Church in September, 1888, when the following resolution was recommended to the Church and passed: “Voted, That Deacons Everard B. Clark and Geo. F. Platt be delegated to lay the matter of the celebration of the 250th Anniversary of the Organization of the First Church and the Settlement of the Town of Milford before the Annual Town Meeting to be held the first Monday of October, and to request that at the said Town Meeting a committee be appointed to arrange with a committee of the First Church for a proper observance of the occasion.”

At the said Town Meeting it was voted: “That a committee of five be appointed by the Town of Milford, to act in concert with a committee of three to be appointed by the First Church, to arrange for the celebration of the 250th Anniversary of the Organization of the Church and Settlement of the Town.”

When informed of that action, the Church voted to appoint Geo. F. Platt, Nathan E. Smith, C. F. Bosworth, I. C. Smith and David L. Clarke a Committee to confer with a Committee of the Town. An increasing sentiment had been developing against a joint celebration and the two Committees, having conferred, gave their judgment

against the feasibility of any concerted action. It was voted at the annual meeting of the Church, Dec. 16, to accept the report of the Advisory Committee, and a committee of nine members of the Church were appointed to arrange for a proper commemoration of the 250th Anniversary of its Organization.

August 25, 1889, was agreed upon by the Committee as the day for the Memorial Service. The pastor was invited to deliver an Historical Sermon, but, owing to many pressing duties and his recent acceptance of the pastoral office, asked to be excused.

The Committee, having learned that six tablets in memory of deceased pastors were to be presented to the Church on the Anniversary day, concluded to arrange the Order of Exercises with the view to giving special prominence to the presentation and acceptance of the Memorial Tablets. Rev. J. A. Biddle, who had made a most careful examination of the lives of the early pastors during his own pastorate, was invited to accept in the name of the Church the tablets in memory of Pastors Prudden, Newton, Andrew and Whittlesey. Rev. David B. Coe, having been colleague pastor with Rev. Bezaleel Pinneo, was asked to accept for the Church the tablet given in his memory. Rev. Elijah C. Baldwin, a native of Milford and in his young manhood a member of the First Church, and having made for many years a very minute study of the history of Milford and the neighboring towns, was chosen to make the Historical Address. Rev. N. M. Calhoun not being present at the Morning Service, the Prayer of Invocation was offered by Rev. J. A. Biddle. Rev. C. W. Park, Birmingham, and Rev. Joel S. Ives, Stratford, performed the parts assigned to Rev. S. M. Keeler, who was in town but unable, owing to sudden sickness, to attend any of the services.

Letters of regret were received from Revs. Jas. W. Hubbell and A. J. Lyman, the former having gone on a trip to Alaska and the latter having sustained a physical injury during his summer vacation. Their manuscripts were not read on Anniversary Day for lack of time but were read to the Church by the pastor on a following Sunday. The addresses, which were to have been delivered by Rev. N. M. Calhoun and the pastor, were omitted also on account of the unexpected length of the services. The former, however, spoke a few words of hearty congratulation. The Morning Exercises having been considerably prolonged, the presentation of the last four tablets was deferred till the afternoon, and thereby caused the omission of the addresses above referred to.

The music was under the direction of the Choir of the Church and was a pleasing feature of the day. No more agreeable weather could have been desired, and the entire capacity of the House of Worship was not sufficient to accommodate the eager throng that sought admission. The galleries were open to the public. The Services lasted for seven hours, with only a brief intermission for refreshments, which were liberally served to the guests by the Ladies in the Lecture Room and Parlor. The Ladies of the Church also beautifully decorated the interior of the House of Worship with evergreens and bouquets of fragrant flowers. "It is good for us to be here," was the spontaneous and unanimous expression of the vast and delighted audience.

REV. FRANK L. FERGUSON,	}	Committee	
GEO. F. PLATT,			on
DAVID L. CLARKE,			Publication.



THIRD HOUSE OF WORSHIP.

(See pages, 175 and 176.)

ORDER OF EXERCISES.

LORD'S DAY, AUGUST 25, 1889.

10 A. M.

ORGAN PRELUDE—OFFERTORIE—*Batiste*.

DOXOLOGY, CHOR AND CONGREGATION

PRAYER OF INVOCATION, REV. N. M. CALHOUN

TE DEUM, E-flat—*P. A. Schneckcr*, CHOIR

READING THE SCRIPTURES, THE PASTOR

Psalms 124-5-6, Joshua 4: 1-9; 19-24, Hebrews 11: 32-40.

PRAYER OF THANKSGIVING AND SUPPLICATION,

THE PASTOR

HYMN 93, (Songs for the Sanctuary),

CHOIR AND CONGREGATION

READING THE FIRST COVENANT OF THE CHURCH,

REV. HENRY G. MARSHALL

ADMINISTRATION OF THE LORD'S SUPPER,

REV. DAVID B. COE

HYMN 885, (Songs for the Sanctuary),

CHOIR AND CONGREGATION

{ MORNING OFFERING.

{ OFFERTORY—Forever with the Lord—*Ch. Gounod*,

THE QUARTETTE

SALUTATION FROM THE ORANGE CHURCH,

REV. H. W. HUNT

RESPONSE,

HENRY C. PLATT

SALUTATION FROM THE PLYMOUTH CHURCH,

A. A. BALDWIN

RESPONSE, THE PASTOR
 HYMN 1028, (Songs for the Sanctuary),
 CHOIR AND CONGREGATION

PRESENTATION OF TABLETS IN MEMORIAM:—

- REV. PETER PRUDDEN,) Presented by Henry J. Prudden.
 1639-1656.) Response by Rev. J. A. Biddle.
 REV. ROGER NEWTON,) Presented by Henry G. Newton.
 1660-1683.) Response by Rev. J. A. Biddle.
 REV. SAMUEL ANDREW,) Presented by Rev. Henry G. Marshall.
 1685-1738.) Response by Rev. J. A. Biddle.
 REV. SAMUEL WHITTLESEY,) Presented by Harry C. C. Miles.
 1737-1768.) Response by Rev. J. A. Biddle.
 REV. BEZALEEL PINNEO,) Presented by Alfred W. Pinneo.
 1796-1849.) Response by Rev. David B. Coe.
 REV. JONATHAN BRACE,) Presented by Albert Brace Pattou.
 1845-1863) Response by the Pastor.

HYMN 1012, (Songs for the Sanctuary),
 CHOIR AND CONGREGATION

BENEDICTION, REV. J. G. BAIRD, Ellington, Ct.
 POSTLUDIUM, Offertory in G—*H'ly*.

2:30 P. M.

VOLUNTARY MARCH—*Wagner*.JUBILATE IN A—*Dudley Buck*, CHOIR

SELECTIONS FROM THE SCRIPTURES, REV. S. M. KEELER,

PSA. 40: 1-3. 45: 10-17. 78: 1-7. [South Britain, Ct.

PRAYER, REV. S. M. KEELER

HYMN 36, (Songs for the Sanctuary),
 CHOIR AND CONGREGATION

LETTER, REV. JAMES W. HUBBELL

FOUNDATIONS LAID BY OUR ANCESTORS,
 REV. A. J. LYMANHYMN 1019, (Songs for the Sanctuary),
 CHOIR AND CONGREGATION

HISTORICAL ADDRESS, REV. ELIJAH BALDWIN

HYMN—*Contributed by G. W. Baird*,
 CHOIR AND CONGREGATION

THE CHARACTER OF OUR ANCESTORS,
REV. N. M. CALHOUN
PRESENT CONDITION OF THE CHURCH, THE PASTOR
HYMN—*Dr. Bacon's*, CHOIR AND CONGREGATION
BENEDICTION, THE PASTOR
POSTLUDIUM, HALLELUJAH—*Handel*.

MONDAY EVENING, AUGUST 26, 1889.

A Social Reunion will take place from 7:30 to 8:30 o'clock, after which there will be Platform Exercises, in which the resident pastors of the town, visiting ministers and other members of the Church will participate.

THE CELEBRATION.

THE FIRST COVENANT OF THE CHURCH.

*Read from the Original Records, made in the handwriting of Rev. Peter Prudden:

“The church covenant yt they entered unto is hereunder written:

“Since it hath pleased ye Lord of his infinite goodness and free grace to call us (a company of poor miserable wretches) out of ye world unto fellowship with himselfe in Jesus Christ, and to bestow himself upon us by an everlasting covenant of his free grace sealed in ye blood of Jesus Christ, to be our God, and to make and avouch us to be his people, and hath undertaken to circumsise our hearts, that we may love ye Lord our God, and feare him, and walk in his wayes: we, therefore, do, this day, avouch ye Lord to be our God, even Jehovah, the only true God, the Almighty maker of heaven and earth, the God and father of our Lord Jesus Christ; and wee do this day enter into an holy covenant with ye Lord, and one with another, through ye grace and help of Christ strengthening us (without whom we can do nothing), to deny ourselves and all ungodliness and worldly lusts, and all corruptions and pollutions, wherein in any sort wee have walked. And do give up ourselves wholly to ye Lord Jesus Christ, to be taught and governed by him in all relations, conditions and conversations in this world; avouching him to be our only prophet and teacher, our only Priest and Propitiation, our only King and Lawgiver. And we do further bind ourselves, in his strength, to walk before him, in all professed subjection to all his holy ordinances, according to ye rule of the gospel, and also to walk together with his church and ye members thereof in all brotherly love and holy watchfulness, to

*Read by Rev. Henry G. Marshall, Cromwell, Ct., son of Samuel A. Marshall, elected deacon of the First Church, Milford, January 1, 1836.

ye mutual building up one another in Fayth and Love. All which ye Lord help us to perform, through his rich grace in Christ, according to his Covenant. Amen."

ADMINISTRATION OF THE LORD'S SUPPER.

Rev. David B. Coe, who was pastor of the Church 1840-44 and who is now the oldest ex-pastor, made some very impressive remarks and administered the Sacrament. He is now the Hon. Sec'y of the American Home Missionary Society. There were present about one thousand communicants.

The Elements of the Communion were distributed by the following:

GEO. F. PLATT,	} Deacons of the First Church.
O. E. NETTLETON,	
HENRY N. PLATT,	
DARIUS T. WHITCOMB,	
EVERARD B. CLARK,	}

RICHARD PLATT,	} Ex-Deacons of the First Church.
CALEB T. MERWIN,	
JOHN BENJAMIN,	
JOS. BENJAMIN,	

SAMUEL C. GLENNY, New York City.

CHAS. W. MILES, New Britain, Ct.

ALBERT A. BALDWIN, Deacon of Plymouth Church, Milford.

LEVERTT J. CLARK, Senior Deacon of Congregational Church, Orange.

MORNING OFFERING.

The collection amounted to sixty dollars.

SALUTATION FROM THE CONGREGATIONAL
CHURCH, ORANGE.

REV. H. W. HUNT.

Mr. Moderator and Members of the First Congregational Church, Milford:—

In behalf of the Congregational Church of Orange, once known as the Congregational Church of North Milford, of which I have the honor to be a member and to represent to-day as its pastor, I extend to you our most cordial Christian greetings. I assure you that it was with no little pleasure that we received and accepted the invitation which you so kindly extended to us to be present on this occasion and to participate in these Christian festivities. It subtracted nothing from this pleasure that we felt that we might rightfully gather in this family circle as a constituent part, not only because of our territorial proximity to you and our oftentimes friendly intercourse with you, but also because of the fact that we are by direct lineage the offspring of this church.

As you very well know, more than eighty years since, a company of Christian men, fifty-four in number, living in what was then the north part of the town of Milford, intimately associated with your predecessors here in church life, feeling that they had attained their majority and that their religious life would be best conserved by an independent organization, proceeded to form the Congregational Church of North Milford; and this, in part, explains our presence and participation here to-day. It, no doubt, behooves us to deport ourselves with that modesty and deference becoming children; and yet I may be permitted to say that the Church which I represent, so far as I have been able to ascertain, has maintained from that earliest day to the present hour an independent,

self-sustaining, self-respecting, honorable existence, enjoying a fair measure of peace and prosperity.

And while self-praise is not in order, it may be permitted me as pastor of this church to say that its membership, which has now reached nearly one hundred and seventy, includes a goodly number of substantial Christian men and women who liberally and cheerfully sustain the means of grace and undertake the work of the Church. Especially does it include a goodly number of Christian young men and young women. We feel that above the average country congregation we are to be congratulated because of the large number of young men and young women who may be depended upon for distinctively Christian service, to take part in our social meetings, or to lead such meetings, and to undertake any Christian duties which the needs of the organization or of the community may demand. And so, while we are not insensible to a measure of imperfection and failure in our church life, and while we feel especially honored to be thus identified with you to-day, witnessing, as we do, your increased membership, your enlarged prosperity and the strength and beauty of all the appointments of your church life, we also feel profoundly grateful that, comparatively speaking, there is little in our own past experience or present condition to merit your disapproval or to bring dishonor upon the Christian cause.

It is pleasant to be able to mention on this occasion that the period of our separation—our *formal* separation—has been a remarkable period in the history of the Christian Church. It has been an era of exceptional spiritual life and growth, beginning with the great revival season of 1800, after more than half a century of the most appalling spiritual decadence and moral degeneration throughout this country, followed by successive revivals and “waves of spiritual impulse” for many years

until we have attained, as we trust, a condition of more constant and normal spiritual power in our church life and work. During this period something like ten million communicants have been gathered into evangelical churches of this land, an increase unprecedented and, indeed, unparalleled in the experience of Christendom. There has also resulted what has been termed "a less sanctimonious and more deeply rooted piety," more intelligent Christian affection, and more faithful testimony for Christ, including all true elements of godliness and Christian manhood. It has been a period during which Christian men have seemed to be returning to the primitive simplicity and power of the gospel; Christian creeds have been becoming briefer and at the same time broader and deeper and stronger and more practical; Christian fellowships have been becoming simpler and sweeter and at the same time wider and more blessed. It has been a period of remarkable Christian activity, during which the wonderful vitality of Christian faith has been demonstrated by its self-organizing and self-propagating power, resulting as we know how largely in foreign and home missions, in Bible, and Tract, and Sunday-school, and Temperance societies; and in a multitude, too numerous to mention, of educational, humane and eleemosynary organizations and institutions, the direct fruits of Christianity. The time has come when we may reach out, if we will, and easily enter into fellowship with all the Christian worship and Christian work of the whole world.

In some proportion as we have entered into this new life and participated in this broader, this universal, fellowship, our individual life as churches and as members of churches has been blessed and this narrower, this home, fellowship has been made purer, and stronger, and more helpful.

As we return once more in this formal and yet hearty way to this Mother Church, as we enter again this family circle on this occasion, which can hardly fail to become memorable, we shall be delighted to hear rehearsed anew, if you please, those interesting facts and incidents connected with the earliest inception and development of our own life; and to learn more fully of all the prosperity which, under the hand of God, has attended this home Church during the two hundred and fifty years of its honorable existence.

It is said of Napoleon, that once, in Egypt, when he would enthuse his soldiers for the strife and valorous deeds, he said to them: ("Forty generations are looking down upon you.") It was, indeed, a long and glowing, nay, in many respects, gloomy record of conflict and valor with which they were thus brought face to face. As we reflect to-day upon the heroisms of the past; as we recall its struggles and successes; as we read again the long roll of illustrious names of men who have been identified with this family of churches and the long roll of names of men less illustrious who were yet faithful, many of whom have passed on to their heavenly reward; as we contemplate how wisely they wrought, with what prayer and patience and perseverance they laid foundations, with what toil and self-sacrifice and fortitude and joy they built and maintained a superstructure, shall not these memories become to us an incentive for the present and an inspiration for the future. Time would fail me to suitably speak of these things; and yet may not that word of Scripture, already brought home to our minds and hearts at this hour, become to us a new and living word of God? Seeing we are compassed about with so great a cloud of witnesses, worthies who wrought in the past through faith, therefore, let us also run with patience the race that is set before us. May we not to-day feel a

new and abiding thrill of Christian faith and hope and joy, and rise to nobler Christian resolve and enthusiasm as we identify ourselves anew with those who have gone before and more closely unite the church triumphant and the church militant, adopting as our own the language of the Christian poet:

"One army of the living God,
To His commands we bow;
Part of the host have crossed the flood,
And part are crossing now."

Again I say, we extend to you our most cordial Christian greetings.

RESPONSE.

HENRY C. PLATT, MILFORD.

It is with great pleasure that I perform the duty on this occasion of responding to the Salutation to this Mother Church from "her youngest daughter," the Church in Orange, formerly and to many of the older people known as "The Church in North Milford." In the very few moments allotted to me, however, I can do little more than to return in behalf of the First Church of Milford hearty thanks to the last speaker, and through him to the people he has so gracefully and feelingly represented, for the kind words, friendly salutations and large attendance extended to us on this the 250th Anniversary of her birth.

Two hundred and fifty years! It seems a long time and yet, when I see by a genealogy handed me by Mr. Pond and verified by my own search, that there are, on the average, but four and five lives between those of us now living and our ancestors—the first settlers—we real-

ize how rapidly two hundred and fifty years have passed. It is not so very long after all.

In October, 1804, the General Assembly of the State passed this resolution:

RESOLVE INCORPORATING THE SOCIETY OF NORTH MILFORD.

Upon petition of Samuel Treat, of the First Society, and Joseph Treat, of the Second Society, in Milford, and others living in that part of both Societies, called Briant's Farm, resolved by this Assembly:

"That the petitioners and others, inhabitants of that part of said two Societies lying Northward of a line beginning at the line between New Haven and Milford, 35 rods North of the head of Oyster Creek or Oyster River; thence in a Westerly direction to the place where two small roads intersect, about 12 rods South of John Treat's; thence to the stone bridge on the Derby road over Weaver's brook; thence to Housatonic river at the North end of the upper meadow, be and are hereby made an Ecclesiastical Society and Body Politic forever by the name of 'North Milford,' with all the powers, privileges and immunities usually granted or appertaining to other located Ecclesiastical Societies in this State."

On the third day of January, 1805, the First Church of Milford passed the following vote:

Voted, "That the following persons be at their own request dismissed and recommended to be formed into a distinct Church, in communion with this and the sister Churches in this Consociation, they belonging to that part of the town, incorporated by the General Assembly as a distinct Ecclesiastical Society by the name of North Milford,' to wit:

Matthew Woodruff and his wife,
 Elias Clark and his wife,
 Samuel Treat and his wife,
 Jonathan Rogers and his wife,
 John Bryan,
 Anna Treat,
 Frances Treat,
 Jonah Treat and his wife,

Asa Platt and his wife,
 Samuel Stone and his wife,
 Robert Treat,
 Joseph Stone and his wife,
 Robert Treat, Jr., and his wife,
 Samuel Prudden,
 Benedict A. Law and his wife,
 Keturah, wife of Jire Platt,
 Rebecca Pardee,
 Josiah Boardman,
 Mary Woodruff,
 Anna Clark."

On May 12 of the same year Capt. John Gunn and his wife were dismissed at their own request and recommended to the Church in North Milford; and in the years following were occasional dismissions to and receptions from the Church in North Milford.

The Town of Orange was created in May, 1822, by taking the Ecclesiastical Society of North Milford, precisely as above designated, and annexing to it a portion of the Town of New Haven. The Society, however, retained the same name twenty years longer—until 1842—when the General Assembly passed this resolution:

Be it enacted by the Senate and House of Representatives in General Assembly convened: "That the name of the Ecclesiastical Society of North Milford, in the Town of Orange, be and the same is hereby altered to the name of the Ecclesiastical Society of Orange."

We are assured that it was not because of any lack of harmony and difference of opinion, or any want of affection for the Mother Church, that this band of brothers and sisters left the old Church and established a new religious home of their own. No doubt, with the joy of setting up the new home there were regrets, feelings of sadness and homesickness at leaving the old home. Here they had come from childhood with their parents year after year; here they had taken upon them-

selves vows as disciples of Christ, had been baptized and partaken for the first time of the holy communion.

Mr. Pinneo, of blessed memory, had just completed seven years of his long pastorate. The church in those days was, we must believe, much more a center of influence and interest to the people than in our times, a principal source of intellectual and æsthetic influence and culture and the place of weekly reunion and meeting of friends and neighbors. The many distracting influences that now draw away the attention of the people did not then exist. Some had been members of this Church for many years, Matthew Woodruff and Esther, his wife, having been admitted under Mr. Wales, Oct. 31, 1773, being thirty-two years before; Samuel Prudden and Jonathan Rogers and Elizabeth, his wife, in 1788, being seventeen years before; Robert Treat, Jr., and Content, his wife, in 1790. All those were admitted under Mr. Lockwood. Benedict A. Law was admitted in 1771 under Mr. Wales and was chosen a deacon, Nov. 29, 1790, so that at the time of leaving he had held for more than seven years the then highly honored position of a deacon in this church. Joseph Stone and his wife were admitted in 1790 under Mr. Lockwood; Capt. John Gunn and his wife, Martha, in 1799; Jonah Treat and his wife, Asa Platt and his wife, and Mary Woodruff in 1801, under Mr. Pinneo. Location alone, nearness to their own homes and greater convenience for themselves, their families, their neighbors and friends, were the only and controlling causes. We cannot doubt that it was with regret that they severed the old ties, and left old associations; but duty to their families seemed to call for the establishment of a church in their own locality. The Rev. Erastus Scranton, then a young man, was installed as pastor of the new Church, and, as many another has done since, soon found a fair daughter of the land to his liking; for we find that he

was married to (Mary E. Prudden,) daughter of Newton Prudden, by the Rev. Mr. Pinneo, April 10, 1806,—a little more than a year after the young Church was formed.

As it is said that all roads in Italy lead to Rome, so it may be said with truth that all roads in that part of Orange lead to the Church on Orange Green. And now for nearly three generations has the Church on the hill been the religious home of that little band sent forth, we can have no doubt, with prayers and benedictions and kindest wishes from this old Church in 1805—its spire pointing heavenward and each recurring Sabbath morning its bell sounding out over the hills and valleys, calling the people from their homes and farms to meet together, join in prayer and praise, and listen to the word as spoken from the sacred desk.

Not one of those, whose names I have read, remain. All that is mortal has been for many years sleeping the last quiet, peaceful sleep, either in our own Milford churchyard, or in the little burying ground on the hillside almost beneath the shadow of the Church which they established and loved and cherished while they lived. They are gone; but the Church they built, with all its hallowed memories grown up and clustering around it, all its healthful and conserving influences, remain to bless the community. "The memory of the just is blessed and their works do follow them."

SALUTATION FROM PLYMOUTH CHURCH,
MILFORD.

DEACON ALBERT A. BALDWIN.

Dear Brethren and Friends:

Plymouth Church, the eldest daughter of this old and venerated Church, brings to you her greetings on this glad Anniversary Day.

We congratulate you on having filled for so many years such a large and important place in this community. Gathered in this sacred place, what throngs of memories crowd around us! We look backward and see in imagination the noble men and women who have helped to make the history of these two hundred and fifty years. Visions of that little band of pioneers rise before us. All honor to those early settlers whose perseverance has made it possible for us to enjoy these privileges to-day. Who does not admire the spirit of those heroic souls who left the friends and the comforts of their native land that they might worship God according to the dictates of conscience? I think we can hardly measure their influence on the church and state, for our surroundings furnish us no key to their conditions. Nor has the influence of those early settlers been limited to the narrow borders of our own town. It has gone out in an ever-widening circle through the lives of those who, taught here, have left their homes to assist in forming other communities.

We congratulate you upon the long line of consecrated men who have filled the sacred office of pastor and teacher these many years. It is no small thing to have had such an unbroken succession of godly men, learned in the school of Christ and in the schools of this world—men who did not fear to preach the whole counsel of God, whether it related to civil polity or to eternal life.

Grand men those were, who helped to lay the foundations of church and state so strong and deep. Truly they builded better than they knew. I am not one of those who see in them only a spirit of narrow-mindedness and religious intolerance. The times in which they lived doubtless made them austere in manner and well-nigh relentless in carrying out their ideas of right. But they were men of profound convictions and earnest spirit, who believed in the eternal truths of God with all their hearts, and sought by every means in their power to impress those truths on all with whom they came in contact. Yet, notwithstanding this faith in God, they took the old flint-lock musket to church and watched as well as prayed. With the Bible in one hand to guard against the foes within, and the good old king's arm in the other, they kept a lookout at the four corners of the church that they might not be surprised by the savage foes without.

Again we congratulate this Church on the success which has marked her progress since her institution. It is difficult to estimate progress in the realm of the spiritual world. We see some of the results, but not until we reach the city of the Great King shall we know all that has been accomplished by the men and women who, as members of this Zion, have labored in season and out of season for the dear Master. What this community would have been without this Church we do not like to think. Not alone has the seed sown brought forth fruit in nobler purposes and purer lives; but it has, I believe, helped to make the town in its physical aspects one of the most beautiful in our commonwealth. Our pleasant homes and well-kept lawns add their testimony to the influence that has streamed forth from the gospel teachings.

Dear friends, we are glad with you to-day as you celebrate your quarto-millennial birthday. Two hundred

and fifty years! We cannot realize all those words mean—we, who have only lived a short period of that time. For one hundred years you were the only church in the town. Then Plymouth Church was organized. The mother may have thought her child wayward and headstrong in the course taken, but in the retrospect the separation seems to have been of profit to both. I am sure none can wish you greater prosperity (the evidence of which we see in this beautiful building so recently adorned) than Plymouth Church. And my sincere prayer is, as is that of our Church, that God may continue to bless you with the richest blessings of His love. May He cause these two Churches, situated so near each other, to be more truly united than ever before in the work He has for us to do in this community.

RESPONSE.

REV. FRANK L. FERGUSON.

My Dear Christian Friend and Brother:

It is my happy privilege to express to you and the other members of the Church which you represent the hearty appreciation, with which those of our communion now receive and will ever cherish your very cordial words of congratulation and Christian greeting. For several months we have anticipated this memorial day with the abounding joy, such as they experience who wait with cheerful expectancy for the occasion of a family reunion. Five generations have passed away since those, who organized themselves into your Church went out from under the roof of this spiritual home and erected for themselves another temple of worship. However unhappy may have been the circumstances one hundred and fifty years ago

which caused the withdrawal of the sixty who preferred to constitute themselves into a separate communion, there can be at this time no other emotions in all our hearts than those of devout and abundant thanksgiving that this anniversary day finds the old mother Church, with those who represent four hundred descendants of her own spiritual children, rejoicing together with equal gladness at the home altar.

It would be a profitless task to lift the veil from the discussions, which culminated in the separation of those dissatisfied with the theology of Rev. Mr. Whittelsey when called to the pastorate of this Church. Those were days of keen controversy over doctrinal differences, and the suspected Arminian tendencies of the new preacher were too grievous to be borne by many of those, whose heads and hearts were true to the well defined and better defended system of high Calvinism. It seems very strange to us, who now live in this typical New England town and who are members of these Churches characteristically conservative, to be obliged to confess that the fathers, even a century and a half ago, ventured to install a minister of the gospel who stood fearlessly as a representative of progressive orthodoxy. I do not think I am wrong in surmising, that neither of these Churches would be disposed at present to call to the pulpit a preacher of the gospel, whose theology was not tinted in a considerable degree with the softer colors of Arminian doctrine.

It is said that at the council, called to ordain and install Mr. Whittelsey, the debate was with so much passion that fists were doubled on that occasion. To-day we meet not with clenched but with open hands of Christian hospitality and friendship. All the passion of bygone days has long since been silenced, the spirit of enmity and persecution is more faded than the leaves of

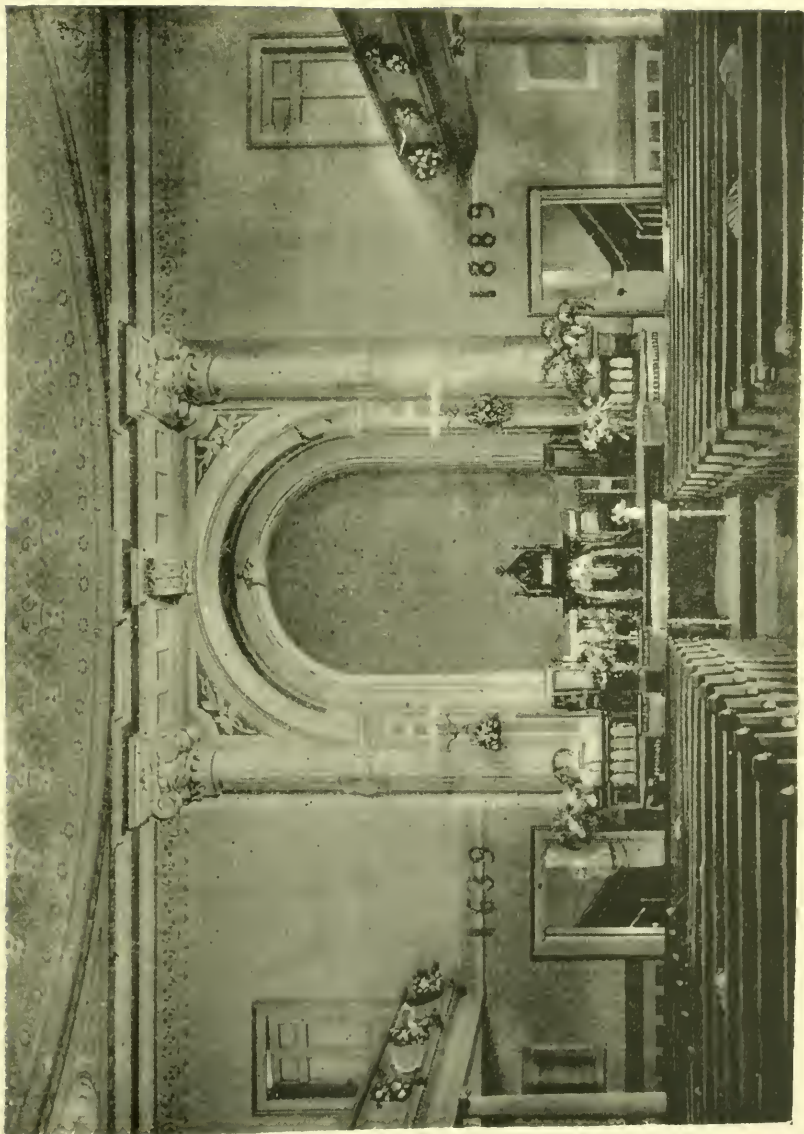
the records, and in the present feelings of good-will and hearty co-operation only the happy issues of former differences are left.

Both of the Churches which we represent recognize the Bible as their rule of faith and practice. One of the family virtues, which the Apostle Paul admonished the Ephesians to cultivate, was "Children obey your parents in the Lord; for this is right." I am addressing you who stand before me as the spiritual children of this Church; and yet you have attained a full maturity of age and have displayed so wisely the strength of your independence that I can hardly charge you to heed the Apostolic counsel. In that same catalogue of family virtues Paul urges the parents not to provoke their children to wrath. Let us confidently hope that the only provocation arising from the future relations of these two Churches may be to mutual love and peace.

I congratulate you, my dear friends, on the name which you have given to your Church. Plymouth stands for the ennobled principles of civil liberty and religious freedom. It stands for the universal rights and equality of men. It stands for absolute belief in the Fatherhood of God and the brotherhood of man. It stands for faith in the great and central facts of revelation. It stands for a protest against all churchly ritualism, which detracts from a spiritual worship. It stands for the political and Christian institutions of our land, which are the most glorious among the most advanced civilizations of this century—institutions which represent the blood and toil, the prayers and sacrifices, not only of two hundred and fifty but of six thousand years. I congratulate you that you are seeking with great consecration to realize the full significance of the name of your Church. I rejoice greatly in your late conclusion to repair and redecorate your house of worship.

Though temporarily without pastoral leadership you have all the qualities of self-reliance which should characterize every Congregational Church; and in your own wisdom and strength you have resolved to undertake the enterprise. The sanctuary usually gives a fair index of the spiritual state of the people. Your disposition to honor the Lord could not be expressed any more definitely than in your determination to make beautiful his sanctuary. Do not think that you are beginning any trivial or vanishing work in refitting your house of worship in a manner, that it may express more worthily God's glory and your consecration. Your work and your gifts will be wrought into its deepest foundation and topmost pinnacle.

And now I feel confidently, that I am expressing the collective and unanimous mind of this Church when I say, that their prayers and their sympathies will always go along with you. May God enable each of these Churches in its own sphere of Christian activity to be found faithful to all opportunities, and may we have heavenly grace to acquit ourselves as faithful laborers throughout this seed-time of the earth's coming regeneration, in the full development of which it is, that the cross of Christ shall behold the consummation of its triumphs. With Apostolic benediction we now commend you to God and to the word of his grace, which is able to build you up and to give you and all your spiritual children an inheritance among all them which are sanctified.



INTERIOR OF THE HOUSE OF WORSHIP, AUGUST 25TH, 1887.

The ❖ Memorial ❖ Tablets.

PETER PRUDDEN.

FOUNDER AND PASTOR

of this church from its establishment in
1639 till his death in 1656.

“I am sure tis a blessed child of God whose name is before us; who besides his other excellent qualities was noted for a singular faculty to sweeten, compose and qualify exasperated spirits and stop or heal all contentions—whence it was that his town of Milford enjoyed peace with truth all his days.

He continued an able and faithful servant of the churches until the fifty-sixth year of his age: when his death was felt by the colony as the fall of a pillar which made the whole fabrick to shake.”

Cotton Mather.

The inscription given above is on a Brass Tablet which is set on a polished, dark Tennessee marble background. The inscription is in illuminated colors, surrounded with ornamental corners and lines engraved on the Brass Tablet. The marble is 3 ft. 5 in. high and 2 ft. 10 in. wide. The brass is 2 ft. 9 in. high and 2 ft. 2 in. wide.

The tablet was the gift of Mrs. Susan Prudden Beardsley.

PRESENTATION.

HENRY J. PRUDDEN, NEW HAVEN, CONN.

At the celebration of this town held in the centennial year of 1876 the orator of the day in closing a reference to Peter Prudden as the first pastor and leader in founding this colony of Milford, after quoting that portion of the epitaph before you that speaks of the death of Mr. Prudden as "the fall of the pillar that causes the whole fabric to shake," said: "It is a sad commentary on one generation that the place where so mighty a pillar lies is unmarked and unknown. No stone, no epitaph, no sign designates the grave of Peter Prudden and no man knoweth his grave to this day. It is that, whatever of just reproach this thought may convey to the Church he founded and to the descendants he left may be removed, one of those descendants has placed in this Church this tablet bearing his name and has commissioned me to present it to you for your care and as a memento of him.

It would be pleasant in doing this if we might bring the man before us this morning. No painted portrait of him, as in the case of Davenport, exists, or it might have been copied on the tablet; yet better not, perhaps, for the body we are not so much interested in. It has too long ago gone to dust. But of the heart, mind, character and work we may perhaps with profit try to draw a portraiture, for their results still remain. It must necessarily be meagre and imperfect, with, perhaps, to some of you little that is new, a thing of threads and patches, strung together with somewhat of justifiable conjecture, for fire and time and death have removed many of the means of knowing about him.

Many first things and people are noted only for their priority. He was the first pastor of this Church, but he had much more, than simply being a pioneer minister, for which he should be remembered. He was in the first place a mature man when coming here—nearly forty years old—after a worthy service elsewhere in the earlier years of his life.

He was an educated man. From what college or university he graduated we do not yet know, but we have the evidence not only of one who says that “he received a thorough college course,” and of another who speaks of him as “learned in the dead languages,” but also of his letters and other writings. He was a man of a certain influence and position in England. We know of him as in orders in the church of England and as disturbed by the Ecclesiastical Courts for non-conformity. He is said to have “comprised among his hearers in Herefordshire many persons of distinction and wealth.” It is probable that shortly before coming here he was offered, and had urged upon him government appointment as a minister in the British colony at Providence Island.

He was a talented preacher and his sermons had great effect. One speaks of “the remarkable results of his pious labors and of his being driven from his station by persecution, whence he fled into New England.” “His ministry was attended with uncommon success.” “The Lord blessed his preaching to the conversion of great numbers of his hearers.” “He was an animated and fervent preacher.” There are other verdicts of the same nature.

He was a man who made and held warm personal friends and followers. “When he came into New England there came many considerable persons with him.” “When he came into this country many good people followed him.” This band of followers seemed to have re-

mained united through their affection for him. They were invited to various places in Massachusetts to settle. The records of Dedham show that land was apportioned there for Mr. Prudden and fifteen followers, which they did not accept. When they came to New Håven the same band seem to have settled together in and about the Herefordshire quarter and together they removed here. Atwater says: "After they had belonged to the association for two years, after they had resided for some months in the new plantation, after some of them had built for themselves houses, and had left behind them the hardest of the hardships incident to such an enterprise, that they separated themselves from their associates, removed to Milford and settled in a town by themselves, with Prudden for their minister, evinces the strength and permanence of their attachment to the man whom they followed in leaving their homes in England." Thus came the Herefordshire part of the founders of the town; but the other part were drawn here by an attachment to him, which though not so old was none the less strong.

During the waiting for this settlement with the spirit that, even if it were not recorded that he was "full of boiling zeal," would cause us to think him a zealous man, unwilling to be idle, he preached in Wethersfield, where again the attachment to him became so strong that many, leaving the homes they also had established, came from there to settle with him here. It is said: "Mr. Prudden brought with him to Milford, in addition to those who accompanied him from England, many who united themselves with his fortunes in this country;" and again: "He was followed to Milford from Wethersfield by many, that they might enjoy his pious and fervent meditations;" and still again: "He had made such an impression on the people of Wethersfield during his short stay there that many

of his hearers went with him to Milford and were among the principal settlers of that town." It was thus that Gov. Robert Treat, John Astwood, Jasper Gunn, Rev. John Sherman and others came here. It was an evidence of the attachment of Mr. Sherman, a minister himself of no mean attainments, that when invited to become colleague and teacher here he declined out of "motives of delicacy" to Mr. Prudden.

He was a public spirited man. Winthrop says: "He was useful in his place and of high esteem in the colony." He was elected one of the judges of the colony in 1840 and continued until as is said: "He excused himself from serving any longer in that capacity." He is recorded as one of the deputies and spokesmen for the Milford colony in their successful protest against the settlement of Derby. We find in the records of New Haven colony invitations from the general court for him to preach on public occasions there, and when the request is made to settle the difference between Pequonnock Plantation and Milford, it is suggestively addressed to "Mr. Prudden and that plantation." His advice was sought and highly valued outside his own and the New Haven colonies. A letter of Mr. Davenport speaks of a council composed of the elders of the Hartford colony and Mr. Prudden of New Haven colony chosen to settle some of the differences of the Hartford colony. Mr. Hooker, in writing of a church trouble between minister and people, as far away as Plymouth, writes that both parties to the quarrel, officially and by private letter, invited Mr. Prudden to come to them; and adds: "I gave warning to Mr. Prudden to bethink himself what he did, and I know he is sensible and watchful." Cheever the famous schoolmaster who, when disciplined by the church at New Haven, had removed to Ipswich, writes to him for friendly counsel and to justify himself in his opinion.

He was a methodical man; whence it comes that the record in his own hand of the early establishment of this church preserves dates, that supply their loss at New Haven and in other ways as well make the records of this town a model—the first covenant of the infant colony of Milford, which he drew, being still preserved and reading as if, though divorced from it, there still rang in his ears the rituals of his English home and his mother church.

That he was a man of thrift and business capacity is evinced by his will, which bequeaths a handsome property for those days, accumulated mainly in this country, and by the record that, "He had a better faculty than many of his cloth to accommodate himself to the difficult circumstances of the country so as to provide comfortably for his numerous family without indecent distraction from his study."

The numerous family cannot be overlooked in our estimate of him. The wife who, when he died, reared the two sons and six daughters—the oldest only sixteen years old—to honor and success, sending one of the sons through Harvard to a long and influential ministry; and who later became the honored wife of Capt. Thos. Willett, prominent in the Plymouth colony, famed for his dealings with the Indians and the first mayor of New York; and who after his death became the wife of Rev. John Bishop, another of the pulpit lights of Massachusetts and Connecticut—the children thus growing up to mingle with the best families of New England—must have been no small item in the life of the man and the community.

The payment of fines for impecunious criminals and the use of his garden for the graves in the sadness of the earliest deaths hint at his kindheartedness.

The establishment of this colony, not alone for political independence, but to try the experiment of differ-

ent ideas of church polity; his peculiar position with regard to the baptism of infants; his advanced notions of allowing others than church members to participate in the town government, the relinquishment of which was made a condition of union with New Haven, mark him as a man of individual, perhaps liberal ideas, quite likely one of the men a little tainted with the new theology of that day.

He is spoken of as "the amiable and useful Prudden." Hubbard says: "He was a man of great zeal, courage, wisdom and exemplary gravity in his conversation. Another says: "His course had been dutiful and its termination blessed," for we must remember that after only seventeen years of pastorate here he died at the relatively early age of fifty-six years.

In the Memorial Hall at Hartford, among the numbers of early clerical fathers of this state are selected three for special honors in a memorial window—Hooker, Davenport and Prudden—but of these Davenport had fifteen and Hooker five more years of life work than Prudden. Doubtless with a later autumn he might have shown even riper fruit.

But the quality that not only his biographers, but what little of public record and correspondence remains give most prominence to in him, is that referred to in these words on the tablet, where Cotton Mather says: "He was noted for a singular faculty to sweeten, compose and qualify exasperated spirits, and to stop and heal all contentions, whence it was that his town of Milford enjoyed peace with truth all his days, notwithstanding," he mildly continues, as if the task had not been altogether an easy one, "some disposition to variance that afterwards broke out among them." Yes, he was pre-eminently a peacemaker—perhaps the divinest quality with which we can credit a man. "Blessed are the

peacemakers for they shall be called the children of God."

He was greatly missed and mourned by the people here and elsewhere. "Mr. Prudden, of blessed memory," is the entry on your church record. The church four years without a pastor, widowed as they termed it, is perhaps another way of indicating their sorrow. The churches in this colony, speaking there, as here in this epitaph, of his death being a loss not alone to this Church but to the churches, "are sensible of the afflicting hand of God in the death of Mr. Prudden;" and the refusal of the General Court to join with the Massachusetts people in a synod "because weakened by the death of Mr. Prudden," are other references to his loss.

And so this tablet to him, your first pastor, is left with you with the request, that it may be suitably preserved and cared for during the future of this building and its successors, so that the memory of him who took so prominent a part in its earliest moments may be preserved in honor and esteem to its latest hours.

RESPONSE..

REV. J. A. BIDDLE, SOUTH NORWALK, CONN.

To me has been assigned the most delightful and honorable service of accepting in the name of this Church these tablets that have been erected to the memory of its first four pastors: Peter Prudden, Roger Newton, Samuel Andrew and Samuel Whittlesey. The Church most gratefully receives them and reverently takes them under her care. She recognizes the generosity and admirable taste you have displayed. She is proud of your work and expresses her sincere thanks.

Permit me then to proceed in a few words to characterize these revered men as they stand out before me. I have been a sympathetic student of their lives, their work and their times. Their honor is as sacred to me as to any other, even to those in whose veins their blood still pulsates. In future generations I only hope that I may have for my chronicler a man, who loves my memory as deeply as I love the memory of these great dead.

It is a pleasant task to build the tombs of our prophets and garnish the sepulchres of our righteous. Our prophets! Our righteous! We may not love a living saint but we love to canonize a dead one. So we rejoice to do reverence to our saints. The principles for which they stood, for which they suffered, we applaud with all our hearts. How easy is this work, to honor the dead prophet! How hard it is to obey the voice of the living prophet! Is it because the dead are so much better than the living? I think not. For when the living are once dead we make haste to build them costly tombs. Nay, it is because the dead demand of us only applause,

while the living demand of us obedience. And it is easier to applaud than to obey.

But now with all joy to this easy, delightful service. Give honor to the dead. They are worthy. Raise the tablet of marble. Make it solid, enduring. We cannot make it as enduring as their work. Write upon the rock the name and deeds of those who lived in unfrequented paths of righteousness in those old days when many a less courageous spirit turned back. Teach the generations that still shall rise to revere their memory as we do now. I am the twelfth of this glorious band of apostles. A glorious band! It is no slight honor to be numbered among them. A company in which no Judas is found. I come with gladness to help to raise the tablets and celebrate their virtues.

First of all we have a Peter. Peter. A rock. On this rock the Church is built. Dig deep into its history. You will find the rock. Two hundred and thirty-three layers of years cover this Rock from our sight. His grave no man knoweth. He is clean vanished from mortal eye. Like another Moses whom God buried, no man knoweth of his sepulchre until this day. He was a Rock Christ Jesus made him so. In his own life he sought to embody the simple principles of the Sermon on the Mount. That will make a rock of any man. Then he joined with six as goodly as himself to build a spiritual temple. Pillars they called themselves. Spiritual rocks I call them. Without a Pope or Bishop or Priest, untaught of men, but deeply taught of Jesus their only Pope or Bishop or Priest, they built this goodly temple after the pattern shown to them in the Mount. It was founded upon a Rock. What powers of hell have stormed upon it since that day when the immortal Seven stood face to face with God and signed the covenant. But they have not prevailed. It was founded

upon a Rock. Peter Prudden needs no sepulchre. This Church is his resting place. In you, beloved, does he still abide.

He was no volatile disciple. Change his name a little. Call him not Peter Prudden, but Peter the Prudent. A John in his spirit of love. Deep had he drunk of the Master's spirit in that great Puritan age, when Puritanism was a living power and not an ism or a sect or a form. He experienced in his own heart "the liberty wherewith Christ has made us free and would not be again entangled in a yoke of bondage." So he gave up the church of his fathers with all its glorious memories; and, like Elijah, gathered the unhewn stones and built again the simple church of Apostolic days. He willingly gave up his place as Priest over a church and joined with other servants of the Master in a brotherhood, where all were equals because all were Priests.

He was a Peter in courage. He did not merely think that thus a church of Jesus Christ ought to be formed, but without a pang he led his faithful band from the green fields of "Merrie England" into this wilderness and here formed such a church, that has stood in power until this glad day. And it will stand in power so long as we are faithful to the spirit of those who laid its deep foundations on the word of God.

He was a Moses in meekness. "A qualifier of exasperated spirits" is what old Cotton Mather calls him. "And in his day great peace prevailed." That is a worthy record. His was no easy task. He had exasperating spirits to deal with. His people were not all saints. But this chief of our apostles was mighty in spirit. He knew how to rule with the sword of the Spirit. They made him a magistrate once and placed in his hands the sword of the flesh. They thought he wielded it wisely and

urged him to retain it. But he was wiser than they and refused. His pulpit was his throne. The Bible was his sword, and so with his sceptre of love he ruled a willing people and peace continued all his days.

There are three scenes in the life of this man I would I could fix in your memory.

First, when he stood beneath the shade of a mighty tree at the head of the New Haven harbor on a beautiful April Sabbath, 1638; and preached one of the first sermons ever delivered along this shore. His text reveals the spirit of his mission. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Catch if you can the echo of that voice crying in the wilderness. Enter into the spirit of the man as he consecrates himself to the work of preparing the way for the coming of the Lord.

The second scene is more significant:—when on that August day, 1639, he stood up with William Fowler, Edmund Tapp, Zachariah Whitman, John Astwood, Thomas Buckingham and Thomas Welch to organize this Church of Christ in Milford. In that solemn hour, when the world was dominated by ecclesiastical tyranny, they simply ignored the errors of the past and began their work in these pregnant words: "We do give up ourselves wholly to ye Lord Jesus Christ, to be taught and governed by him in all relations, conditions and conversations in this world, avouching him to be our only Prophet and Teacher, our only Priest and Propitiation, our only King and Lawgiver." That, as a principle of church polity, is final. When men in all sincerity say: "We will organize a church with no priest but Jesus, no prophet but Jesus, no king but Jesus," they have got to the rock principles of the kingdom of God. The last word has been uttered upon the subject; and it only remains for men in faith to make that

word a reality, and the kingdom of God is at once established.

The third scene is upon the 8th of April, 1640, when Peter Prudden was ordained pastor of this new Church of Christ by his own brethren, Zachariah Whitman, William Fowler and Edmund Tapp, who received their authority to do this holy work not from Pope, Bishop or Council, but from the Church in which all authority resides.

So I leave this greatest of all our prophets. He fell at his post at last in the prime of life; and his fall, says Cotton Mather, "was like the fall of a pillar that made the whole fabric of the colony to shake."



Born in England
Pupil and Son-in-law
of Thomas Hooker of Hartford
One of the seven Founders and the
first Pastor of the Church in
Hartington 1645-1657
Installed Pastor of this Church
August 22 1660 and so continued
until his Decease June 7 1683

A good Minister of Christ Jesus
nourished in the Words of the Faith
and of the good Doctrine.

ROGER NEWTON.

Born in England
Pupil and Son-in-law
of Thomas Hooker of Hartford.
One of the Founders and
the first Pastors of the Church in
Farmington 1645-1657.

Installed Pastor of this Church
August 22, 1660 and so continued
until his Decease June 7, 1683.

A good Minister of Christ Jesus
nourished in the Words of the Faith
and of the good Doctrine.

It is a Brass Tablet, set in a polished Belgian black marble background. The inscription is in illuminated colors, surrounded with ornamental corners and lines engraved on the brass tablet. The marble is 3 ft. 5 in. high and 2 ft. 10 in. wide. The brass tablet is 2 ft. 9 in. high and 2 ft. 2 in. wide.

By the solicitation of Henry G. Newton, of New Haven, Miss Sarah Nelson Stowe, Mrs. Andrew D. Baldwin, of Milford, a very large number of the descendants of Rev. Roger Newton shared in the contributions necessary to furnish the tablet.

PRESENTATION.

HENRY G. NEWTON, NEW HAVEN.

Roger Newton was one of the original settlers of Farmington, Connecticut, and the first minister of the church in that town. From Rev. Thomas Hooker, founder of the Colony of Connecticut, he received instruction in theology, and Mary Hooker, eldest daughter of Thomas Hooker, became his wife. "Lambert's History of New Haven Colony" states—upon what authority I know not—that he was educated at Harvard College. If this be so it must have been when Harvard was in its infancy. Like the churches in Milford and New Haven, probably in imitation of them, the church in Farmington was organized by seven men, of whom Roger Newton, the acting pastor, was one. Leaving Farmington in 1657, after twelve years service in the gospel ministry there, Roger Newton purposed returning to England. Strong adverse winds at the time of sailing led the master of the ship to conclude that, like Jonah of old, Mr. Newton was seeking to escape from the doing of the Lord's work; and, fearing lest he might otherwise be compelled to throw him overboard in mid ocean, he left him in Boston and sailed away.

After the pastorate of Mr. Prudden in Milford a messenger was sent by the Church in Milford to Boston to seek out another pastor. Apparently he found Roger Newton, for it is recorded that "At a General Court held at Milford on the 9th of September, 1650, the town declared themselves by a full vote that if it please the Lord to bestow Mr. Newton upon us, and take up office, then they are willing to give him the house and home lot and the piece of upland beyond Dreadful Bridge" and other land. Early in 1660 Mr. Newton was in Milford. Aug-

ust 22, 1660, the Church had attained its majority; and it suited well with the buoyant temper of a new and growing country to choose the twenty-first anniversary of the foundation of the Church for the installation of its second minister; and such Roger Newton remained for a quarter of a century.

The Milford town records of the 17th century are lost, those only which concern the titles to real estate having been copied out and preserved. The frequent grants of land made to Mr. Newton by the town may serve to show the estimation in which he was held. In casually turning over the leaves of the Probate records I noticed that the will of Zachariah Whitman, deceased in 1666, begins: "I give to Mr. Newton five pounds." There may be many such. Roger Newton held to the faith and practice of the New England ministry of his day. Upright and downright, he would none of the half-way covenant; he would not lower the standard for admission to the Church, yet he loved the Church and cared for it and during his ministry it abated nothing in numbers or influence. And so, a true representative of the early Connecticut pastors, Roger Newton lived and thrived, and added field to field, and four sons and three daughters were born to him; and their descendants, a great host, remain to this day.

His last years were saddened by the loss of the wife of his youth, and a few days before his death he writes that "It has pleased the Most High to hold me under long and sore trial." He left an estate surpassed in value by few in those times. It was appraised at £683. Perhaps the estate of Peter Prudden, the first pastor, was the only one in Milford up to that time which had exceeded that amount. His will and the inventory are curious and instructive. Our forefathers seem to have had a kindly affection for their land and a tinge of romance makes

interesting the real estate records of that century. The land is not described as now, as a piece of land bounded north and west by highways, east by land of John Smith and south by land of William Jones. Every field and valley and hillock and rivulet had its appropriate and often poetic name. Like the others Mr. Newton loved his land; and the 150 acres, which he acquired as an original settler of Farmington, he retained till his death. He gave by his last will: "land in Dreadful Swamp;" "land at the West Noockes;" "land near a place commonly called 'Deere's Delight;'" "land by the 'two mile brook;'" "the land between the two crooks in the Elder's Meadow;" "the new meadow playne;" "land by the path that goeth over the round meadow brook;" "the new fields by the river;" "land at a place commonly called 'Bohemia,'" To Sarah Newton is given, "my three hour glasses;" to Alice Newton, "the spinning wheel which came from Windsor, and her implements about lace making." He recognized the right of a wife as against the unrighteous laws of our forefathers, and gave to all his daughters "those things which their mother desired they should have." The elaborate list of his wearing apparel, valued at 35 pounds, shows that he held to the custom of his times as to maintaining the dignity of his office.

Ten minutes in a student's library suffice to indicate his tastes, his pursuits, his character. The library of Roger Newton was a marvel for his time, absolutely alone in the Probate records of the County in that generation. It proves him a student of the Word of God. Quartos, octavos, more than two hundred volumes in all, in an age when a Bible and catechism was an ordinary library and a score more of books a clergyman's. Commentaries, concordances, works on the cultivation of personal piety, all save a few classic authors cluster around the revealed word. Studious and devout, "a praying Aaron" he was

called by a contemporary, the 119th psalm, with its one hundred and seventy-six declarations of love for the word, fitly expresses his character and life. Small wonder that his hearers, and their descendants and his, have held fast to the words of the faith and the good doctrine.

The blessing of the patriarchs, the desire of godly men of that time and of all times, was granted to him, and the Lord gave to him a godly seed. There was Roger Newton, for thirty-five years a judge, whose epitaph reads "Newton as steel, inflexible from right." There was Roger Newton the divine, for more than half a century pastor of the church of Greenfield, Mass. But it would be useless to attempt to particularize among the hundreds of his descendants, living and passed away. Lawyers, physicians, editors, &c., are among them in considerable numbers. Of clergymen there are more; of typical New England deacons a large company; and the God fearing, truth-loving men and women, scattered through the towns of our Christian republic, from Massachusetts Bay to the Golden Gate, going to meeting, supporting the ministry, providing things honest in the sight of all men, are like the visible stars in the heaven for multitude, if not like the sand which is by the sea shore innumerable. They bear many names. The list of subscribers to this tablet, nearly seventy in number, all of them descendants of Roger Newton, contains the names of Allen and Anderson, Andrew and Baird, Beard and Baldwin, Bishop and Bradley, Butler and Carrington, Clark and Church, Fenn and Gillette, Gunn and Kilbourn, Lovejoy and Merwin, Morris and Newton, Platt and Shove, Stanley and Stow, Wait and Ward. And all alike they honor the memory of him who was your second pastor. In the last document which he ever penned he wrote himself: "Roger

Newton, pastor of the Church of Christ in Milford." There can be no higher, no holier title.

To the Church of Christ in Milford we, her children, bring greeting—from many a town, from many a church. Of the church of Christ in Durham—whither Abner Newton, grandson of Roger Newton, and Mary Burwell his bride removed in 1725—there are eighteen who bear the Newton name. Perhaps, I might say probably, an absolute majority of that church to-day are descendants of Milford ancestors. When we know as we are known we shall be astonished at the mighty multitude whom the Church of Christ in Milford has furnished to the world for the work of the Master. That Roger Newton, one of the great cloud of witnesses, by whom we are encompassed this day, a good minister of Jesus Christ, nourished in the words of the faith and the good doctrine, being dead may yet speak, we present to you this tablet; and we pray you to remember, that first and pre-eminently he loved the Word of God.

RESPONSE.

REV. J. A. BIDDLE.

After Elijah comes Elisha. After Paul we must content ourselves with Timothy. Elisha and Timothy are good men, but then they are not Elijah and Paul. We ought not to expect that they should be. But yet, when we have been accustomed to the picturesque figure of Elijah calling fire from Heaven and going up in a whirlwind with chariots and horsemen of flame, the quite commonplace work of Elisha is not so attractive. But Elisha has his place and work. And when once we get over the effect of the brilliant prophet, we rather like his less brilliant but more genteel successor.

So after Peter Prudden comes Roger Newton. English born, like his predecessor, but only partly English bred. He studied at Harvard. Farmington, Conn., was his first parish. He may have been as strong a man as Prudden by nature, but he did not possess anything like the depth of experience that made Prudden so great. Newton was a "sound preacher," "a judicious speaker;" but in him was the lack of prophetic inspiration. That fervor of soul, that is born not of learning or tradition, that comes not by laying on of hands but of deep experiences of life and personal communion with God, did not come with awful power upon this man who stood in Prudden's place. He could not melt rebellious wills and break stubborn hearts by the warmth of his appeals and the fiery torrent of his entreaty as Prudden, and the peace of the colony was disturbed by unruly spirits. In the changed conditions of society, it is doubtful if Prudden could have secured the quiet of the town as he did in his day. The lava of puritanism was cooling off in the quiet prosperity of the new colony. Men began to love the world more, now that they were free from persecution and had bread enough and to spare. The lofty aim and prophetic enthusiasm of the founders of the colony seemed altogether visionary to their more prosaic children, who found all their energy expended in clearing forests, building cabins and watching the Indian. The "Seven Pillars" would have nothing less than the kingdom of saints. But their sons were content to divide the authority with the sinners of the colony. And then, as now, the sinners were not slow to take advantage of the concession. I dream sometimes of what Milford would be if the "Seven Pillars" had been successful in establishing the rule of the saints. But it is only a dream. It was not to be so. Newton found that he could not keep up the lofty standard of his

predecessors. It must have grieved him that he could not.

With his generation the hope of Prudden, of establishing a real kingdom of God in Connecticut, vanished; and men were content if they could live a fairly comfortable life after the manner of the world. Those were the days when men began to clamor for a halfway covenant. But halfway covenants were an abomination in the eyes of that elder generation. Roger Newton had too much of the spirit of Prudden in him to yield to such a demand. He held his ground at least in form. But it was a losing fight. The drift of the age was against him. To choose Jesus Christ only or to reject Jesus for Barabbas was not to the liking of the people. But to compromise and keep both Jesus and Barabbas, to serve God and Mammon, pleased them well. For twenty-three fruitful years this steady, judicious man held his ground. He had done the work of Elisha well. Then through months of great agony, at last, on June 7, 1683, he ceased from his labors and entered into rest. If Prudden had been great in laying foundations Newton was equally wise in building thereon.

IN MEMORIAM
SAMUEL ANDREW.

Born in Cambridge, Mass., 1656
Graduated at Harvard College, 1675
Served as Tutor 1679-1684
Third Pastor of this Church 1685-1738
Rector of Yale College 1707-1719
Died Jan. 24th, 1738.

He was one of the principal
Founders of Yale College, and one
of the best Scholars of his time.
While Rector he instructed the
senior class in Milford.

A man of exemplary holiness
and unwearied labors; modest,
courteous, and beneficent.

His tablet is of brass and is set on a polished Belgium black marble background with the inscription in illuminated colors, surrounded with ornamental corners and lines engraved on the brass tablet. The marble is 3 ft. 5 in. high and 2 ft. 10 in. wide. The brass tablet is 2 ft. 9 in. high and 2 ft. 2 in. wide.

Mrs. Adelia Elmer, assisted by Mrs. Lucretia Buckingham, Mrs. Albertus Clark, Mrs. Dennis Smith, Mrs. Joseph Nettleton, Mrs. Owen Clark and Miss Josie Beach, solicited the gifts for the tablet from the numerous descendants of Rev. Samuel Andrew—one hundred and nineteen in all having made some contribution. The

names of the donors are written upon a parchment attached to the back of the tablet.

By special request the following interesting incident is here inserted. One afternoon, as the ladies were gathering for the regular meeting of the Benevolent Union, the pastor inquired of a few around him "Where are the many descendants of the former pastors, and why don't they honor their memory with suitable tablets?" The words had no sooner been spoken, than Mrs. Adelia Elmer replied "I will give one dollar to start a fund for a tablet in memory of Rev. Samuel Andrew." Four others of his descendants were among the company and promptly proffered the same amount. The enthusiasm was contagious and some descendants of Rev. Roger Newton, who were also present, resolved to honor his name in like manner. Hearing of the action taken by the friends of Revs. Newton and Andrew, Mrs. Henry C. Miles without delay signified her purpose to provide a tablet in memory of Rev. Mr. Whittelsey. Thus simple and unexpected was the beginning of the movement, in which so many afterwards became deeply interested.

PRESENTATION.

REV. HENRY G. MARSHALL, CROMWELL, CONN.

Mr. Moderator and Friends:

I regret exceedingly that this duty should fall upon me, especially as I knew nothing of it until I arrived in town last evening. I had supposed it was to fall to worthier hands. Had I known it before leaving home I might have brought with me some items concerning the Rev. Samuel Andrew, whom we honor to-day, which would have been of interest but which I cannot now recall. As

one of his descendants I count it an high honor that I am permitted this day, on their behalf, to present to this ancient Church, of which he was so long the pastor, this tablet in his memory.

Mr. Andrew was not, like his predecessors in the pastorate of this Church, a "prudent" man and shrewd in the affairs of this world so that he could, as they, leave to his heirs a goodly amount of property and lands. It was especially noted of him, by the historian of that day, that "he entangled not himself with the affairs of this life, that he might please Him who had chosen him to be a minister." He was a close and indefatigable student, while by his kindly and generous spirit he was well calculated to bring and hold the people together. He was pastor of this Church for fifty-two years, making a longer pastorate than any other; and during this time there were more added to the Church than during the ministry of any other except that of Mr. Pinneo. More than five hundred were added to the Church in his ministry.

It would seem from the fact that he was for some time the Rector or acting President of Yale College and that he was such a diligent student for so long a life, as if he, like so many of his contemporaries, would have left some writings as the result of his studies and the monuments of his learning. Yet so far as I know he has left nothing of the kind. He simply stood in his lot, a faithful pastor, not seeking for fame as an author. It is this fact which moves me to draw a lesson for the younger generation of the present, which I would that they would remember as they look upon this tablet. We render this honor to-day to *goodness*. His noblest record is that he was a holy man. As the stone in yonder cemetery declares "he was beneficent, never fond of this world." What we here commemorate, then, is *not* the man of fame, but the *good man*. This then is the truth, "*Goodness is*

Greatness; and let it be graven on your minds and hearts as enduring as this tablet of brass; and let it recur to your memory whenever you read this inscription to the memory of the *good* man, the Rev. Samuel Andrew.

RESPONSE.

REV. J. A. BIDDLE.

Samuel Andrew was an American. He was born the year that Peter Prudden died. He belonged to an entirely new generation—a generation that deified the commonplace and worshiped the respectable. The love for good form had largely taken the place of love for great life. It was ecclesiastical rather than spiritual. Enthusiasm was discredited. Those were years of fruition. The terrible struggle of settling a wilderness was passed and prosperity was abundant. Life had become easier. Prudden's vision of the kingdom of God had vanished, but in its place stood a delightful democracy of this world. In this the people found much content. They were so happy in gathering the good fruits their fathers had sown that they had hardly time in their rejoicing to break up new spiritual ground and sow for the future.

Samuel Andrew was a perfect man of his time. He lived in his age entirely and was perfectly satisfied with the best elements of his age. He was born in Cambridge, Mass.; grew up in the atmosphere of a college town; was a student from childhood; by natural endowment was a man of superb intellectual power; and by training was equipped as well as his age and country could equip him.

He spared no pains to make himself a scholar of the first magnitude. He spent most of his time in his study; rarely visited or conversed with his people. He left all funerals and visitations of the sick to his ruling elder and deacons. In this he did not differ from many ministers of his time. "He was well versed in history, the learned languages, and the sciences, as far as there were any sciences. But above all he was a theologian." Prudden was also a theologian. But his knowledge of God came to him by experience. He walked with God, and felt the fellowship of Jesus as a person. But Andrew was a speculative theologian. God was to him a term, Christ a word, the Trinity a puzzle, the Bible a theology. The kingdom of God which was so real to Prudden, and which he hoped to establish, was removed far away by the generation in which Andrew lived. It became a fairy land, to dream over and weave pleasant fancies about.

Mr. Andrew was profoundly interested in the Saybrook Platform. Its theological statements and its ecclesiastical systems of Associations and Consociations were much to his liking. By these he hoped to preserve pure and undefiled religion in the colony. So he was great in the eyes of a generation who loved such things. The age loved him because he embodied its best thought and aspiration. He was learned, theological, ecclesiastical, formal, religious. In his day people were very careful to join the church and present their children for baptism. The forms of religion were punctiliously observed. In that generation the halfway covenant became a fixed fact. The pastor became a town official and received a fixed salary from the town treasury. In his time the ministry became practically a separate order, as nearly a priesthood as puritanism would admit.

Mr. Andrew was a great ecclesiastic. As a judge

upon ecclesiastical matters he was almost unrivaled. He was sent for far and near to settle ecclesiastical disputes. He was the embodiment of ecclesiastical and theological puritanism. He was a leader in the founding of Yale College and was acting President for many years.

In his time ungodliness flourished in New England. Licentiousness and drunkenness increased. The records of the church give sad evidence of this. The wise men of his day—and he was among the wisest and best—sought to stem this current of immorality by erecting beautiful ecclesiastical and theological systems and appeals to state authority. Of course they failed. It is not by such method that the deep moral life of man is changed. We cannot wonder that Mr. Andrew and his contemporaries had great faith in their methods. We need not be surprised that they misinterpreted the awful voice of Jonathan Edwards that called out of the wilderness the great cry of repentance. But we cannot but hold up his and their methods together to teach us the true and false methods of moral reform. In Mr. Andrew's time they seated people in the Church according to their position on the grand list. They fined a man five shillings for taking a seat in the wrong pew. This was to the taste of a generation that loved gentility and good form more than justice and the love of God.

For over fifty years Mr. Andrew went his steady, serene way. No one could have done his work better than he did. His life was full of honors. His work was universally praised. Read the inscription on his tomb and see how highly he was esteemed by the people of his time. He died in peace before the great flood came that made such sad havoc of the principal work of his life. If we are to judge of a man's life by the serenity, the honor, the praise and the immediate success it brings, we will account Mr. Andrew among the most blessed of

men. So doubtless we must judge him. But if we judge a man by his power to lift himself above his generation, to lay bare its weaknesses, to show the unrighteousness of what it most highly esteems, and to live like Edwards in perpetual martyrdom that he may impress his lofty ideal upon his people, then we will be more sparing of our praise of Mr. Andrew. For of this heroic, prophetic quality he possessed very little. He was the great ecclesiastic of our Apostolic band, and did his work magnificently well. He was sincerely himself, and what his hand found to do, he did with his might. So we honor ourselves in honoring him.

IN MEMORIAM
SAMUEL WHITTELSEY.

A. M.

AT YALE AND HARVARD,

Whose virtues, piety and good deeds
everywhere shine
with peculiar lustre, and whose
unceasing and faithful labors
in sacred things for more than
Thirty Years,
among the inhabitants of Milford,
justly entitle him to honor.

He was born July 10th, 1713.
Entered into Rest Oct. 22nd, 1768.

It is a plain, highly polished Belgium black marble tablet, with corners cut out, and edges finely molded, with the inscription on the face in richly engraved, gilded letters. The marble is 3 ft. 1 in. high and 2 ft. 10 in. wide.

Diana M. Miles and Henry C. Miles, assisted by William Whittelsey Bull, Elizabeth Welles, Eliza Talcott Wardwell, Susan Talcott Fisher, Maria Talcott Larned and Susan C. Clarke, donated this tablet to the Church.

PRESENTATION.

HARRY C. C. MILES, MILFORD.

“Character survives the man who possessed it. It survives his age, perhaps his country and his language. These in the lapse of time may dissolve and be forgotten, but an earthly immortality belongs to a great and good character. History embalms it. It lives in its moral influence—in its authority—in its example and in the memory of the words and deeds in which it was manifested.” Such are true and fitting words in which to describe the character of that noble and pious man—Samuel Whittelsey, the fourth pastor of this historic Church of Milford, whose descendants I have the honor to represent.

Of Mr. Whittelsey's ancestry we have authentic knowledge. His grandfather, John Whittelsey, is believed to have been the only person of the name who ever emigrated to this country. He came to the United States from England when a child, about the year 1650, and became a citizen of Saybrook, Conn. He occupied many positions of trust and honor in his town and state. In 1664 he married the daughter of Gov. Dudley of Massachusetts; and of eleven children Samuel, the youngest, was educated as a minister and settled in Wallingford in 1709. Rev. Samuel Whittelsey was considered one of the most eminent preachers of the colony. For many years he served as a Fellow of Yale College and in 1712 married the daughter of President Chauncey of that institution.

In Wallingford, Ct., July 10th, 1713, was born their eldest son, Samuel, who subsequently became pastor of this Church. He early exhibited a studious nature and entered Yale College, from which he graduated with honors in 1729. Later he filled the position of tutor in

this College for a period from 1732 to 1738. It was during his tutorship that he was invited to come to Milford and settle in the work of the ministry as colleague pastor with the Rev. Samuel Andrew, who, becoming aged and infirm was unable longer to bear the burdens of an active pastor's life. Mr. Whittelsey accepted the call, and giving up his position in Yale, came to Milford. Unfortunately his coming caused a religious commotion which destroyed that peace and tranquility the Church and town had so long enjoyed. A respectable minority of the members of the Church soon became dissatisfied with his preaching, alleging that he was an Arminian in his theology, that his preaching savored too little of Christian experience and that they were not edified by his sermons. When the Ordaining Council came together the minority appeared against him. But, on the other hand, his many staunch and true friends, among them his venerable father, the most influential man in the Council, earnestly urged his ordination. This influence finally prevailed though the matter was decided only by compromise. Accordingly on the 8th of Nov., 1738, Mr. Whittelsey was ordained pastor of the Milford Church. After these times of turmoil and excitement then followed a period of peace and quietness and for thirty years, until his death in 1768, Samuel Whittelsey labored as the honored and beloved pastor of his flock. He was possessed of a kind and charitable spirit and his good deeds were everywhere manifest. Faithfulness was a prominent trait in his character for he was unceasing in his labors for the welfare of his people.

Mr. Whittelsey was also an eminent scholar, having attained the degree of Master of Arts at Yale and Harvard. For more than a quarter of a century he shared alike the joys and sorrows of his people, and when at the age of 56 "he was removed from all earthly friends, du-

ties and honors" his loss was most deeply felt in the community.

It is recorded that the Whittelsey family has been pre-eminently a Christian one—its rich inheritance a good name; and from the union of Samuel Whittelsey with the granddaughter of that godly man, the Rev. Roger Newton, has descended good and honorable men, faithful to themselves, lovers of their race and servants of God. With a desire to perpetuate the name and worth of Samuel Whittelsey, who served in the sacred ministry of this Church so long and well, we, his grandchildren and great grandchildren, present to you this tribute, believing that it will ever stand as a memorial of his goodness and to exhort us also to be faithful to our trust.

RESPONSE.

REV. J. A. BIDDLE.

Samuel Whittelsey was born out of his time. Edwards and Whitfield had broken up the peace and serenity of that respectable age, and the notes of war were in the air. Religious commotion filled New England. A tremendous theological contest was going on. In nearly every town of the commonwealth the people were in the deep and dangerous excitement of religious strife. Communities were torn with dissension. Churches were divided by fierce quarrels. Families were almost destroyed and the blessed peace was gone. Into this terrible conflict Mr. Whittelsey was thrown, not by his own will, or wish. He was by nature a man of peace, most lovable

and loving, of pure and radiant spirit, of trustful affection for his Heavenly Father. The very qualities, that would have made him a most delightful companion and friend, now in these troublous years unfitted him for his position as pastor of this great Church. He was a child of the former age of peace, and had his ministry been in that time it would have ranked with the foremost of the day. He was lovely in spirit, "wonderfully gifted in prayer, devout, affectionate and well acquainted with mankind. His sermons were neat, clean and elegant, fine descriptions of the heavenly felicity and the happiness of the saints in the life to come."

One would have thought that such a man and such a preacher would have suited the most exacting people. But in his time the very excellencies of his style and the felicities of his descriptions were an offense. It was an age of reformation, of deep conviction of sin, of awful discontent. The heart of New England was stirred as of old and men were crying for realities. The judgment of God seemed imminent, and they asked with bated breath, What must I do to escape? At such times the deeply earnest soul finds no joy in well rounded periods and felicities of speech. I have no doubt that his inability to satisfy all his people was a painful surprise to this saintly man. To his pure, sweet spirit the times must have seemed sadly out of joint. For multitudes turned away from his neat, clean, polished sermons, and his transporting descriptions of heavenly felicity, to listen to some rough man who murdered the King's English, and shook his fist over terrified crowds in his denunciation of sin. But the saintly Whittelsey in his innocence of the world's deep sin, did not or could not see how far from God man is. He never felt himself hopelessly sinful, absolutely lost, a deep damnation yawning at his feet. He could not conceive how other men could feel it. But

other men have felt it. Awfully hard it pressed upon them. They felt it in his day. Oh then for one hour of Peter Prudden! How he would have commanded the storm and silenced the troubled sea!

But the years of the sweet spirited Whittelsey were troubled years. He saw and felt the storm, but he lacked the power to still it. In his time the old Church was rent in two, and during all his over thirty years of ministry neighbors fought each other and would not even sit down at the table of the Lord together. How he bore all this we may easily imagine! How it cut him to the heart! What years of pain they must have been! The record of his time is lost. It is just as well. For they must have been a sad record to him. But yet we know that by the years of battle the tide of immorality was stayed, the growth of formalism was checked. Men grew weary of the halfway covenant and hungered for a deeper knowledge of God and a simpler faith in him. His loving spirit went back too early to that heavenly rest he knew so well how to describe and for which he, no doubt so often longed. He fell at his post in the prime of life, in the 54th year of his age.

REV. SAMUEL WALES, 1770-1782.

My part is not complete without a word in memory of two others of this sacred band. Samuel Wales was happy in that he was born in an age with which he was in closest sympathy. He knew his generation and his generation gladly accepted him as its prophet. If any loved to hear of righteousness, temperance and a judgment to come, Samuel Wales could gratify them. He was a man of very much more than ordinary abilities; was born in

a parsonage, and educated at Yale, in which institution he spent many of his later years as pastor of the college church. He was a magnificent preacher, equal to any of his time in Connecticut. In him we see the great spirit of puritanism revived but in bonds to a theological and ecclesiastical system. He had the spirit of Prudden but not the liberty of Prudden. His life was a life of conscience. Prudden's was a life of love. Wales possessed greater natural endowments than Prudden, and could he have experienced the deliverance from all trammels in Christ Jesus, his career would have been a magnificent success. He was successful. But his life was conscientiously sad. He was Puritanism bereft of its joy. His sadness terminated in insanity. "Of the average hight, with a hazel eye, a highly intellectual face, a marvelously majestic and awe-inspiring presence, possessed of real genius and a voice of deep tone and commanding, which was used with remarkable skill, it is no wonder that he ranked with the greatest preachers of his day. But to me he is the most pitiful of all who have been pastors of this Church. A giant in chains. A believer in the absolute sovereignty of God, without the faith to cast himself joyfully upon the omnipotence of that sovereignty. Deeply conscious of his own sinfulness, and of the absolute holiness of God, yet with no joy in the mercy of God, who washes away all stains and reconciles us unto himself. The law of God was above him. His sharp conscience was in him. The fear of disobedience and the sense of unworthiness made his life as sad as human life can be. Yet he knew not that he was sad. His brave spirit cheered him to hope. But his life ended in darkness.

REV. WILLIAM LOCKWOOD, 1784-1797.

Wm. Lockwood is most worthy of remembrance, the son of a minister, a graduate of Yale. It was not his fault but his misfortune that his ministry here was not very successful. He was a man of feeble health. He came to a parish where the work was not light. He was a man of only moderate ability, yet he followed one of the foremost preachers of the state. He began his ministry just after the war of Independence, and felt all the evil influences that accompany such a period. It is not to be wondered at that with such obstacles his ministry was a comparative failure. He was simply a good man in the wrong place, and when the people grew too restive and asked to be relieved of his presence, he had the grace to go in peace, and take the blessing of a united church with him. This one act is sufficient to make me believe that he had the elements of a first rate saint in him. All accounts agree in giving to this man many excellencies of character. And when we know that his health was bad, the work was heavy, the old three decked church was no easy place to speak in, and finally that the society pestered him by not promptly paying his salary; but that amid all these trials he bore himself like a Christian, I am ready and proud to accredit him with all the excellencies that should belong, and I believe have very generally belonged, to the pastors of this FIRST CHURCH OF CHRIST IN MILFORD.

REV. BEZALEEL PINNEO.

1767——1849

He graduated at Dartmouth College.

Pastor of this Church 1796-1849.

He baptized 1204,

Received on profession 600, Buried 1126.

He was eminently Discreet,

Faithful and Successful.

His first American Ancestor was a Huguenot Refugee.

The tablet is of polished, light gray, Knoxville marble, 3 ft. 1 in. wide and 2 ft. high, with projecting, square corners, chamfered edges, inscribed without color and mounted on a background of polished, pink, Knoxville marble 3 ft 6 in. wide and 2 ft. 5 in. high.

The tablet was the gift of H. O. Pinneo and other children and grandchildren of Rev. Bezaleel Pinneo.

PRESENTATION.

ALFRED W. PINNEO, SON OF H. O. PINNEO, TREAS. AM.
CONG. UNION, NEW YORK.

It is indeed a very malignant wind that blows no one good; and religious persecution is often thought such a tempest. When Saul of Tarsus made such desperate efforts to stamp out the torch of faith in Jerusalem, he little knew they were destined to act like Balaam's curse and light an hundred altars to the Crucified where one had burned before. Romanist persecutions in France drove the Huguenot refugees to different lands, among them Jaques Pignaud, ancestor of Rev. Bezaleel Pinneo, seventh pastor of this Church.

His family name, originally Del Pino, Italian for the Pine Tree, was quite indicative of his appearance, tall and erect, a pine from the New England forest, he is doubtless remembered by some present. A near family connection of his, William Williams, was one of the immortal signers of the Declaration of Independence, while his father and brothers were more actively engaged in our memorable war, the former as captain and the latter as soldiers. Mr. Pinneo educated many for the ministry, among them Nettleton, the great revivalist. Sweet was the old time relationship of master and pupil which fostered the latter's individuality. He was then in no danger of being run through an intellectual machine shop, or turned loose upon the world bearing a theological trade-mark.

The celebrated Dr. Johnson on being told that some ministers did not think their calling a difficult one, replied that if they didn't he was sorry for them. Many of us have since learned that it is a difficult thing to be faithful to conscience and a sense of duty in any calling. All

that is purely personal in any life is sure to die; men are immortal to us only in their works and then but by sacrificing almost all the world holds dear, thus illustrating our Lord's words "Whoso loseth his life for my sake shall find it."

In a nobler sense than the purely superstitious, places are haunted by the spirits of those who made them remarkable. Who does not think of our own sweet spirited Irving when sailing up the Hudson whose beauties he painted, whose legends he wove into golden wreaths in story? Well might the spirits of the departed fondly yearn over the scene of their earthly labors; and I fancy that the eyes of that dear old pastor are lovingly bent upon us, his descendants and his successors, as we celebrate to-day our triumphs and thank God for our blessings.

It would ill become us to indulge in any fulsome praise of our revered grandparent, but we should be alike insensible to the blessings of a Godly parentage and wanting in feeling if we did not hold him in fondest remembrance for his faithful pastorate here during fifty-three years of an eminently useful life and successful ministry. In behalf of the children and grandchildren of the Rev. Bezaleel Pinneo, I present this Church a simple, and I trust, appropriate tablet to his memory; of such was it written, "Blessed are the dead that die in the Lord and their works do follow them."

RESPONSE.

REV. DAVID B. COE, HON. SEC'Y A. H. M. S., NEW YORK.

It has been made my pleasant duty to announce to the donors of the tablet that has just been unveiled, the

acceptance of it by the members of this Church, and their heartfelt gratitude for it. Their pleasure in the receipt of it is enhanced by the fact that it is the gift of cherished friends, who, like themselves, were dedicated to God in baptism within these walls, instructed in divine things from this sacred desk, and welcomed to the household of faith at this sacramental table. But the gift is valued chiefly as being an appropriate and permanent memorial of the honored and saintly pastor whose name it bears.

The first six pastors of this Church were of English extraction. Two of them were born in England and belonged to the noble company of the Pilgrim Fathers. The other four, though born in this country, had the blood of the Pilgrims in their veins, and the principles of the Pilgrims in their hearts. Mr. Pinneo was of French extraction and had the blood of the Huguenots in his veins; than which no better blood was ever brought to these shores. His great grandfather, James Pineau, (for thus his name was written,) belonged to the great army of refugees from the bloody persecution that followed the revocation of the Edict of Nantes. Among them were some of the most illustrious men whose names adorn our national annals. Bezaleel Pinneo was born in Lebanon, Conn., July 28, 1769, was graduated at Dartmouth College in 1791, and installed pastor of this Church, October 26, 1796.

The prominent features of his character and ministry are better known to many who hear me than they are to me. Some of you sat for years under his preaching; but his active labors had ceased when mine began. Yet I did know him well, as a man, as a Christian, as a friend, and especially as a friend to me. That is, I knew him *by experience*—the best sort of knowledge. And as my intimate relations to him then have become the occasion

of my speaking to you now, I shall be pardoned, I trust, for making this reference to them. I recall with much distinctness, and with some emotion, my first entrance and welcome to his dwelling, which afterward became my home for a period. It was in the summer of 1840—forty-nine years ago. My father, a short time before, had been called suddenly to his final rest. His family were scattered, and there was not a spot on earth that I could call my home. But I was made to feel at once that I was in a second home, with a second father. As a father, rather than as a colleague, I ever regarded him. From his rich stores of wisdom and knowledge, accumulated by an experience of forty-four years in the ministry, I was permitted to draw at pleasure; and I did draw freely. To his hearty sympathy, his judicious counsel, his generous assistance, and the serene beauty of his daily life, I was indebted for much of the pleasure and success which attended my short ministry here; and I rejoice that I have this unexpected opportunity to acknowledge, in this pulpit and in this presence, a debt which I did not and could not pay.

This Memorial Tablet sketches in four words an outline of Mr. Pinneo's character and ministry:—"EMINENTLY DISCREET, FAITHFUL AND SUCCESSFUL." His keen penetration, his sound and cautious judgment, his practical sagacity—in a word, that invaluable but indefinable endowment which we call *common sense*, contributed more than any or all of his other natural gifts to the peace and fruitfulness of his ministry, and to the continuance of it through the long period of fifty-three years. "Eminently faithful." So the Tablet testifies. So the whole community testified, when I was associated with him. So the remnant of his congregation who continue to this day would testify, I am confident, if they should testify at all. His time, his talents, his acquirements, his

influence—all that he was and all that he had were employed in the work that God had given him to do. Some things which some pastors do, nowadays, he did not attempt; for he had read and had evidently adopted the motto: "*This one thing I do.*" And he did it faithfully, and with all his might. "Eminently successful," the Tablet adds, and the records confirm the statement. There were no great excitements under his preaching, for he was not a sensational preacher, nor a very impassioned preacher. He was a logical preacher, an instructive preacher, a biblical preacher. He did not seek to produce excitements, but to commend himself to every man's conscience in the sight of God. And there were frequent revivals, some powerful revivals, during his ministry; and the yearly average of admissions to the Church was greater than it had ever been before. Moreover, his style of preaching was peculiarly adapted to prepare, and it did prepare the soil and plant the seed for harvests which sprang up and were gathered after his active ministry ceased. Of about one hundred and fifty members who were added to the Church as fruits of the memorable revival of 1843, more than eighty being received on a single Sabbath, a considerable number, as I believed then, and still believe, were the fruit of seed sown by his hand.

But it was not in the pulpit alone, nor among his flock alone, that the results of his ministry were seen. In the dwellings of the more than three hundred families of his congregation, in the schools, the workshops, the streets, everywhere, his benign influence was felt. Such a ministry as he exercised among you for forty-four years, such a life as he lived among you for fifty-three years, could not but leave an impress upon this community which will not be effaced to the end of time. "He being dead yet speaketh." He speaks, and will continue to speak, from the lips of that silent but eloquent tablet, to

successive congregations of worshipers in this sanctuary and its successors for centuries to come. He speaks, and will continue to speak, through the lips and lives of multitudes who have gone from this church to churches in its vicinity, and in distant parts of this land, and in other lands, carrying with them and transmitting to others the sacred lessons which they learned from his lips. The streams of influence which such a man sets in motion do not cease to flow when he dies. They are living streams, and they never cease. They are like the brook which Tennyson represents as singing on its way:

“Men may come and men may go,
But I go on forever.”

IN MEMORIAM

REV. JONATHAN BRACE, D. D.

Pastor of this Church
1845 to 1863.

He Came and Ministered
unto us.

“In the Cross of Christ
I glory.”

The tablet is made of fine, Belgium black marble, highly polished, in the form of a scroll standing out in full relief and resting on a plain background. There is a brass tablet on the face of the scroll, with the inscription engraved on it in illuminated colors.

The tablet was the gift of Mrs. A. A. Pattou, Yonkers, N. Y., daughter of Rev. Dr. Brace.

PRESENTATION.

ALBERT BRACE PATTOU.

Mr. Moderator and Dear Friends:

I esteem it a great privilege to be present with you to-day, and to participate, though it be in a small degree, in the celebration of this your 25th anniversary. It is also my pleasure to ask your acceptance of a tablet in memory of my revered grandfather, Jonathan Brace, who for the long period of eighteen years went in and out among you a faithful and devoted pastor. His life work was pre-eminently for and with this First Church of Christ in Milford; and its spiritual welfare and prosperity were uppermost in his heart's affection, not only during the period of his ministry among you, but in the many years that followed his retirement to his native city.

The Tablet is presented to you by my mother, Mrs. A. A. Pattou, of Yonkers; and it is offered in the hope that it may become a cherished memento in the hearts of those here, who have loved him and in whose memory there still remains an echo of his voice.

RESPONSE.

REV. FRANK L. FERGUSON.

It is a very delicate task, I am asked to assume, to attempt any adequate response to these words of presentation; for many of you still cherish with great fondness the memory of your long and intimate acquaintance with him, to whose name this elegant tablet pays most worthy honor. There are a goodly number of you, who

looked up to the esteemed Dr. Brace in the years of your youth or maturity, as your trusted, spiritual teacher; and by his persuasive words you were encouraged to seek the experience of redemption, and to enter into covenant with this Church of Christ. No words of mine can justly portray the excellent character of him you knew so well, or can serve to increase the respect in which you still hold him in an undiminishing degree.

It must be a very rare event in the world's history, that can exceed in importance a long pastorate in a large church. It is a dignified and responsible office, which calls one to preside over the affairs of a nation; it is a high distinction to be ranked, as a president of a famous university, an illustrious author, a renowned inventor, or a discoverer of a continent; but can there be any other position with more far-reaching purposes and results, than that of the minister of the Gospel, who stands before a community for a quarter or half century molding its higher life, comforting its sorrow, rebuking its sins, and bearing to it continually the glad tidings of a glorious immortality? I cannot pay any higher tribute to the esteemed memory of Dr. Brace, than to say that for a score of years he stood in this pulpit, as the prophet of the Lord, the messenger of peace and good-will, the apostle of the truth of redemption and eternal life. He was a frank, fearless and able preacher. He had deep and positive convictions of truth, and sought to burn them with fiery eloquence into the hearts of his hearers. A man of very marked piety and christian consecration, he knew how to awaken the spirit of devotion in the bosoms of others, and to clear away all embarrassing difficulties. Having been privileged with such a ministry for many years, it is no wonder that many of you associate with the tones of Dr. Brace's voice many of your most pleasing and hallowed recollections.

His victorious career, as pastor of this church, was that of a christian champion. With unusual vigor he wielded the weapons of spiritual warfare. He was mighty in work and in life. No remark is more often heard, in the course of my parish visiting, than that in the days of Dr. Brace, it was not only unpopular, but considered decidedly immoral to be unnecessarily absent from the House of Worship on the Lord's Day. All the people honored him, and all the children stood in awe of him.

He had a very methodical manner of thought and life, and adhered most strictly to it. At a certain minute he arose in the morning; he always sat down at the table for his meals at a certain minute; he took his daily walk around the square at a certain minute; he went into the pulpit and met all his engagements on the second. His inflexible method of sermonic preparation was followed with such minute precision, it is said by one who knew his record well, that Dr. Brace never delivered a poor sermon in his life. The eloquent words, which fell from his lips during the bloody struggle of the civil war, aroused a patriotic enthusiasm in this whole community, and stimulated many consecrated youth to go out from this communion to bear the sword and to die for their country.

When we pass from his pulpit to his household administrations, the value of his worth and memory is even enhanced. He did not visit frequently the homes of his parish—his devoted and amiable wife assumed almost entirely the responsibility of social calls—but when he did go among his people, it was with the Apostolic purpose to preach Christ. Being always possessed by this spirit, he did not allow his dignified and reserved manners to render the poorest and lowliest uncomfortable in his presence. Though sturdy as the oak in times of

storm, he found his chief delight in the gentler charities of the heart. His touching tenderness was as characteristic, as his superior strength. His gravity of character did not forbid his descent to the ordinary companionships of life, or restrain the flow of his large sympathy for suffering humanity. He, who held imperial sway over the minds and hearts of his crowded congregation, went with all the fervor of pastoral affection into the homes of this parish to pray and weep with all in their seasons of grief and bereavement. The influences of his prosperous ministry continue with us and the abundant fruits of his labors we are still gathering. His best and most enduring memorial is written on the hearts of you, who are still living witnesses in this church to the convincing power of his teachings and the majestic splendor of his religious life.

In behalf, therefore, of the many who are here to-day and delight to call Dr. Brace their best beloved pastor; in behalf of as many more, to whom he administered no less acceptably in their joy and sorrow; and especially in behalf of this church, which he loved so well and served with extraordinary devotion, I now desire to congratulate the donor of this memorial tablet on its exquisite beauty, and to assure her of the profound gratitude of all the members and friends of this church for the worthy gift, with which she has chosen to honor this sanctuary and to commemorate the distinguished services of her father for nineteen years in this community.

LETTER.

REV. JAMES W. HUBBELL, MANSFIELD, OHIO.

SITKA, Alaska, July 25th, 1889.

My Dear Christian Friends:

I regret exceedingly my inability to be present at the 250th anniversary of the dear old Church in Milford and speak upon the theme kindly assigned me by the anniversary committee. But a trip to Alaska had been arranged for me previous to the invitation and so I am denied what would be to me a great pleasure to be present and participate in the services. It is an occasion of unusual interest to any one, even a stranger, to contemplate the completion of two and a half centuries of the life and work of a Christian church, but when that church is one with which you have been identified, to which you have given your heart and your life, a church which has been the scene of "sweet communion, solemn vows and hymns of love and praise," there is associated with it an interest and an enthusiasm of no ordinary character. Hence it is that I regret exceedingly, for my own gratification, not being able to sit with you in the glow of the past, and mingle with you in the memories of the good old days, which are forever past indeed, but which leave behind them blessed influences, and which live on in fuller and grander life in the deeds and thoughts of those who survive.

The 21st of September next will be the 25th anni-

versary of my ordination as pastor over this church. Succeeding Dr. Brace, after his long pastorate of eighteen years or so, I found myself in my youth and inexperience in the charge of the then largest country church in the state, numbering 576 members, with its manifold claims in both pulpit and parish work. I recall with grateful remembrance the forbearance exercised toward me and the many acts of kindness of which myself and my family were the recipients.

There were two or three interesting events in the history of the church during my pastorate of nearly five years to which I will briefly refer. First there was a revival of religion, marked in its character and in the power of it, which brought a large accession to the membership, and which was an incident in a progressive work of grace, manifest especially in the largely increased attendance upon all the services, so filling the sanctuary that an enlargement of the church was necessary, and at about the same time the parsonage was purchased and fitted suitably for the pastor's use. I want to bear testimony to the ready response of the people to every proposed change that looked toward improved methods. The adoption of the Songs for the Sanctuary as a new hymn book, superseding the one long in use, was the sign of the willingness of the people to take an advanced step in any direction that seemed wise and necessary. Conservative and loyal to "the traditions of the elders" and yet sensible, progressive, looking after the welfare of the children, never feeling that they had already attained or were already perfect but pressing on; and when I have had the privilege of visiting you from time to time I have found you still pressing on, loyal to truth and to God, standing by the old confession of faith which for two and one-half centuries has been the sure foundation and bulwark on which the church has grown and been blessed,

and yet ever acknowledging the faith anew, confessing it with its new applications and environments, demanding fresh statements and new enforcements of its claims upon the heart and life. With such a *progressive* orthodoxy, conservative, evangelical, earnest, consecrated, the old church still bears on her smiling, peaceful face, the beauty and sign of youth; she wears the strength and vigor of age, and as long as the centuries last may she continue to be "fair as the moon, bright as the sun, and mighty as an army with banners."

FOUNDATIONS LAID BY OUR ANCESTORS.

REV. A. J. LYMAN, BROOKLYN, N. Y.

I regret that I cannot be present in person to witness the celebration which shall put the quarter-millennial wreath on the spire of the old First Church of Milford—the church one of whose more recent titles to consideration and honor is the fact that it bore so patiently for four years with the crudities of my own first pastorate, when I entered its service a boy of twenty three. Twenty years have gone since then, but nothing since has obscured the memory of that first year at Milford. You were very indulgent to those early experiments of mine. I remember my first impression of your spacious and attractive church, (though the pulpit did somehow seem to be at the wrong end.) I remember the large and responsive congregation. Can I ever forget my first walk to Wheeler's Farms, and the *eight separate invitations* to "stop for supper" which I received—half of which I believe I accepted? Can I ever forget my first experience in housekeeping and the *fourteen "spareribs"* that were hanging at one time in my cellar, as a memento of the kindness of my parishioners? Can I ever forget my friend the sexton of the church in those days, and his original and startling opinions in *theology*, which he used to astonish me with, while he and I were waiting for the congregation on rainy days? Can I forget the Choir and

the Music Committee? Both the Choir and the Music Committee knew their own minds, I remember, better than they did each other's, twenty years ago. Can I ever forget the quiet church-yard, the burial-place and the faces of the valiant and beautiful,—old men and little children—that in those four years I saw hidden from sight forever, behind its grassy curtains?

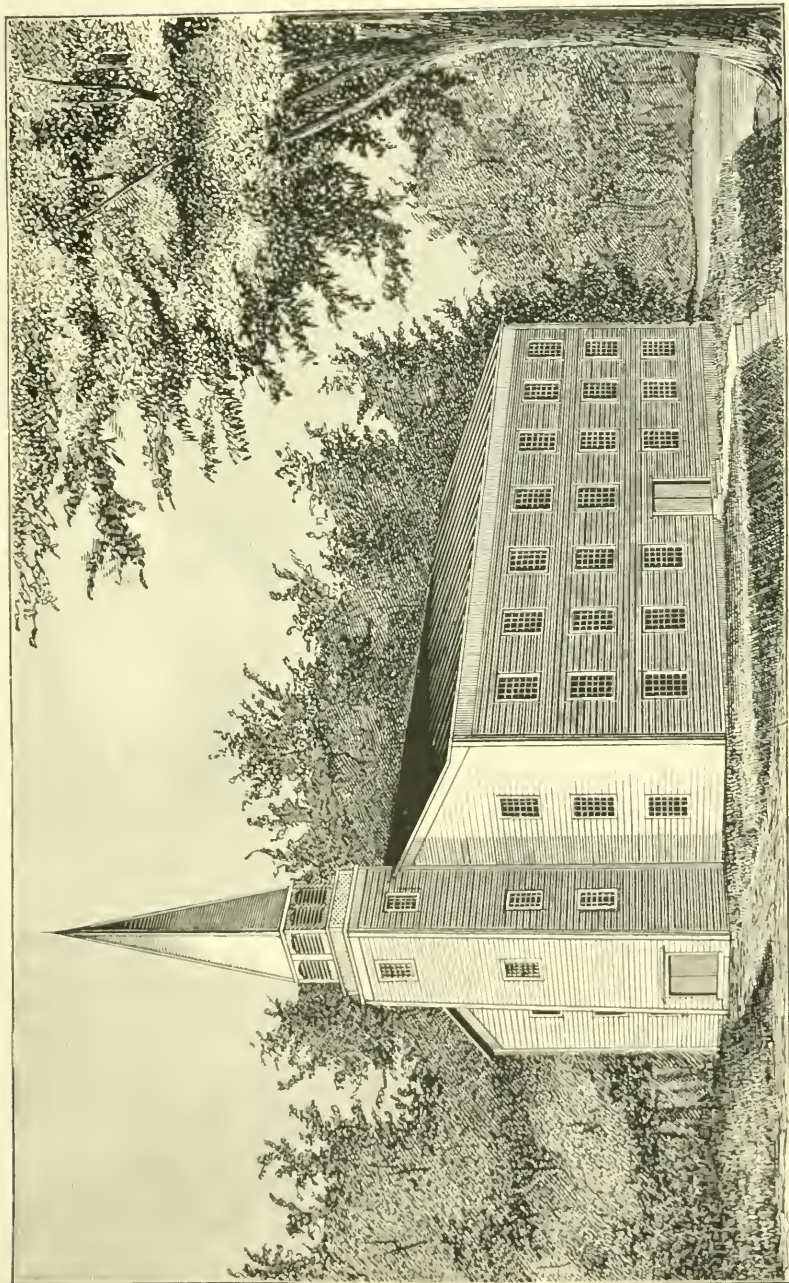
You have done well, brethren of the church, and citizens of the town, in that you have associated these two occasions,—the civic celebration of your Two Hundred and Fiftieth Anniversary as a Town, with this special celebration of your own Two Hundred and Fiftieth Anniversary as an organized church. In New England *state* and *church* are *two* not *one*, yet they are one in fellowship and in practical harmony. What, in a word, is the philosophy of the early New England civilization? It is this, that the primitive New Englander believed in and set up four institutions—the *Church* and the *School* the *Court Room* and the *Town Meeting*. These four were established, separate and independent, yet harmonious,—on the four corners of every town plot and village square in New England. The glory of primitive New England lay in its conception of what was meant by a *man*. A man stood, not as a lay figure, to hold up the trappings of kings, or echo the decisions of priestly councils, but a man stood for *himself*, sole and alone before the Almighty God; and therefore he stood for *four* things—four *freedoms*. First, *Freedom of conscience*, to worship God in his own way. Second, *Freedom of intellect*, to be instructed and investigate and judge. Third, *Freedom of civil law*, to have the right of open trial—in a public court room before a jury of his peers. Fourth *Freedom of political suffrage*, to choose his own rulers and to enact his own laws. The fruit of these four freedoms is *Modern Protestant civilization*, in which each

man enjoys the right and the privilege to shape his own course in life, and, recognizing no class barrier, to rise as high as his own ability and energy may carry him. This glory of simple independent manhood, expressing itself in these four *corner ideas* and institutions, was the great radical conception which shone on the Plymouth snows and governed the development of all the early settlements in Massachusetts and Connecticut.

The logic of New England, then, insisted upon these four institutions and we may say that they were built at the four corners of the Milford Green. First, *A Church*, Protestant—therefore logically both *reverent* and *tolerant*. Second, *A School*, free and common to all rich and poor. Third, *A Court*, where every man had the right of trial, and of trial by jury. Fourth, *A Town Hall*, where every citizen had the right of free speech and a free ballot. This is the true "*Big Four*"—the grand quartette of Western civilization. This is the grand historic Quartette of New England,—and I for one do not see, how, any man calling himself a New Englander, can fail to love and support any one of the four. Each of the four is necessary. Each is separate—and New England insists upon keeping them separate—all four are in harmony. They balance each other. The four subsist, not in a mechanical union, but in a vital and noble cooperation. Never must either one of the four become merely subservient to the others. If each is faithfully maintained, then four square—church, school, court and popular suffrage, they can defy and master the world.

It is on these four pillars—and corner stones—that your town life and church life were established in the early days. I therefore beg to send you, both as men of the church and as men of New England, my congratulations on this double anniversary. May the old elms only be succeeded by others still larger and fairer. May

the old men be succeeded by children yet stronger and nobler. May the old church be continued in new movements—still more grandly, faithfully and wisely philanthropic. May the old Milford blossom from year to year into a fuller fruition of promise and power, ever loyal to the immortal past, yet ever freshly adapted to the brightening future.



SECOND HOUSE OF WORSHIP.

(See pages 104, 15, 163 and 164).

HISTORICAL SERMON.

REV. ELIJAH C. BALDWIN, CHESHIRE, CONN.

Psalm 112:6—"The righteous shall be had in everlasting remembrance."

Because the founders of this Town and Church loved their souls more than their bodies they came here. Inasmuch as a promised heavenly rest was more thought of and seemed more valuable than any possible earthly advantage they ventured everything for religious liberty. Their enlightened consciences demanded a different life than it was possible to live or train their families to live in England then. They were students of the Holy Scriptures. These showed that claims, assumptions and demands of civil and ecclesiastical powers at that time ruling in their native land were wrong. To accept them was in their view sin. To refuse acceptance brought fines, imprisonments, persecutions and even death.

Liberty of opinion or of conduct, even of the most peaceable kind, was wholly denied them. The demand was, "conform, submit, do as we say, or suffer." Worn by such experiences they were moved to brave an ocean voyage, the terrors and hardships of an unexplored wilderness for a new home in which they might freely worship God as they felt they must.

Extreme views, both concerning the virtues and errors of these early settlers, have been and continue to

be cherished and advanced. We believe they possessed neither unexampled nor unattainable qualities of merit, nor were they narrow or unreasonable beyond the average of men. They are to be judged by the ideas and feelings which governed them, the fruits borne by the tree they planted in faith, hope, prayer and personal self-denials. There came with them some not of their spirit, yet who were willing to follow any new adventure. Some were sent by those whose help in pecuniary matters the colonists were constrained to accept. These, like the "mixed multitude" who went up with the Israelites out of Egypt, caused much of the reproach to which the actual Pilgrims have been subjected. Such unworthy ones obtained some recognition among the real reformers who sacrificed everything for principle, because of unforeseen exigencies in this then unexplored wilderness.

From the nature of the case we are led to speak:

First: Of causes, circumstances, influences producing these persons with their views and feelings.

What were some of the "siftings" our ancestors went through, making them capable of such views and deeds? We can truly say that everything in their history centered around religious questions and matters of conscience. It is generally admitted that the churches instituted by apostles were local. Nothing like a national church was known or thought of in early Christian centuries. Each local church was complete in itself and was held responsible to Christ for its own character, and the character of those whom it retained in its fellowship. In the course of several hundred years many changes resulted by which the government of churches generally became Episcopal. One selected as a leader learned to assume authority and by degrees became an officer with powers. The story of Papal

Rome's gradual supremacy illustrates the inevitable tendency of human ideas controlling spiritual matters.

The great Reformation in the 16th century was an attempt to recover the primitive Gospel. It partially succeeded. It released truth from much error. The Roman Catholic religion, or more properly the church under the hierarchy centralized at Rome, was everywhere a political institution as it still endeavors to be. Reformers like Luther, Zwingli, Calvin, Cranmer and Latimer wanted something better than they got, but were hampered by the fact that they called in the aid of kings and sovereign princes who had political plans. In England the Reformation was on one side a religious movement among the people, an inquiry after truth and salvation, a revolt of earnest and devout souls against the superstitions, false doctrines, and despotic priesthood that hindered their access to God. On the other side it was a politico-ecclesiastical revolution, an attempt of king and parliament to drive out of the kingdom the insolent intrusions and vexatious exactions of the court at Rome, a breaking of what had long been felt as a galling yoke on the neck of a proud people. As a religious movement the Reformation in England began with Wycliffe, "the morning star of the Reformation." He tried to evangelize the people, giving them the Bible in their own tongue. His disciples, under the name of Lollards, carried on the work by good books, itinerant preaching and quiet meeting from place to place.

In 1534, King Henry VIII procured the consent of Parliament to declare himself Supreme Head under Christ of the Church of England. He then constrained the clergy to acknowledge his supremacy. The Romish monasteries and other establishments with their valuable properties were taken by the king and largely distributed among his nobles and friends. Every lord who held a

portion of this might be relied upon to oppose any return to the old order. During the reign of the next king, Edward VI, the authorized doctrines and forms of Episcopacy were decided upon. Thus the Church of England was brought into complete dependence on the crown. It was henceforth a national church. The government Protestantism had gone as far as it wished. Rome was turned out and Protestant officers held the funds, powers and all. They were satisfied to let "well enough alone." But other men had consciences. They were reading the Scriptures and studying duty in the light of their teachings. Hence began the Puritan movement under different names, as "Dissenters," "Nonconformists," &c. "When such Puritan clergymen officiated without the surplice, or baptized without the sign of the cross, or pronounced the nuptial benediction on bride and bridegroom who had been married without a ring, or administered the Lord's Supper to communicants who received it without kneeling, they did not consider themselves as leaving the national church, but only disregarding in deference to the supreme authority of Christ certain regulations which being made in derogation of His law were without force in His church." When, after being silenced and deprived of their livings they met with friends in private assemblies for worship, they had no intention of organizing another church. But under oppression men get new light. The more they studied the New Testament the less they saw to justify such a national church as the English establishment. Earnest thinkers began to withdraw from the services of the establishment and meet for purer worship among themselves. This the Church of England rulers tried to stop. There was a High Commission "to punish all persons wilfully absent from divine service established by law; to visit and reform all errors, heresies and schisms," and to do many other things. Men,

and women also, were called to account, fined, imprisoned and even put to death. These things caused religious questions to be more and more discussed, written about and thought over. The blood of martyrs nourished the good seed. In colleges young men discussed. Pamphlets prepared by different ones were circulated secretly. Church of England bishops found it needful to write answers to Puritan books. The leaven steadily worked, reaching through England, Scotland and Wales. This was the age which knew John Bunyan's preaching, imprisonment and production of *Pilgrim's Progress*. Francis Johnson, a chaplain to English merchants at Middleburg in Zealand, was alarmed at the printing of a new book by Barrowe and Greenwood, two leading reformers, and took measures to have it suppressed. Getting a copy to read that he might refute it he became wonderfully roused and converted to their view. He went to London to see the authors, then in prison. He after that printed and circulated their book.

Under the reign of Queen Elizabeth, Barrowe and Greenwood, for maintaining Christians had a right to form voluntary churches, were hung. John Penry, a Welchman, born in 1555, became a student at Cambridge. Having found Christ precious to his own soul he greatly desired to see the gospel preached to his countrymen. Writing a book showing his plan for this he was imprisoned. The underlying idea of his plan was, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" Having this conception of the way to save men he intimated that the non-preaching clergy, the only ones then allowed in Wales, were not really ministers in the gospel sense. This the bishops said was "heresy" and Penry was hung June 7th, 1593.

His fate has special interest to us, since the pioneer

minister of Milford came either from Wales or near there. We may reasonably suppose that Penry's course, writings, and death had much to do with the position Peter Prudden took in becoming a Puritan, joining himself with Pilgrims seeking new foundations for religion here, and sharing destinies with those who settled the colony at Wepewage in 1639.

Robert Brown in 1582 published "A Book which showeth the Life and Manners of all true Christians." Another a little later announced itself as a treatise "Of Reformation without tarrying for any; and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them." This idea of "Reformation without tarrying for any" began to be a motto with earnest souls, who felt the power of divine truth and considered their duty to God, to themselves and others. By the beginning of the year 1600 such views were considerably prevalent in England. At Scrooby, not far from London, was quite a congregation. From there went to Amsterdam, to Leyden and then to Plymouth in America those we know as Pilgrim Fathers. The Mayflower was first in carrying earnest souls to the wilderness of the New World. In a few years many other vessels followed, bringing colonists to the shores and bays of the Atlantic Ocean and Long Island Sound. It is not now possible to tell the names of many such ships since it was often needful to keep them secret as the English government sought to hinder taxpayers or "subsidy men" from coming away.

Those coming to New England were either former parishioners of ministers around whom they gathered or such as became acquainted on their way. The ministers were by education, character, family connections and means very naturally leaders. Few then could have ad-

vantages of university instruction unless of wealthy families. Moreover educated men were not so common but they found it easy to marry into prominent families. As a former pastor of this Church said was the case with himself, they became possessed of considerable worldly estate both "by patrimony and matrimony." Peter Prudden must have been of a family somewhat "well-to-do." Then his wife who was from Edgeton in Yorkshire was of a wealthy family as appears from property afterwards coming to the children. His own estate was appraised at nearly 1000 pounds, while there was a landed interest in England valued at 1300 pounds.

It is quite certain that some of the Milford colonists came in the ship *Martin* and others in the *Hector*. They must have sailed from England before April 30th, 1637, as the king on that date issued a proclamation to "command his officers and ministers of the ports not to suffer any persons, being subsidy men, or of their value, to pass to any of those plantations without a license from his Majesty's commissioners for plantations first obtained; nor any under the degree of subsidy men, without a certificate from two justices of the peace where they lived, that they have taken the oaths of allegiance and supremacy, and a testimony from the minister of the parish, of their conformity to the orders and discipline of the Church of England." It usually took two months for a voyage. The *Hector* and her consort, believed to be the *Martin*, arrived in Boston June 26th, 1637. These ships were chartered by joint stock companies, though all the members of a company did not come in the ship they partly owned. Before the *Hector* sailed the company which chartered her increased so much it was needful to secure another vessel to come with her. This increase is believed to have been by the coming of the Herefordshire and Kent people of Prudden's following. The depar-

ture was finally so hasty some were forced to wait, coming two years later directly to New Haven.

The New Haven and Milford colonists were earnestly pressed to remain in Massachusetts, large offers of land being made to them. But they adhered to the purpose of making independent settlements. They wished to form religious and civil government according to their own ideas. The Pequot war had made the English somewhat acquainted with regions west of the Connecticut river. Capts. Stoughton and Underhill had written favorably of the "Quillepiage river." "It hath a fair river, fit for harboring ships, and abounds with rich and goodly meadows." In September, 1737, Eaton and his band first saw Quinnipiac and spent some weeks viewing the shores and region around. The names of all these first explorers are not preserved yet it is fair to assume Thomas Tibbals was one. Seven stayed at Quinnipiac over the winter. Before the company moved to Connecticut they paid a just portion of the expenses of the Pequot war. In the spring of 1638 the leaders and most of their followers sailed from Boston and in a fortnight arrived at their destination. The story of their first Sabbath, April 18th, 1638, under a large spreading oak which stood near the corner of George and College streets is already familiar. Mr. Davenport preached in the morning, from the text of Matt. 3:1. In the afternoon Mr. Prudden preached at the same place from Matt. 3:3, "The voice of one crying in the wilderness, prepare ye the way of the Lord, and make His paths straight."

As soon as arrangements could be made with the Indians for rights in land they proceeded to divide sections to different families. The Prudden men kept themselves distinct, their part being designated as the "Herefordshire quarter." As they were not prepared to remove to a place of their own at once Mr. Prudden preached for a

while at Wethersfield where existed considerable diversity of opinion about ministers. In the meanwhile his friends at New Haven and elsewhere began to negotiate for Milford. Their first purchase from the Indians was on Feb. 23d, 1639. This comprehended the land between the East or Indian river and the Housatonic, the sea with the islands south and the two mile Indian path to Paugusse (Derby). The deed was taken by Mr. William Fowler, Edmund Tapp, Zachariah Whitman, Benjamin Fenn and Alexander Bryan in trust for all the planters. Six coats, ten blankets, one kettle, twelve hatchets, twelve hoes, two dozen knives and a dozen glasses (mirrors) were paid for this section of land. The deed was signed on the part of the Indians by Ansantaway, Arracowset, Anshuta, Manamatque, Tatacenacouse. "By twig and turf." A twig and a piece of turf being brought to the Sagamore he placed the end of the branch in the clod and then gave it to the English as a token that he thereby surrendered to them the soil with all the trees and appurtenances. In later years they made various other purchases until the whole territory became theirs by equitable rights, the Indians having received its full value at the time. A final quit claim was given by the Indians October 2d, 1682. The various purchases covered what is now Milford and Orange, much of Woodbridge, Derby, Bethany, Ansonia and Seymour. Ansantaway had a wigwam on the tract of land just northwest of the new bridge, which was then regarded an island, since the river flowed around it on the west. In 1651 it was granted to Thomas Sanford to set a barn upon, he being required to leave room on the south end for a bridge. It was then called Sachem's Island.

Second: Church organization, removal, compact, settlement of ministers, &c.

During the first year at New Haven there was no

distinct church organization. Much of the time some considered whether or no they had not best all return to Massachusetts. The Prudden or Herefordshire men decided to buy Wepewage and that seemed to bring matters to a crisis. Most of the settlers had been nonconforming members of the English Church. Some had separated therefrom before leaving the mother land. Some still were only adventurers induced to leave England by friends wishing to be rid of them. In a new enterprise where the labors of every person were needed even these became of consequence. Ultimately some of them were valuable elements. They were now associated with those whose influence prompted them to better things.

All saw that the only practical church must be Congregational. The most troublesome thing to determine was the relation a non-church member should hold to the civil government. Most were disposed to limit voting and office holding to actual church members. Yet some very valuable settlers were not such. Nearly all in early life had been baptized and confirmed in the English churches. But with their new views they did not consider themselves, nor were they considered proper church members unless they could give satisfactory evidences of a spiritual change of heart.

When a church was formed they expected to be examined on this matter of personal piety. Rev. Samuel Eaton stood for the principle that all proprietors should have a vote. Rev. John Davenport and it is believed Rev. Peter Prudden defended with Scriptural arguments the position that the power of choosing magistrates, of dividing inheritances, of deciding differences should be wholly vested in church members. Davenport said, "Wherever or whenever a reformation had been effected in the church in any part of the world it had rested

where it had been left by the reformers. It could not be advanced another step." They had come out as reformers. It was their duty to engage in no half measures, to make no compromises but to go to the full length of their convictions. If they did not then and there those who came after might not be able to. Davenport's views at length prevailed. It is evidence not only of the personal influence of Davenport, Prudden and such as sympathized with them, but of the excellent spirit of those who differed that they assented and practically disfranchised themselves. A long time was consumed in such discussions. While they were building the first rude houses, breaking soil for crops, enduring hardships and deprivations incident to their situation they also earnestly and prayerfully considered the very foundation principles of all government, civil and religious. That year was very discouraging because of a late spring. They had to plant much seed over again for the first planting rotted in the earth. On June 1st, between three and four o'clock p. m. an earthquake occurred, shaking and startling them exceedingly.

On June 4th, 1639, the great barn of Robert Newman which stood near the present corner of Temple and Grove streets in New Haven was the scene of an important meeting of the free planters of Quinnipiac, Wepevage and Menuncatuck (Guilford). There is reason to believe nine ministers or preachers were present, viz: Rev. John Davenport, Rev. Peter Prudden, Rev. John Sherman, Rev. Samuel Eaton, Rev. Henry Whitfield, Rev. Ezekiel Cheever, Rev. Thomas Hooker, Rev. Samuel Stone and a Rev. Mr. James from Virginia. They fasted and prayed, then proceeded to discussion. At the request of Mr. Davenport Mr. Robert Newman wrote and read what was propounded and voted. The result was that each of the six vital questions propounded "was

assented unto by all, no man dissenting as was expressed by holding up of hands." "Afterwards it was read over to them that they might see in what words their vote was expressed. They again expressed their consent thereto by holding up their hands, no man dissenting." The only dissent had been on the question of making church members only voters and office holders. They thus adopted the principle, "that it is of more importance to save and be governed by the steeple than by the state." Having decided the fundamental questions they were prepared to organize churches, which they did in the same barn, August 22nd, 1639. The Milford records have it that the two churches of New Haven and Milford were started on the same day. Mather's Magnalia says Milford's organization was on the day following. They were each on the same plan, having seven men chosen who were called "the seven pillars" by whose examination and vote all succeeding members were to be received. Milford's "seven pillars" were Peter Prudden, William Fowler, Edmond Tapp, Zachariah Whitman, John Astwood, Thomas Buckingham and Thomas Welch. In Peter Prudden's own handwriting is recorded the Covenant, which is as follows:

THE COVENANT.

Since it hath pleased ye Lord, of his infinite goodness and free grace, to call us (a company of poor miserable people) out of the world unto fellowship with Himself in Jesus Christ, and to bestow Himself upon us by an everlasting covenant of his free grace, sealed in ye blood of Jesus Christ, to be our God, and to make and avouch us to be His people, and hath undertaken to circumcise our hearts that we may love ye Lord our God, and fear and walke in his ways. Wee therefore doe this day avouch ye Lord to be our God even Jehovah ye only

true God, the Almighty Maker of heaven and earth, the God and Father of our Lord Jesus Christ, and wee doe this day enter into an holy covenant with ye Lord and one another, through that grace, and Jesus Christ strengthening us (without whom we can do nothing) to deny ourselves and all ungodliness and worldly lusts, and all corruptions and pollutions wherein in any sort we have walked. And doe give up ourselves wholly to ye Lord Jesus Christ, to be taught and governed by him in all our relations, conditions and considerations in this world, avouching him to be our only Prophet and Teacher, our only Priest and Propitiation, our only King and Lawgiver. And we do further bind ourselves in His strength to walk before Him in all professed subjection to all His holy ordinances, according to ye Rule of ye Gospell, and also to walk together with his Church and ye members thereof in all brotherly Loue and Holy Watchfulness to ye mutuel building up one another in Faythe and Loue. All which ye Lord help us to perform, through His rich grace in Christ, according to His covenant. Amen."

August 22nd or 23rd, 1639, was the date of voting and signing this covenant, no doubt with prayer by several. Says Mather: "Our glorious Lord Jesus Christ himself being born in a stable, and laid in those movable and four-squared vessels wherein they brought meat unto the cattle, it was the more allowable that a church, which is the mystical body of that Lord, should thus be born in a barn. And in this transaction I behold our Lord, with His fan in His hand, purging His floor, and gathering her wheat into the garner. That holy man, Mr. Phillip Henry, being reproached by his persecutors that his meeting place had been a barn, pleasantly answered, 'No new thing, to turn a threshing floor into a temple.' So did our Christians at New Haven."



Of the original seven members of Milford Church, John Astwood came from Wethersfield, drawn no doubt by his attachment to Mr. Prudden. Robert Treat and others also who joined the company came from Wethersfield. Several such had before come from Watertown, Mass., to Wethersfield, having sailed from England in Sir Richard Saltonstall's party. Immediately after the organization of the church most removed to Wepewage. "The body of planters moved from New Haven by land, following the devious Indian footpath, driving their cattle and other domestic animals before them, while their household and farming utensils, and the materials for "the common house" were taken round by water. Serg. Thomas Tibbals piloted the company through the woods to the place, "he having been there a number of times before." The town granted him in 1670, "for and in consideration of his helpfulness att first coming to Milford to show the first comers the place, two parcels of land as a free gift, lying in Westfield, both parcels containing ten measured acres." They erected their common house at the head of the harbor, on the west side. This must have been near the present location of the straw shop.

At their removal from New Haven the people there bought their town shares and "privileges of commonage."

November 20th, 1639, the Wepewage company have a meeting, probably at their "common house," when they adopt a civil code of their own. Regarding themselves without the jurisdiction of every other colony, as they in fact were, until they united with New Haven, Guilford and others in 1644, it was needful to constitute laws of their own. There were then forty-four persons "allowed to be free planters, having for the present liberty to act in the choice of public officers for carrying on public af-

fairs in this plantation." These then had joined the church. Ten others came in very soon afterwards. At this meeting they voted and agreed: "That the power of electing officers and persons to divide the land into lots, to take orders for the timber, and to manage the common interests of the plantation, should be in the church only, and that persons so chosen should be only among themselves."

These men were dead in earnest to protect themselves if possible from the evils which they had fled from in the old country, where civil magistrates of no religious character or sympathies had been wont to inflict fines and other indignities because certain church officials called upon them to do so. They also vote:

"That they would guide themselves in all their doings by the written word of God, till such time as a body of laws should be established."

"That five men should be chosen for judges in all civil affairs, to try all causes between man and man, and as a court to punish any offence and misdemeanor."

"That the persons invested with the magistracy should have power to call a general court whenever they might see cause, or the public good require."

"That they should hold particular court once in six weeks wherein should be tried such causes as might be brought before them, they to examine witnesses upon oath as need should require."

"That, according to the sum of money which each person paid toward the public charges, in such proportion should he receive or be repaid in lands, and that all planters who might come after should pay their share equally for some public use."

"That William Fowler, Edmond Tapp, Zachariah Whitman, John Astwood and Richard Miles be the first judges."

The next year they have a general meeting when they vote to name the settlement Milford and that the Town seal should be the letters M and F joined.

That civil compact so lucidly and clearly expressed, while so comprehensive, might well be inscribed in gold. By the year 1646, as a record of home lots drawn shows, the number of proprietors had increased to sixty-six. Probably 300 persons were living in Milford at that time.

Rev. Peter Prudden probably served them as preacher and pastor from the time they went to Wepewage, yet we believe with some irregularity. He had property matters at New Haven and possibly at Wethersfield to adjust first. His people also must erect a house for him. He was not ordained and installed until April 18th, 1640. He had been Episcopally ordained in England. But the institutions of the new settlement put all power in the local church. It was fit then that the church choosing a minister should ordain him. In this, the Congregational differs directly with all Episcopal views of ministerial order. The church chooses its minister out of its own membership. The church ordains and installs him over themselves, and dismisses him again if it so desire, even deposing him from the ministry should they see reason to. The calling in of other churches is only for advice and assistance, not to gain right or authority.

Mr. Prudden records this statement on the Milford church book: "At Milford, I, Peter Prudden, was called to ye office of a Pastour in this Church, and ordained at New Haven, by Zachariah Whitman, William Fowler, Edmond Tapp, designed by ye Church for that work: Zach. Whitman being ye moderator for that meeting in a day of solemn humiliation, upon ye 3d Saturday in April, being I remember ye 18th day of ye month, 1640." They called Rev. John Sherman to be the "Teacher,"

but he declined. Five years later on June 6th, they held a day of humiliation and prayer about securing a ruling elder. June 26th, 1645, Zachariah Whitman was ordained to this office.

Mr. Prudden's ordination might have been held at New Haven because at the time Milford had no proper building in which to meet. Possibly also for convenience of himself and others who were to take part. Rev. John Davenport, Rev. Samuel Eaton, Rev. Ezekiel Cheever and possibly Rev. Thomas Hooker were present at that service.

March 11th, 1645, the Church vote they cannot spare Brother Topping who thinks of going to settle in the Dutch jurisdiction. March 27th he asks liberty to go to Branford. This must have been granted, for he and Rev. John Sherman were both connected with Branford settlement in 1645.

"July 3rd, 1645, the Church being met for the nomination and choice of deacons ten were named and at last two only, Brother Clark, Jr., and Brother Fenn, were left to be considered of for fitness and of the most judged so fit that the Church rested in them if after some further time of consideration noe real things were found against them." "About Aug., 1647, Brother Fenn was called and Brother Clark was respited because his wife was then under a distress of lightness in her head." Mr. Prudden was not paid a salary but the people planted and gathered his crops, secured firewood for him, &c. He lived where Mr. David L. Baldwin constructed the house now occupied by his daughter Mrs. Nettleton. The first burials were near there and his own grave was made on his own land back of the house.

November 24th, 1640, the settlers direct their officers "to set out a meeting house thirty feet square, after such manner as they should judge most convenient for

the public good." This house is believed to have been much like one built at New Haven of which we learn, "It was two stories high, had a sharp roof, on the top a turret where sentry could stand and look out for Indians and where a drum was beat to call people together Sabbath, town meeting days, &c." The house was not wholly finished for several years. In 1697 a gallery was built across the west end. In 1707 another gallery was put on the north end. In 1709 still another gallery was erected on the south side. In 1710 they made a door out of the west end for a passage from each gallery into the street. These things show constant growth of town and congregation. Seats in the house were set apart for armed men who were expected to come to the Sabbath worship with muskets fully prepared to repel any sudden attack from Indians. These were at times troublesome and dangerous. In their outbreaks they would rush up to the palisades, deride the settlers as cowards for keeping themselves in a pen, challenge them to come out and fight like brave men, boasting that they kept the English "shut up all one as pigs." In 1646 there was such alarm the entire "train band" went to meeting on Sabbath and Lecture days, sentinels were placed on the palisades a few rods apart, the people even went to their fields in armed companies.

As late as 1700 there was so much fear of Indians that houses were fortified at different ends of the town, yet there is no account of any Milford man being killed by Indians.

A new meeting house was voted in 1727. This was the famous "three-decker" which some still remember. It was eighty feet long, sixty-five feet wide and three stories high, having two galleries, an upper one for slaves and other blacks which had become numerous then. There were three entrances to this house, one south,

another east and another west. The pulpit was on the north side. This house had a steeple ninety-five feet high. In the first house Major P. Eells, Mr. Richard Bryan and Mr. George Clark were allowed to build themselves seats, one over the gallery stairs and the others near the guard seats. In the new house the use of the northeast pew in the lower gallery was granted to Mr. George Clark forever. Next to his one was given to Mr. Zachariah Whitman also. The new house had long benches till 1775 when pews were made. In 1803 the interior was arched, the upper gallery being thus shut up. Some remember the "peace" illumination of this great house after the war of 1812 when every pane of glass in it had a candle burning before it. The society very early had a bell, but in 1740 procured a new one weighing six hundred pounds. The same year a tower clock was put up in the steeple. In 1709 the town voted that "whoever needlessly sat out of his seat should forfeit five shillings."

Sermons and prayers constituted the Sabbath services. Sermons were one or two hours long, prayers nearly an hour in length. There was no reading of Scripture lessons for the first one hundred years. The singing was Psalms "lined," the "Bay Psalm Book" the earliest used. There were no religious services at weddings or funerals for fifteen years, then the practice went to the other extreme and became quite ostentatious. Baptisms were soon as possible after birth and later were largely private.

Rev. Peter Prudden died July, 1656. The Church did not secure a pastor till four years later, when in August, 1660, Rev. Roger Newton was settled.

Others having related the story of these men they are passed over here with but a word or two. Mather remarks: "He continued an able and faithful servant of

the churches, until about the fifty-sixth year of his own age, and the fifty-sixth of the present age; when his death was felt by the colony as the fall of a pillar, which made the whole fabric shake. Like that of Piccart, now let our Prudden lie under this EPITAPH:

“Dogmate non tantum fuit Auditoribus Idem
Exemplo in Vita; jam quoque morte proeit.”

Rev. Roger Newton resided about where Dr. Beardsley's house stands. He taught many young men who afterwards became eminent as ministers, like Abraham Pierson, Thomas Buckingham, Samuel Treat. He came from Farmington to Milford. He served Milford twenty years, dying here greatly lamented June 7th, 1683.

Third: Changes and trying questions which arose therewith in the pastorates of Rev. Samuel Andrew, Rev. Samuel Whittlesey and others:

So busy were the settlers in efforts to secure comfortable subsistence, build homes and defend themselves from Indians they had not anticipated nor prepared for the serious questions now coming on. In 1643 Massachusetts, Plymouth, Connecticut and New Haven colonies united in a confederacy for mutual safety—"The United Colonies of New England." Each was to send two commissioners to meet annually in September, first at Boston, then at Hartford, New Haven and Plymouth. This made the colonies formidable to the Dutch and Indians and helped preserve their settlements during civil wars in England. Milford had some difficulty in gaining admittance to the New Haven colony portion of the confederation because six of her voting members were not church members. Before being admitted she had to agree that those persons should not vote. England claimed the territory along the Atlantic coast because of the discoveries of the Cabots in 1497-1498. At the or-

ganization of London and Plymouth companies in 1606 what is now Connecticut was included in grants made by England's king to these companies. These sold patents to various colonists for settlement. The common story in our histories is that the Council of Plymouth in 1630 granted the territory to Earl Warwick, that he in 1631 transferred it to Viscount Say and Sele, Lord Brooke and others who were disposed to establish Puritan colonies here. Some doubt this story because they do not find documentary evidences of it. It is thought by them that the various colonists had no legal title to the lands occupied until they obtained a charter in 1662 from Charles II. In 1661 Gov. Winthrop of Connecticut colony was sent as agent to England for a patent. He was successful, getting a grant with ample privileges signed April 20th, 1662. He took five hundred pounds in money to use as should be necessary and without doubt did use it where "it would do the most good." This was the charter Connecticut has been so careful to preserve, which was hidden in the Old Oak at Hartford when Robert Treat of Milford was presiding at the meeting there, a meeting called by Andross' order that he might take it away. The colony of New Haven by that charter was included in Connecticut. When this fact was first known the people of New Haven, Milford, Branford, Guilford and Stamford were greatly disturbed. It was subversive of all their ideas of government. Rev. Abraham Pierson of Branford, finding there was no help for it but to submit, prepared to leave. He led many families from Branford, some from Milford and other towns to help him settle Newark on the Passaic river in New Jersey. The town plots on the Passaic river were first called "Milford Plots." New Haven colony people would no doubt have made more resistance but for fear of being absorbed by New York. About the time Charles II gav

this new patent to Winthrop he gave another to his own brother, Duke of York and Albany, of several extensive tracts of land in North America in which the lands on the west side of Connecticut river were included. When this became known in New Haven towns and also that the Duke of York was on his way with a fleet to take possession of his grant the wiser men saw the only hope of avoiding being absorbed by New York was to unite their destinies with Connecticut and make common cause with her against the Duke of York's claims. Robert Treat of Milford, who had risen to eminence both as a brave soldier in Indian wars and as a wise leader in civil matters, used all his efforts with others to bring about union. He saw very clearly the dreaded alternative. He was able to induce his fellow citizens to agree to it, and we find Milford among the first of New Haven towns yielding to the call of Connecticut under the new charter. Yet many were displeased. They began to look elsewhere for settlements, colonizing various places. Some Milford families received large estates from the mother country and invested in lands at Woodbury; Settauket, L. I.; New Milford; Huntington, L. I.; Farmington, Southington, &c. John Burwell, Thomas Welch, Alexander Bryan, Richard Baldwin, Jesse Lambert were among those obtaining large estates from home. Rev. Samuel Andrew was ordained at Milford Nov. 18th, 1685. The Church had been bereft of a pastor for several years and was considerably divided. They had called Rev. Samuel Mather who was at Branford and had married a daughter of Gov. Robert Treat. But he settled at Windsor. He gave as reasons for declining to accept Milford's call: "First, the smallness of their maintenance; second, they being of that persuasion wee call antisynodalianer." That is, not favorable to the governments of synods. They must however have become more

favorable to them under the leadership of Mr. Andrew since he became one of the council who decided upon "The Saybrook Platform." At the ordination of Mr. Andrew Daniel Buckingham was ruling elder. Though the Church was divided before, they were drawn together so that Mr. Andrew spent his days usefully among them, dying January 24th, 1738, aged 82 years. He was the son of Samuel and Elizabeth Andrew. He was born at Cambridge, Mass., Jan. 29th, 1656. He was graduated at Harvard college in 1675. He remained there as resident fellow or tutor and was entrusted with a large share of the government for five or six years. He was in every respect a superior man. His wife was Abigail, youngest daughter of Gov. Robert Treat. They had seven children, five sons and two daughters, who grew to maturity. His pastorate was a period of brilliant history for Milford.

Mr. Andrew was an acknowledged leader in the colony. He was acting President of Yale college, of which he had been prominent in organizing. After Mr. Pierson died, Mr. Andrew acted in his stead until his own son-in-law, Rev. Timothy Cutler of Stratford was chosen to that position. Rev. Abraham Pierson had studied at Milford under Rev. Roger Newton and married Mr. George Clark's daughter. Rev. Samuel Mathey had studied here also and married Gov. Treat's daughter. Rev. Samuel Hall also married into Gov. Law's family. Mr. Andrew had the graduating classes of Yale studying with him for several years in succession. The town sustained several thriving commercial enterprises at the time. Her counsellors were the great men of the colony. It was not a period of deep spiritual life yet much was being done for education, refinement and progress. The clergy exercised great power, were much looked up to, had things very much as they wished in

laws and government, yet did not usually employ their power arbitrarily or unwisely. The adoption of the Saybrook Platform was but the natural growth and expression of ideas ruling at the time. Fully half of those engaged in securing that instrument of ecclesiastical power were of Milford or connected by marriage with Milford families. Rev. Mr. Buckingham at whose house in Saybrook it was voted went from Milford. The abuses of this instrument occurred somewhat later when different men were in power.

Rev. Samuel Andrew lived where Henry J. Bristol now lives. He was a hard student, of very retiring habits, seldom visiting his people or leaving his study even to attend a funeral. He had very much the view of pastoral life which some modern ministers do who seek to have assistants in their pastoral work. It worked then as it does now, divorced the minister very much from all sympathies with the common people and by so much limited his usefulness. Mr. Andrew's daughter Abigail was wife of Gov. Law and bore him five children. His eldest son Samuel graduated at Yale college in 1711, and some of his descendants are to be found in every generation of graduates since. Mr. Andrew's monument bears this inscription:

"Here lies ye body of ye Rev. and learned Mr. Samuel Andrew, Pastor of ye Church of Christ in this place for above 50 years. Formerly fellow of Harvard College and more lately Rector of Yale College—a singular ornament and blessing in every capacity and relation—of unwearied labors, modest, courteous, and beneficent—never fond of this world, earnestly pursuing and recommending a better, greatly esteemed in life, and lamented at death, which was January 24, 1737-8, lacking five days to complete 82 years of life."

In the later years of Mr. Andrew's ministry the

Church adopted the "Halfway Covenant" idea. This allowed parents who had themselves been baptized to have their children baptized by owning the covenant, even if not yet members of the Church. These children afterwards, if of reputable characters, could come into full fellowship by acknowledging the Church covenant without being examined concerning a spiritual change of heart. It was of course a great letting down of responsibility and duty to God. It brought many into the Church who were full of carnal ideas and plans. If the finances were flourishing and the people outwardly moral not much was said of other requirements. This state of things made it possible to secure the Saybrook Platform and civil legislation to accord therewith. The churches helped the politicians and therefore the politicians helped the church leaders to secure power over all who differed. There had grown thus a system of Presbyterianism of the severest kind. Every person was required by law to pay his tax toward supporting the minister who had been legally settled over that parish or town. No other preacher or minister had any legal right to hold any service within the bounds of that parish. It was the English condition from which the fathers had fled enacted over again in New England, especially in Connecticut. If a neighboring pastor came upon another's territory he could not only be brought to trial for it, but prevented from securing his own salary from his own parish. If a person from another colony should preach in a Connecticut parish without the pastor's consent he was to be arrested, passed over to the constable of the next town and so on from town to town until he was put out of the bounds of Connecticut as a vagrant.

Dr. Prince of Boston tells us that the first sixty years in New England churches was one of almost continual revival. Preaching was attended with so much

power in some places, "that it was a common inquiry, by such members of a family as were detained at home on a Sabbath, whether any had been visibly awakened in the house of God that day?" "Few Sabbaths did pass without some being evidently converted, and some convincing proof of the power of God accompanying His word." This partly explains why in Milford and elsewhere the early preachers had such success in bringing settlers who came from England unconverted into their churches here. It also gives rise to a theory sometimes advanced that the early settlers, especially the ministers, were generally "Millenarians." It is even said the New Haven people flattered themselves they were founding Christ's millennial kingdom which was to extend from sea to sea, that their city would be the seat of empire, that Christ would come in person and live with them a thousand years. But Lambert remarks, "It does not appear from the early records that they ever made Him a grant of a building lot on which to erect his palace." Yet they were earnest men, who felt in preaching, that they stood between the living and the dead. Their churches were full of spiritual life and fervor. On the other hand Dr. Increase Mather testifies of the period just before Edwards and Whitefield, which was also in the later years of Mr. Andrew's ministry, "Conversions have become rare in this age of the world. The great bulk of the present generation are apparently poor, perishing, and if the Lord prevent not undone; many are profane, drunkards, lascivious scoffers at the power of godliness and disobedient; others are civil and outwardly conformed to good order, because so educated, but without knowing aught of a real change of heart."

It was evidently time for a new state of things. It came. Rev. Jonathan Edwards at Northampton, Mass., seemed called to inaugurate the great work which ex-

tended over New England and the Middle States and even far South. Whitefield followed, arousing the people to repentance by his trumpet-like addresses. Others took up the cry and vast numbers woke to spiritual life. The general results were most salutary, saving our Congregational churches from dead formalities and hierarchical pretensions evermore.

Rev. Samuel Whittelsey was called to the pastorate of this Church as these changes were beginning to work. He was born at Wallingford July 10th, 1713, the son of Rev. Samuel Whittelsey of that place. He graduated at Yale college in 1729 when 16 years old, the earliest son of a Yale graduate to receive a degree. He studied theology with his father while tutor of college from 1732-1738. His father was one of the wealthiest and most influential of ministers in Connecticut. He was what was called an "Old Light." When he died he left a large property mostly in "negro or mulatto servants" valued at \$125,000. His wife was Sarah, daughter of Rev. Nathaniel Chauncey of Hatfield, Mass. While tutor at Yale the son preached in different places very acceptably. He was invited to settle at Woodstock first. The call was made by that church October 28th, 1736, and by the town November 18th. Suspicions soon arose about his views of church government. He was asked if he would subscribe to the Cambridge Platform and declined. He preferred the Saybrook Platform. This was taken as declining the Woodstock call. He preached some at Milford during the latter part of Mr. Andrew's pastorate. He was invited to become colleague of Mr. Andrew. He accepted the call. Yet when it was proposed to ordain him a considerable minority of the Church objected. They thought he lacked spirituality. Under the revival movements then inaugurated the demand was for more spiritual and fervent preaching. Mr. Whittelsey

was scholarly but his life was somewhat out of the range of the revival spirit, especially as his father was noted as an opponent of every such thing.

His father led the assault upon Rev. Philemon Robbins of Branford for preaching revival sermons to a Baptist church in Wallingford. Mr. Whittelsey's call was given by this Church, Jan. 1st, 1737, as the record in Mr. Andrew's handwriting says, "by an undoubted majority." In Dec., 1737, a council met to ordain him. There were thirteen ministers and twelve laymen present. When they saw the strong and respectable opposition and how earnestly they urged their objections a majority of the members were against going on. This aroused great feeling. Rev. Benjamin Trumbull of North Haven testifies that he was told by one of the elders, a member of the council, the debate was with so much passion fists were doubled on the occasion. The candidate's father urged the ordination with great warmth. Joseph Noyes of New Haven, Samuel Hall of Cheshire, Isaac Stiles of North Haven and some other ministers helped Mr. Whittelsey. Gov. Jonathan Law was very earnest to have Mr. Whittelsey for his pastor. The older men were for the candidate and showed impatience toward the younger brethren for objecting. The weight of social and ministerial influence was for the pastor elect but the numbers were against settling a man over a church under such circumstances. At length a compromise was secured. If those opposed would allow the ordination to go on and consent to hear Mr. Whittelsey six months, and they were not then satisfied, the Church and Town should call and settle another man to suit them, as colleague with Mr. Whittelsey to preach half the time. This being agreed to the ordination was effected. It took three days and nights to get to this result. The sermon and charge of the occasion were published, the first by Mr. Whittelsey's father,

the other by his uncle, Rev. Nathaniel Chauncey of Durham. He also offered one of the prayers. The other parts were by Rev. Jared Elliott of Killingworth, now Clinton, Rev. Samuel Whitman of Farmington, Rev. Jacob Hemingway of East Haven. The minority of the Church quieted down somewhat, heard Mr. Whittelsey nearly two years, seeking in the meanwhile occasionally to have him invite some one they named to preach a Sabbath or two. But he did not accede to the request. Then they asked the Church and Town for the fulfilment of the agreement. But neither Church or Town moved for their relief. They replied, "You have postponed your request too long."

About this time Episcopal families began to be quite uneasy, making objection to paying the Church taxes. In October 26th, 1740, Whitefield preached in the great Church. On his way to New Haven a few days before, a minister who met him said, "It is not absolutely necessary for a Gospel minister, that he should be converted." This stirred him to a line of address which gave offence, as he dwelt upon "the dreadful consequences of an unconverted ministry." Perhaps some of these ministers felt the rebuke applied to themselves, for it was some time afterwards said of Mr. Whittelsey's own brother Chauncey, then pastor of Center church, New Haven: "He has no more spirituality than the bench we sit on." The minority got no relief from Church or Town so were finally ready to say, "To your tents, O Israel!" They applied to the Association but in vain. It seemed to be the purpose of all the older ministers to keep things as they were, for they failed to read the "signs of the times." To the number of forty-seven the minority of the First Church declared their "sober dissent" according to English law. They were soon joined by twelve others and gained sympathy every day. But

it was not peace with them. England was a great way off. The real power was in the hands of local officers. Their preachers were arrested and they themselves continually taxed for the payment of a minister they would not hear preach. More of their preachers would have been arrested and fined had they not learned to get them out of the place before Monday morning. Mr. Benajah Case of Simsbury was prosecuted for preaching to them on Jan. 17th, 1742, and imprisoned in the county jail, by sentence of Gov. Law. Mr. Pomeroy was served in the same way. Rev. Samuel Finlay, afterwards president of Princeton college, in the same year preached to them August 25th, also on the following Sabbath. He was arrested, tried, condemned and ordered to be transported as a vagrant out of the colony from town to town. The virulence of such persecutions only hastened the end. For sympathy grew toward the young church and its persecuted ministers. Ephraim Strong, a graduate of Yale college of 1737, was a leader in the new church. He married the daughter of John and Mary (Clark) Prudden. Her brother, Rev. Job Prudden, a graduate of Yale college in 1743 and great-grandson of Peter Prudden, was finally secured as pastor and was ordained thus May, 1747. To avoid trouble he was ordained in New Jersey, two delegates from the church attending. Mr. Prudden proved prudent, laborious and faithful, winning good opinions for himself and prosperity for his church. The meeting house they built stood between (Mr. William Strong's and Mr. David Miles' and was used by them until the present house was erected about fifty years ago. On Job Prudden's tombstone we read: "A bountiful benefactor to mankind, well beloved in his life, and much lamented in his death." He left quite a property to the church.

Rev. Samuel Whittelsey lived at the Josiah Bucking-

ham place just north of the meeting house. He died October 22nd, 1768, having been pastor thirty-one years. Judging from the number of persons known and estimated to have been received into church during his ministry he was a most useful pastor in spite of the difficulties under which he commenced and carried on his work for years. At one communion twenty-two, an unusual number for the times, joined the church. It is but just to say that the movements against the separatists were not commenced nor kept up by him. His wife was Susannah, daughter of Col. Roger Newton. She was the great-granddaughter of Rev. Roger Newton. Her father was the son of Samuel and Susannah (Bryan) Newton. He was the son of Rev. Roger Newton. Mr. Whittelsey's widow afterwards married Hon. Jabez Hamlin of Middletown. She was a woman of superior character and abilities.

Rev. Job Prudden died of small pox, caught while visiting a sick person. The division which seemed so needless to many and for years caused deep feelings has been graciously overruled by God for good. Two strong, prosperous Congregational churches now do a good work side by side, giving this order much more influence in the whole town than a single church could do, though much larger. It was during this period that the Episcopal church was begun, in 1764. They were able to build a house of worship in 1771. It was consecrated under the name of St. George's church, March, 1775. The land on which it was built, purchased of the town, was bounded north by a brook, east by Mill river, south by a swamp, and west by the road. On the same place forty years ago the present attractive structure was erected and later the pleasant parsonage near by.

The society gave a call to Rev. Samuel Bird who had preached for them some, but he at length declined it.

(Rev. Samuel Wales,) from Raynham, Mass., did accept the invitation given him. He was born in March, 1748, and graduated from Yale college in 1767. He had been classmate with John Trumbull, author of *McFingal*; John Treadwell, Governor of Connecticut, and Dr. N. Emmons, the eminent pastor of Franklin, Mass. Mr. Wales taught for a time in Dr. Wheelock's Indian school at Lebanon. During 1769, he was tutor at Yale college. While thus serving, he preached at Milford and was settled Dec. 19th, 1769. Being an ardent friend of liberty he served as chaplain in the army during 1776. A few years later, the Second society had Rev. Josiah Sherman for its pastor. There arose a misunderstanding between these men requiring the intervention of the New Haven Co. Association. Mr. Sherman had expressed the opinion that the two churches would do better to unite. Mr. Wales held they were better apart, yet admitted he was not entirely in harmony with some of his leading members. Mr. Sherman was not careful in keeping to himself what Mr. Wales spoke of confidentially. The low state of pecuniary matters on account of war expenses made it difficult to sustain satisfactorily both societies. The town "got by the ears" with these reported sayings of the ministers. The Association, at Mr. Wales' request, met in Milford Sept., 1780, continuing its sessions the 27th, 28th and 29th.

Both men made concessions and the affair was arranged. Mr. Sherman was dismissed June 21st, 1781. He was of the family of Rev. John Sherman and had a son who became "Judge" Sherman of Fairfield. Mr. Wales in 1782 was chosen a Professor of Divinity at Yale college and went there to live. He was dismissed from Milford in May, 1782. His wife was a Miles of Milford and his home the house known as the "Parson Train" place. He built in New Haven the first house erected

on Temple street, now the "Judge" Billings place. He preached an Election Sermon before the Legislature in 1785. He died at New Haven Feb. 18th, 1794. Dr. Dana preached his funeral sermon and President Stiles commemorated him in a Latin address. Dr. Wales was a masterly preacher. His voice was deep and sonorous, easily filling the largest house. In applying his discourse he would not unfrequently exclaim, "Conscience, thou Vicegerent of the Almighty, do thine office." He was honored with the degree of D. D. by Harvard and Princeton colleges. It is believed no irreverent word ever escaped his lips though he was at times humorous.

Rev. William Lockwood, of Wethersfield, son of James Lockwood, was settled March 17th, 1784. He was born Jan. 21st, 1753, and graduated at Yale college in 1774. He was tutor at college two years. He lived in the house at Milford which had been built for Mr. Wales. His labors and cares proved too much for his strength and he asked to be dismissed, leaving on April 28th, 1796.

He was installed at Glastenbury in 1797 and preached there till 1804, when bodily infirmities compelled his retirement. He continued to reside there much respected, dying June 23rd, 1828. It was the practice when he was pastor for all the people to be in the meeting house before his arrival, to rise as he entered and to remain standing until he took his seat in the pulpit. The people also bowed as he went up to the desk. Rev. David Tuller was pastor of the Second Society during the same period. Mr. Lockwood published a sermon preached at the funeral of Mrs. Jerusha Woodbridge in 1799.

There is danger, unless we are careful, of doing injustice to the memory of pastors and churches in this period. It must be remembered that it was a time of great poverty in the towns of Conn. The Revolutionary

War, following so soon the French and Indian War, had impoverished the people. Many also had died or been killed who would otherwise have remained a working force to retrieve more rapidly the empty resources. Business had really to be reorganized and recommenced under the new conditions necessitated by the changes war had brought. The newly opened Western and Southern lands enticed many young men and even whole families from the older places, thus much reducing the population without reducing the debts or removing the burdens to be carried. Under these circumstances all taxes were hard to meet. Supporting churches by taxation was more and more felt a burden, yet churches of the "Standing Order," that is Congregational churches, did not at once see the time had come for a change of policy to the voluntary method of church support. The law allowed persons to sign off to other societies, Episcopal, Baptist, &c. This many did, not because they were ready to be Episcopalians or Baptists, but to get rid of taxation. These churches, the ungodly, the politicians of the "Toleration" Party and others, for various reasons, made all they could of this state of things. This rendered church support and spiritual progress very difficult for these years.

Rev. Joseph Fish was called after Mr. Lockwood left, but he did not decide to settle at Milford.

Rev. Bezaleel Pinneo came in 1796 to be a life long pastor. Born at Lebanon (at the "Crank") July 28th, 1769, he was graduated at Dartmouth college in 1791. He studied theology with Dr. Smalley of New Britain. Rev. Thomas Brockway, his pastor at Columbia, preached his ordination sermon and it was published. He married Miss Mary Stone. They had seven children, she dying when her youngest child was two years old. He married, later, Miss Leah Hill. Next to that of Mr. Andrew, his

was the most memorable of all the pastorates of Milford Church. He was regarded one of the ablest ministers of the period, being talked of for President of Yale college after the death of President Dwight. Had he been a graduate, he might have been chosen thus.

In the early part of 1800 and so on for several years he preached once in two weeks at Orange until they secured a minister for themselves. They dedicated a meeting house there April 17th, 1811, when he preached a sermon which was published. During his pastorate powerful revivals occurred. One in 1816 is especially remembered. He was then assisted by several theological students who were studying with him. Two of them were Milford men, Mr. Benjamin Fenn and Mr. Roger Andrew. In 1828 was another revival when Rev. Theron Baldwin aided him. Three days meetings were held, with a "conference of churches." One earnest delegate is remembered as causing some amusement by defective grammar which was however excused on account of his sincerity. He said, "My friends, you don't understand the vally of religion. I can't tell you the vally of it." More were added to the church that year than ever before. There was another revival season in 1832, ("Cholera Summer"). That began in the Second Church where Rev. Asa M. Train was pastor. Protracted meetings were held in the month of June. A minister named Foot and another named Avery assisted the pastors. There were two "Foots" going about as evangelists then. It was the period of "Taylorism" and "Tylerism" controversy. Ministers divided on the New and Old School views. The Old Schools emphasized Divine Sovereignty while the New Schools dwelt upon human ability and responsibility. As the "Foots" were on opposite sides of the question they went by the name of "Left Foot" and "Right Foot." It was "Left Foot" who labored in Mil-

ford. The results were precious, nearly as many coming into the Church as in 1828. Mr. Pinneo from age and infirmity asked a colleague in 1840. Rev. David B. Coe came. He was settled, continuing till 1844. In the second and third years of his pastorate very precious revivals occurred. A large number of heads of families were brought in. One hundred and forty-five persons united with the Church, the largest at one time in all the Church's history. As "Father Pinneo" saw so many he remarked with deep feeling, "I am rebuked for my want of faith, since I regarded these beyond the reach of the gospel." "Father Pinneo's" last service was at the Communion when he rose and said, "Little Children love one another!" He died Sept., 1849. Mr. Coe was called to the Allen Street Presbyterian church in New York city. A few years later he was chosen Secretary of the A. H. M. S. in which service he still continues. It is thought that one reason for his willingness to leave a people who were so much attached to him was their neglect to provide him a suitable house. Rev. Jonathan Brace was installed colleague of "Father Pinneo" in 1845. He was a native of Hartford, born in 1810. He was ordained at Litchfield in 1838. He came to Milford after several years experience as pastor and it was remarked by some, "Well, we are glad they have got a man of experience to come into this large Church." He remained till 1863 when he removed to Hartford, preaching more or less in different places till his death in 1877, Oct. 1st. His age was 67. He was then, and had been for many years, editor of *The Religious Herald*. He proved a wise and successful minister. Through all his pastorate he held the congregation remarkably. He was a most reliable preacher, always presenting what was interesting and instructive. While not familiar, nor very accessible, he was friendly and true. His Tuesday even-

ing Bible Class was a valuable thing. Considerable numbers attended it and were always interested and profited. His Fast day and Thanksgiving day sermons attracted much attention. At one period an Evangelist named Underwood had conducted a revival with Dr. Brace, the results of which were precious.

Improvements began to be made in the meeting house, especially the building of a Lecture room. Dr. Brace interested himself in the Nation's welfare. To encourage enlistments during the war he offered and paid ten dollars to each recruit from Milford. His conduct gave quite an impulse to patriotic duty among the young men.

The Deacons who were especially relied upon during Mr. Brace's ministry were Samuel Marshall, John Benjamin, Samuel Glenney and Hammond Beach, all of whom were regularly at Prayer meetings and other services with a united influence.

Dr. Brace bought the "Buddington" place, fitted it up and made it his home during all his pastorate at Milford. Mrs. Benedict Arnold Law deserves mention as affording her pastor special inspiration. As he saw her going by, unfailingly, every Sabbath morning, he would remark, "The blue cotton umbrella is going by and I must try to have a good sermon." She attended the afternoon Mother's meeting one day when for some reason no one else went. When asked who was there and if they had a good meeting, she replied, "The Lord was there. Christ was there. The Holy Spirit was there. And I was there. We had a good meeting!" She was Henrietta Gibbs, sister to Miss Esther Gibbs, so long a teacher on the "Broad Street."

Up to the period of Dr. Brace's pastorate, music had been furnished by voluntary performers, a chorus choir, with players upon the violin, bass viol, &c. Hubbard Bottsford, William Glenney and others are well

remembered performers upon such instruments. Singing schools during portions of the year were held with great interest and benefit. The music was ordinarily of excellent character. It did not attain to the proportions, as to number of singers, in Mr. Pinneo's time. Then the choir singers occupied not only the north gallery but the front seats of both side galleries up to the very doors.

With the latter part of Dr. Brace's time and the beginning of Pastor Hubbell's, came the demand for a modern organ and a more carefully selected and partly paid company of singers. While we think the singing is more skilful and perhaps more satisfactory to the highly cultivated taste of the present, yet we own to occasionally longing for more of the old time freedom, heartiness, and blending of numerous voices, that made a participation in the service of song an easier matter by the worshipers not chosen to be in the actual choir.

The latter pastors, Rev. James A. Hubbell, Rev. Albert J. Lyman, Rev. J. A. Biddle, Rev. S. M. Keeler, Rev. Newell M. Calhoun and Rev. Frank L. Ferguson, are able to speak for themselves, as they have done.

The ancient Church has gone steadily on, progressing in numbers and efficiency. Its present membership is about as large as ever, through all changes. Its house of worship and other appointments are convenient, attractive and well maintained. Its history is dear to all her sons and daughters wherever found.

The first pastor of the Orange church was Rev. Erastus Scranton. He was a native of Madison. He was a strong, tall, farmer-looking man. His father once speaking of him said, "Erastus was preaching the Gospel to the everlasting heathen of North Milford." But he proved useful and was deservedly greatly respected. He gathered, wrote out and deposited in the Town Clerk's

office a considerable history of Milford which is still extant. Mr. Scranton was settled July, 1805, and dismissed Jan., 1827. The society greatly prospered under his ministry.

The pastors of the Second Society after Mr. Tuller were, Rev. John Sherman, Rev. Caleb Pitkin, Rev. Jehu Clark, Rev. Asa M. Train, Rev. J. M. Sherwood, Rev. S. G. Dodd, Rev. William Schofield, Rev. William Nye Harvey, Rev. George H. Griffin, Rev. Nathan G. Axtelle.

The first Methodist preaching in Milford was by Jesse Lee in 1789, Sunday, Aug. 16th. He spoke in the Town house showing the need of preparing to meet God. He says, "The house was crowded with people, and some of them appeared to be persons of note; and they were very attentive to what was spoken, and tears stole down from several eyes, while solemnity sat upon their countenances. I felt great liberty in telling the people what it was to be prepared to meet God, and the comfortable consequences of such preparation." Later he says, "I hope my labors will not be in vain in the Lord at this place. When I was done I came through the crowd, mounted my horse and set off without having any invitation to call at any man's house. This is the third time I have preached at this place, and have not yet become acquainted with any person. If I can but be useful, I am willing to remain unknown among men." After Lee, a few favored the Methodist way and had occasional meetings. A local preacher from Bridgeport, Mr. Silliman, who manufactured shirts and sold them here during the week, conducted services on the Sabbath. The unappreciative called him "Old Shirt Silliman." Dea. Willis Allen of Orange often came and held meetings. He had a strong voice which he used to its utmost power. A Mr. Waterbury then came. He had been a sailor, interested the sailors and a number were converted. The

school house near Col. Ford's was a place of frequent meetings. Then Bristol's shoe shop, which was moved up the North street, was used. Elihu Baldwin's shop was another meeting place. Elder Heman Bangs tells us, "Monday, August 16th, 1836, by special request I visited Old Milford—a new place for Methodism. The labors of a local preacher have been wonderfully blessed, and he has, under the direction of the Presiding Elder, gathered a class of nearly sixty members. I preached twice, and administered the Sacraments of Baptism and the Lord's Supper." He came a number of times and at length his own son, Stephen B. Bangs, began his pastoral life here in 1845. He has left this record: "1845, May, The conference has done, and I have been appointed to this place (Milford), New Haven District, Conn. Here I arrived yesterday. O that God would fire me with love divine, and with quenchless zeal for the spread of his glory in the conversion of precious souls!" "Wednesday, June 25, My heart is much encouraged at seeing an increased desire for holiness and the revival of God's work." Soon after, he went to camp meeting at Stepney, preached, took cold, and ran into a rapid decline, dying before his term was ended at Milford. The Methodists have since fairly held on in the good work, though not much increased in numbers.

A Baptist church which owed its origin to Rev. Jas. Linsley was organized at Milford August 28th, 1831. Preaching was kept up in the old Town hall, which was bought for the purpose, until a new and more suitable house was erected. Rev. Oliver H. Hammond, a man of high scientific attainments and a fluent speaker, is remembered as one of their ministers, very useful and much respected. The growth of the Town did not warrant so many churches, and the Baptists declined in numbers until they thought best to identify themselves with

other congregations and sell their house of worship. It is now incorporated with the large structure which serves for Union School, Town Hall and other Town offices. The Baptist church audience room is the Town Hall. During the existence of that church immersions were performed by the west side of the bridge, in front of the First Congregational Church.

Several other matters which might properly pertain to a narrative of the Old First Church are necessarily passed over in this review, such as schools, educated men and women, reform movements, benevolent organizations and work, libraries, &c., &c. But the limitations of time and space confine us to the narrow line so far followed. We add

A FEW REFLECTIONS.

First: The early settlers showed just ideas of personal obligations and honor in both religious and civil affairs. Each was expected, and did according to his ability.

Second: They always put forward their worthiest, most honest and dignified citizens to places of trust. They honored themselves through the men they chose to represent them. The pastors and officers this Church chose have uniformly been men of more than average ability and worth. Several of them have been deservedly and widely honored. The most successful have been the most spiritual. In promoting spiritual life they most effectively promoted every other good and desirable thing.

Third: Through all this history the membership of Church and Society have insisted upon their rights. The peaceable and prosperous periods were when pastors and others carefully recognized the duty of heeding the orderly expressed will of the membership.

Fourth: It must be admitted that much has been

learned and improved. The good things were not all in the past.

Fifth: There is a greatly improved sentiment, feeling and practice between Christians and Churches who differ in creed and polity. People do not say such hard things of each other. The Congregational view is accepted practically in other churches. What Episcopal or Methodist Bishop would now think of sending a minister to a church unless that church were willing to have him? Nor would a Bishop keep such minister in a church any longer than he was wanted by the church. There is a growing disposition to unite in Christian labors and worship, to make common cause in all reform and educational movements.

Sixth: We observe the inexorable justice of time in the reputation of ministers, members and churches. They go into history according to their actual deserts. If they do worthy things, serve their generation "by the will of God," accomplish any real service for mankind, it is certain sooner or later to appear. It will be manifest at some time, nor can any efforts of envious enemies prevent. They may burn a martyr's bones, blacken his memory with vile accusations, desecrate his tomb, scatter his ashes to the four winds of heaven, yet his good work will ultimately get appropriate record and honor. On the other hand, all the blowing of trumpets, subsidizing newspapers, building costly monuments or memorials, eulogising sermons, addresses, &c., cannot perpetuate a good name for a self-seeking, crafty or bad man. It is an eternal law, "By their fruits ye shall know them" "Do men gather figs of thistles?" Each goes to his grave and his works do follow him. "The memory of the righteous is blessed, while the name of the wicked shall rot." "The righteous shall be had in everlasting remembrance."

HYMN.

Contributed by G. W. Baird, U. S. Army.

Our father's God, within whose sight
A thousand years are as one day,
We, whose swift years rest not nor stay,
Turn unto thee, our hope our light.

Here, where of old our fathers prayed,
With holy awe we bow the knee ;
Their church, their state, they built on thee,
The firm foundation here they laid.

That each, unvexed by priest, seeks God,
That man, not caste nor birth bears sway,
Our thanks ascend to thee to-day,
Who led'st the way our fathers trod.

A feeble band in wilds remote,
Their strength was the Eternal God ;
His flock he guarded with his rod,
They walked thro' cleft seas that he smote.

This prayer, our God, to thee we bring,
"Safe guard their land in which we dwell,"
While of yon stream they loved so well,
The rippling waves their requiem sing.

ADDRESS.

After the singing of the hymn, Rev. Newell M. Calhoun of Canandaigua, N. Y., was announced to speak on the CHARACTER OF OUR ANCESTORS. Mr. Calhoun said that the lateness of the hour, and the weariness of the congregation, together with his desire to retain the good will of those present, prevented his delivering the address which had been announced. He would say just a word or two of congratulation, if they would bear with him for a few moments. Much had been said of the prominent leaders in the Church for the last two hundred and fifty years; may we not stop for a moment and give a thought to the unnamed, forgotten fathers and mothers, who by faith "wrought righteousness" in the privacy of their homes, and among their friends and neighbors, training their children for God? Their names have not been spoken to-day, but their virtues have been wrought into the very life of this Church and community. They are built into this Church, as they are into the temple of God. The First Church of Milford does not rest upon "seven pillars," but upon every godly life that has been builded into it. Remembering your history, and the power you have been in the town, state, and indeed throughout the world, where your sons and daughters have gone along with your gifts, I congratulate you; and indeed I congratulate myself for the privilege which I had, of helping to make in some measure a few years of your history. I cannot think that the best of your life and influence is behind you. The inspiration of this

day's review will surely inspire the hearts of the young to new loyalty and love for this dear old Church. She is worthy of the best they have to give to her.

The Memorial Bridge, which spans your beautiful river, is a fitting type of this Church of the living God. On its capping stones have been carved the names of the men and women who laid the foundations of church and state. The solidity of material, the rock foundation upon which it rests, and the thoroughness of its construction, all assure its permanence. But this Church of our Lord Jesus Christ is more enduring, for it spans the river of time and rests, piers and abutments, on the shores of Eternity. Over it throngs of godly men and women have gone, whose names are written in the Lamb's Book of Life. Let the Church stand, then, bridging this fast flowing stream, upheld and supported chiefly by the fact that its foundations are largely resting on the eternal foundations, even the Rock of Ages. And let your sons and daughters pass over it as have their parents, to that land which is afar off, but ever near to hearts of faith.

The Present Condition of the Church.

REV. FRANK L. FERGUSON.

On the occasion of laying the corner stone of the Bunker Hill monument Daniel Webster said: "Human beings are composed not of reason only, but of imagination also and sentiment; and that is neither wasted nor misapplied, which is appropriated to the purpose of giving right direction to sentiments and opening proper springs of feeling in the heart." The child's birthday party, the marriage anniversary and the family reunion are more than idle pastimes of domestic life. Every country has its memorial days and centennials, which do much to form and develop the national genius. It might be expected also that the record of a religion of divine origin and power would be punctuated by the narratives of conspicuous events, worthy of future commemoration. The Sabbath and the Passover were appointed to the Jews for memorial days. The great festivals of the Israelites were kept for the fostering of a religious sentiment, and were largely instrumental in anchoring the faith of the people to the God of Abraham, Isaac and Jacob. The Christian church has done well to observe Christmas and Easter with appropriate services, and to preserve in their purity and sacredness the Lord's Day and the Lord's Supper. We speak sometimes disparagingly of the symbols, sacraments and festivals of the Christian church, but it may be seriously doubted if any Christian feeling or sentiment could have been kept alive in the hearts of men without a due regard for them.

A custom of recognized merit in domestic, national and religious life may be properly adopted and appreciated by local churches. Indeed a church, that can find no occasion for an anniversary or commemoration of some marked event in its history, may well ask why it exists at all. David's own gratitude for divine mercy was wonderfully awakened, when he remembered how God had also "made known his ways unto Moses and his acts unto the children of Israel." The present generation in any church should be able to find great inspiration in its past triumphs. If God be with His churches, they must have their monumental days.

There is a retrospection which serves to fill the heart with ignoble contentment in things attained and makes the past only a ground of excuse for present inactivity or for a want of hope and enterprise in the future. But there is also a review of bygone experiences and events, which must fill the soul with vivid emotions of thanksgiving and a brighter faith in God. In a certain sense the present and future have their roots in the past. We who live to-day are but the guardians, supporters and perpetuators of the civil and religious institutions which have been developing for thousands of years, for I am far from supposing that they date no farther back than Pilgrim's and Plymouth Rock. The good of all the centuries has entered more or less into the intellectual and moral resources of the present generation, augmenting mind and giving bias to soul. We are plants whose roots run back to antediluvian soil, being nourished by the culture of every generation. The soul-stirring truths, which actuated the pioneers of this community two hundred and fifty years ago, first loomed up in the fog of Judea. To Jesus Christ must we bring to-day our largest tribute of praise for what we are and what our church is.

The touching, glowing accounts of the origin and

growth of this Church to which you all have listened with the most intense interest, the biographical sketches of its godly and efficient pastors, the recital of the social, political and religious conditions of the times in which this aged Church began its life, the consideration of the thousands who have been baptized at its altars and admitted into its fellowship whose spiritual influence has blessed this and other communities, must have impressed you all with the propriety of this quarto-millennial celebration. No glory has been added to the names of those, who have been prominently before us, by the services of to-day; but in our own hearts have been aroused feelings and convictions which have made the present seem to be crowded with tremendous obligations, and which will tell for the better upon our lives in the future. The inheritance seems too large for us to use rightly. Our only hope is in Him, whose wisdom never permits responsibilities to exceed privileges.

I have no words with which to express my own gratitude and that of this Church to God for the perfect weather of to-day, for the hearty response so many of you have made to our invitation to be present on this joyful occasion; and especially for the generous gifts of the friends, who have honored the memory of six of the former pastors by these costly and elegant tablets; and for the magnificent addresses delivered here to-day, which represent much labor of love, and will constitute a full and reliable history of this venerable church. I am almost humiliated by any attempt to indicate in behalf of the Church a sufficient appreciation of your presence with us. We are upon the mountain top of transfigured joy and glory.

A memorial day of this character should serve two purposes. It should recall the past, and it should point to the future. We have been made to rejoice to-day in

the spiritual relationship we have with the godly men and women who have worshipped here for two centuries and a half; and all the time the thought has been crowding in upon us that we are also the pioneers of the semi-millennium of this Church's history. Behold our responsibilities as well as our inheritance! What this Church may be on the occasion of its five hundredth anniversary will be conditioned equally upon what we are and are doing, as upon what Peter Prudden, his associates and their successors were and did accomplish.

It seems very befitting, therefore, that these happy, memorial services should not close, without a brief statement concerning the departments of our church life and work.

And at this point I shall discontinue the address, as it was prepared for delivery on the Anniversary Day. The whole of the address was omitted then for want of time. After a very short report of the condition of the Church and Sunday-school, I will substitute for the balance of the address much more extended accounts of the other auxiliary societies, prepared since for special publication in this Memorial Volume.

* * *

THE CHURCH.

Its membership is now five hundred and ten, of whom about fifty are absent. Morning and evening services of worship are held on the Lord's Day, and a prayer and conference meeting on Friday nights. All the services are well attended. The problem of the Sunday evening services is no nightmare to ours as to many churches. Nor do we find that the prayer service of the Y. P. S. C. E., which immediately precedes has militated against the attendance of the young people upon the regular church services. Thirty have been received into

our fellowship during the last pastoral year, most of whom have joined the Church on confession of faith. The annual home expenses of the Church are about \$3,200 and are raised by the renting of the pews. The benevolences amount to \$1,200 a year and are gathered by the weekly envelope system. More than two hundred of the members and friends of the Church give regularly and systematically for missionary purposes. That the activity of the Church does not diminish with advancing age will appear in the reports of the various auxiliary societies.

THE SUNDAY-SCHOOL.

It is a model in many respects. It is well organized and thoroughly furnished unto every good work. Every officer and teacher is an intelligent, consecrated Christian. No boy or girl in the school need pass the period of youth without sufficient biblical instruction and Christian example to commend Christ unto them. The school is supported by the Church and uses its own offerings for benevolence. There are two departments, the adult and primary, each having its own officers and exercises. There is a large and well-assorted library. The membership is over three hundred, the average attendance being about one hundred and ninety.

*Young People's Society of Christian Endeavor.

Canon Farrar says "Results the most vast are brought about by the aggregate of small separate exertions." A latent energy, which the Church had been slow to utilize, was the young people, whose fitness and power for Christian activity the Church had failed to appreciate and recognize. In November, 1884, the Rev. N. M. Calhoun suggested to the young people of the Church the desirability of their organizing for more efficient Christian service. A Young People's Association was formed at once, and in March, 1887, it took the form of a Christian Endeavor Society. In one year the new society's membership had increased from twenty-four to one hundred and ten, including active and associate members. The wisdom and value of the organization were doubted at first by many of the older members of the Church; but as progress was made not only in numbers but also in all good work, those who doubted at first its usefulness soon rejoiced in and sympathized with the work. As one result sixty-five of the members of the society have entered into full fellowship with the Church during the five years. The largest number during any one year was received by the Church the last year, there being twenty-two in all.

The present membership consists of one hundred and thirty in active, forty-one in associate and eleven in honorary relation. Each year has found the work more firmly established both in the ability of the members, and in the outreach to larger and more fruitful activity.

Twenty-five hundred dollars have been raised and expended by the society, the income being devoted to

*This report was prepared by Miss Mary Ellen Clarke, secretary of Y. P. S. C. E.

such purposes as the purchase of the piano in the chapel, the gasalier in the parlor, the elegant bookcase and railing for the Sunday-school library, the upholstering of the audience room and contributions for choir and missionary purposes. The lecture courses and classes in vocal culture of the last two seasons have been a source of great pleasure and instruction, and have elevated the taste of the community for a higher and more intellectual class of entertainments as well as added interest in the music of the services of the Church. These new lines of work and influences were marked out by our pastor, who has also drawn the society into much closer sympathy with the active duties of the Church.

Some of those who started with the society in its infancy have become prominent as officers and deacons of the Church, graduating after faithful training and service in the society into a sphere of larger responsibility and usefulness. One gratifying aspect of the work of the society the last year has been the step forward by the young women, who have consented to conduct the prayer services and have taken much larger part by testimony and prayer in all the devotional meetings of the society and Church.

This school within the Church has thus developed the Christian character of the young men and women, and stimulated their mental powers, and inspired a steady, uniform and earnest effort for the saving of souls and the building up of stronger characters. The labors of this society have formed no small part of the religious history of the Church during these late years; and the Church of the future is thus being educated and molded for more intelligent, consecrated and successful service.

*Woman's Foreign Missionary Society.

One pleasant afternoon in October, 1877, a company of ladies gathered in the chapel of the First Church on the invitation of Rev. Mrs. J. A. Biddle to hear from the lips of Mrs. Snow, of the Micronesian mission—that devoted and now sainted missionary—the story of the great needs of the heathen world. Her words were well calculated to arouse an earnest desire in the heart of every Christian woman present to be a helper in the grand work of foreign missions. At this preliminary meeting Mrs. Woolsey and Mrs. Hart, president of the New Haven branch, made some apt and inspiring remarks; but to Mrs. Biddle is mostly due the enthusiasm that awakened and stimulated the ladies present to unfurl the banner of foreign missions in our midst.

Twenty-five women at once pledged themselves to lay the corner stone of a society to be known as the Woman's Foreign Missionary Society, whose object should be to cultivate a missionary spirit among the ladies of the churches and to raise funds for the work abroad. The ladies of the First and Plymouth Churches joined together in the organization of the local society, and the membership doubled within a short time. Mrs. Biddle was a faithful and efficient president, until her failing health necessitated the transference of the duties of her office to her assistant, Mrs. Owen T. Clark, who has ever since discharged all its obligations with marked capability.

The society has made generous contributions, as

*This report was prepared by Miss Mary Ellen Clarke, secretary of W. F. M. S.

sisting for the first years of its history in the support of a teacher among the Spanish at San Sebastian. For the last six years the gifts have been devoted to the support of Mrs. Elizabeth DeForest at Sendai, Japan. The efforts of the women have not been directed only to the raising of money, but also to the opening up of paths of study and enlightenment on the foreign missionary field. To all those, who have shared in the privileges of this labor, it has been an influence, spiritual, educational and refining, awakening a deeper sympathy for the poor, suffering and Christless masses at home as well as abroad.

Young Ladies' Mission Circles have been organized at different times under the direction of members of this auxiliary; and the present Rosebud Mission Circle of boys and girls had its origin in the heart of Mrs. Chas. A. Smith, her desire being that the children should be guided and instructed in those things that will lead their sympathies and gifts in the direction of this great work for Christ and humanity.

*The Ladies' Benevolent Union.

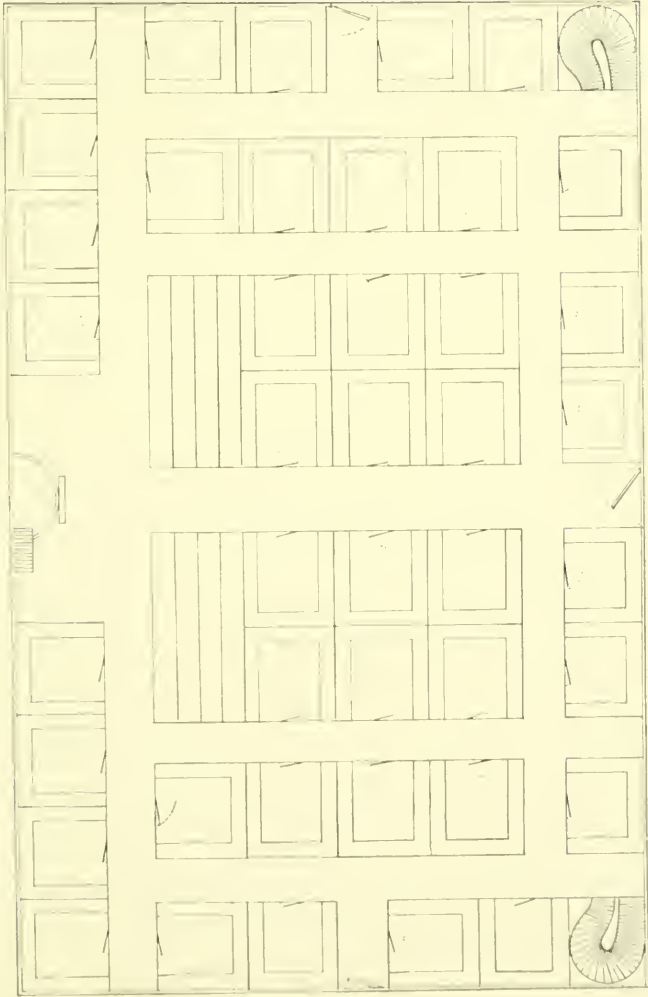
This auxiliary society was organized May 13, 1886. Previous to this time associations of the women of the Church had existed at various intervals for special missionary work or for necessary improvements of the Church, and after having done most commendable work had disbanded or lost their vitality. The pastor earnestly desired to unite the ladies of the Church into one organization, which would include in its labors all those branches of Christian work known as "woman's work." The union was suggested and established that the women might "systematically and harmoniously make the most of their time, talents and money in the Lord's work." There were eighteen charter members, but the membership soon grew to the number of seventy-six.

The constitution provided for five departments of work, viz: Home and foreign missionary, parish, temperance, social and juvenile, each to be superintended by a committee of five members. The officers were to consist of a president, two vice-presidents, secretary and treasurer. The members were divided into two classes, active and honorary, the latter including any men who might wish to aid the women in their work by the payment of a membership fee.

During the first year the semi-monthly meetings were held in the "bell room," but its accommodations being insufficient the ladies determined to have a parlor and kitchen for their convenience and comfort. More enthusiasm could not be enlisted in any work, than charac-

*This report was prepared by Mrs. Adelia Elmer, to whose devoted and efficient labors as president of the Union has been largely due its remarkable prosperity.

terized the efforts of the women in this new enterprise; and overcoming a few obstacles they pushed on vigorously to its final completion. At the first social and supper held within the new and beautiful rooms the president was able to announce that all financial obligations to the Ecclesiastical society for the expense of building had been fully met. To the persistent zeal of our present pastor the Ladies' Benevolent Union and the Young People's Society give the chief credit, that on the two hundred and fiftieth anniversary of the old Church, the interior of its house of worship was newly decorated and its seats richly upholstered. More than two thousand dollars have been raised and collected by the union for various purposes. Its efforts have not been confined to our own Church alone, but each year donations have been made for missionary work and barrels of clothing have been sent to Nebraska, Kansas, and Thomasville, Ga.; and needy ones in our own parish and town have been aided. The Rosebud Mission Circle have worked for the Indian Training School at Santee, Neb. The union identified itself with the Conn. Woman's Home Miss. Society by becoming auxiliary to it in March, 1888, and by the use of the mite or blessing boxes in the homes of the members a good deal of money has been raised for its work.



FLOOR PLAN OF SECOND HOUSE OF WORSHIP.

(See pages, 104, 105, 163 and 164.)

HISTORICAL SERMON.

PREACHED IN THE FIRST CHURCH OF CHRIST IN
MILFORD, SUNDAY, JULY 9, 1876, BY THE
PASTOR, REV. J. A. BIDDLE.

TEXT: Gen. xii: 1-2.—Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing.

Upon a beautiful April Sabbath, two hundred and thirty-eight years ago, a noble band of Christians began the worship of Almighty God along these shores. At the head of the harbor of New Haven stood an ancient forest tree, whose wide-spreading branches formed a fitting temple. The oppressive stillness of an unbroken wilderness awed every soul into a solemnity we can never feel beneath the framework of our puny hands. There the choral of praise began, whose sounding measures have been borne along from generation to generation down the centuries to us. Upon that Sabbath the Rev. Peter Prudden, whose name is so venerated in the annals of this Church, preached from the words of John the Baptist: "The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make his paths straight." It was a text well calculated to express the purpose that inspired that heroic company as they sought these desolate coasts. Whether they knew it or not they were the voice of one crying in the wilderness, prepare ye the way of the Lord. If we could read this history with inspired

minds, we would see it written thus: The Lord said unto them, get you out of your fatherland and the home of your kindred, and go ye into a land that I will tell you of, and I will make of you a great nation, and the land to which I will send you will I give to you and to your seed forever, and in you and in your seed shall all the kingdoms of the earth be blessed. But our eyes are holden. We cannot read the inner history of this chosen people. It would need a Moses or Isaiah to recite how God did walk and talk with them, how his hand was in all the events of their wonderful history. It is our humbler task to record the outer and manifest events just as they occurred in connection with the establishment and growth of this ancient Church of Christ.

The company who first broke the silence of this wilderness came from England in the year 1637. They landed at Boston under the leadership of Rev. John Davenport, Mr. Theophilus Eaton and Rev. Peter Prudden. Declining the earnest invitation of the Boston authorities to settle in that colony, they set their faces to this then distant land. They desired to get beyond the reach of the interference of the king of England, who was then persecuting the Dissenters from the Established Church at home, and was even reaching out his hand to vex the souls of the saints on this side of the Atlantic. They had formed a definite purpose to establish a thoroughly Christian commonwealth with no king but Jesus of Nazareth. For this they had left England, and for this they declined to remain in Boston. They would get upon virgin soil, and by the grace of God establish the kingdom of God on earth.

On the 18th of April, 1638, after a two weeks' voyage from Boston, they spent their first Sabbath at New Haven. There were as yet three distinct bands in the company: Mr. Davenport's, which remained at New Haven;

Mr. Whitefield's, which settled at Guilford, and Mr. Prudden's, which came to Milford. This last band was then quite small, containing not more than twenty-two families. They were probably, originally, from County Hereford, Eng. They remained at New Haven until the following year, during which time Mr. Prudden preached for the people of Wethersfield, Conn. When he returned to New Haven he brought with him a large reinforcement to his flock, so that at the time they were ready to come to their new home they numbered fifty-four families, or over two hundred individuals. Those who came from Wethersfield were originally from Essex Co., Eng. Among these were some of the most prominent names in Milford, such as John Astwood, one of the original founders of this Church; Robert Treat, then a young man, who afterward became so famous in the history of Conn., and was the last survivor of the first settlers; Jasper Gunn, the physician; Rev. John Sherman, afterward chosen teacher in the Church.

Early in the year 1639, Feb. 12, they began the settlement of the town, though no government was formed until late in the autumn, Nov. 29. In the meantime the Church was organized at New Haven. Seven of their best and most tried men were selected for this purpose. In this selection all took part. These were called the Seven Pillars according to the teachings of Mr. Davenport from the Scripture, "Wisdom hath builded her house, she hath hewn out her *seven pillars*." They were Peter Prudden, William Fowler, Edmund Tapp, Zachariah Whitman, John Astwood, Thomas Buckingham and Thomas Welch. They were all past middle life except Peter Prudden and Thomas Welch, several of them possessed of a classical education.

We have no record of the method of the formation of the Church but this was doubtless the programme: A sort

of council was called of all the churches within reach. We may be sure that the churches at Hartford and New Haven were among the number. The council met "in a mighty barn" about eight o'clock in the morning and spent four or five hours in preaching and prayer. Then the Seven Pillars stood forth in the congregation and gave a recital of their religious experience and belief. They were questioned closely until all were satisfied of their fitness. Then they together recited the covenant into which they enter.

"Since it hath pleased ye Lord of his infinite goodness and free grace to call us (a company of poor miserable wretches) out of ye world unto fellowship with himselfe in Jesus Christ, and to bestow himself upon us by an everlasting covenant of his free grace sealed in ye blood of Jesus Christ, to be our God, and to make and avouch to us to be his people, and hath undertaken to circumcise our hearts, that we may love ye Lord our God and feare him, and walk in his wayes: we, therefore, do this day avouch ye Lord to be our God, even Jehovah, the only true God, the Almighty Maker of heaven and earth, the God and Father of our Lord Jesus Christ; and wee do this day enter into an holy covenant with ye Lord and one with another, through ye grace and help of Christ strengthening us (without whom we can do nothing), to deny ourselves and all ungodliness and worldly lusts, and all corruptions and pollutions wherein in any sort wee have walked. And do give up ourselves wholly to ye Lord Jesus Christ, to be taught and governed by him in all relations, conditions and conversations in this world; avouching him to be our only Prophet and Teacher, our only Priest and Propitiation, our only King and Lawgiver. And we do further bind ourselves in his strength, to walk before him, in all professed subjection to all his holy ordinances, according to ye rule

of the gospell, and also to walk together with his church and ye members thereof, in all brotherly love and holy watchfulness, to ye mutual building up one another in Fayth and Love. All which ye Lord help us to perform, through his rich grace in Christ according to his Covenant. Amen."

After this recital the members of the council gave them the right hand of fellowship and the work of organization was ended.

To these Seven Pillars others were added from time to time, six at New Haven, the rest after the Church had been fully established at Milford, which occurred about March 1, 1640. The first person admitted at Milford was Wm. East, March 8.

The Church now called Rev. Mr. Prudden to the office of pastor. He was ordained to this work at New Haven, as he records: I, Peter Prudden, was called to the office of a pastour in this Church, & ordayned at New Haven, by Zachariah Whitman, William Fowler, Edmund Tapp, designed by ye Church to that work; Zachariah Whitman being ye moderator for that meeting in a day of solemn humiliation, upon ye third Wednesday in April, 1640, being, I remember, ye 8th day of ye month.

The Church was by no means fully officered yet. They had a pastor, probably one deacon, they still wanted a teacher—a sort of assistant pastor—a ruling elder and deacons. For teacher they chose one of their number, Rev. John Sherman. He was a man of first rate abilities. Born in Oldham, Essex Co., Eng., 1613, educated at Cambridge, where he refused from conscientious scruples to take a degree, he came to America in 1634, "Hoping," says Cotton Mather, "that by going over the water, he should be like a man going under the earth, lodged where the wicked cease from troubling and the weary are at rest."

Young as he was he immediately took rank with the ablest preachers of the colony. "He refused the call of this Church," as Mather says, "out of an ingenuous jealousy, lest the worthy person who might have been his colleague should have thereby suffered some inconvenience." The Church did not see fit to call another man for teacher and the office became extinct. They seem to have been in no haste to elect a ruling elder but directed their energies next toward the erection of a meeting house. The five judges of the town were directed, Nov. 24, 1640, "to lay out a meeting house 30 feet square after such manner as they shall judge most convenient for the public good."

If we judge from hints in the town records and the general style of church buildings of that time the old meeting house can be easily described. It stood a few rods south of the site of the present building, facing west. The massive timbers of its frame were covered by rent oak clapboards. Its four sided peaked roof was surmounted by a small turret, in which were placed a drum to call the people together and a sentinel to give the alarm in case of approaching danger. A single entrance on the west side admitted the entire population. As one entered he saw an aisle leading from the door directly to the lofty pulpit, with its rude sounding board above it. In front of the pulpit was an elevated seat for the ruling elder; lower still, just behind the communion table, was a seat for the deacons. On either side of the aisle were several plain benches, capable of seating four or five each. Along the sides of the house, running east and west, were two or three long seats, and at the sides of the pulpit were several shorter ones. Back by the door two seats were fitted up for the guardsmen with their old matchlock muskets. No ceiling intervened to hide the roof, no galleries marred the full view of the

walls. No ornament could by any possibility be found to take the mind from the solemn religious service unless we could call the small diamond shaped window panes ornaments. Long afterward, changes were made, a ceiling was put up, galleries were erected, a bell took the place of the drum, and a new door was cut in the west side.

The Church being so well housed, they looked around for some one to sit in the seat of the ruling elder. After the usual fasting and prayer they "pitched upon" Zachariah Whitman, one of the original Seven Pillars, at present a deacon. He was ordained with due formalities, Jan. 26, 1645, by a council formed by the elders and messengers from the churches of New Haven and Stratford. This office Mr. Whitman filled until his death, April 25, 1666.

The next subject that occupied the minds of the brethren was the selection of suitable men for deacons. A day was set for that purpose, and on July 3, 1645, ten were placed in nomination. A vote showed a majority in favor of Geo. Clark, Jr., and Benjamin Fenn. But because the vote was not unanimous the final choice was delayed until the character of these men could be thoroughly investigated. For two years the business remained unsettled, then "Bro. Fenn was called and ordained" but "Bro. Clark was respited," says the record, "because his wife was afflicted with lightness in the head." Thus the matter rested for about six years, when Geo. Clark, Sr., a carpenter, was chosen and ordained deacon. The Church was now in complete running order, and if we can go back 222 years we will spend a week with them and see how they conduct their solemn services. We will enter the town upon the morning of July 8, 1654. Scattered along the banks of the Wepawaug river and the West End brook we see the houses or over 80

families. There are Mr. Fowler's mill below the lower bridge and the little meeting house by the upper bridge. An irregular tract of land about one mile in extent is surrounded by a wooden palisade. Within the palisade are all the houses, and beyond except in some cultivated fields, the country appears desolate in consequence of the great fire that swept across it nine years before. The men move abroad cautiously, armed with their muskets, for the savages are troublesome.

On Tuesday evening the brethren and sisters will meet together in various private houses for prayer. Friday afternoon they meet again in the meeting house for prayer and lecture. Saturday is a busy day, for food must be prepared for Sabbath and all must be completed before the going down of the sun. The young people go in the afternoon into the meeting house to be catechised and instructed. Early on Sabbath morning, before nine o'clock, we hear the loud beating of the drum in the turret of the meeting house, and as we pass along our way we see the pathways lined with plainly dressed men, women and children, wending their silent way to the house of God. At the appointed time the sentinels are all stationed and the people are all in their places, ready to worship. There in the lofty pulpit sits the beloved pastor, Mr. Prudden, in the fifty-fourth year of his age. He is dressed in his gown as a minister of the Church of England. In the elevated seat in front of the pulpit sits the venerable Elder Whitman, with his psalm book in his hand. Lower still we see the Deacons, Benjamin Fenn and George Clark, Sr. Here on the right side of the aisle are the sun-browned, hard-handed men. There near the front is old Mr. Fowler, and there is the splendid form of Robert Treat, already the leading man in the colony, although but little past 30 years of age. There is the form of Thomas Buckingham, bowed with age. He is waiting

for the summons from on high, which came three years later. There, too, is Thomas Welch, the youngest of the Seven Pillars and the last survivor of that immortal band. We miss the classic face of Capt. John Astwood, for he is now far across the sea, in London, dying. We look in vain, too, for that other "pillar," Edmund Tapp. The snow has already fallen upon and melted from his unmarked grave in New Haven. He was the first of the sacred seven to enter upon his everlasting reward. But there is young Nicolas Camp, the keeper of the meeting house style, and Jasper Gunn, the physician. There are the Baldwins, the Clarks, the Platts, the Botsfords, the Mileses, and many others whose names have passed into the history of Milford.

Upon the left side of the aisle, at safe distance from their husbands, sit the brave women of the colony. Mrs. Prudden has the place of honor; the wives of church officers and magistrates come next. We miss the form of the courageous Mrs. Beard, who was bereft of her husband upon the voyage to America and left to bear the hardships of the wilderness with her family of six children. She could not bear the burden long. Already seven times the birds have come and gone since she laid her weary head down to sleep in the unnamed grave. Back by the door the guards are sitting by their arms, and all around, wherever they can find seats, we see the children, far enough from their devout parents to indulge in a little private whispering during the long service. The drum is silent. We rise to our feet and remain standing while Mr. Prudden leads us in a long, earnest prayer. That finished we resume our seats and listen to a careful exposition of a chapter from the Bible. Then our venerable elder rises and slowly lines a psalm. We all join in singing, stopping at the end of each two lines to give time for our good elder to line the two following.

We do not rise to sing, but when the pastor rises to announce his text we rise and stand till he has finished reading. Then we seat ourselves as comfortably as possible to listen to the sermon. It is an earnest one, from a man full of "boiling zeal." We notice that he has no manuscript before him but speaks forth fully and freely. The hour glass is beside him on the stand and he will not cease speaking till the last grain has run out. How intently do these people listen to the Word. They do not worship for form's sake as did many of their descendants, but they worship because they love to. The boys and girls do grow restless, maybe, and fall asleep or count the rafters of the roof or the diamond window panes or stealthily whisper about some exploit of the week, and covertly laugh at something which could stir the risibles of a boy-only. But the sermon is ended, then the prayer, the benediction, and we slowly pass out. The sun has reached the zenith, so we move briskly away to eat our cold lunch and get back in time for the afternoon service at one o'clock. This time we have a prayer, a psalm, a sermon, then Mr. Prudden comes down from the pulpit to perform the solemn rite of baptism. John Rogers and his wife bring their little daughter Abigail, and Mr. Caffinch his little Mary. How seriously does Mr. Prudden speak to them and the congregation concerning the importance of the rite. Then we hear him repeat: "Abigail, I baptize thee, in the name of the Father and of the Son and of the Holy Ghost." Again the pastor resumes his seat and Deacon Benjamin Fenn rises in his place and says: "Brethren of the congregation, now there is time left for contribution. Wherefore as God hath prospered you freely give." The magistrates, Wm. Fowler, Robert Treat and others, come forward and deposit their gifts in the box upon the communion table or at the deacons' feet. They are followed

by the minister and elder, these by any one who has aught to give. The gifts are principally produce or some piece of silver, or, maybe, a book. There are no members to be admitted to-day so a psalm is lined and sung, the pastor prays again, pronounces the benediction and the service of the Lord's day is ended. The sun is far in the west as we move slowly home. A sacred silence broods over everything, a silence which has not gone from our Sabbaths yet after the lapse of two hundred and twenty-two years. God grant it may remain with us forever. The sun goes down at last and the Sabbath is ended, but the evening shall not be passed in work or foolishness. Yet I fear that some of the young people will come together at Mr. Tomlinson's public house, where they will find plenty to drink and a room in which to dance and play shuffleboard. We have this to console us, however, that next year Mr. Tomlinson will be deprived of his license and his house will be given to a better man.

In 1656, the Church and colony received a dreadful stroke in the death of their pastor in the prime of life. Mr. Prudden was born in Edgeton, County of York, Eng. He was liberally educated, and regularly ordained by the Church of England. He was stationed in the County of Hereford, where he met with marked success. Being a puritan, he determined to come to this country. Many of his people came with him from the love they bore him and their Lord. Just before leaving England he married Johanna Boyce, who survived him nearly thirty years. To them were born nine children—three sons and six daughters. Mr. Prudden was a man well adapted for the difficult position of pastor of the church in the infant colony. "He had a singular faculty to qualify exasperated spirits," says Mather, and, I have no doubt, singular patience to endure exasperating spirits, of which there are plenty in every new colony. He was undoubt-

edly a great, good man. Not so stern as Davenport of New Haven, not so commanding as Hooker of Hartford, but it is no doubt true as Mather says: "His death was felt by the whole colony as the fall of a pillar which made the whole fabrick to shake."

He was earnestly religious and sought to influence the colony more from the pulpit as a religious teacher, than by direct interference in public affairs. He refused to serve as magistrate longer than a single year that he might give himself more perfectly to the ministry of the word and to prayer. The wisdom of his course and the power of the man were shown in the great peace and harmony that prevailed during his lifetime. He did interfere to see that the law was properly enforced, but then only as a private citizen. He received no stated salary but was supported by gifts and grants of land. I believe the people planted and gathered his crops. But this he did not claim as a right but received as a free will offering. He claimed no supremacy over them which his character and superior ability did not rightly give him. But as an equal he shared the burdens of the community. His property was taxed and he was compelled to keep in good shape his firearms and ammunition, though not called upon to stand guard. He was no pope, but simply an officer elected by the Church. He taught the Church her rights and duties, and so it was that this Church claimed and exercised the right to ordain her own pastors for the first fifty years of her existence. Mr. Prudden himself, though a regularly ordained priest in the Church of England, considered himself unfitted for the position of pastor over this Church until she had ordained him for that position. The Church allowed no other than their own pastor to administer her sacraments, and when she had no pastor the children were taken to the neighboring churches for baptism. They carried the

independence of the individual church to its extreme limit, acknowledging no authority but Christ.

Much has been said concerning the law that gave the whole government of the town into the hands of church members. There was such a law. It was adopted by vote of the whole colony at a time when there were scarcely a dozen church members within her borders. It was in strict accordance with the principle on which the Commonwealth was to be established. It was to be a Christian state, with the gospel for its law and Jesus as its ruler. Of course, in such a state only those who were professed disciples of Christ had any fitness for government. Without question the principle was correct, but the possibility of carrying it out was doubtful, even to them. For in 1643 we find six persons had been given the rights of freemen who were not church members. If they had not been influenced by the people of New Haven the law would have fallen into disuse at once. They were right in their conception of a state, but were unequal to the task of carrying it out. The spirit was willing but the flesh was weak.

The 16 years of Mr. Prudden's ministry were years of quiet prosperity. He was fervid and earnest as a preacher, but owing to his desire to keep the Church free from unworthy members, only 100 were received by him into church fellowship. At his death the Church numbered about 94 members in a population of about 500.

For four years they sought in vain for one to fill the vacant pulpit. Thos. Buckingham went to Boston in search of a minister, but he died shortly after his arrival, July 16, 1657.

At length, Mr. Roger Newton was "pitched upon." And as they would choose no man to fill an office in a church of which he was not a member, Mr. Newton was received July 29, 1660, and as it is recorded:

"Aug. 22, of the same year, he was ordained Pastour with praier and ffasting, and ye laying on of ye hands of Zach. Whitman, Elder, John Fletcher, Deacon, and Mr. Robert Treat, Magistrate." But the record very carefully adds, "though not as Magistrate and Deacon, but as appointed by ye Church to assist ye Ruling Elder in ye layeing on hands in ye name of ye Church."

Mr. Newton was born and partially educated in England. He was a student at Harvard, but I think not a graduate of that college. He studied theology under his father-in law, Rev. Thomas Hooker, of Hartford, was ordained pastor of the infant church at Farmington, Ct., in 1645, from which position he was called to the pastorate of this Church. It will be observed that although he had been previously ordained, yet when he came here he was ordained as pastor over this Church.

To encourage him to settle here in the Gospel ministry the town voted that he should have "the house and home lot, the piece of upland beyond dreadful swamp bridge, 14 acres of meadow, and if he need more he shall have liberty to cut more." The house and accommodations were to be his, "but if he shall go away he shall give it back to the town at a valuable consideration judged by indifferent parties." We will understand this when we remember that this was the condition upon which they allowed any man to settle in the town. If he removed, the town was to have the first right to purchase his property. Other grants of land were made to him from time to time, amounting to thirty-eight acres. This was his salary, if we wish to call it so. It was the same with him as with the ruling elder, or with any valuable man, whom they wished to have in their colony. To encourage him to come they gave him grants of land. On this same principle they gave Wm. Fowler a large grant to build a mill.

Mr. Newton, I think, was by no means the equal of his predecessor. He is spoken of as a "sound and judicious preacher," but he was not equal to the situation. Disturbances arose in his parish beyond his power to control. It must be said, however, that when he took charge of the Church a new generation was coming upon the stage. A generation who knew little of the sacrifices their fathers had made for Christ's sake, and who possessed far less of true christian zeal and deep religious principle than the generation then passing away. The effects of this change were soon visible in the increased formality in worship. The new generation were even more eager than their fathers had been to present their children for baptism. They esteemed it a great hardship that they were compelled to join the Church before baptism could be administered to their infants. All New England was stirred by this conflict between the old and the new. The question of questions was: Who is a fit subject for baptism? The one party took the position held by the founder of this Church, that no one had a right to present his children for baptism who had not experienced a change of heart. The other party assumed that all men born in a christian land were believers, and as such had a right to have the seal of the covenant placed upon their offspring. It was a conflict over the question: Who is a believer? Both argued that believers only had a right to present their children for baptism. But the founders of this Church had a much higher conception of the christian faith and life than the others. While they probably were wrong in refusing the name of believer to their opponents, and so were wrong in refusing baptism to their children, they were right in their lofty conception of the christian life. They forgot that all men have not the same degree of faith. While

they held their own lofty faith they should not have been so hard upon their weaker brethren.

Their weaker brethren, however, were right, no doubt, in claiming the right of baptism, but they should have claimed it on the ground that their faith was weak. And both parties should have seen that the task they had set out to accomplish, to establish a real kingdom of Christ, could not be done by men of less faith than the original settlers. To give up faith without giving up their primal purpose was foolishness. But no one wished to surrender that great design. The old party felt that the highest faith was needed, so were right. The new party saw no necessity of such mighty faith. They were wrong. But baptism is not to be withheld from people who are very wrong if they hold the name of Jesus in sacred reverence. This was the weak point in the position of the Church. When they saw the waning faith of their brethren they should have said: You may have the sacraments of the Church, but you can have no part in the government of the Church. For the weak in faith need the sacraments but only the strong in faith know how to govern. That would have been a rational ground of conflict and would have given the victory to the pure party. But when they asserted that nobody could be a believer in Jesus who was not possessed of Apostolic faith, they disfellowshipped the whole body of christians the world over and reduced christendom to an absurdity. Defeat was inevitable and such a defeat as corrupted the Church, yea, degraded the Church in its very conception. That was fatal. Then came talk of a halfway covenant, which should permit parents of good moral character to bring their children to baptism.

But a halfway covenant in a Congregational church when all are supposed to be equal in its government is an impossibility. For either the halfway covenant will

supplant the whole covenant or it itself will be rejected. This the Church did not clearly see. Now, although it did not adopt the halfway covenant in theory, it did in practice. It was not so strenuous in its demands for great faith in Jesus in its reception of members. There was a decline of spiritual life, brotherly love and public morals in spite of the efforts of the judicious pastor.

In 1666, Mr. Newton lost the valuable assistance of Elder Whitman by death. No successor was appointed until 1673. "Then," says the record, "Mr. John Clark and Seargt. Daniel Buckingham were ordained Ruling Elders." Mr. Clark died the year following and Mr. Buckingham, the last elder in this Church, held his office until his death, on May 2, 1712.

Early in the year 1683, Mr. Newton was attacked by a most painful disease, which continued for about three months, and at last caused his death, June 7 of that year. The most fruitful years of his ministry were 1669, when he received 20 members, and 1671, when 17 were added at one time and 31 during the entire year. Altogether he had received 164 persons to Church fellowship. He left the Church about 200 strong.

Again an interregnum of years passed by. Then in the quaint language of the record: "After near one yeare of expense of the gifts of Mr. Samuell Andrew, hee beeing to take a journey to ye Bay, this Church desired his dismission from ye church to which he did belong and having received a full and honorable dismission ('twas at his desire) he was admitted, Sept. 18, 1685, into this Church. And after seeking God one a day of Humiliation to guide us on our way, upon the 25th of October ye Church gave Mr. Andrew a call to axcept of ye pastoral office." He "axcepted" the call, and upon the 18th day of the same month was ordained by the ruling elder, assisted by Rev. Mr. Chauncey, who was appointed by

the Church for that purpose. No regular salary was paid him at first, although what was its equivalent the town voted him from time to time what he needed. The first year 100 pounds were given him out of the town treasury, two-thirds to be paid in provisions, wheat at 6, rye at 4, and Indian corn at 3 shillings per bushel, and 12 pounds for firewood. At his ordination the town clerk was ordered to present him with a deed for various parcels of land amounting to 28 acres."

In 1796 it was "Voted that Mr. Andrew shall have one hundred pounds sallery to be paid in good provisions at such rates and price as he use to be paid, and that great care be taken to see that he be well and truly paid, and that he shall have twelve pounds out of the town treasury for firewood."

In 1710 his salary amounted to 150 pounds and 12 pounds for firewood. In 1713 and 1716 he was allowed the use of sequestered lands. Twenty acres at Turkey Hill were given him outright, and 100 pounds was added to his list to make his share in the New Milford purchase larger. In 1735 it was voted to give him 200 pounds out of the treasury during life.

I notice these things to show how the ancient practice of voluntary contributions was superseded by forced gifts and occasional grants of money until three-quarters of a century after the establishment of the Church, the minister became a regular town official and was supported by a regular salary from the treasury of the town.

Mr. Andrew was not a man who would oppose such a movement. He was naturally endowed with great powers of mind and gave himself up to the assiduous cultivation of those powers. He spent most of his time in his study. Never made it a practice to visit and converse with his people. Seldom was he known to leave his study on a week day even to attend a funeral. All visit-

ing and outside work was left to the ruling elder and the deacons. He was intellectual rather than spiritual, theological rather religious. He was one of the best scholars of his time in New England and gave a great deal of time and thought to the establishment and building up of Yale college, of which he was one of the principal founders. In 1707 he was appointed rector pro tem., in which capacity he served for twelve or thirteen years. He served for thirty-eight years as a member of the college corporation, from its beginning until his death.

He is said to have been "well versed in history, the learned languages and the sciences, but his favorite study was theology. He was noted for a singular acuteness and prudence, and was eminently qualified to sit in judgment on difficult cases. He was frequently called upon to exercise his judicial skill in ecclesiastical councils and other gatherings in which his prudence was of great weight." We find his name among the roll of the celebrated council that adopted the Saybrook platform.

But with all his great powers of mind, his wide intellectual attainments, and his rich stores of scientific, historical and theological knowledge, there is no doubt that the morals of the town steadily declined during his ministry. Such was the general drift of the times—"declining times," as the New Haven Solons called them; Scarcely any amount of faithfulness on the pastor's part could have stayed the tide of worldliness that was overwhelming the Church. In 1696 this singular vote was passed by the town meeting:

"Voted that Benjamin Smith is to look after the boys in his view in the meeting house; Thos. Bassett is chosen and appointed to sit in the foremost of the long seats on the west side of the meeting house to look after the boys who sit in that part of the meeting house, and Joshua Guernsey to look after the boys who sit in his part of the

meeting house." This plan did not succeed, however, in keeping the young sons of Belial in order, so the town ordered the selectmen and grand jurors to take the matter in hand to see if they could not compel these terrible boys to respect the worship in the house of God. The difficulty was not confined to the boys entirely, for as we read along on those tell-tale records we find that the Pharisaic spirit of love for the highest seat in the synagogue was creeping rapidly into the Church. The vote concerning the seating of the meeting house is very instructive.

They were to be seated according to their position on the grand list. Some consideration, however, was to be had for magistrates, military officers, persons of defective hearing, wives of Church officers and aged persons. Then it was "voted that no man shall be removed out of his present seat except to an higher, unless there was some palpable mistake in seating him in his present seat."

Then, "Whosoever shall be convicted before a Justice of ye Peace of needless sitting out of ye seat they are regularly seated in, in the Meeting House, shall forfeit the sum of five shillings, to be paid into the town treasury."

There is no difficulty in discerning the state of the Church and parish in these ancient records. The Church was slowly drifting away from the standards of purity, independence and theological doctrine of the fathers. While it was apparently prosperous, the seeds of jealousy and division were being sown which would yield an abundant crop. The first visible break was made about 1730, when the halfway covenant was formally adopted by the Church, which was practically throwing open the doors of the Church to all who wished to join, whether they were possessed of a submissive faith in Jesus or not. It

culminated at last in open division and bitter hatred.

Now it is strange that through all this spiritual decline the forms of religion were gone through with scrupulous exactness. The children were presented for baptism regularly, nor do we have any evidence that there was any falling off in the attendance upon public worship. The Church had the form of godliness if she did deny the power. Licentiousness and drunkenness increased at fearful rates. The wise town fathers, as wise as worldly men usually are upon moral questions, opened the doors of the Church to the ungodly, demanded that kind of preaching, which made light of the depravity of mankind, and which speaks pretentiously of right, virtue, nobility, and heavenly felicity, and then hoped to stop the wickedness by legislation. They succeeded, just as all such foolish attempts succeed. The tide of sin swept over their bulwarks of straw, the Church was rent in twain and enmities were formed whose bitterness destroyed the peace of the town for more than a generation.

The events of Mr. Andrew's ministry are interesting. In 1710 the last of the first settlers, Gov. Robert Treat, passed to his reward. In 1728 the ancient meeting house gave place to a new and grander edifice. The new one was built upon the spot now occupied by the present building. It, too, faced toward the west. It was an enormous structure, 84 feet long, 54 feet wide, and three stories high. But the parish was very large, populous and undivided and needed a large meeting house. It embraced the west part of Woodbridge and the north part of Orange, in addition to its present dimensions. The upper gallery was occupied by the colored people, at that time quite numerous in the town. The meeting house has been often described, yet a few words may be necessary now. It was a great rectangular box with a roof on the upper side. The

steeple at the west end stood upon the ground and was 95 feet high. In it were placed the bell, and a clock whose enormous weights were a source of perpetual astonishment to the young folks. There were three entrances, one on the west end through the steeple, one on the south side and one on the east end, reached by a long flight of unbanistered steps. Within, the house was excessively plain. The pulpit stood at the north side. It was overhung by a large sounding board and directly in front of it stood the seat for the deacons. To this seat was attached a leaf used for a communion table. At first the house contained benches or plain seats. These afterward gave place to those most inconvenient and unsightly things called pews, more properly called pens. Five aisles ran through the building from north to south. The galleries were reached from the inside of the audience room by winding stairs in the south corners, and were sustained by four enormous pillars which rested upon the ground. The house was built from the proceeds of a tax levied for that purpose and the profits of the flock of sheep kept by the town. The upper gallery was closed up by an arch in 1803, and in 1823 the building was demolished.

At the time of its erection the pastor was old and well stricken in years. His ministry had extended for nearly a half century, nevertheless he labored on until age compelled him to cease. He had received 530 persons into the Church and baptized 1553. The last years of his pastorate seem to have been the most fruitful ones. But whether it was from a laxity in the reception of members or real religious life we cannot tell. I am inclined to think it was the former.

Mr. Andrew was born in Cambridge, Mass., the year that Mr. Prudden died, 1656; was graduated at Harvard at the age of 19, and occupied the position of tutor in

that college until called to the pastorate of this Church. Soon after his settlement he married Abigail, daughter of Gov. Treat. He became the father of nine children who grew to maturity, though but two of them, only, survived him. One of his daughters married Gov. Law, another, Mr. Cutler, the rector of Yale college.

Late in the year 1736 Mr. Andrew asked the Church for a colleague. This they provided in December of that year in the person of Samuel Whittelsey, and on Jan. 24, 1738, in the 82nd year of his age and the 53rd of his ministry, he was gathered to his fathers, and Mr. Whittelsey reigned in his stead.

Mr. Whittelsey was born at Wallingford, Ct., 1714; graduated at Yale when only 15 years of age; became a tutor there at 18, which position he held for about four years. He was ordained pastor of this Church by an ecclesiastical council, Dec. 9, 1737, in the face of the most strenuous opposition of a respectable minority. So bitter was the opposition that at first the council refused to proceed to the ordination. But the majority were determined to have him. His preaching suited them and they were not so overflowing with the grace of charity as they might have been. They misconceived the situation and the true spirit that prompted their opponents.

The first rumblings of that mighty religious earthquake which shattered the spiritual iciness of the New England churches had been heard already at Northampton, where Jonathan Edwards was preaching to vast crowds of almost despairing sinners. The thought of the awful holiness of God and the ill desert of man was taking possession of the minds of many, as it had possessed the minds of the Puritans in the days of Cromwell. The weak dilution of the gospel, so popular at that time, no longer satisfied these earnest souls. They wanted the law to be proclaimed with the accompanying

lightning of Sinai, as well as the proclamation of peace on earth, good will to men. They gladly prostrated themselves in the dust before the dreadful majesty of Jehovah, to be disposed of according to his sovereign pleasure. They gladly confessed that they deserved nothing but endless burning from the hand of God, and their utter inability to escape without his mercy and grace. Such was the spirit that was rising as from the graves of Prudden, Davenport and Hooker to bless New England. Many a soul in Milford had felt its influence. But the majority of this Church disregarded it. Gov. Law, who had more ability than purity, led this majority, and through his influence, connected with that of Rev. Mr. Whittelsey of Wallingford, the father of the candidate, an arrangement was made and the ordination was accomplished.

The minority were asked to let the matter rest for six months, and if they still remained unsatisfied relief would be granted. But they waited not only six months but two whole years, as dissatisfied as at first. Then as nothing was done for them they applied first to the Church, then to the town, and finally to the association, for relief. Failing in all these they separated themselves according to law, and commenced worshiping as a Presbyterian church in the house of George Clark, Jr., the first Sabbath in Dec., 1741.

Gov. Law was inexorable. He blocked their way, arrested, fined, imprisoned and transported the preachers out of the colony. Not until 1750 were they released from taxation to support this Church. They waited ten years longer before they were formed into a society, and ten years more before they received their portion of the parsonage funds and lands.

Mr. Whittelsey, no doubt, made a grave mistake when he was induced to accept a call opposed by such a mi-

nority. Had they opposed him on the ground that his preaching was too vigorous, or too plain, he might have conciliated them, but when they complained that he was not preaching the gospel, but a system of morals; that he was not evangelical, he might have known that conciliation was hopeless. It was not the man they opposed but his doctrines, for he was a lovely, sweet-spirited man. "He was a person gifted in prayer, devout, affectionate, and well acquainted with mankind; but not the most discriminating, instructive and evangelical preacher of the gospel. His sermons were most clear and elegant, fine descriptions of the heavenly felicity and the happiness of the saints in the life to come, but they contained little or nothing calculated to awaken sinners and bring them to repentance,"

From this it is easy to see the grounds of opposition, and that it was not a personal quarrel that rent this ancient Church asunder. The opposition though, doubtless, mixed with other motives, was based upon religious conviction. With all the good man's wisdom and loveliness of spirit we do not wonder that his whole ministry was a scene of perpetual difficulty. The Church was now reaping the harvest of long years of sowing. They had sown the seeds of religious apathy and formalism, and were reaping division and enmity. They had let worldliness into the Church and this was the result. For thirty-five years the fires of enmity burned fiercely between the two churches, and were quenched only when the land was deluged with the blood of the patriots of the Revolution. In 1776 they consented for the first time to fellowship each other.

There is little of interest to record during the thirty-one years of this pastorate. Sept. 21, 1743, Mr. Whitelsey was married to Susannah, the daughter of Col. Roger Newton, a grandson of the second pastor of this

Church. Four children were given to them, two sons and two daughters.

In 1760 the First Ecclesiastical Society of Milford was formed.

Upon the 22nd of Oct., 1768, Mr. Whittelsey's ministry was cut short by his death, at the age of 54. He had received more than 300 persons into church fellowship, and had baptized over 700. It was his good fortune to begin his ministry during a great revival of religion. It was his misfortune that he was born and educated during a time of general spiritual apathy, and so was unfit to take advantage of that mighty religious movement to purify the Church and establish it again upon its ancient foundations. This work was left for his successor to accomplish, who was chosen after a vacancy of two years.

If we can judge anything of the character and spirit of the Church from the choices they next made, a complete revolution had taken place since 1738. Now they called Rev. Samuel Bird of Fair Haven, a pronounced Calvinist, but he declined. Next they chose Rev. Joseph Fish of Stonington, but he also refused the call. The Church had been accustomed to find their pastors in a tutor's chair. To Yale they sent, and found their third Samuel in the person of Samuel Wales, a young man of gigantic intellect and deep spirituality. He was the son of Rev. John Wales of Raynham, Mass., where he was born March, 1748. A graduate of Yale, class 1767, he taught for a short time at Lebanon in an Indian school, was appointed tutor at Yale in 1769, and was ordained pastor of this Church Dec. 19, 1770, by a council of the pastors and delegates of ten neighboring churches. He served as chaplain in the Continental army for a short time in 1776. Resigned his pastorate May 15, 1782, to take the position of Professor of Divinity in Yale college. In the autumn of 1783 he was attacked with a ner-

vous affection which afterward developed into epilepsy and insanity. He visited France, Netherlands and England for his health in 1786 but to no advantage. Six years later he retired from all public labor, and Feb. 18, 1794, his darkened mind was released from its dungeon to the light of endless day.

Dr. Wales was probably the greatest man that ever filled the office of pastor in this Church. He was made a D. D. by both Yale and the College of New Jersey. He had a combination of talents that fitted him pre-eminently for his position. With unusual natural talents he was a hard student, an excellent classical scholar, but was distinguished for his devotional spirit and strict obedience to the dictates of conscience. Though possessed of general humor no irreverent expression was ever heard to pass his lips. He is thus described by one who knew him after he left Milford:

"As to personal appearance he was about the middle height, slightly inclined to corpulency, bald, round favored, had a blue or hazel eye, a highly intellectual face, and a more majestic and awe-inspiring look than I remember to have seen in almost any other person. He had dignity without affectation or vanity. You felt that all he said or did was the simple working of a great mind and an excellent heart."

He was a Calvinist of the old Puritan school, a grave but delightful companion. His pulpit eloquence was of high order, unsurpassed by any of his contemporaries. The only specimen of his eloquence is an Election sermon preached in 1785 upon "The Dangers of Our National Prosperity and the Way to Avoid Them." It is distinguished by loftiness of spirit and clearness and freshness of style. His voice was very deep toned and commanding, but used with remarkable skill. It is reported that when laboring under an attack of insanity he

turned upon a servant girl and repeated in his awful style one of his favorite sentences: "Conscience! Conscience! thou viceregent of the Almighty, do thine office!" Whereupon the girl fled in terror from his presence.

His ministry here was during the trying years of the Revolution, yet his church work went steadily forward. The halfway covenant was discarded, one hundred and seven members were added to his church, and a very much better spirit was engendered in the town. His wife was Catharine, eldest daughter of Isaac Miles, a noted Revolutionary patriot of Milford.

Mr. Miles built for his daughter what is now called the Train House. In it Mr. Wales lived until his removal to New Haven. Of their children, one was a girl, who was married to Mr. Seth Staples of New Haven, a noted lawyer of his day, and five were boys, one of whom was afterward elected a member of the Senate of the United States. They have now all passed away.

After an interim of two years the Church chose its sixth pastor, Wm. Lockwood. He was the son of a minister, born at Wethersfield, Ct., Jan. 21, 1753; graduated at Yale, 1774; served as chaplain in the Revolutionary army; was associated with Washington and other distinguished generals of the Revolution. Acted as tutor at Yale 1779-80, and was ordained pastor of this Church, Mar. 17, 1784. For twelve years he continued in that position but was compelled to resign in consequence of ill health. After his dismissal, Apr. 28, 1796, he removed to Andover, Ct. From thence he went to Glastonbury and after supplying the Church at that place for a few months was installed as its pastor, Aug. 30, 1797. Ill health compelled him again to give up his ministerial labors after a pastorate of seven years. He afterward opened a private school at Glastonbury. He died June 23, 1828. About nine months after his ordination he was married to Sarah

Sturges of Fairfield, who survived him only six years. Their entire family of children, two sons and three daughters, followed them to the grave.

Mr. Lockwood is spoken of as a man of many excellencies of character, but his pastorate was not very successful. He was not a man of robust health, and he entered upon his labors here in an evil time. The pernicious influences of war and the stifling breath of French infidelity, which at that time pervaded the land, were too strong for him, and the spiritual life of the Church again declined. During his ministry began that unfortunate custom of neglecting to pay promptly the minister's salary, of which we hear so much during the early part of this century, but which is now happily obsolete. The records tell sad tales in this direction, even so late as 1837. The salary was not due till the close of the year, and frequently was allowed to go unpaid for a year after it became due.

For the last year or two of his pastorate, Mr. Lockwood was partially incapacitated by sickness for the performance of his regular duties. Yet he was loath to resign. Hints were thrown out that his resignation would be acceptable but to no purpose. The relation of pastor and people in Mr. Lockwood's mind was akin to that between husband and wife, and to be separated only by death. But the Church did not so esteem it. They thought that when a pastor became unable to perform his duties he ought to resign. If the disability had been occasioned by age they would cheerfully have provided him with a colleague. They could not see the eternal fitness of assuming the support of a comparatively young man in the position of a retired pastor. So after patiently waiting until all proper efforts to restore Mr. Lockwood's health had been tried, and it became apparent that the Church was suffering for want of pastoral care, they voted

that they desired a "dissolution of the covenant between them and Mr. Lockwood." He accepted the situation, satisfactory arrangements were made and the "covenant" was amicably dissolved.

The Church had learned something, they thought, and were determined not to be caught with a sick minister on their hands again. Neither did they intend to spend their money in settling ministers for naught. They had given Dr. Wales \$1,000, as settlement, and he had remained only eleven and a half years. Mr. Lockwood had received the same sum, and now after only twelve years they were called upon to make a settlement for a new pastor. This was becoming rather monotonous. Besides, \$1,000 was no small sum for the society to raise in addition to the regular salary and running expenses. Especially was it burdensome if a change of pastors should occur every ten or twelve years.

Accordingly they invited Bezaleel Pinneo to settle with them, voting to give him the one thousand dollars settlement, provided: "That in case he withdrew himself from the people without their consent, he refund at the rate of one hundred pounds, ($\$333\frac{1}{3}$), for every ten years, computing a minister to be capable of performing ministerial services for thirty years."

It was further voted that he should have one hundred and thirty pounds, ($\$434.34$), salary, "provided he be willing to have the relation dissolved in case of sickness or other unforeseen calamity, after a proper trial has been made to restore health or remove the cause of disability." This certainly was sufficiently definite. I do not wonder that Mr. Pinneo in his answer remarked upon the difficulties in his work "in a time of coldness and declension in religion." But the call was sincere and hearty. Mr. Pinneo's acceptance was equally hearty. Upon the 26th of Oct., 1796, the young pastor was or-

dained. Rev. Mr. Brockway of Lebanon, Ct., preached the sermon and Dr. Trumbull of North Haven gave the charge

The Church had made one of the wisest choices, and immediately began a long period of unbroken prosperity such as has fallen to the lot of but few churches in New England. Mr. Pinneo was then in his 28th year, strong, fresh and earnest. The blood of the Huguenot and the Puritan was mingled in his veins. He is thus described by Dr. Brace: "In person he was tall and well proportioned, with a complexion of ruddiness, his eye benign and conciliating, and his head a model of proportional development. * * *

Good vigor in all his faculties, and good balance of them all, good sense and a good amount of it, with humble piety, were his prevailing characteristics. These with ordinary application made him a sound theologian, a respectable preacher and a valuable councilor. Though no metaphysician or dialectician he had a jealous regard for truth in opposition to whatever be conceived to be an error. His intellectual powers were well disciplined and balanced. There was no decided superiority of one faculty over another, but each was relatively healthful and vigorous. * *

* His mind was an index of his character. That, too, was remarkably symmetrical. It seemed to have been formed upon the Apostolical injunction: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. If there was any one trait prevalent over others it was *prudence*—the habit of weighing well whatever he said and did."

The spirit of the Church revived almost immediately under the influence of the new pastor. Revivals of re-

ligion followed each other in quick succession during his entire ministry. At its close he could count seven periods of the unusual outpouring of God's spirit. Six hundred persons had stood up to profess their faith in Christ, beside the 116 he had received from other churches. He had set the seal of baptism to 1011; 1126 of his flock went before him to the spirit world.

At the time of his call it had been stipulated that he should preach six Sabbaths during the winter at Bryan's Farms. Mr. Lockwood had done so since 1791. This arrangement was continued until 1805, when in the face of the earnest opposition of this society the people of Bryan's Farms were set off as the parish of North Milford. Jan. 3rd, 30 members were dismissed from this Church for the purpose of assisting in the organization of the Church in that new society.

About this time a new departure was taken upon the subject of church music. It was voted that \$12 be given Hezekiah Peck for his past services in singing and that \$18 be granted for singing the ensuing year. Some years after, the first musical instrument, a bass viol, was introduced to help lead the choir. Other string instruments followed, until a first rate orchestra was formed. This was displaced by a harmonium and that by the magnificent organ now in use. In Mr. Pinneo's letter of acceptance he speaks of the desirability of having the upper gallery in the meeting house ceiled up. He did not possess a powerful voice and he felt that the congregation did not hear him as well as they ought. The society, however, took no immediate action in reference to the matter. In 1803 an arch was constructed by subscription, which entirely hid the second gallery from view.

In 1819 the society, instead of levying the usual tax, attempted to meet the regular expenses by a sale of seats. They failed, however, and for two years after

they levied the tax and sold what seats they could, the money paid for a seat being credited on the tax.

The meeting house was now becoming rather alarmingly shaky. When ministers from abroad came to preach here they would hurry through their sermons, lest the old building should come down upon their heads. The fame of the rickety old house went abroad in the state. Finally a committee was appointed to examine it. They reported it to be safe. But the terrific September gale of 1821 decided the question, and in 1822 a resolution to tear down the creaky building and construct a new one was passed by a vote of 91 to 31. Upon the 16th day of Feb., 1823, the people gathered to worship for the last time in the ancient temple. Its venerable walls had echoed to 6,000 sermons. They had looked down upon 813 persons as they were admitted into church fellowship. Nineteen hundred and eighty-two times had the sacred rite of baptism been performed beneath its roof. Anna Stowe, daughter of Captain Wm. Platt, completed the list. Five hundred and seventy-six times had the people gathered round the table of the Lord within its courts. We know not how many times had been announced from its pulpit that another of their number had been taken by death. The last of these mournful messages was occasioned by the death of the young wife of Selah Strong.

It must have been a sad meeting indeed. In the pulpit sat Mr. Pinneo, yet in the prime of life; beneath him were the venerable deacons, Nettleton and Fenn. Ranged along the gallery seat were the choir under the care of their enthusiastic leader, Mr. Samuel Beach. And in the pews were many whose memories went far back toward the time when the grand old house was new, as well as many whose lives were but begun and who remain with us to-day. The choir sang the anthem begin-

ning: "I beheld and lo a great multitude which no man could number," and Father Pinneo preached from the suggestive text: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The congregation looked with tear-dimmed eyes for the last time upon the walls hallowed by the worship of nearly one hundred years.

Mar. 25, the house was razed with the earth and this smaller and more elegant one began to be erected on its site. The original dimensions of this edifice were seventy feet in length, fifty-four in width and twenty-seven in height. It was built by Capt. Michael Peck at a cost of about \$8,000, the money being raised by a tax of 35 cents on the dollar. While it was building, the Church worshiped in the Episcopal meeting house.

The Church now numbered 252 members, and was, as it has always been, one of the largest and most flourishing churches in the state. A conference room was fitted up in the basement of the meeting house, and the ancient Friday lecture, which had now developed into the modern prayer meeting, was held there. A Sabbath school which had been in an embryotic state was formally organized Nov. 18, 1724. In 1828-32 occurred most remarkable revivals of religion, whose influences can be easily traced to the present. The new house had not been provided with appliances for heating, in its construction, but in 1831 two stoves were introduced for that purpose. That the house might be kept tidy the sexton was required to sweep it once a month and put fresh sand into the spitboxes.

The days of Father Pinneo's ministry were now drawing to a close. He was born at Lebanon, (now Columbia) Conn., July 28, 1769; was graduated at Dartmouth 1791; studied theology under Dr. Smalley of Ber-

lin, and was ordained pastor of this Church, Oct. 26, 1796. July 11, 1839, he addressed a letter to the society's committee, asking that an assistant pastor might be provided to take the burdens which increasing infirmities made impossible for him to bear. The society accordingly proceeded to carry his wish into effect. The sum of \$900 was paid Mr. Pinneo, provided he made no further demands upon the society, and Jan. 4, 1840, Mr. David Benton Coe was called to the position of assistant pastor.

Mr. Pinneo was married twice. His first wife was Mary, only daughter of Rev. Timothy Stone, of Lebanon, Conn. She died at the early age of thirty-six, leaving seven children. His second wife was Leah, daughter of Henry Hill, of Guilford. One child was born of this marriage, a son of unusual promise, who died at the age of 19. Mrs. Pinneo survived her husband about seven years.

In addition to his pastoral work, Mr. Pinneo fitted about thirty boys for college and instructed several students in theology.

For about ten years after his retirement from public labors he lived in Milford, ever manifesting a deep interest in the welfare of the Church, until he received the summons from on high, Sept. 16, 1849, in the 81st year of his age and the 53rd of his ministry.

Mr. Coe, his colleague, was born in Granville, Mass., Aug. 16, 1814. He was graduated at Yale in 1837, from college, and in 1840 from theology. He was appointed tutor but had scarcely begun his duties before he was called to this Church. He was ordained Oct. 14, 1840. After nearly four years ministry he was dismissed to take charge of the Allyn St. church, N. Y. city. Five years later he gave up that charge to accept the office of Dist. Sec. for the A. B. C. F. M. Soon after, he became one

of the Cor. Secretaries of the A. H. M. S., in which capacity he has served ever since.

About a year after his ordination a great revival of religion fairly broke out under the preaching of an illiterate Baptist minister. It first began in the lower part of Orange, but soon spread through the whole of Orange and Milford. Mr. Coe took up the work with great vigor. Great numbers were hopefully converted to Christ, this Church alone receiving 145 in the single year of 1843, while large numbers were added to the Second church in this town and to the church in Orange.

Mr. Coe was passionately loved by his people, and his removal after so short a pastorate was not only a grief to the Church but an injury to the town, from which we have not yet recovered. The whole town had been so thoroughly aroused by the great revival, and such large numbers had been admitted, that there was hardly any calamity that could have befallen them greater than the removal of the pastor. At no other time in the Church's history had she been in greater need of a strong and faithful minister. The excitement on the temperance question was at that time beginning to take a political turn. Large manufacturing interests were being established by men who paid little genuine attention to religion and members of the Church were learning how to place their property in such positions that they could fail in business and remain rich. The Church, under the leadership of Mr. Coe, denounced this infamous practice in unmeasured terms. They voted that they "held it in utter abhorrence," that such persons were "unrighteous and could not inherit the kingdom of God." But Mr. Coe went away soon after, and the serpent which had been only stunned, soon revived and inserted its poisonous fangs into the spiritual life of the Church. Much less care was taken to exclude unworthy members than for-

merly. The old custom of public excommunication or of public confession became practically obsolete, and a decline of spiritual life and power began. The seeds of dishonesty, of disrespect for law, of political trickery, of disregard for the Sabbath were then sown, and we are left to reap the harvest.

Since that time the Church has not lacked abundant prosperity. There is no doubt she is richer, and larger than she was forty years ago, but I think there is no doubt that she has been shorn of much of her spiritual strength, and is not the power for good to this community that she was when Mr. Coe began his ministry.

It is needless for me to go into minute particulars concerning the history from that time to this, as it is perfectly familiar to us all. During Mr. Coe's ministry, 1844, the first manual of the Church was issued, showing a membership of 538, and our present confession of faith formulated. About the same time the old Book of Psalmody was displaced in worship by the Church Psalmody. This was used till 1865, when our present book, *The Songs of the Sanctuary*, was introduced.

After the dismissal of Mr. Coe a vacancy of about one year occurred. The choice of the Church then fell upon Rev. Jonathan Brace. He was born at Hartford, Ct., Jan. 12, 1810. A graduate of Amherst college, he studied theology at Andover, New Haven and Princeton. He was ordained pastor over the church at Litchfield, Ct., in 1838, and served in that position six years; resigning in consequence of ill health. He was installed pastor in this Church, Sept. 24, 1845. After a pastorate of over 18 years, he resigned and removed to Hartford, where he has since been engaged in the publication of the *Religious Herald*.

He left the Church powerful in numbers and united in spirit. During his stay the new chapel was built, the

bell purchased and the meeting house thoroughly refitted. When he left it numbered about 500 members.

For its tenth minister the Church chose James W. Hubbell, a native of Wilton, Ct. Born March 20, 1835, a graduate of Yale 1857, and of Andover in 1863. He was ordained pastor of this Church, Sept. 21, 1864, and dismissed Jan. 1, 1869, to take charge of the College St. church in New Haven, where he has been ever since. During his ministry the number of deacons was fixed at five and their term of office changed from "during life" to five years.

The ancient custom of administering the communion after the forenoon service was changed and it was put in place of the afternoon service. The meeting house was enlarged and newly frescoed and this splendid organ was purchased, principally by the ladies. His labors were greatly blessed spiritually and large numbers were added to the Church.

Immediately after his removal, Albert J. Lyman was secured to supply the pulpit, and after trial of nine months was ordained and installed pastor Sept. 7, 1870. He was compelled to resign on account of ill health, after a short though fruitful pastorate. He was dismissed Dec. 3, 1873. Since that time he has been acting pastor of the South church in Brooklyn, N. Y. Over 100 persons were admitted to membership during his ministry and the Church reached its maximum number, 581, in 1873. Two years without a pastor, however, reduced the number to 525. Her present membership is 528, forty of whom are absent.

Bear with me yet a moment. I cannot dismiss this history without one word of comment or reflection. The labor I have given has been a labor of love, and I turn almost sadly from it now that it is finished. The hours of sweet enjoyment I have spent, in gathering up the

memoirs of the sainted ones to whose faithfulness this ancient Church of Christ has owed its rare prosperity, can never be forgotten. I have tried to commune with them and catch their spirit. I have tried to go in and out with the seven generations who have worshiped here and now are singing that new song where the wicked cease from troubling and the weary are at rest.

I have listened to the burning words of Prudden, the more measured terms of Newton, the calm, judicious language of Andrew, the pure, elegant sentences as they flowed from the lips of the sweet-spirited Whittelsey, the majestic, thrilling eloquence of Wales, the minor strains of Lockwood, the quick, earnest, prudent instruction of Father Pinneo, until they became almost living personages to me, even though the grave has hushed their voices scores of years ago. And with gratitude to God have I rejoiced that I could be the companion in the labor of these great, good men.

Few churches in the annals of our country have such a history as we. Few churches can count among her pastors such an unbroken band of godly men. To-day, we sit beneath the glorious memories of two hundred and thirty-seven years; the cloud of witnesses of seven generations surround and hover over us. Here they toiled and prayed, they loved and wept, and from this consecrated ground they went to their reward. They charge us to be faithful to our trust, but, instructed by their mistakes, to keep the foundations of this historic Church upon the everlasting Rock, that the centuries to come may witness all the power the past has seen, and may be multiplied in works of love and heroic Christian achievement.

DEACONS OF THE CHURCH, 1639-1784.

The manual of the Church gives no record of the names of the deacons before the year 1786. Rev. J. A. Biddle has furnished the following list of those in the diaconate previous to that time, giving the dates of their election and death as accurately as possible:

NAME.	ELECTED.	DIED.
Zachariah Whitman,	1639?	
Benjamin Fenn,	1647	1772
John Fletcher,	1659	1662
George Clark, Sr.,	1650	1690
Jasper Gunn,		
Richard Platt,	1708?	1737?
Thomas Clark,		1727
John Camp,	1713	1731
Josiah Platt,		1724
Joseph Clark,	1735?	1758
Richard Platt, Jr.,		
John Smith,	1755	1783
Nathaniel Buckingham,	1765	1780
Thomas Clark,	1784	1801

It is supposed that Samuel Woodruff, died 1772, Thomas Baldwin, died 1772, and Daniel Clark, elected deacon 1780 and died 1787, were also among the number.

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Newton, Henry G ,	“ “
Newton, Henry H.,	“ “
Newton, Dea. Roger W.,	“ “
Newton, Jonathan E.,	“ “
Newton, Miss Eliza H.,	“ “
Newton, Dea. Rollin C ,	Woodbridge, Conn.
Newton, Frederic P ,	New Haven, “
Platt, A. Clark,	Milford, Conn.
Platt, Charles W.,	“ “
Platt, David,	“ “
Platt, Dea. Henry N.,	“ “
Platt, Mrs. N Dwight,	“ “
Platt, Richard,	“ “
Platt, Jonah C.,	Derby, “
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Clarke, David Leland,	" "
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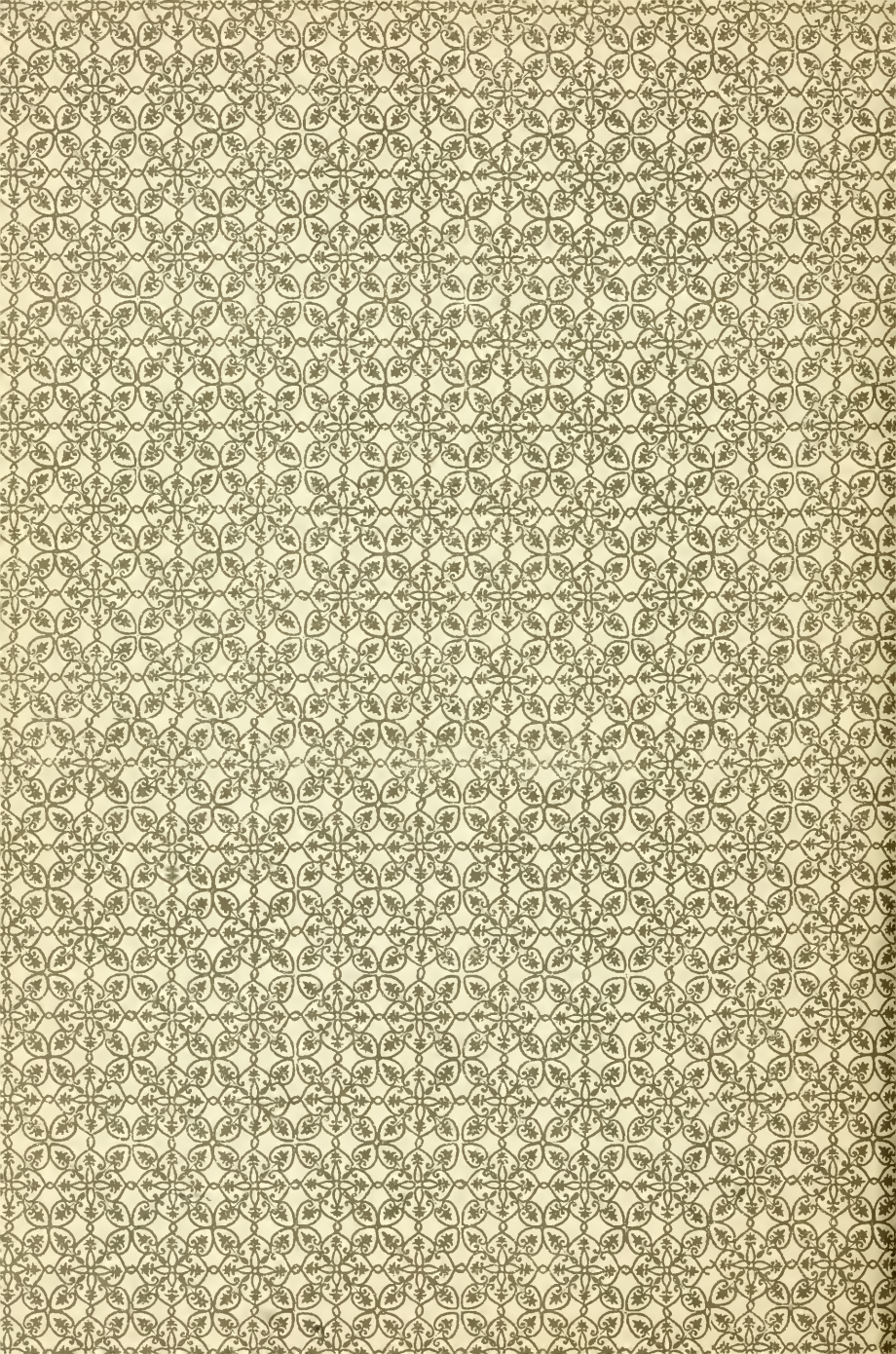
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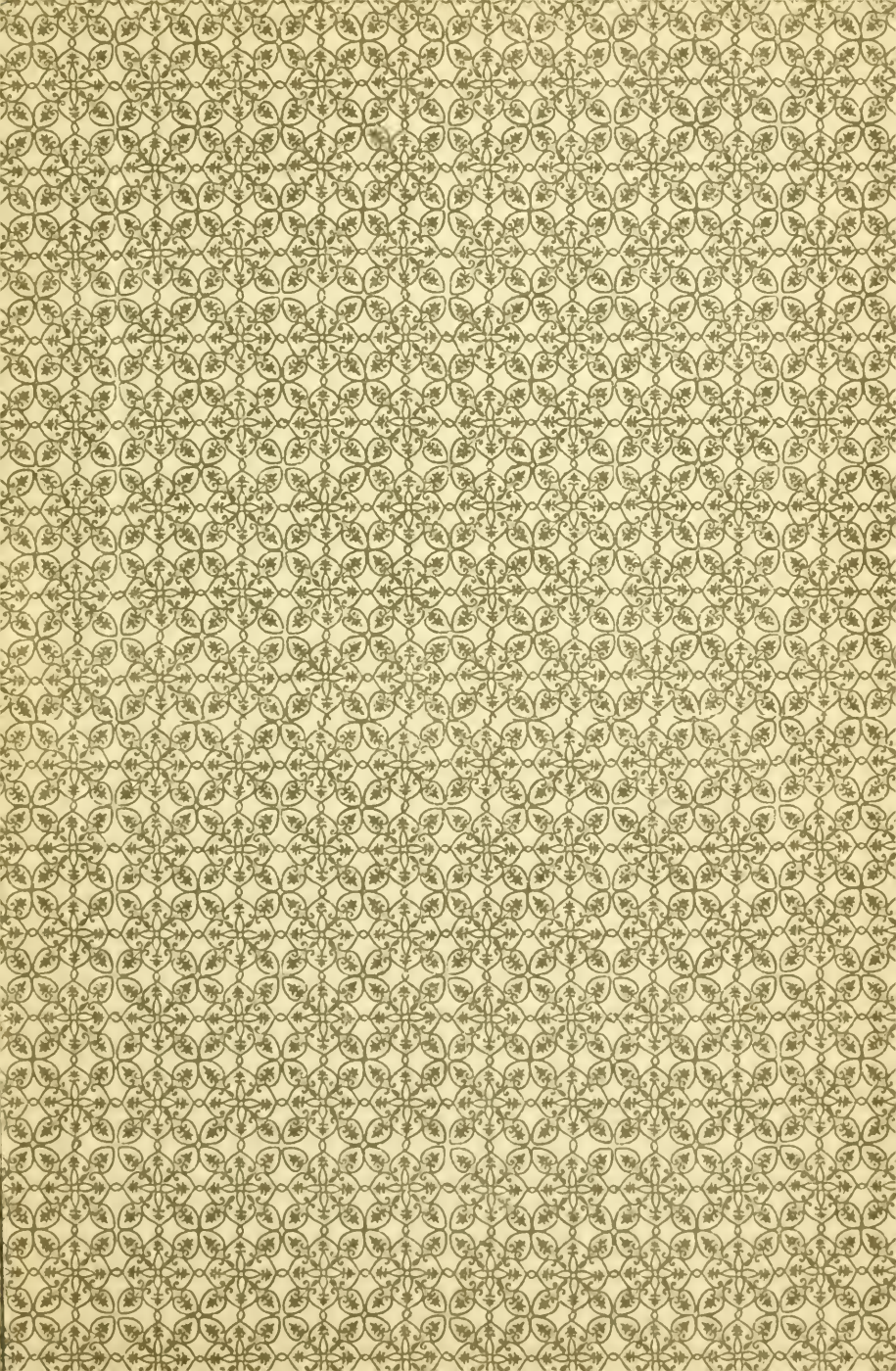
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Mr. Fowler is in direct lineal descent from the original Wm. Fowler, who was one of the "Seven Pillars" of the First Church, and is the ninth descendant who bears the name of William.









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