

Rev. Joseph Eldridge, D.D.

A
Centennial Sermon
North Canaan, CT.

BX7150
.N8F5
E3

LIBRARY OF PRINCETON
OCT 12 1951
THEOLOGICAL SEMINARY

BX 7150
N875
E3

377150
N345
E2

A

CENTENNIAL SERMON,

DELIVERED AT

NORTH CANAAN, CT.,

JULY 28, 1869,

By REV. JOSEPH ELDRIDGE, D. D.

OF NORFOLK, CT.



LEE, MASS.
PRINTED BY WILLIAM H. HILL & CO.
1869.



A

CENTENNIAL SERMON,

DELIVERED AT

NORTH CANAAN, CT.,

JULY 28, 1869,

By REV. JOSEPH [✓]ELDRIDGE, D. D.

OF NORFOLK, CT.



LEE, MASS.
PRINTED BY WILLIAM H. HILL & CO.
1869.

Canaan, Aug. 30th, 1865.

Joseph Eldridge, D. D.

Dear Sir: In behalf of the Church and Society, we request a copy of your Centennial discourse for publication.

*J. P. Powell,
A. A. Wright.*

CENTENNIAL SERMON.

Remember the days of old, consider the years of many generations.—DEUT. 32: 7.

THIS was a Divine direction. And we have in the Bible the history of the establishment of the covenant which God made with Abraham—the germ as many suppose of the christian church ; also an account of the organization of the Mosaic economy, and a brief outline of the annals of the chosen people of God, for many generations. This history, at once civil and ecclesiastical, is instructive and full of interest. All history is instructive. It illustrates the character of men, it unfolds the Providence of God. But we naturally feel a special interest in the lives, labors, and achievements of those from whom we descended ; of those who once lived where we are passing our days, and who laid the foundations of those institutions, civil and religious, which they left behind as a legacy to us. Fraught with such interests to this community must be a narrative of the organization here, and perpetuation, during a hundred years, of this Congregational Church. You owe it to those who preceded you here, and into whose labors you are entered, to recall their memories, to recount their deeds, to thank God that your destiny, so far as it depended on human agency, operating before you saw the light, was in His Providence committed to such hands. Then, too, the example of the christian men and women, and of the patriotic citizens of other days, should awake in you a noble spirit of emulation, to act worthily of such ancestors and predecessors, and in your day to do something that shall in like manner benefit and animate those who are to come after you, in their generations.

Canaan originally embraced the whole territory of what is now Canaan and South Canaan. The township was sold 1732, and began to be settled two years after. Canaan was incorporated as a town in 1739. The Church, in what is now South Canaan, was formed 1741, and consisted of four persons, Jacob Bacon and wife, Isaac Law-

rence and wife. This Mr. Isaac Lawrence has numerous descendants. In 1852 they were estimated to number not less than 600. The proprietors of the town of Canaan made provisions for preaching the Gospel to the first settlers. From that time down to 1818, ministers were supported by a tax levied on the town, as for other purposes. Persons were allowed to pay to such ministers as they preferred. Rev. Elisha Webster was the first minister settled in Canaan. He was settled Oct. 1, 1740, and dismissed Oct. 14, 1752. It is stated that Rev. Daniel Farrand, was ordained two months previous to the dismissal of Mr. Webster. Mr. Farrand continued in the pastorate of the church till his death, March 28, 1803, a period of more than fifty years.

It will give us a glimpse of the state of things here, in some respects, about that time, to notice a fact or two. The Connecticut Courant was then the only newspaper of any description published in the State. It was started Oct. 29, 1764. According to a statement found in a number of that paper, it was estimated that in the town of Canaan 500 sheep were killed by wolves, in 1764. John Franklin was a subscriber for the Connecticut Courant from the beginning. He received the first number issued in 1764, and it has been received in the same house, on the same spot, down to the present time, 1869. First by John Franklin, then by his son Silas Franklin, and now by his grandson Charles Franklin. There was a grand wolf hunt Sept. 23, 1765, in which 30 men took part, and the result was five grown wolves killed. This first number of the Connecticut Courant, Oct. 29, contained fresh news from England via Boston, down to the 5th of September previous, about two months old.

This Church was formally organized in the year 1769, a century ago. It was a colony from the Congregational Church in the South part of the town, then under the pastoral charge of Rev. Daniel Farrand. It appears from the records of that church that a request to be dismissed from that church, for the purpose of being formed into a separate church, was made by the following persons: Capt. Isaac Lawrence and his wife, John Franklin, Jared Huxley and his wife, Samuel Hobart and his wife, Simon Tubbs, Elisha Baker, Andrew Bacon and his wife, Samuel Forbes and his wife, and James Adams. This request was granted Dec. 1, 1769, and on the 5th of the same month, the male persons mentioned above, together with Allen Curtiss, Jedediah Richards, Stephen Rice, Ebenezer Mudge, Justice Gaylord, Nehemiah Lawrence, and Abiel Fellows, adopted a confession of faith, and articles of church government;

and were organized into a church, Rev. Daniel Farrand presiding. It is noticeable, that the record indicates that the men only, took part in the act of organization ; for, after the organization was completed, then it states that the women were received by vote, viz : Mrs. Stephen Rice, Mrs. Jared Huxley, Mrs. Samuel Hobart, Mrs. Isaac Lawrence, Mrs. Andrew Bacon, Mrs. Abiel Fellows. This new church proceeded the next month, Jan. 16, 1770, to take measures to obtain a pastor, by inviting Rev. Asahel Hart, to settle with them in the gospel ministry. Rev. Asahel Hart accepted their call, and was installed, March 14th, 1770. The following clergymen took part in the installation exercises : Rev. Mr. Champion, of Litchfield, offered the introductory prayer ; Rev. Mr. Clark preached the sermon ; Rev. Dr. Bellamy, of Bethlehem, offered the installing prayer ; Rev. Daniel Farrand, of the South Parish, gave the charge ; Rev. Ammi R. Robbins, of Norfolk, gave the right hand of fellowship ; and Rev. Mr. Bradwell made the closing prayer. The meeting-house in which Rev. Asahel Hart preached, was built 1768, a wooden structure, 40 feet by 50, and 24 feet posts. It stood a little East of the house in which Mr. Bigelow now resides. Capt. Isaac Lawrence was the builder. The present meeting-house was erected in the year 1822, during the pastorate of Rev. Pitkin Cowles, and thoroughly repaired during that of Rev. Hiram Eddy. To go back to the pastorate of Rev. Mr. Hart. The church in 1770, chose Elisha Baker and Andrew Bacon, deacons, and they accepted the appointment. Rev. Asahel Hart continued in the pastorate office here, a little more than five years. He died June 28, 1775. After his decease, no pastor was settled over the church for nearly seven years. It was the time of the Revolutionary war. Indeed, the death of Mr. Hart occurred less than two weeks after the battle of Bunker Hill. The spirit that animated the Revolutionary leaders met with a cordial sympathy here. During the struggle of the colonies for independence, Canaan sent into the field many brave men. Among them was Nathaniel Stevens, who enlisted in 1775, and served as commissary general till the dissolution of the commissary department in 1782 ; and Capt. John Watson, a native of Canaan, who raised a company in Norfolk, and did good service in the war. Capt. Gersham Hewitt, served under Col. Ethan Allen, when he surprised and captured Fort Ticonderoga, May 10, 1775. Capt. Hewitt, acting as a spy, entered the Fort and reconnoitred its condition, preparatory to the assault. Assuming the dress and manners of a simple minded man, in search of an old aunt of "Varmount," Hewitt so successfully personated the character as to awaken no suspicion on

the part of the garrison. He was permitted to enter the fort, and to wander about at his pleasure, indeed, he was rather hospitably entertained. Pretending never to have seen a cannon before, he enquired what those long iron things with holes in the end were for. Having gained the necessary information, he left the Fort and returned to the camp of Col. Allen, who selected him to lead the assaulting party. When Col. Allen demanded of the commander of the Fort a surrender, he was asked by what authority he made the demand, and replied "In the name of the Great Jehovah and of the Continental Congress." Hewitt was told by the captain of the guard of the Fort, that if he had known who he was when he entered the Fort the day before, he would have shot him. Jonathan Gillette, 18 years of age, was, while on military duty at Horse Neck, during the Revolutionary war, taken prisoner in company with several others, and carried to New York, and confined for ten months in a sugar house, where he suffered severely from hunger and disease. [See Appendix A.] During that war the minds of all were much engrossed by it, there was little thought or attention devoted to home affairs, and the church remained without a pastor.

In June 8, 1782, Rev. Amos Thompson was installed pastor of this church. Mr. Thompson was from Virginia, and brought North several slaves. During his pastorate he and his wife spent a winter at the South. Previous to leaving they deposited their silver and various delicacies in the parlor, under lock and key, and had also taken with them the key of the wine cellar. On their return they found that the slaves left in charge of the establishment, had found means to gain access to these apartments, and had without scruple made free use of their contents, for their own enjoyment, and in liberal entertainments given to their friends. [See Appendix B.] After all the difficulties connected with the Revolutionary war had subsided, Mr. Thompson and his wife were disposed to return to their Southern home, and they desired to take their slaves back with them; but they refused to go, fled to Norfolk, and lay in concealment, and had to be left behind. It does not appear that Mr. Thompson was formally dismissed from his pastoral relation to this church. Before leaving Canaan, Rev. Mr. Thompson manifested a practical interest in this church and society, by presenting to the ecclesiastical society his house and farm, worth then about \$1800, on condition that they should raise enough to make \$5000, to be held as a permanent fund, the interest of which should be appropriated

to the support of the minister. This sum was raised, and thus originated your permanent fund.

In 1791, Rev. Joshua Knapp was ordained as pastor of the church. How long his ministry continued is not recorded.

In 1798, August 24, Rev. Solomon Morgan, was installed. He died Sept. 3, 1804, aged 60, after a pastorate of six years. His successor, Rev. Pitkin Cowles, was ordained August 29, 1805. During his pastorate five deacons were chosen. In 1806, Jacob Hinsdale, Abiel Fellows and Anson Lawrence; 1821, Rufus B. Dunning; 1822, William Pierce. The first reference in the record to revivals of religion, occur during the pastorate of Mr. Cowles. Four are noticed. One in the year 1816, as the fruit of which 21 were received into the church; 1822, when 11 were received as the result; 1827, 22; 1831, 25. In the war of 1812, Rev. Pitkin Cowles served for a time as chaplain, under Gen. Sterling, stationed at New London. Dea. William Pierce was drafted at the same time, and appointed sergeant, also Gersham Hewitt, Jr., and Nathaniel Dean. In 1820, Rev. Mr. Cowles organized a Sabbath School, among the first in this State. He presented to each member of the school a Bible. A branch Sabbath School was organized at the Corner, under the direction of Miss Maria Gillette. Maria I. Watson, now Mrs. John Lawrence, was one of the pupils. [See Appendix D.] Rev. Mr. Cowles was pastor of this church between twenty-seven and twenty-eight years. He was dismissed a few months previous to his death, which occurred Feb. 3d, 1833. I had not then been settled in Norfolk a year; but previous to his dismissal, I exchanged with him, and when he was on his way to Southington, his native place, and where he died in the same apartment in which he was born, he called upon me and we had a friendly interview. His funeral sermon was preached by his friend and ministerial neighbor, Rev. Leonard E. Lathrop, then pastor of the church in Salisbury. Mr. Lathrop described Mr. Cowles as having possessed an intelligent and comprehensive mind, and one stored with much useful information, as eminently sound in the faith, and cordially devoted to the cause of his Master. Mr. Cowles labored here in the ministry much longer than any other pastor of the church during the century of its existence. Through Mr. Ogden, pastor in Southington, when Mr. Cowles closed his life, he sent from his death-bed a most affectionate and conciliatory message to the people among whom his life-work as a pastor had been performed. Although 36 years have passed since his decease, his excellent wife is still spared, and in full possession of her vigorous powers.

In 1833, Oct. 23d, Rev. H. H. Woodbridge was ordained pastor of this church. I was present on this occasion, and by designation of the Consociation, gave him the right hand of fellowship. He sustained the relation of pastor here till 1842, when he ceased to be a minister of the gospel. During his pastorate, in the year 1836, Dennis Rood and Sereno B. Gillette were appointed to the office of deacons. There were, also, within the same period, two seasons of special religious interest. One in the latter part of the year 1833, and as the result ten united with the church. The other in 1838, after which thirteen were admitted to the church. After his removal, the church was without a pastor about three years, when Rev. D. D. Francis was installed, June 4th, 1845. He was dismissed in 1850. While he was pastor, the church appointed Amos Pierce and Geo. K. Lawrence, deacons. This was done in 1848, and the same year there were eight persons received into the church at one communion, as the fruits of some special religious attention.

In June 4, 1851, Rev. Elisha Whittlesey was ordained pastor of the church, and after filling the office about two years, resigned, his health demanding a respite from labor, and a milder climate. In the interval between his dismissal and the settlement of his successor, and while the church was without a settled pastor, but supplied by Rev. Hiram Eddy, occurred a powerful revival of religion. It brought into the church a large number of persons. Thirty-nine were received at a single communion season, April 6, 1856.

Rev. Hiram Eddy was installed June 25, 1856, and remained pastor of the church four years. He was dismissed in 1860. Two seasons of spiritual quickening occurred while he was pastor. One in 1858, when twenty-six united with the church, the other in 1860, when six were received. In 1858, A. A. Wright and Charles Kellogg were appointed deacons.

I would here make a remark in regard to the statement of numbers that I have given as the result of revivals, that these numbers, according to the statistics furnished me, were those that united at one communion, when the largest number admitted at one time were received. Undoubtedly the fruits of these seasons of special interest were not all admitted at one time, but from time to time. Then, also, there were received into the church many individuals in the intervals between these revival seasons.

Rev. H. M. Grant succeeded Mr. Eddy, after an interval of about three years. He was ordained Nov. 17, 1863, and was dismissed in 1866. Two seasons of religious interest were enjoyed by the

church during his pastorate. Twelve were received into the church Jan. 1, 1865, as the result of one, and eleven in May and July, 1866, as the result of the other. Horace B. Stevens was chosen deacon in 1865.

Having referred to the Revolutionary war, and that of 1812, for the purpose of showing that the church and people of Canaan were not wanting at those periods in their devotion to liberty, and in patriotic sentiments, I cannot pass over in silence the war of the Rebellion, from which, through the blessing of God upon the heroic services and great sacrifices of the loyal people of the North, we have recently emerged. Rev. Mr. Dean, who was supplying this pulpit when the war broke out, and when the President of the United States issued his call for troops, immediately volunteered to go. His example was followed by young men from the church and society, and also from the community at large. During the war, this town had fifty-two persons connected with the Union army. [*Vide* their names, Appendix C.]

Besides those resident here who responded to the call of their country when summoned to arms, there was a native of this place, who indeed resided elsewhere, who sprang forward when danger threatened our national existence in its defense, with an intelligent zeal and uncalculating devotion. You know to whom I refer. It is fitting that this distinguished son of the minister who so long ministered here in Holy things, and who nobly fell fighting for his country, should receive some notice on this occasion. Col. David S. Cowles, when the rebellion broke out, resided in Hudson. He had, though still young, won a conspicuous position at the bar in the State of New York. At the summons of his country, he immediately relinquished his profession and gave himself to her service. By personal influence and liberal expenditures, he rendered effectual aid in raising two regiments, and in the summer of 1862, received the commission of Colonel of the 128th N. Y. Volunteers. In the autumn and winter following, his regiment belonged to the division of Maj. Gen. W. T. Sherman, department of the Gulf. In April, 1863, Col. Cowles was dispatched with a Brigade to destroy a depot where the rebels were collecting military stores, near Pontchoula, on the Pearl river, an undertaking which he accomplished much to the satisfaction of Gen. Sherman, and to the serious damage of the rebels. In May 1863, the Government ordered the investment of Port Hudson, on the Mississippi. The regiment of Col. Cowles was a part of the Union forces that invested the place on the 22d of May. On the 26th, he was put in command of two

heavy batteries, which seriously damaged the rebel works. On the night of the 26th, he, with his regiment, performed a very difficult and hazardous task, in removing some obstacle that interfered with the play of the investing artillery. The next day, the 27th of May, 1863, the assault was made. The scene was terrific. Soon the superior officers were borne bleeding from the field, and the command devolved upon Col. Cowles. He rushed to the head of the recoiling column, rallied its vacillating ranks. Animated by his voice, example and dauntless spirit, it pressed on to within six rods of the enemy's parapet, when their leader, several paces in advance of his men, a sword in one hand a revolver in the other, received a fatal shot and fell. He knew that his wound was mortal, but he refused to be borne to the rear; he still urged all to press on in the attack, and to leave him to one faithful soldier. Conscious of his condition, he requested to have his head raised that he might see the rebel works, saying as it was done, "Oh that I could have been spared a few moments longer, I believe we should have carried them." But his strength was fast ebbing away, "tell my mother," said he, "that I died with my face to the enemy." And then closing his eyes his last words were, "Christ Jesus receive my spirit." Glorious death of a devoted son, a true gentleman, a brave patriot, a sincere christian. At the price of such lives was our deliverance purchased. Col. Cowles was a grandson of Ebenezer Smith, a captain in the army of the Revolution, a right hand man of Gen. Washington, in whom he reposed so much confidence that he placed Maj. Andre, after his capture, under his charge. I have now gone through with the historic sketch of the Congregational church in this place for the century that closes the present year. It has had, within that period, ten settled pastors, including Rev. Mr. Cowles, whose ministry was not closed till after my ordination in Norfolk. It has had six since my settlement there. I have been in intimate and friendly relations with them all. Being my nearest clerical neighbors, I have been in the habit of exchanging pulpits with them more frequently than with the pastors of any other church. I have thus become familiar with the condition of this church and society, and have among the members of each many valued acquaintances and friends. You have been favored with pastors, as a whole, of decided ability, sound in the faith and devoted to their work. One fell, but he I hope was not an utter apostate. And yet this church has in one respect had trials in reference to its pastors, and that has been in losing after a brief stay so many that it would gladly have retained. I have sometimes

almost wondered that it was not discouraged, and have admired the promptness and energy it has displayed, amid its various difficulties. The church has shown a stamina in the past, that was proof to me of strong faith in God, and a high appreciation of the value of the stated means of grace. These hereditary traits, that have survived the past for a century, will, I trust in God, be perpetuated indefinitely in the future. A good minister of the gospel to go in and out before you, and to break unto you the bread of life, has ever been deemed an indispensable necessity. One to be supplied at whatever sacrifices. I rejoice in your present prospects in that regard. Another circumstance has operated to weaken this church and society, as it has done most of the churches and societies in this vicinity. The process of depletion by emigration has been constantly going on. The young, often the most promising have gone forth to act their part elsewhere in our broad land. Often whole families have sought in the West new homes. It is hard for a church and society to stand this ceaseless drain. But there is one bright aspect of this matter. These natives of your town, these who have left your church and society, are acting on a broader theatre, they are probably doing more for themselves, for the cause of religion, for their country and the world, than it would have been possible for them to accomplish had they continued to live here. They are scattered far and wide, and could the facts be all gathered and brought out on this occasion, it would appear that many of them occupy positions of high distinction and great usefulness. May the church continue to be a nursery of such plants.

The century that has passed away since this church was organized has been crowded with events of the greatest interest to us and the world. At the beginning of it, the members of the church were the subjects of Geo. III. Soon came the war of the Revolution. Following it was the adoption of the Federal Constitution, and the establishment of the United States as a nation. Then the French Revolution of '93. Napoleon the first was born the same year that this church was organized, 1769. His mere name suggests a long series of wars in Europe. Then our short conflict with Great Britain, the war of 1812. The growth of this country, how astonishing. Then within this period the application of steam in the arts, on vessels and as a motive power on railroads, themselves of recent origin. Still later the telegraph and photography were discovered. In religious matters, all the benevolent organizations in aid of the cause of evangelic truth date since this church was formed. The Bible, Foreign Mission, Tract, American Home Missionary Socie-

ties, and the others. Sabbath Schools have sprung up also. Then, recently, the rebellion crushed and slavery abolished. During all these years of advance and change in the country and world, this church has held on its way, adhering to the faith of your fathers, while meeting with intelligence and zeal its ever varying circumstances and responsibilities. Thank God, who put it into the hearts of your fathers to found this church, and in memory of their worth and what they bequeathed to you, be resolved to hand down these religious institutions in all their simplicity and purity to those that will come after you.

When turning from the survey of the century past, we gaze forward into the future, who can imagine who the members of this church in 1969 will be, what they will have to recount of change and progress in this land and throughout the world, what they will contemplate around them, and into what a future they will gaze? All this is in the hands of him who was the God of your fathers, has been your God, and will be the God of coming generations,—a wall of fire round about, and a glory in the midst.

APPENDIX.

A.

A small fortress on the St. Lawrence, called The Cedars, was garrisoned by about three hundred men; this fortress by the treachery of their commanding officer was delivered into the hands of the English, who kept the garrison close prisoners, employing a force of Indians to guard them, the prisoners being treated with all the indignity and cruelty which the savages could devise.

A force of Americans were sent to their relief, but on their approach they were met by a flag from the British commander, stating that if the Americans should fire upon them, the whole of their prisoners would be massacred, and proposing terms of release for the prisoners. The terms were most humiliating to the Americans, but they were obliged to accept them in order to save their imprisoned comrades from a terrible death.

When the British were ready to release them, the Indians refused to let them go, being determined to set on fire the building in which they were confined, and thus destroy them all, and they only consented to release them by the exchange of cattle for the American prisoners. Thus the ancestors of many of us were literally exchanged for cattle, for this garrison was composed in part of a company raised in Canaan, their Captain being John Stevens. Oliver Stevens, Jediah Smith and Benjamin Stevens, were members of this company.

B.

At the time Mr. Thompson was South, he left his house in care of Jupe and Fan, when they broke open his wine-cellar and made a dinner party, and being seated began to help themselves. Jupe stopped them, saying he "must first ask a blessing like Massa Thompson." "Oh Lord, good a bittle on a table, a bean and a quash, meat in a pot, tunder in a heaven, lighty on a gospel, knock down a dry tree, ebermore, Amen."

"Jupe," said one of the guests, "I tink you pretty able." He replied, "Oh I dunno, I tink I say him putty much as Massa Thompson do."

C.

LIST OF NAMES AS VOLUNTEERS IN THE WAR OF REBELLION.

Rev. James Deane,
Isaac F. Daboll, died.
Wm. Twiss,
Edward D. Lawrence.

James Mullen,
John W. Coon, died,
Walter D. Hoag,
John Lemley,

Albert P. Briggs,
 Miles H. Day, died,
 Amos L. Ives, died,
 Edward H. Roys,
 Samuel S. Beach,
 Henry Sims,
 Sydney Hart,
 Frank A. Cummings,
 P. C. Cummings,
 Eugene Decker,
 Philander Emmons, died,
 William Gorman,
 Bennet Hines,
 Patrick McGrath,
 Thomas Noonan,
 Edward Norton,
 Alexander Waters,
 Allen B. St. John,
 James Keith,
 General H. Morgan,
 Charles Thompson,
 John Warner,
 Samuel T. Rowison,
 William H. Morris,

John Rodemyer,
 John Carrol,
 Abram Coons, died,
 William Linnahan,
 Henry Root, died.
 Ensign Butts,
 Fred Reill,
 Robert Gardner,
 Alfred June, died.
 William Hart,
 Heman H. Coons,
 Charles Long,
 Neziar Demars,
 James Linhahan,
 Charles Morris,
 James Reill,
 Ira C. Bailey,
 Burton B. Evets,
 John Hillyer,
 Edward Fuller, died,
 Jacob Scamehorn,
 James F. Bigelow, M. D., was Surgeon,
 and distinguished himself as such.

D.

Early in his ministry he was anxious to devise some means for the particular instruction of children. At that time there never had been heard of in this country such an institution as a Sabbath School. But he went to each school district and invited one whom he thought most competent to call the children together, a suitable time after the Sabbath exercises at church, and instruct them, and have them commit passages of scripture and hymns to memory, &c.

In after years, when Sunday Schools were established in this country, he took the greatest interest in them, and had one at once formed here, and was himself Superintendent for several seasons. After another Superintendent took his place, he formed a Bible class, which he instructed, and which was conducted similarly to those of the present time.

I think there are persons now living, who can testify to his unceasing, anxious desire for the instruction and religious improvement of the youth and children of this place.

During the year 1819, many petty thefts were committed, they, in the autumn of the year, ultimated in the robbery of nearly all the contents of a large store, owned by Mr. Winterbotham, the father of the distinguished writer, Mrs. Ann S. Stephens. This culmination of thieving greatly excited the community, and every aid was volunteered Mr. W. in searching out the perpetrators.

Suspicion fastened upon a stranger of very unprepossessing person and habits, calling himself Frink. Many little incidents, gifts, etc., increased the belief of his guilt.

He lived with Mr. Samuel Abbot, a man who had ever borne an irreproach-

able name. But the finished villain, the stranger proved, drew him in as an accomplice. This first great crime lay heavily in the heart unaccustomed to vice, and could not be so dexterously masked, though Abbot never by a word betrayed his Mephistopheles.

Finally the ill-gotten booty was found packed under the great pulpit of the church. The pulpit was a high semi-circle, the structure descending to the base of the building, affording ample room. The entrance was from the pew of the clergyman's family, made by causing a large pannel to fall inward by pulling a cord terminating under the seat. There was also a trap door opening under the church. It was through this that two young men, in the persevering efforts made, found the hidden stores. (Those were Mr. Horace Huntington and Dr. Amariah Brigham, who became a learned and eminent Professor of Medicine in Utica, N. Y.)

Here were found large quantities of cotton cloth, recognized by Mr. Seth Andrews as from his factory, also bars and other iron from Samuel Forbes, Esq. Gems and jewels came up in their turn—these reverted to their former owner in Norfolk. The young men were reminded of the wily Frink's reply to some one who was attempting to extract a word or look of self-betrayal—"I'll tell you who had a hand in it, Seth Andrews, and Esquire Forbes, and Priest Cowles has charge of the goods."

Those were the last days of the poor old church, and it was soon taken down.

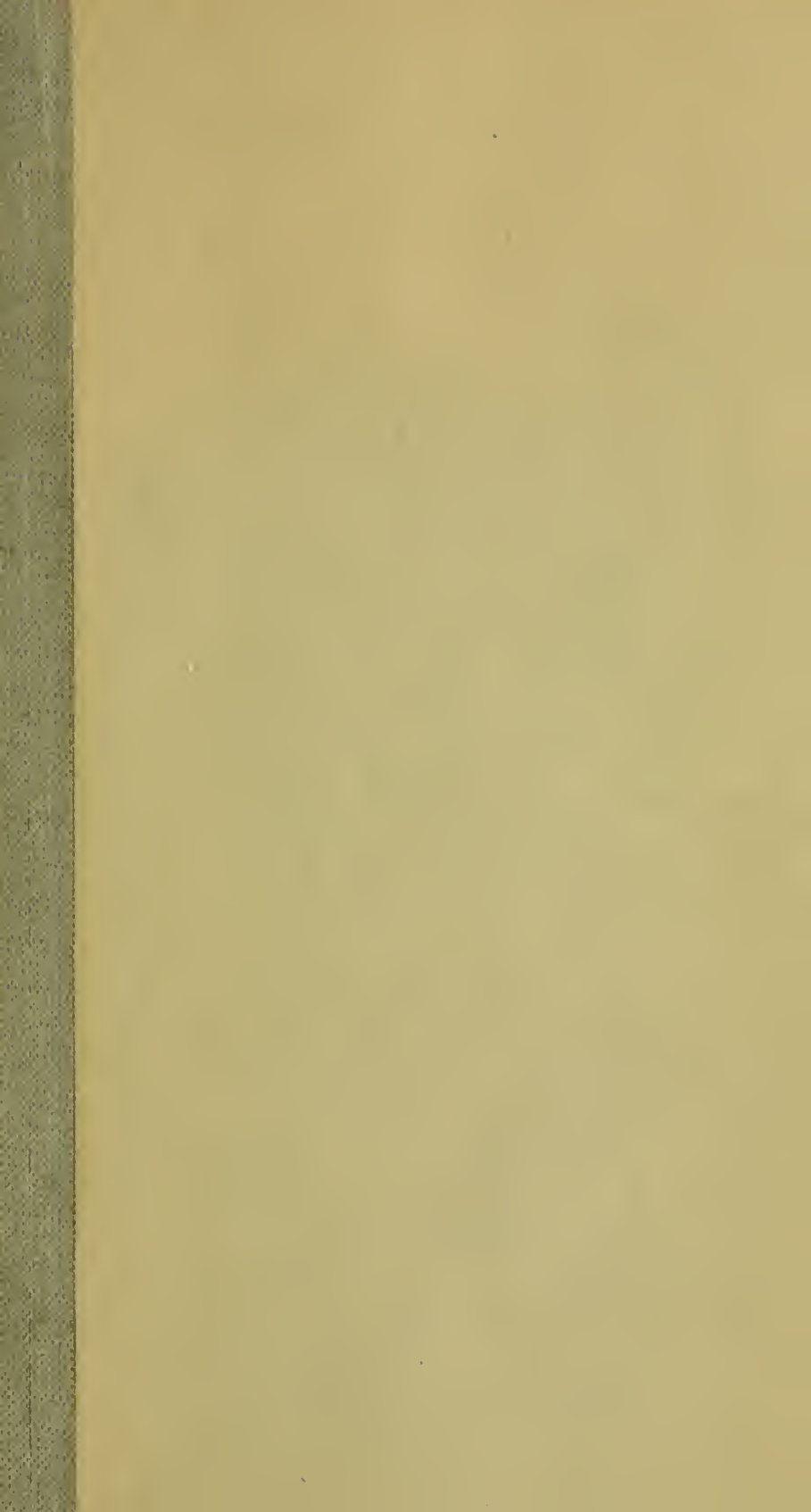
The Sabbath succeeding the discovery, Rev. Mr. Cowles delivered a soul-stirring sermon from the text, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves."

Rev. Isaac P. Powell was installed pastor of the Congregational church in Canaan, on the 28th ult. Sermon by Rev. E. P. Powell, brother of the candidate; installing prayer by Rev. Thomas Crowther; charge by Rev. W. H. Teel; right-hand by Rev. W. E. Bassett; address to the people by Rev. W. T. Doubleday. Mr. Powell had already labored a year with this people.





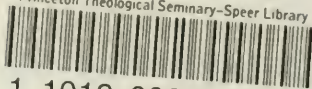




BX7150 .N8F5 E3

A centennial sermon, delivered at north

Princeton Theological Seminary-Speer Library



1 1012 00036 8938