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ONE HUNDRED

AND FIFTIETH

ANNIVERSARY

HADLYME  
CONGREGATIONAL CHURCH

June 26, 1895



HARTFORD, CONN

ELIHU GEER'S SONS, PRINTERS

1896



Hadlyme Conn. Congregational Church.

1745=1895.

THE  
ONE HUNDRED AND FIFTIETH  
ANNIVERSARY

OF THE ORGANIZATION OF THE

THIRD CHURCH OF CHRIST,

OF

HADLYME SOCIETY,

(EAST HADDAM, CONN.)

Wednesday, June 26th, 1895.

HARTFORD, CONN.

ELIHU GEER'S SONS, PRINTERS, 16 State Street.

1896.

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OLD CHURCH, BUILT 1743.



NEW OR PRESENT CHURCH, BUILT 1840.



## INTRODUCTION.

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The exercises at the Celebration of the One Hundred and Fiftieth Anniversary of the Hadlyme Congregational Church being of so interesting a character and so full of historic interest, and the Messrs. Elihu Geer's Sons having kindly volunteered to publish the same, the order of exercises and remarks of the speakers on that occasion are herewith presented to the public.

In addition to the addresses which appear it should be stated that the music on that occasion, under the superintendance of Dea. Silas R. Holmes, who, for fifty years has with his family conducted the music of the church, was exceptionably good, and the anthem which was sung at the dedication of the present church in 1842, was rendered with excellent effect. The voices were accompanied by the cabinet organ played by Miss Annie M. Holmes, and an orchestra consisting of two violins, double bass viol, flute and clarionet. The first violin was played by Deacon Holmes; second by S. S. Brooks; double bass viol by Mrs. S. S. Brooks; flute by J. E. Smith, and clarionet by Dwight Phelps. (Mr. and Mrs. Brooks and Mr. Smith reside in Chester.)

A bountiful repast was provided by the ladies of Hadlyme, and served upon the pleasant grounds of Richard E. Hungerford, adjoining the church.

Judge Hiram Willey presided, and the programme was carried out in every particular, except that Rev. F. P. Waters, a former pastor, was not present, and his place was supplied by Judge George M. Carrington of Winsted.

HIRAM WILLEY.

## ORDER OF SERVICE.

MORNING—10.30 O'CLOCK.

|  |  |
|--|--|
| VOLUNTARY—Quartet—"Nicaea." Sung by Miss Nellie Selden, (Sop.), Miss Ella Griffin, (Alto), Mr. A. Mitchel (Ten.), and Mr. S. R. Holmes (Bass). |  |
| INVOCATION .....   | Rev. G. L. Edwards.                                      |
| READING THE SCRIPTURES—Deut. 31: 9-13; Lev. 25: 8-13, and Psalms 103,<br>.....   | Rev. Francis Parker.                                     |
| PRAYER .....   | Rev. E. F. Burr, D. D.                                   |
| SINGING—"Ortonville," .....  | { Church Hymn Book, No. 528,<br>Laudes Domini, No. 202.  |
| ADDRESS OF WELCOME, by the Pastor, .....   | Rev. F. E. Delzell.                                      |
| SINGING—"Lenox," .....   | { Church Hymn Book, No. 591,<br>Laudes Domini, No. 271.  |
| HISTORICAL PAPER, by .....   | Dea. S. R. Holmes.                                       |
| SINGING—"Webb," .....  | { Church Hymn Book, No. 1109,<br>Laudes Domini, No. 558. |
| ADDRESS, by .....  | Rev. A. S. Chesebrough, D. D.                            |
| SINGING—"Loving Kindness," .....   | { Church Hymn Book, No. 767,<br>Laudes Domini, No. 269.  |

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## LUNCH.

AFTERNOON—2 O'CLOCK.

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| VOLUNTARY—DUET, "Jesus Lover of My Soul," Sung by Miss Lizzie Phelps (Sop.)<br>and Mrs. E. C. Hedges (Alto).              |  |
| SINGING—ANTHEM—"Denmark." Sung at the dedication of this Meeting House.   |  |
| BIOGRAPHICAL PAPER, by .....  | Judge Hiram Willey.                                      |
| ADDRESSES, by Dea. E. C. Hungerford, Judge George M. Carrington, (in place of<br>Rev. F. P. Waters) and Rev. E. E. Lewis. |  |
| SINGING—"Portuguese Hymn," .....  | { Church Hymn Book, No. 990,<br>Laudes Domini, No. 343.  |
| ADDRESSES, by .....   | Rev. E. F. Burr, D. D. and Rev. A. Hall.                 |
| SINGING—"Boylston," .....   | { Church Hymn Book, No. 1177,<br>Laudes Domini, No. 505. |
| PRAYER, by the Pastor, .....  | Rev. F. E. Delzell.                                      |
| DOXOLOGY—"Praise God from whom all blessings flow."   |  |
| BENEDICTION.  |  |



## ADDRESS BY DEACON SILAS R. HOLMES.

*Mr. Chairman, Brethren, Sisters and Friends:*

We have met here to-day to recall to mind, and to celebrate an event which took place one hundred and fifty years ago. An event, which in its results, has had a most important influence upon this community. Did we need an apology for the observance of this occasion, we would turn to the history of God's chosen people, who were commanded by Him to observe certain times and seasons for the instruction of their children and strangers in the history of the nation. *Holy days* and *holidays* and especially to observe the year of *Jubilee*. The trumpet sounded out at the beginning of every 50th year, a proclamation of "liberty throughout all the land unto all the inhabitants thereof." A year when "every man should return unto his possessions, and every man unto his family." What a *glorious* thanksgiving season, lasting throughout the whole year. With what joyous anticipations must that nation have looked forward to and longed for this time of *reunion*; this gathering home; this time when all hearts should go out together in joyful praise for past mercies and unite in prayer for future prosperity and blessings. It seems most fitting for us as a church, on this *first* day of the *third Jubilee* year, in its history, to turn aside from our ordinary occupations and recall the past. Not only for our own edification and improvement, but for the edification and instruction of our *children* as well. The word of the Lord came to Joel, the Prophet: "*Hear this ye old men* and give ear all ye inhabitants of the land. Hath this been in your days or even in the days of your fathers? Tell ye *your children* of it and let your children tell their children and their children another generation."—Joel 1: 1, 3. The Ecclesiastical society connected with this church, and which was to the church as a body to the soul, and from the records of which I must draw largely, was organized and its boundaries "fixed and defined by the legislature of the state in the year 1742." Three years before the church was organized.

The first entry in the records of the society reads: "Att a General Assembly holden at New Haven on the 14th day of October, A. D., 1742, upon the memorial of Isaac Willey, Stephen Scovill, John Comstock and other members of the 1st society in East Haddam, and the 3d society in Lyme, preferred to this assembly in May last, and the report of the com-

mittee thereon to this assembly in their present session, proposing that the memorialists be formed into a distinct society for carrying on ye worship of God amongst themselves, according to ye bounds and limits therein specified." Here follows the bounds and limits, which may be summarized by commencing about  $2\frac{1}{4}$  miles north of this church, from thence south about five miles, and from the river east about three miles, embracing about the same amount of territory in the town of East Haddam as in the town of Lyme; in Middlesex county as in the county of New London.

The first meeting of the new society was warned by a warrant signed by Samuel Lynde, "assistant," and dated at Saybrook, issued in His Majesty's name, warning all the inhabitants of the parish living within the boundaries set forth "to meet for the choice of officers at the dwelling house of Christopher Holmes, on Wednesday, ye 10th of November, 1742." The meeting so warned met and appointed Serg't John Willey, Capt. John Hungerford and Lieut. John Comstock for their committee. This meeting then adjourned to the 17th inst., when they voted to send for Mr. Moses Mather to come and be their minister. Lieut. John Comstock was chosen to "treet" with Mr. Mather to come and be their minister. "Att the same meeting Lieut. John Comstock, Samuel Dutton and Abel Willey was then and there chosen a committee, in case Mr. Mather could not be obtained to git any other minister that said committee think fitt." "Att the same meeting Samuel Dutton was then and there chosen to tune the psalm on the Sabbath in said society."

You will notice that these good fathers manifested at once their desire to establish regular Sabbath service in their midst, proceeding to the business without delay; but they seem to have met with little success till about the time of the organization of the church. "Att the same meeting it was then and there voted that the Rev. Mr. Hosmer (E. H.) and the Rev. Mr. Beckwith (Lyme) should have the liberty to preach, each of them, one lecture in said society." Second meeting—"Att a meeting holden the 9th of Dec. 1742, it was then and there voted that they would proceed in building a meeting house. Att the same meeting it was then and there voted that Samuel Dutton, Isaac Willey, Alan Willey, Thomas Holmes and Edward Church should be a committee to oversee and carry on ye work of building ye meeting house. Att the same meeting it was then and there voted that ye meeting house, which said society have agreed to build, shall be in length forty and six foot, and in width it shall be thirty and five foot, and that ye posts of said house shall be twenty foot long. Att ye same meeting it was then and there voted that the place for the meeting house to stand upon should be on the *nole* west of Job Beckwith's house. It was also voted and agreed upon that the meeting house timber shall be drawn together on the hill by Job Beckwith's house in order to frame."

"At a meeting holden on the 14th day of May, 1743, it was then and there voted that Christopher Holmes should go to the General Assembly in behalf of the society to gitt liberty for *raising* s'd meeting house. It was also voted that the Rev. Isaac Chalker should preach still amongst us from day to day as aforetime." John Comstock 3d was chosen to *tune* the psalm in said society on the Sabbath.

This practice of choosing one or more persons "to tune the psalm" was kept up for about 75 years. It would seem that some difficulty must have arisen about the location of the house they were to build, for at a meeting Feb. 2, 1743, "legally warned, it was then and there voted and agreed upon that the meeting house should stand or be *sot* upon the first hill west of Job Beckwith's dwelling house. It was a *universal vote* or agreement at said meeting, *one man only accepted.*" That seems to have been all the business at that meeting.

July 11, 1743, "it was voted that they would proceed in the procurement of Mr. Wells to preach to them two months as quick as convenient, if he is attainable, and if he is not attainable, then it was voted that they would proceed, if possible, to get Mr. Newton for the time aforesaid of two months."

Sept. 8, 1743, "It was voted and agreed to give Mr. Edward Dorr a call to come and preach among us in said society two months upon trial. It was also voted that Mr. Hosmer (E. H.) and Mr. Harrison (Chester) should preach a lecture amongst us in said society on Wednesday, the 14th day of this month, (Sept.) It was also voted that Mr. Beckwith (Lyme) should preach a lecture in said society. At the said meeting it was voted to have a *scool* kept in said society as far as the county money goes, and Ensign John Comstock, Samuel Crosby and Joseph Willey was then and there chosen a committee to order and take care of the *scool* in said society."

I think this must have been the first public school in this place. A few years later societies having within their limits 70 families or more were required by law to keep a school eleven months in a year, while societies with less than 70 families were required to keep a school at least half of the year. From this time on to 1796 the schools seem to have been entirely run by the society and to have caused a great many votes, and, I presume, not a little controversy. After a while it was settled to have two schools, divided, as at present, by the town line. After that the districts were divided and four schools were kept. At this meeting, Sept. 8, 1743, after the vote "to keep a *scool*," "Christopher Holmes was then and there chosen to try to obtain a minister to preach amongst us in said society, and it was then and there voted that if Mr. Dorr cannot be obtained, that the committee should try to get Mr. Christopher Newton to preach amongst us two months upon *tryol* in order to settle." At a meeting the 28th of the same month, "Capt. John Hungerford and Samuel Crosby were chosen to act with Christopher Holmes, to git a minister for said society. At the same meeting it was then and there voted that the committee chosen by said society, for to procure a minister for said society, that their power should be *universal*, as to bring into said society any minister as shall be thought proper by said committee for the time of two months from the time of bringing in said minister, and hereafter their power shall be *universal*, as aforesaid, if need be, that is to say, if said society be destitute of a minister."

Dec. 23, 1743, "It was then and there voted that the Rev. Samuel Briant should be called upon probation till the 1st day of May next from this date, to become minister in said society. It was also voted that the society com-

mittee should *discourse* with the Rev. Mr. Briant in behalf of the society to see whether or not Mr. Briant would accept of the societies proposal. Att the same meeting, it was voted that Mr. Briant shall become settled minister in said society, provided Mr. Briant and said society shall agree upon terms, and it was a universal vote. Att the same meeting Lieut. John Comstock, Serg't John Willey and Ensign John Comstock was then and there chosen a committee to treat with Mr. Briant."

But it seems that they did not agree, for at a meeting on the 7th of June, 1744, it was voted "to proceed in trying to get a minister to preach the gospel among us in said society within a week from the date of this meeting. Att the same meeting it was voted to call in Mr. Hosmer, Mr. Beckwith, Mr. Harrison and Mr. Cleaveland (Haddam) to assist in keeping a day of fasting and prayer in said society. Att the same meeting it was voted to suspend going after a minister till the day after the fast in said society. Sergt. John Willey, Lieut. John Comstock, Abel Willey and Thomas Champion were appointed to desire our neighboring ministers to assist us in keeping a day of fasting and prayer amongst us on the day mentioned. Att the same meeting it was voted that the man that goes after a minister for said society shall ask the society nothing for his time and horse. Att the same meeting it was voted that John Comstock 3d shall go after a minister at the time above prefixt."

Nov. 14, 1744, "Dea. Isaac Spencer, Lieut. John Comstock and Sergt. Christopher Holmes were chosen to treat with the Rev. Grindal Rawson in behalf of the society what he will have a day for preaching amongst us three months. It was voted to offer Mr. Rawson 45 shillings old tenor pr day."

Feb. 14, 1745, "It was voted that the Rev. Mr. Rawson should preach the gospel amongst us till the 1st of June on probation, in order to settle amongst us in said society. It was then voted to give Mr. Rawson 45 shillings pr day and his keeping the time of his preaching amongst us."

"Att a society meeting legally warned May ye 1st, 1745, it was voted to choose a committee of five men to discourse with Rev. Mr. Rawson upon what platform and way of discipline he would settle upon with us in said society. John Hungerford, John Comstock, John Comstock 2d, Christopher Holmes and Samuel Dutton were appointed the committee to discourse with Mr. Rawson upon the account of the above written vote."

✓ May 23, 1745, "Voted we will settle Rev. Mr. Rawson with us upon the Cambridge platform, as a Congregational minister if we can agree upon principles, salary and settlement. It was then voted to give Mr. Rawson a salary of one hundred and fifty pounds old tenor pr year and to add 5 pounds pr year after 4 years until the salary shall amount to £170 old tenor, and three hundred pounds settlement, also £100 in labor on his house if he settles amongst us." To all of which I suppose he agreed.

May 27, 1745, the proprietors of the town of East Haddam, by their committee, James Cone, William Olmsted and Thomas Holmes, deeded to the society 10 acres of land. The deed says "then laid out pursuant to a vote of the proprietors of East Haddam 10 acres of land on the inward commons, on the parsonage sight to Sargt. John Willey, Capt. John Hun-

gerford and Lieut. John Comstock together with the rest of the inhabitants of Hadlyme society; Loors End of East Haddam for the settlement of ye Congregational ministry in said parish." Then follows the boundaries.

This land was by the society sold to Mr. Rawson for one-half of his settlement, viz., £150, to be discounted in the years 1745, '46 and '47, according as his settlement was to be paid. On this land Mr. Rawson built his house, the house now owned and occupied by Mr. N. Augustus Mather, standing on the hill west from this church. The house is now in a good state of preservation. Mr. Rawson's son, Edmund G., sold this place by mortgage to Christopher Manwarring, of New London, in 1810. Manwarring sold it to Elijah Day in the year 1828. The society bought it of Mr. Day in 1832 and it was used as a parsonage till June, 1850.

The organization of the church was effected pending the settlement of Mr. Rawson. The church records commence: "At a council convened at Hadlyme parish, at the desire of the brethren of said parish and met at the house of Lieut. John Comstock, then June 26th, 1845. Present, Rev. Stephen Hosmer (E. Haddam), Rev. George Beckwith (N. Lyme). Rev. Thomas Skinner (Westchester), Elders; Dea. Jeremiah Gates, Daniel Ely, Esqr. Benjamin Colt, John Gates, Henry Champion, Dea. Eleazor Smith, Messengers. This council opened with prayer and then the council being informed of an act of the General Assembly of this government constituting this society a distinct ecclesiastical society for divine worship, by the name of Hadlyme society, as by a copy of said act bearing date Oct. 14th, 1742, and signed by the secretary of said Commonwealth (George Wyllys) appears and a number of the brethren inhabitants of this parish producing to this council the certificates of their good standing in the respective churches to which they belong, and desiring thereupon to be embodied into a church. This council therefore drew up for them the confession of faith and other articles of confederation, to which they all assenting and consenting signed the same as follows." (Here follow the confession, covenant, etc.) Signed by Grindal Rawson, pastor, John Hungerford, Samuel Crosby, John Comstock, Samuel Dutton, Ephraim Fuller, Christopher Holmes, John Millard, John Comstock 2d, John Comstock 3d and William Comstock.

This organization we to-day celebrate. Other members were soon added, so that the church soon had about 40 members. We now go back to the society records. May 28, 1745, the society voted, "We will install the Rev. Mr. Rawson on the 3d Wednesday in Sept. next ensuing. Sept. 2d, it was voted to keep a fast before the installment of Mr. Rawson, "on the 11th day of this inst. Sept. in said society." "Att the same meeting it was voted that the Rev. Mr. Hosmer and Mr. Beckwith should assist in keeping the fast above mentioned, and Mr. Harrison if either of them fail. Att the same meeting it was voted that ye Rev. Mr. Hosmer (E. H.), Mr. Beckwith (N. L.), Mr. Skinner (W. Chester), Mr. Bowers (M. Haddam), Mr. Little (Colchester) and their messengers were chosen to install Mr. Rawson in said society." There is no record of this occasion in the church book, except Mr. Rawson wrote, "I was installed over this church Sept. 18th, 1745." So



it is fair to suppose that the ministers mentioned, with their messengers, met and performed the duties required of them, and that the society after so many trials and efforts, were satisfied at last and found rest. It would seem that there must have been, in consequence of the depreciation of the "old tenor" currency in which Mr. Rawson was to be paid, a lack of support and perhaps some friction, for I find a vote March 8, 1750: "Voted that if Mr. Rawson will give the society a discharge from the beginning of the world till the year 1750, then he shall have all the moneys now in his hands." There is no explanation accompanying the above vote. In 1753 it was voted to give Mr. Rawson this present year, to be paid with his salary, £230 old tenor; 1754 it was voted to give him £280 old tenor, to be paid with the salary. The same vote was passed in 1755 and 1756. October, 1756, "It was voted if Mr. Rawson will release the vote to pay him £280 old tenor, we will pay him £34 2s lawful money. The next year it was voted to give him £37 lawful money, including his salary. And so on to the time of his death the salary was fixed each year in lawful money, varying from £34 to £70. I have endeavored to solve the riddle of the old tenor currency, and I find that it consisted of bills of credit issued by the state, on account of the great scarcity of money consequent upon the French and Indian wars of the time, and that it varied very much in value as the times varied. Silver was the standard. An ounce of silver, which in 1739 was worth 28s. in 1744 32s. in 1749 was worth 55 or 60s. The form of the old tenor bill issued in 1740 was this: "Old tenor bill No.—. This bill by law of the Colony of Connecticut shall pass current within the same for 20s. in value (or any other sum) equal to silver at 8s. per ounce Troy weight sterling alloy, in all payments and in the treasury. (Dated) Hartford, May 8th, 1740." Signed by a committee of three, appointed by the legislature. I trust you will pardon this digression, as it furnishes the solution to the great discount on the funds applied to the payment of salaries at that time. In 1747 I find a record of a sexton employed. "Nathaniel Beckwith was chosen to take care of the meeting-house kee and to sweep the meeting-house, and there was voted £1 10s. old tenor for his reward for said sarvis."

In 1758 "it was voted to take up the seats in the meeting-house and build pews in the room thereof." I do not know the form of the seats referred to, but suppose they must have been simply benches. The pews substituted were the square or parallelogram style, with seats on three sides, so that one-third of the audience were facing the speaker, one-third sidewise and one-third were backs to the pulpit. Galleries extended across the south side and east and west ends of the house. The singers' seats ran around the entire front of the gallery, divided by openings in the center, making six separate seats. Opposite the pulpit sat the treble and counter, on the right and left the tenor and bass. Back of these singers' seats, all around, were the square box pews, the paradise of the small boy. Almost as long ago as I can remember the pews were taken out on the south side and seats put in for the singers, so that the choir occupied that part of the gallery opposite the pulpit. For some years of my

early life the pitch of the music was obtained by blowing the note on the "pitch-pipe," a flat box whistle with a slide on which was marked the letters used in music. Then came the bass viol, the violin, the clarionet and flute, and in 1862 the melodeon, and later the cabinet organ. The sounding board used to be a most wonderful thing to me. A large panelled box, pentagonal in form, apparently very slightly suspended over the head of the minister I have watched it and wondered over it, I suppose, many an hour. But notwithstanding it looked as though it might easily be persuaded to fall on the minister and crush him, it remained firmly in its place till pulled down with the pulpit it had hovered over so long.

Church matters seem to have gone on smoothly during Mr. Rawson's ministry. The number of persons who joined the church during his pastorate was about 150, an average of  $4\frac{2}{3}$  a year. Mr. Rawson died March 29, 1777, aged 69, and was buried in the western part of the cemetery, adjoining the church.

Aug. 21, 1777, "Att a society meeting there was £4 10s. voted to procure grave-stones for Mr. Rawson, and his son Edmond Grindal was appointed to procure the same." April 14, 1777, "Israel Spencer, Deacon Holmes and Samuel Comstock were appointed a committee to see the pulpit supplied with a teacher." They seem to have selected Rev. Matthew Scribner, the grandfather of Charles Scribner, the founder of the publishing house that bears his name. The 7th of October, the same year, "it was voted to give Rev. Matthew Scribner for his yearly salary if he settles amongst us in the work of the ministry, so long as he continues therein, forty pounds in money and the articles here named, viz., 25 bush. of wheat, 15 bush. of rye, 70 bush. of Indian corn, 40 lbs. of wool, 80 lbs. of flax and 15 cords of wood." I presume Mr. Scribner did not accept this offer. We must remember that this was "a time that tried men's souls;" that this meeting was holden two years after the battle of Lexington, when the great struggle for independence was draining the country of its men and means to an alarming extent. Mention is made in the society records that such and such an officer of the society "has gone to the war." The 30th of March, 1778, "It was voted to give Mr. Samuel Collins a call," and the offer made to him reads, £120 lawful money, salary for the first year, and so continue as long as the stating of things continue as they are, and if wheat, rye, Indian corn and pork rises or falls, the salary to rise and fall in proportion to them, and so continue as long as he continues in the work of the ministry amongst us." This offer could not have been accepted, for on the 26th of August, 1779, "It was voted to hire Rev. Joseph Vaill to supply the pulpit on probation 10 Sabbaths." Nov. 8th, the same year, "It was unanimously voted to give Mr. Joseph Vaill a call for settlement in said parish in ye gospel ministry. It was also voted to give Mr. Vaill £160 settlement, said sum to be paid after ye rate of ye prices of ye articles mentioned, viz., wheat at 5s., rye at 3s. 6d, Indian corn at 2s. 6d, eight score of pork at 3d per pound, beef at 18s. per hundred. Also voted a salary for Mr. Vaill in case he settles with said parish. £60 a year for the first two years, and £5 a year to be added for two years, which makes

£70 to be his stated salary. Likewise 12 cords of wood yearly. Jan. 10, 1780. Mr. Vaill accepted the offer and the meeting "voted to observe a fast on the 1st Wednesday of Feb. next, and to settle Mr. Vaill on the 2d Wednesday of said Feb." They also "voted to have at the ordination council ye Rev. Mr. Beckwith of Lyme (Hamburg), ye Rev. Mr. Little of (Colchester,) ye Rev. Mr. Johnson of Lyme, ye Rev. Mr. Silliman of Saybrook (Chester), ye Rev. Mr. Champion of Litchfield (Mr. Vaill's home), ye Rev. Mr. Storrs of Northbury (with whom Mr. Vaill studied theology), Rev. Mr. Robbins of Westchester, ye Rev. Mr. Parsons of East Haddam, ye Rev. Mr. Sweetland of Millington, and ye Rev. Mr. May of Haddam, with their delegates." "It was also voted at said meeting to have Dea. Christopher Holmes, Lieut. Jabez Comstock and Lieut. Jonathan Warner as a committee to provide for ye said council at ye time of ordination." Mr. Vaill simply says in the church records: "Feb. 9th, 1780. This day I was ordained to the work of the gospel ministry in this place, to take the pastoral charge of the 3d church in East Haddam, called by the name of Hadlyme society. (Signed) JOSEPH VAILL."

The manner of seating the meeting house was for the society to appoint a committee of four to assign the seats to the different families and persons of the congregation for one year, and report to the society their doings at an adjourned meeting, for approval or disapproval. One year there were three different committees appointed, who reported at three different meetings, and neither report was accepted. Then a fourth committee was appointed, who were successful.

June 1, 1747, "It was voted that the men and their wives shall be seated together, so far as the pews will hold out in the meeting house. Notwithstanding the many difficulties, I think the practice of seating was kept up till 1832, when they voted to sell the pews. A meeting was holden Oct. 14, 1822, "for the purpose of seeing whether said society will sell the pews in the meeting house." "Voted that they will not sell the pews."

The old meeting house was not lathed and plastered till 1792. For 49 years our fathers and mothers worshiped in an unplastered house open to the roof, with three outside doors opening into the room and 28 windows in its walls, and for 40 years more without any fire except in their *hearts* and *foot stoves*. It was not till 1831 or '32 that a stove was put in the house and the pipes put out of the windows at the east and west ends. The job of lathing and plastering was taken by Mr. Selden Warner for the sum of £50.

The ministry of Mr. Vaill demands more than a passing notice, extending, as it did, over a period of more than 52 years. He so thoroughly identified himself with the church and its interests that a history of Mr. Vaill is a history of the church. Mr. Spurgeon, in his "John Ploughman" talks, says that "Samuel would not have been Hannah had not Hannah been Hannah." So we might say of this church, it would not be this church had Mr. Vaill not been Mr. Vaill. He was born of parents who could give him but little help in getting an education. He worked on his father's farm till he was 21 years old. Feeling drawn to the gospel ministry, he, with three other young men, started for Dartmouth College on the 28th of Sept. 1772,



taking his axe and such articles of clothing as were necessary to make a journey of 180 miles on foot, with only 15s. of money in his pocket. After enduring hardships and privations such as the young men of the present day know little of, he worked his way through college and graduated with his class in 1778. He studied theology with Rev. Mr. Storrs, of Northbury, Mass., and was licensed to preach in May, 1779. He says in his diary: "Having preached four Sabbaths in all, I was sent for to preach in Hadlyme, where, after I had preached 20 Sabbaths, the church and society gave me a call to settle with them in the gospel ministry." Mr. Vaill at the time of his ordination was 29 years old. He says the church at that time was in a low state, consisting of less than 40 members. Of these only 12 were males. In addition to the Sabbath services, he early commenced holding religious conferences and prayer-meetings, and church prayer-meetings were included in this series of labors. At first great prejudices existed against religious meetings in the evening and occasional religious meetings on week days and in reference to his maintaining these in the early part of his ministry he was called by some a "new light." These prejudices after a while wore off and he ceased to be considered a dangerous man. He seems to have paid particular attention to the training of the young of his flock by "precept upon precept and line upon line," with excellent results. For his faithfulness I feel personally thankful. My grandfather was four years old when Mr. Vaill was settled, and my grandmother about the same age. They of course grew up under his influence and instructions. My father was born when Mr. Vaill had been here 22 years, and was under his ministry 30 years. I was myself five years old before Mr. Vaill had a colleague, so that persons of my age were almost brought up at his feet. If any of his congregation were absent from church on the Sabbath, he was sure to get up his "one horse shay" and call around on Monday to learn the reason of their absence. He was strong in the doctrines as he understood them. "On one occasion," he says, "while I was absent from my people something very singular occurred. I left them without encouragement that the pulpit would be supplied on the following Sabbath, and on my return I found that they had been supplied by a minister of another denomination, who is unsound in the fundamental articles of the Christian faith." "It is extremely singular," he says, "for a people in the absence of their pastor to call a preacher of another denomination." He says in another place: "The want of good government and of religious education in families, if it continues, will in process of time ruin this country." Was he not right? It is just those persons who have not been taught obedience in the home, and who have not been surrounded by the influences of christianity during childhood and youth, who, defying order and law, turn our cities into bedlams when they will. After 22 years Mr. Vaill writes: "I have had serious apprehensions of late that this small society would come to speedy dissolution. I know not but that will be the case. God will visit us with his holy spirit to reform us, or he will leave us to confusion of face." In 1807 a revival took place, he says "greater than we have ever before witnessed." In the course of a year and a half 16 persons were added to the church. In 1813 a more powerful and general work of the Spirit took place—30 persons

were added to the church. There was an unusual interest in religious matters for two years. In 1827 another general revival took place, as the fruits of which 56 persons were added to the church. I think Mr. Vaill was assisted at this time by the Rev. Asael Nettleton and the Rev. Samuel Griswold of Lyme. The spring of 1830 was marked with special interest. In 1834 some 18 persons united with the church.

Mr. Vaill's ministry was a marked illustration of Ps. 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Mr. Vaill was one of the pioneer workers for temperance reform, and long before the modern temperance reform was entered upon he practiced the principle of abstinence. In 1796 he published an address to youth, warning them against the vice of intemperance. The cause at that time was unpopular, even with the best elements of society. But Mr. Vaill, being a man who once having put his hand to the plow thought not of looking back, kept right on with his efforts till at last he "had the satisfaction of seeing every member of his church, male and female, enrolled as members of the temperance society." In the latter part of the year 1831, Mr. Vaill being then more than 80 years old and finding the infirmities of age increasing, entered into an agreement with his people to enable them to procure a colleague. He continued to live at his home, about one mile east from the church (always occupying a seat in the pulpit on the Sabbath), till 1836, when he removed with his daughter to Killingworth, where he died in November, 1838. His funeral was holden in the old church where he had preached so many years, the Rev. Isaac Parsons, fulfilling a promise made to Mr. Vaill, preached the funeral sermon, taking his text from Matthew 25: 23; "His Lord said unto him, well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." So he was laid beside his beloved wife and amid a great number of his congregation, gone before to await the resurrection of the just.

There were 220 who joined the church during Mr. Vaill's ministry, an average per year of four and a fraction. The Rev. Ralph S. Crampton was called by the church and society to be Mr. Vaill's colleague in the spring of 1832, was installed May 23d on a salary of \$400. Oct. 30, 1834, Mr. Crampton requested to be dismissed: reason, he could not support his family on the amount received. He was accordingly dismissed, Nov. 5, 1834.

Rev. George Carrington was called by vote of the church and society, Jan. 26, 1835, and was installed as junior pastor Feb. 25, 1835. Mr. Carrington retained his pastoral relation to the church till Feb. 22, 1842. Rev. Stephen A. Loper commenced his labors with this church immediately after the dismissal of Mr. Carrington, and was installed May 18, 1845, and dismissed at his request June 30, 1850. Mr. Loper's labors, extending over a period of eight years, were abundantly blessed in the conversion of a large number of the young people of this parish and by large accessions to the church. He will always be most kindly and lovingly remembered by those to whom he ministered.

Rev. E. B. Hillard came to us from the seminary and was warmly welcomed as an acquaintance who had spent many vacations in the parish. He

was ordained and installed March 14, 1855, and was, at his request, dismissed June 3, 1860, having been our pastor a little more than five years. Since I began this paper he has been called to receive his reward.

Our next and last settled minister was the Rev. D. W. Teller. He commenced his labors with this church Jan. 1, 1869; was ordained and installed April 19, 1870, and dismissed Jan. 2, 1872, having been with us two years.

OTHER MINISTERS WHO HAVE PREACHED FOR US ONE YEAR OR MORE.

|                              | <i>No. Years.</i> | <i>Date.</i> |
|------------------------------|-------------------|--------------|
| Rev. William H. Goodwin..... | 1                 | 1850-51      |
| Rev. James Noyes.....        | 3                 | 1851-53      |
| Rev. William D. Sands.....   | 1                 | 1853-54      |
| Rev. H. W. Jones.....        | 6                 | 1860-66      |
| Rev. Charles Cutting.....    | 1                 | 1866-67      |
| Rev. H. M. Vaill.....        | 3                 | 1872-75      |
| Rev. M. J. Callam.....       | 3                 | 1875-78      |
| Rev. H. E. Hart.....         | 3                 | 1878-81      |
| Rev. William Clift.....      | 5                 | 1881-86      |
| Rev. F. P. Waters.....       | 2                 | 1886-88      |
| Rev. G. H. Burgess.....      | 4                 | 1890-94      |

Of the efficient labors of these acting pastors and of their loving service we have not time to speak at length.

DEACONS.

| <i>When Chosen.</i> | <i>Name.</i>  | <i>Died or Dismissed.</i> | <i>Age.</i> | <i>Served.</i> |
|---------------------|---|---------------------------|-------------|----------------|
| June 8, 1746,       | Samuel Dutton, probably died.....   | 1749,                     |             | 3              |
| " 8, 1746,          | Samuel Crosby, " " .....  | 1755,                     |             | 9              |
| Jan. 1750,          | Christopher Holmes, died April 12,.....   | 1792,                     | 77          | 42             |
| March, 1756,        | Samuel Selden, was a Colonel in the Continental army. Died a prisoner of war in the Old Brick Church, New York, ..... | 1776,                     | 52          | 20             |
| April, 1792,        | Jabez Comstock, excused 1802, died.....   | 1807,                     | 84          | 10             |
| March, 1780,        | Israel Spencer, " 1802, " .....   | 1813,                     | 82          | 22             |
| Oct. 1802,          | Israel S. Spencer, " 1883, " .....  | 1837,                     | 74          | 31             |
| June, 1803,         | Israel Dewey, " .....   | 1806,                     | 52          | 3              |
| " 1815,             | Ithamar Harvey, " .....   | 1847,                     | 82          | 32             |
| Jan. 1828,          | Selden Warner, " 1833, " .....  | 1843,                     | 82          | 5              |
| March, 1833,        | Samuel C. Selden, " 1846, " .....   | 1852,                     | 65          | 13             |
| May, 1833,          | Elijah Comstock, " 1846, " .....  | 1858,                     | 84          | 13             |
| Sept. 1846,         | Isaac Chester, Jr., dismissed April,.....   | 1852,                     |             | 6              |
| Nov. 1854,          | Frederick A. Tiffany, and left the place in 1868, " 1854, Joseph Selden, dismissed in.....                            | 1859,                     |             | 5              |
| Feb. 1866,          | William C. Spencer, died May 30,.....   | 1889,                     | 65          |                |
| May, 1869,          | Almon Day, dismissed in.....  | 1874,                     |             | 5              |
| Sept. 1874,         | Silas R. Holmes.  |                           |             |                |
| July, 1889,         | Joseph W. Hungerford.   |                           |             |                |

Of the above only the three last named are now living.

The record of the organization of the Sunday School is as follows: "The inhabitants of the Society of Hadlyme friendly to the cause of Sabbath Schools, having met on the evening of the 11th of May, 1828, agreeable to previous notice, proceeded to organize themselves by choosing Rev. J. Vaill moderator of the meeting, and having heard the foregoing constitution of a Sabbath School Society read, adopted the same, and in compliance with the 3d article of the rules of the society, made choice of the following persons as officers, viz.: Selden Warner, Elijah Comstock and Israel S. Spencer, directors; Samuel S. Warner, superintendent; R. E. Selden, Jr., secretary; Robert Hungerford, 2d, librarian "

Teachers of the Sabbath School appointed at the first meeting of the society—Elijah Day, Ansel Hungerford, Timothy Holmes, William D. Marks, Stephen Day, Elijah S. Comstock, Thomas Mosley, Richard E. Selden, Jr., Sarah Vaill, Julia Selden, Lucretia Holmes, Amanda Vaill, Nancy Holmes, Mary Ann Holmes, Mary Tiffany, Emeline Spencer and Sarah Comstock, seventeen in all.

A subscription was started to raise money to build a new church in 1840, to be binding if \$2,000 was subscribed. The following is a copy of the names of the subscribers and the amounts given:

|                           |          |                             |         |
|---------------------------|----------|-----------------------------|---------|
| Samuel C. Selden.....     | \$210 00 | Dr. B. F. Smith.....        | \$10 00 |
| Wm. Spencer.....          | 150 00   | Nathan Meigs.....           | 10 50   |
| Ozias Holmes.....         | 105 00   | Robert Hungerford.....      | 50 00   |
| Ansel Hungerford.....     | 105 00   | R. E. Selden, Jr.....       | 105 00  |
| Samuel S. Warner.....     | 50 00    | Roswell Tupper.....         | 5 00    |
| Isaac Chester, Jr.....    | 30 00    | Alvin P. Phelps.....        | 20 00   |
| Charles Howell.....       | 75 00    | Thomas Mosley.....          | 15 00   |
| Ebenezer Holmes.....      | 15 00    | Daniel K. Howell.....       | 15 00   |
| Joseph Holmes.....        | 10 00    | William Hungerford.....     | 100 00  |
| Timothy Holmes.....       | 27 00    | Joseph Warner.....          | 25 00   |
| Gurdon Ely.....           | 3 00     | Ephraim Warner.....         | 5 00    |
| C. B. Phelps.....         | 5 00     | John C. Bogue.....          | 5 00    |
| Elijah Comstock.....      | 105 00   | Samuel Brooks.....          | 50 00   |
| H. T. & F. W. Comstock... | 25 00    | Richard & Samuel Brooks, 2d | 25 00   |
| C. L. Ely.....            | 20 00    | Oliver Comstock.....        | 100 00  |
| Joseph E. Hungerford..... | 50 00    | Samuel L. Comstock.....     | 8 00    |
| Asa Hungerford.....       | 30 00    | Jared Daniels.....          | 2 00    |
| Elijah Day.....           | 55 00    | H. W. Edwards.....          | 5 00    |
| James Gates.....          | 50 00    | Jabez A. Phelps.....        | 5 00    |
| Urson W. Gates.....       | 5 00     | Joseph Selden.....          | 5 00    |
| Zachariah Hungerford..... | 100 00   | Nathan Tiffany.....         | 15 00   |
| George Howell.....        | 5 00     | F. A. Tiffany.....          | 10 00   |
| John Littlefield.....     | 5 00     | Joseph O. Warner.....       | 50 00   |
| C. F. Miner.....          | 5 00     | John S. Wells.....          | 15 00   |
| Andrew C. Phelps.....     | 16 00    | A. W. Willey.....           | 10 00   |

Making \$1,918.50. Then the women subscribed \$90.00, which was enough to make the sum up to \$2,008.50.

|                            |         |                          |         |
|----------------------------|---------|--------------------------|---------|
| Susannah Andrews. . . . .  | \$10 00 | Mary Lord. . . . .       | \$ 3 00 |
| Demis Avery. . . . .       | 5 00    | Mary Lord, Jr. . . . .   | 3 00    |
| Deborah Comstock. . . . .  | 7 00    | Alice Marsh. . . . .     | 5 00    |
| Mary Comstock. . . . .     | 2 00    | Prudence Parker. . . . . | 5 00    |
| Olive Hungerford. . . . .  | 10 00   | Julia Selden. . . . .    | 10 00   |
| Lovica Hungerford. . . . . | 10 00   | Maria Waite. . . . .     | 5 00    |
| Phebe Howell. . . . .      | 5 00    | Betsey Warner. . . . .   | 10 00   |

Of the above subscribers only four are now living, viz: F. W. Comstock, Samuel Brooks, 2d, George Howell and H. W. Edwards.

This building in which we meet to-day was contracted for by the building committee, who were William Spencer, Samuel S. Warner, Ozias Holmes, Ansel Hungerford and John S. Wells, and built in 1840 and dedicated the 6th of January, 1841. I well remember, as I look around this room, the faces and forms of the men of that time, as they sat in these seats from Sunday to Sunday, listening to the preacher and engaging in acts of worship. They are now almost all gone up to worship "in that house not made with hands, eternal in the heavens."

Jan. 20, 1890, this church, by the necessary votes and by the co-operation of the society, and in accordance with the law passed in 1889, became a body politic and corporate. I have heard no regrets expressed on account of the change.

The whole number of persons who have united with this church since its organization is 573, an average of three and eight-tenths for the 150 years. The present membership is 86; females, 67; males, 19. We believe that this church, organized 150 years ago, has been kept by the power of God, and that, through His power and by His blessing, very many precious souls have been saved and gathered home to the church in heaven. The past we may know and recall with pleasure and profit; the future is wisely hidden from our view, but we know that it is holden in the hands of the same loving Father who has blessed and kept us in the past. We believe this church is a vine of God's own planting, and that He will cause it to grow and flourish and bear fruit to the honor and glory of His name for a great while yet to come, so that when Christ shall come to this earth again to reign, the members of this church, we hope then greatly increased in numbers, shall all be found with their "lamps trimmed and burning," waiting and watching for His coming, and ready to join in the heavenly anthem, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory and blessing," forever and ever. Amen.

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NOTE.—In this paper I have partly preserved the original spelling and partly spelled in modern style.



## ADDRESS OF REV. A. S. CHESEBROUGH, D. D.

ON THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE CONGREGATIONAL CHURCH IN HADLYME, JUNE 26, 1895.

I have been invited to contribute to the observance of this anniversary some reminiscences of my acquaintance with this church.

When I entered upon my ministry in Chester, on the opposite side of the river, some fifty-four years ago, it was a matter of great interest to me who my ministerial and ecclesiastical neighbors were to be. On taking a survey of the adjoining parishes I found myself most happily located. I had upon the north, as the pastor of the church in Haddam, Dr. David D. Field, already venerable for his years and renowned for his knowledge of Congregational history and usages. Near to me on the south was Rev. Frederic W. Chapman of the church in Deep River, an active worker, and a most kind and brotherly man. At what was then called Pautapaug, now Centerbrook, was Father Aaron Hovey, rather slow, as was thought, but good and sound to the core. And at Saybrook, in the fifty-fourth year of his pastorate, was the aged and greatly beloved Father Hotchkiss, having for his colleague one of the most vivacious and intensely active members of our ministerial fraternity, Rev. E. B. Crane.

But how about the east side of the river? Though in a geographical line Hadlyme was not more distant than Centerbrook, yet, by reason of the river "which rolled between," it seemed to me at that time farther off than Boston does now. It was not, however, so far off but that I could hear some faint mutterings of thunder, and see the clouds darkening the sky over these hills. Whence this commotion in the elements? It did not quite amount to a cyclone. It was just one of those transient disturbances which is liable to visit every community, when changes of opinion and custom are agitating the atmosphere and playing off electric batteries from opposite sides of a question in dispute. It was a skirmish in the age-long battle between stationariness and change, between conservatism and innovation. One party said, "We must travel on in the old rut." The other replied, "No, we will lay out a new track." The former thought that they saw in the proposed novelty a dangerous departure from the safe old paths in which the fathers walked, and that a subtle new school heresy lay concealed in it. There seemed to be a serious alarm on the part of some lest the very foundations of the church were giving way. The question was simply this: Whether in the meeting-house just built, the congregation in worship, should continue the old established practice of standing in prayer-time and sitting during the service of song; or should reverse these attitudes—stand in singing and sit with bowed heads in prayer.

In addition to the division which this controversy caused in a hitherto united church, it unfortunately resulted in the dismissal of the pastor, the Rev. George Carrington. He had proved himself to be a good pastor, an acceptable preacher. He was an excellent man, a graduate of Yale university in the class of 1822; scholarly and much respected by his ministerial brethren. The excitement gradually died down, harmony was restored, and the difficulty remained only as a memory.

As one of my reminiscences, I call distinctly to mind, the first time I crossed the Hadlyme ferry. I had been brought up in a seaport town, and had been familiar from childhood with all sorts of row-boats, sail-boats and sea-going vessels. But on reaching the river bank to cross over, and seeing there an old scow rigged with a sail, waiting to carry me and my team over; it looked to me as about the most ungainly sort of craft to go to sea in that I had ever seen—a queer instrument of navigation. The crew consisted of two men, each one of whom seemed to be captain, mate and all hands. As this was the only way to get to Hadlyme, I must of course go on board in order to make the voyage, which I did with some little misgivings. Well, by dint of trimming the sail, and rowing and sculling and some loud shouting, I was landed safely on this side. I afterwards learned that the older of the two men who navigated this craft was the senior deacon of this church, and that the other was his son.

I remember that at a meeting of the consociation in Hadlyme the body dined together at the house of a recently married couple, whose residence was a little way south of this meeting-house, where we were well entertained and attentively waited upon. I can now see the attractive little woman who was our hostess moving watchfully about the tables with her corps of assistants, making sure that every guest was duly provided for. I need hardly tell the older people here who she was—none other than Mrs. John S. Welles, who with her husband was among the salt of the earth. I had abundant occasion subsequently to count them as very dear friends, and as helpful parishioners in Glastonbury. Mr. Welles passed away some six and a half years ago, and his wife, burdened with a weight of infirmities, is waiting to join him in the better land. This church has reason to cherish their memories with gratitude for their benefactions. While resident here Mr. Welles was dependent upon the labor of his hands. God afterwards entrusted him with wealth, and in his prosperity he did not forget this people in whose fellowship he had his humble beginnings.

I have reason for pleasant remembrances of Hadlyme for giving me another dear friend—a loving and highly valued brother in the ministry—Rev. Stephen A. Loper. He was thirteen years older than myself. But he always retained his youthful vivacity, and in our intercourse the discrepancies of age were forgotten, and we were boys together. Among his intimate associates he always had a fund of stories at hand to illustrate his points and enliven conversation. He was a sound theologian, an instructive preacher, a prudent and efficient pastor, and a godly and lovable man. I was with him more or less during his pastorate here, both when the sunshine brightened his days, and when sickness and death and other trials shadowed his horizon. But he ever preserved his Christian equanimity and fidelity under all providential changes.

Of Deacon Comstock, of whom I have spoken, I knew little or nothing in the way of personal acquaintance; but of the other deacons of this church I have some very pleasant memories. Though they differed from one another in their characteristic qualities, they were sterling men, fully up to gold standard. Deacon Samuel C. Selden was a strong man, ever steadfast in what he deemed to be right. I have known few men in whose good judgment I should be more willing to confide in such practical matters as came within his range than in his. Where I have met with him in ecclesiastical councils, I found that there were no delegates from the churches whose opinions weighed more than did his.

Deacon Isaac Chester was an honor to the church and a most useful member, the very soul of Christian integrity. You might about as soon have expected to see Moses, when he wrote the Decalogue on the tables of stone, leave out one of the commandments, as to learn that Deacon Chester had swerved a hair's breadth from the law of uprightness. Later in life he was a parishioner of mine in Vernon.

Brother William Spencer was somewhat retiring in his disposition and gentle in his manners. But he was a tower of strength in the support of any good cause into which he threw his interest. I have been privileged to be a guest in his hospitable home, and I found reason for entertaining the highest respect for him and his truly excellent wife. With two or three of their children I had an agreeable acquaintance, more particularly with their eldest daughter, Mrs. Doctor Catlin of Meriden, in whose delightful family I made my home at one time, while supplying the pulpit of the First Church in that city.

I remember also Mr. Richard E. Selden — a graduate of Yale University in the class of 1818 — a bright, intelligent, well-read gentleman, ultra-conservative in his opinions, unchangeably wedded to what was regarded as old school theology. He was especially intolerant of the new school divinity which was taught at New Haven by Dr. Taylor. He wrote and published a little book as a burlesque or rather a ridiculous caricature of the New Haven professors and their teachings, showing up these teachings as tending to encourage and bring into vogue all sorts of extravagant and ridiculous schemes of reform. The title of the book was, the "Newest Keepsake for Eighteen Hundred and Thirty-Nine; containing the speeches, circumstances and doings of a recent benevolent convention, at the chapel of the Mariboro' House, Boston, embellished with cuts and views of moral machinery. By an eminent artist." The convention of which the book gives account was especially called for the purpose of organizing "The American Society to prevent children kicking off the bed-clothes." The characters who took part in this so-called Trundle-Bed Convention were the leading reformers of the day, in the cause of anti-slavery, tetotalism, non-resistance, woman's rights, etc., backed by the prominent New School Theologians, to all of whom fictitious names were given.

In addition to this book, Mr. Selden published one or more political tracts. He was a keen antagonist in political debates. I was well acquainted with the brothers, Samuel Selden and Joseph Warner; both earnest supporters of this church. The eldest daughter of Mr. Samuel Selden Warner,



became, by her marriage to Chief Justice Waite, one of the first ladies of the land, honoring her position with rare dignity and grace. I remember that in the afternoon of one pleasant day, at the time when Hadlyme had no minister, Selden Warner's son, Captain Samuel Warner, came to my house in Chester with the request that I would go over the river to his father's house to unite his youngest sister in marriage to Mr. Gloyd of Toledo, Ohio. This service I performed; and the last time I saw Mr. and Mrs. Warner they were spending a serene old age in Mrs. Gloyd's family, calmly awaiting the close of life.

I will not spin out these reminiscences farther, than to name several persons with whom I had more or less acquaintance. Among those whom I knew best were Uncle Ozias and Aunt Betsey Holmes, as everybody called them; a couple whom everybody loved. And then there was Mr. Elijah Day, and there were two or three brothers Hungerford, and one or two Holmes.

It was always to me a great pleasure to preach in this cosy meeting-house to one of the most intelligent congregations within the bounds of my exchanges. And there was one fact which deeply impressed me with regard to this people, and that was their liberality in contributing to the support of our benevolent societies. The Annual Reports of these societies showed that Hadlyme stood among the foremost of the churches in the neighborhood in this respect.

And let me say, in conclusion, I congratulate you, my brethren, on the occurrence of this anniversary, that you have, as a church, survived the changes that have passed over your head, and that you are purposed with divine aid to maintain your standing as a well-ordered Christian Brotherhood, and thus as a witness for our divine Master. It is a matter in which you are justified in a feeling of pride that the two original towns out of whose territory this parish was carved, have been singularly productive of so many men distinguished both in the church and the state. To give only a few examples: On the one side, I may refer to men who have conferred honor upon the names of Emmons, and Griffin, and Chapman, and Spencer; and in the other, to those who have borne the names of Ely, and Griswold, and Waite, and McCurdy. And this parish of Hadlyme, though it has never contained more than seventy-five or eighty families, has done "worthily in Ephratah, and has been famous in Bethlehem." These rough fields have yielded harvests of which the tillers may justly be proud, as long as the names of Harvey, and Vaill, and Selden, and Hungerford, and many others are remembered. And in this connection, I am led to say that the very best quarries of a high Christian manhood are to be found in just such rural communities. Out of these hard hills are to be cut and polished the choicest stones for the construction of the edifices of the church and the state. Whence come the strong men, the men of power in our cities—the acknowledged leaders in business, in civil affairs, in great moral and religious enterprises? In very large measure, these men are born and trained in the country towns. The quiet and inartificial life of these retired localities constitute the best element for the culture of moral and intellectual strength. This church, though "little among the thousands of Judah," has,

with all its limitations, a noble mission to fulfill in the training of a true Christian manhood and womanhood. Let these fathers and mothers but prove faithful to their trust, let this pastor fulfill his high function, and there will flow forth from this center in the future as in the past streams of blessing. Who then will not in concert with me say, may the light in this golden candlestick never burn dim?

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#### ADDRESS BY JUDGE HIRAM WILLEY.

The remarks I am about to make must necessarily be brief, as I am expected to occupy about ten minutes of your time, as other speakers are to follow me whom you will be better pleased to hear, and although it is the privilege of old men to be garrulous, your committee have wisely, no doubt, set a limit to my garrulity. But I wish to say, what is known to most of you, that I was born and my boyhood was spent in Hadlyme, and now in my old age I have come to live and die in the place where I was born.

My recollection extends over a period of seventy years, and the days of my boyhood as they were connected with the old school-house and the old church located on the same spots where the present school-house and church stand, are treasured among the dearest memories of my life.

I propose to say a few words as briefly as possible concerning some of the men who have lived or were born in Hadlyme who have made their mark in the world's history, and who, as I believe, have made the world better by their having lived in it. I well remember the Rev. Joseph Vaill, the second settled pastor of this church, and how it was his custom to visit the public school regularly on Saturday and hear the children recite and instruct them in the "Westminster Catechism," in which are some things hard to be understood, and which seem to need considerable explanation at the present time. He taught a select school in the early days of his pastorate, in which he fitted young men for college, and from this school went forth many young men with characters strengthened for good by his instructions. I will mention two of his scholars, Hadlyme boys, who entered and were graduated at Yale College and became highly distinguished: Rev. Joseph Harvey as a theologian, and William Hungerford as a lawyer. I was personally acquainted with William Hungerford. I need not speak of him to the people of Hadlyme; the pureness and nobleness of his character are well known. As a lawyer he was pre-eminent; simple in his manners, polite and kind to all, he was a perfect model of a christian gentleman.

Christopher Holmes was a deacon of this church from 1750 to 1792. He was the ancestor of the Holmes families in Hadlyme. He was the father of Dr. Christopher Holmes, an eminent physician; also the father of Judge Eliphalet Holmes, the great-grandfather of Deacon Silas R. Holmes. Judge

Holmes I well remember. He was a captain in the Revolutionary war and did good service for his country. He was a magistrate who tried many cases; was highly respected, and represented the town of East Haddam in the legislature for a great number of years.

The Seldens were distinguished in the early and later history of the church. Samuel Selden was a deacon from 1756 until his death. He was a colonel in the Revolutionary war and died a prisoner of war in New York in 1776. I recollect Col. Samuel C. Selden, his grandson, who was a deacon in this church from 1833 to 1846, and who was the uncle of Col. Joseph Selden, a colonel in the war of the rebellion, and was also a deacon in this church, and who leaves a son, Rev. Edward Selden, distinguished as a christian minister. Richard Ely Selden was also a grandson of Col. Samuel Selden. He was a graduate of Yale College, a man of great general information, a fluent and graceful speaker, a gentleman of the old school and a member of this church. One of his sisters married Henry M. Waite, who became Chief Justice of the Supreme Court of Connecticut, and she was the mother of Morrison R. Waite, late Chief Justice of the Supreme Court of the United States, who married Amelia C. Warner, of Hadlyme, a daughter of Samuel Selden Warner, who was an active member of this church. The only daughter of Esquire Richard E. Selden married Gen. Elihu Geer, who settled in Hadlyme and whose children are highly esteemed for their religious characters and business qualities and are worthy representatives of the parental stock. Associated in my mind with Esquire Richard E. Selden is Col. Zebulon Brockway, who lived in Hadlyme many years before his death. When Esquire Selden and Colonel Brockway met in debate, as they often did upon political subjects, it was a contest of intellectual giants. Both have passed away. Esquire Selden is represented in Hadlyme by his sons, Richard Lynde and William E. Selden, both members of this church; and Col. Brockway is represented here by Mrs. Henry T. Comstock, who is also a member of this church, and we may also claim that Hadlyme training and influence may have had much to do in the formation of the character of Zebulon Reed Brockway (a son of Zebulon Brockway), superintendent of the Elmira Reformatory prison, and whose reputation and influence for good in his line of labor is not excelled by any man living. I should also refer to another Hadlyme boy who has recently closed his earthly career for a more glorious inheritance. I mean Robert E. Day. Educated at Yale College by his uncle, William Hungerford, he studied law and was highly esteemed in his profession; but it is of his manly and christian qualities I desire to speak. He was unassuming, noble, and generous. He sought to benefit others rather than himself and bestowed upon them his money, and better than all, his sympathy and affection. I should not fail to mention that the Spencers and Comstocks were leading men in the church in its early and later history. Israel Spencer was a deacon from 1780 to 1802, and Israel S. Spencer, his son, was deacon from 1802 to 1833; and William C. Spencer, grandson of Israel S. Spencer, was deacon from 1866 until his recent death. At the organization of this church the council convened at Hadlyme parish and met at the house of Lieut. John Comstock, June 26th, 1745—150 years ago to-day. The

council drew up a confession of faith which was signed by the pastor, Grindal Rawson, and ten others, among whom were John Comstock, John Comstock, 2nd, and John Comstock, 3rd. The first-named John Comstock was the great-grandfather of Frederick Comstock and the late Henry T. Comstock. Among his sons were John (who must have been John, 2nd), Jabez and Asa Comstock. We find that Jabez Comstock was a deacon from 1792 until 1802; and Elijah Comstock, son of Asa and a grandson of John and the father of Frederick and Henry T. Comstock, was deacon from 1833 until 1846.

Hadlyme must have been distinguished for patriotism during the Revolutionary war. In addition to the names of Col. Samuel Selden and Capt. Eliphalet Holmes, before mentioned, were Lieut. Robert Hungerford, the father of William Hungerford and the grandfather of Richard E. and Joseph Hungerford, the last-named being a deacon of this church, also the grandfather of Dea. Edward C. Hungerford, of Chester, whom you know and whose praises I need not speak. He was also the great-grandfather of Charles, Justin and William Gates, Hadlyme boys who are doing good christian work in the communities where they reside. Lieut. Hungerford also had a brother, a Hadlyme man, who was a captain in the Revolutionary war. Abraham Willey was also a lieutenant in the Revolutionary war and was commissioned as captain at its close. So that Hadlyme can boast of one colonel, two captains, two or more lieutenants, and many non-commissioned officers and privates who performed valiant service for their country in the "days that tried men's souls."

Of the women of Hadlyme I have no names of preachers or political orators, but I could give the names of hundreds of mothers who have blessed their homes by their unremitting care and love of their husbands and children, who never desired a divorce or a more fruitful field of labor than the training of their children for that which was great and good, and who sent forth by the powers of their home-lives and the performance of home duties, an influence more powerful for good upon the state and nation than they could have done by writing a hundred novels, or by voting or attending political conventions, for from the sanctities of well-ordered country homes, of which the mother is Queen regent, flow those pure streams that have saved and must continue to save the nation from the debauching influences of aggregated wealth and municipal corruption.

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NOTE.—The brother of Lieut. Robert Hungerford, referred to, was Captain Zachariah Hungerford, the grandfather of William E. Hungerford and the great-grandfather of William Sumner Hungerford and Clarence W. Hungerford, Hadlyme boys who have earned a high reputation for their educational accomplishments and christian characters.

To George Carrington, who was pastor when the present church was built, I am indebted for much valuable instruction, and his son George M. Carrington of Winsted, who was born in the house built and occupied by the first settled pastor of this church is a most worthy representative of his father and should be classed with the foremost men of Hadlyme origin.

Rev. Stephen A. Loper, the successor of Mr. Carrington, is worthy of most honorable mention as a talented and faithful minister. To him I am indebted for an important and pleasing event of my life, the joining me in marriage to Charity W. Moseley of Hadlyme, a daughter of Thomas Moseley, a member of this church, whose father was the Hon. Jonathan Ogden Moseley of East Haddam, for twenty years a representative in Congress from Connecticut, and whose father was Dr. Thomas Moseley of East Haddam, and whose mother was Phebe Ogden, a daughter of Gov. Jonathan Ogden of New Jersey. Abraham Willey was the grandfather of Hiram Willey.

ADDRESS BY DEACON EDWARD C. HUNGERFORD,  
NOW OF CHESTER, CONN.

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As a son of Hadlyme, returned after many years absence, I will try and recall some recollections of the past. The old meeting-house stands in our memory as a holy place. The godly, reverent men and women who used to meet there to worship God when we who are here were children, are before us to-day very clearly seen in our memories. No doubt they were people of like passions much as we now are; but how good and grand they seem to us now. They have all left their sins and troubles behind, and many of them now sleep in the rear of this church. Perhaps they are now beholding us, right here in view; if so, God grant they may see that which shall please them this day.

This new church building is also a sacred spot to most of those now living; how many beautiful and sweet memories are in our hearts connected with this later house. We ought to all remember, and always remember, that those who laid the foundations here and elsewhere long years ago, carried far heavier burdens for the sake of God and their fellow-men than we are doing; they labored hard and denied themselves for our good. The young men and young women ought especially to remember this; and these examples should encourage the present and future generations to help sustain and maintain good institutions to hand down to those who shall come after. We cannot after so many years have passed get the particulars of the personal history of many of the founders of this church. Capt John Hungerford, who was the moderator of the meeting when this church was organized, was an old man seventy-three years of age. He was born near New London, Conn., about 1672. His father, Thomas, moved with his family to Hadlyme in 1690, when John was eighteen years old. They lived about a mile west of where this church stands. The father, Thomas, was a blacksmith, and made by hand the nails used in building the parsonage at Haddam, 1691 to 1695. He agreed to "provyde and deliver so many nails of such sydes as shall be needful to the complete finishing of the house." And the town of Haddam gave him twenty acres of land in Moodus in payment therefor. Nails were dear and land was cheap in those days. No doubt the son, John, helped hammer out those nails. John found a good young woman, Deborah Spencer, and they were married December 3, 1702. The good wife joined the church in East Haddam May 1, 1709; and the fact that she joined the church twenty-four years before her husband did shows her godly, self-denying, forceful character. John, the husband, joined the East Haddam church in 1733. He was evidently prominent in founding



this Hadlyme church, June 26, 1745, and his wife, Deborah, joined this church by letter soon after. They had nine children, all but one of whom lived to adult age; most of them married and lived here in Hadlyme or in this vicinity. John Hungerford died July 1, 1748, three years after this church was founded. Deborah died October 14, 1750, five years after this church began.

We have said that Deborah appears to have been a goodly, godly woman, and we have *here* a small Bible which was hers, and has been handed down among her descendants; *it is a sacred book*, and it was Deborah's guide and comfort; it was the foundation on which she tried to build the character of her large family, and she seems like the Deborah of old, "A mother in Israel." On the blank leaf of this Bible is written: "Deborah Hungerford, her book, God gave her grace therein to look." The gospel in this book was more precious to her than anything else she had on earth. But Deborah was only one of the great number of godly, useful mothers, who here have lived, loved, labored, and left a line of good influences to bless their posterity.

While we have learned somewhat of the history of Capt. John Hungerford and Deborah Hungerford, yet we have no reason to suppose that this worthy couple were better than the rest of the founders of Hadlyme church; and their history is probably much the same as that of the other godly men and women who were the ancestors of most of us who are here to-day. These God-fearing, self-denying, strong-minded ancestors of ours are samples of a generation of New England christians whose influence has been felt throughout the United States; and it will continue to be felt so long as this nation honors christianity, integrity and true manhood.

Let us go back for a few minutes and look into the old meeting-house as it was on Sundays sixty-three years ago. The minister, Rev. Joseph Vaill, is there, and he was truly a *reverend* man. The deacons are there also: Selden Warner, Samuel C. Selden and Elijah Comstock, good, kind, devout aged men. The minister has read a psalm from the pulpit psalm-book. The choir in the front seat of the gallery rises; in their center stands Esq. Ozias Holmes, a large-bodied, large-hearted, genial man; beside him on his right stand Timothy Holmes, Augustus Tiffany, Samuel Brooks and Frederic W. Comstock; on his left stand Eliza Holmes, Mehitable Holmes, Mrs. Mary Ann Warner and Mrs. Lock Comstock; behind them stand Ebenezer Holmes, Joseph Holmes, Joseph Warner and Nelson Tiffany. Esq. Ozias Holmes calls aloud the name of the tune. "Mear" — then he places the "pitch-pipe" to his lips and blows the sound of the key-note. Then he sounds "fawm," and each part of the choir sound the same note with him, and then run their voices along the scale to their own separate starting key-notes. Now the choir together start the tune; and who of us that remembers that singing has ever heard more truly devotional or heartfelt singing of God's praises? All these singers but three have gone up higher. Mrs. Mary Ann Warner, Frederic W. Comstock and Samuel Brooks are here with us to-day.

Then there was the Sunday school, with its light-hearted, and light-headed boys and girls. The teachers, however, were usually God-fearing,

self-denying people. Some of us here to-day can remember their earnest endeavors to lead their pupils into God's ways. We can remember the tears which would run down their faces from very earnestness.

These teachers have nearly or quite all gone to their reward; and we can almost hear their welcome: "Enter ye into the joy of your Lord."

Fifty years ago this summer a boy sat in yonder gallery (where he played the second flute); his father was dead; his mother was a widow, a living saint then. She lies at rest now in the rear of this church. Rev. Mr. Loper was the pastor; he and this boy were good friends. (Mr. Loper was a friend to all.) It was a beautiful day in summer; so far as human eyes could see there was nothing peculiar about the sermon or the other worship that day; but that boy in yonder gallery heard in that sermon the voice of God, telling him he was a sinner, and not forgiven or saved. The boy went away that day very anxious to know what he must do to be saved. A few other young people seemed just then to feel the same anxiety. Some of them soon found peace by trusting in Jesus Christ. This boy could not, or did not see the way; his godly mother talked with him; but he still kept trying to find out what he must do; he thought he must do something. Several days of anxiety passed; the boy kept on praying to God for help and light. One evening a prayer-meeting was held in the north school-house near here; the boy went there as usual; and almost as soon as the meeting began it suddenly seemed as if a light was about him, and he as suddenly saw and understood that Jesus Christ had *done it all*; and there was nothing more needed for the boy to do only to trust in what Christ had done, to live so as to please God, and in short to be saved by Him. The boy thought, "Why, how easy and how simple it all is; why didn't I see it before?" The fact was, God had now given this boy the very light he had been praying for. The boy now wished that everybody else could see how simple God's way of salvation is. This was fifty years ago this summer. The boy is a gray-haired man, and stands here before you, and he believes that if he was ever born again, that he was born then and there. There are in this audience to-day several others who date their conversion to that same summer; and so it is fitting that we of all others should come on this fiftieth anniversary of our spiritual birthday, and here before the people publicly thank God that he heard our prayers and lifted up the light of His countenance upon us.

David said of Jerusalem: "The Lord will count when he writeth up the people that this one was born there." So it is written in God's book of all the christians who have died and gone to glory from this Hadlyme church: "He or she was born there." That is just what churches are for.

Many of God's people here present are now joining with me in the earnest wish; oh, how earnest, that the name of every inhabitant of Hadlyme may be found written in the "Lamb's Book of Life." We can only pray and invite others. Each individual must do his or her part as all christians before us have done, and God is faithful to hear the earnest, continued prayers of everyone who comes sincerely trying to find the way.

Some of us went abroad; some of you remained here at home. David made it a law in Israel that they who remained at home and there faithfully

performed their duties should have the same share in all spoils and benefits as those who went forth to battle.

It is stated that nearly, perhaps quite every man or woman who has gone out from Hadlyme within the memory of those now living and has proved to be a good citizen in any other place, was trained up by godly parents, and attended church and Sunday school while here. I believe this statement to be strictly true, for the subject has been looked into by careful people. And if this be true how can any parents afford to neglect to give their children as good a chance as those who have gone before gave their children? No one can estimate too highly the value of a church. It helps more than anything else to educate a community in all that is good. It helps to educate in every-day literary knowledge more than people often believe. It promotes the very best kind of social life. It helps wonderfully toward the pecuniary prosperity of a community. If these statements seem extravagant to any of you, just go and find a community where no church exists; or one where the church is neglected, and there look about for yourselves. You will not need to look long to be convinced. And just so far as any man or woman in this or any other community neglects to help all his or her power to maintain the church, just so far he or she helps to ruin the place, because of the evil example which influences others to the same or even worse neglect and hindrance. I do not speak of opposition; I only now speak of neglect as ruinous. Neglect to render help by those who have promised help is more disheartening and injurious usually than open opposition.

We who have been abroad and have come here to-day thank you who have remained here these years, and have so faithfully cared for this Hadlyme church, and the many things which are connected with it and cluster around it. Many of you have rendered noble service; several of you have for more than fifty years upheld the ark of God here to the very best of your ability; sometimes almost alone; sometimes criticised by those who could and should have helped you; while you were saying of the church "ours," they were saying "theirs." There are godly men and women here who have borne the "burden and heat of the day," if anybody ever did. You enlisted for your whole life, not for a brief spurt now and then.

Where else than here can a man be found who has carried the music of a church for fifty years, as Deacou Holmes has in this church? Where else can be found more faithful, helping men and women, always at their posts, through evil report and good report? May God bless every such man and woman, and may many more be inspired from on high to come to the help of the Lord. And so may this church grow and prosper for another century and a half.



## LETTER FROM HENRY W. JONES.

CLAREMONT, California, June 18, 1895.

My dear Brethren and Sisters of the Hadlyme Church:

Your kind invitation to be present and share in the festivities of your 150th anniversary cannot be fully and literally accepted, but it will be and has already begun to be so in a sense and in part. It is daily recalling and freshening memories needing some such stimulus of a service now well back among the earlier ministries on your records. For on the list of names of those who occupied that pulpit for a term not less than a year, mine does not fall at least on the hither side of the middle, and of living men it is doubtless the farthest in the procession. I share with you the deep regret that whatever honor belongs to this position could not have fallen to Mr. Hilliard, to whom it came so near, by whom your pulpit would have been so worthily represented, and who would have entered so heartily into the spirit of the occasion. But he has been called to honors, to service, and to companionship, the thought of which may well substitute for regrets our own deepest longing and anticipation.

The church and the congregation of that period will be represented, barely as to quantity; fairly no doubt as to quality. I have so lost the trail of your later history that I dare not undertake to write many names of such who will grace the feast. What Burnhams, Brockways, Comstocks, Days, Gateses, Geers, Holmes, Howells, Hungerfords, Luthers, Phelps, Roses, Seldens, Warners, Whites, may be left over I cannot say, but I can recall so many of whose departure I have heard that the remainder must be few; I fear not enough to prevent my feeling lonesome if I were there and should fail to make myself interesting to the younger ones.

Hadlyme is necessarily unique. Among the rules by which Lyman Beecher's children deciphered his writing, one was that if a letter was crossed it wasn't a "t"; if a letter was dotted it wasn't an "i." Somewhat so, if a stranger passing through Hadlyme sees anywhere a cluster of houses, he isn't near the church. A parish, not a village—in two towns, not only—two counties—its religious and geographical center in the middle; its commercial and highway center at one side; society forbidden to separate by formidable natural barriers; but on the other hand permeated by a vigorous church life that gives it unity and inspiration. But beyond all this—which is as true to-day as ever—the Hadlyme of that period was further unique in characteristics that a stranger could not help remarking; impalpable and difficult to describe; and that seemed to have mostly passed away before my last visit. Somewhat conversant as I had before and have since been, as layman and minister, with parishes not a few, that stands foremost for strongly marked peculiarities. In what other did a Richard E. Selden,

an Ansel Hungerford and a Henry T. Comstock live and work together? I had reason to wonder if there ever was a more long-suffering people. What other ever kept a minister five years and a half who exchanged on an average oftener than one Sunday out of three? And yet that scheme may have been the secret of that permanence—that one Sunday, what made the others endurable. It was a pretty extensive parish for a minister without a horse, as I found out by usually walking it, and especially when I wanted to show my new wife to a neighbor minister four miles to the north, and walked five miles to borrow the horse. Whatever I have forgotten, I remember some of those distances.

My residence in Hadlyme was coincident with the most momentous period of American history since the Revolutionary war. I arrived during the political campaign which resulted in the election of Abraham Lincoln. Soon after South Carolina passed her ordinance of secession, and, one by one, other states. Open war commenced the next April. Our rural community had its share of excitement—hot discussion, enlistment, drafting. I suppose its pulpit delivered its share of loyal preaching and praying, its minister having long before imbibed abolitionism from such as Giddings, Corwin, Hale, Whittier, Sumner and Mrs. Stowe. He encountered probably his share of obloquy therefor. One man reproached me for “preaching the ruin of the country.” Another, after the second draft had left me out, tried to tell me how sorry he was that I failed of election. But on the whole, certainly by the people of my own congregation, even where they did not agree with me, I was treated with perfect courtesy, which made me as proud of them as grateful. At 4 o'clock one Saturday afternoon, it was April 15th, 1865, Mr. Belden, the mail carrier, handed me my paper as I met him opposite the school-house and told me the startling news of the shooting of President Lincoln and his death that morning. I returned to my study, took a new text, and made a night of it on a very different sermon from the one I had prepared for the next afternoon. The morning service became spontaneously a prayer and conference meeting, most solemn and tender. All former differences were forgotten in the universal sorrow. Rev. Mr. Loper was present and participated. The remarks of Esquire Selden I recall as peculiarly apt and pathetic.

I owe it to my neighbor-ministers to speak of their self-denying courtesy, shown especially in their frequent exchanges to favor a young brother who came among them with broken-down health. Certainly not second among these was the gifted and honored Dr. Burr, who, alone of all remains, as I hope, to grace this anniversary occasion. Other cotemporaries were Rev. S. W. Robbins of East Haddam, with Father Parsons, his predecessor, in the pews; Rev. Messrs. B. B. Hopkinson at Middle Haddam; J. L. Wright at Haddam; his brother, W. S. Wright at Chester, followed by E. R. Doolittle; H. Wickes at Deep River; J. A. Gallup at Essex; J. G. Baird at Centerbrook; S. Loper at Westbrook; J. D. Moore at Clinton; S. McCall at Saybrook; D. S. Brainard at Old Lyme, and A. Miller at Grassy Hill. But our nearest ecclesiastical neighbor was the Hadlyme Baptist church, whose pulpit and ours never bombarded each other, to my knowledge, whatever may have happened to certain principles on which they differed. But

whether it was because that pulpit and people failed to live up to their principles—in not having water enough on hand—the rest of us never knew; but somehow it fell out that one still night their little meeting-house was burned to the ground. We could not but remember the spirits of self-denial and christian love that had entered into the house and its worship, and with all our hearts sympathized with those who in its destruction had lost what meant so much to them.

But I weary you with my long letter. I bless God for the providence that sent me to Hadlyme; for the christian fellowship to which He there introduced me; for the opportunity He gave me to preach His word; for whatever help I may have been to any soul in making the way of salvation plainer, sinful paths seem more hazardous, a higher christian living, worthy manhood, womanhood, citizenship more noble and desirable. May my mistakes and shortcomings there be overruled and forgiven. May He bless the church still, as He so often has, with a worthier ministry than mine, and through his grace sustain it with a like earnest and loving co-operation.

Sincerely yours,

HENRY W. JONES.

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#### LETTER FROM HENRY M. VAILL.

STAFFORDVILLE, June 24, 1895.

My Dear Brother Holmes:

I have refrained from writing you up to this date, late as it is, because I have cherished the hope that I might yet be able to be with you on the coming 26th, but I now feel that my infirmities must make me yield to the inevitable, though it cause me great disappointment.

I have a distinct remembrance of the old parish of Hadlyme sixty-five years ago, the roads leading to the old church, the ancient dwellings, that stood along the line of those highways; and the faces of the people who were the inmates of those homes—the Hungerfords, the Spencers, the Holmes, the Comstocks, the Seldens and the Warners, are all fresh in my mind's eye. And the unpainted, towerless meeting-house with its wide eastern, southern and western doorways that opened by those rows of square pews, and led us to the high, unvarnished pulpit, where for more than fifty years my grandfather held forth the word of life. With the clearness of a sunbeam these things are written on my memory. And then it was my grandfather who lifted up his strong bass and musical voice like a trumpet, and for more than five times ten years, gave his two written sermons every Sabbath. Oh, shall I forget that venerable preacher who continued the pastor and senior pastor of your church during a period of fifty-nine years and who held such an honored place among the ministers of Connecticut? You and I, dear Brother Holmes, both hold in remember-

ance this godly man, and though you are somewhat my junior, yet we were children together, and it is a pleasure to me to speak to you of these sweet memories of other days.

Would that I could be with you on this 150th birthday of the old church, that I might review with you and your people the many pleasant things in my own brief ministry in Hadlyme, and to call to mind still further the days of old, and the years of many generations. May your church still hold a large place in the hearts of the people of Hadlyme, and may your pastor and people continually receive the dewes of heavenly grace.

Faithfully yours,

HENRY M. VAILL.

#### LETTER OF HENRY E. HART.

FRANKLIN, Conn., June 24, 1895.

To the Church and Congregation of Hadlyme, at their 150th anniversary, July 26, 1895:

Dear People — My ministry to your church began July 7, 1878, and ended April 24, 1881. The young people's meeting was a Y. P. S. C. E. before the days of Christian Endeavor societies.

We had praise meetings on some Sunday evenings in which with scanty song we made ourselves familiar with the origin and history of noted hymns. Our prayer-meetings were well attended and gained in interest.

The men of the Y. M. C. A. came to us in November, 1879. They did good work and six were added to the church at the January Communion, 1880. Among them Phebe Holmes of sainted memory, who passed away all too soon for the comfort of the many who loved her. Eight had been added before and one after.

During my stay the people showed great diligence in keeping the church in repair. They decorated it for Christmas. We had a good sexton. Joseph Dowley lectured on Temperance. The group meetings of that time were vigorous and zealously attended.

These are mere points in our history, but like the tops of mountains seen above the mist they represent a solid body of christian living and thinking underneath. I should certainly be with you if it were not for a previous engagement. Some of my family would probably go over to you if they were well enough. But advancing years bring various disabilities, and we are more nimble at sixteen than sixty.

You have the trouble which all the country churches have to contend with, viz., decreasing numbers. Still, as departing friends make those remaining draw closer together about the winter fire, so we who are left must be more close in our sympathy, and think of Christ and His church more than of our own special comfort.

These anniversaries have their painful aspect because some, very much beloved and very useful, have been transplanted to a better world. Dea. Spencer was a useful deacon and an intelligent man. Mrs. Mather, after many and sore trials, entered the "happy harbor of God's saints." From her I learned to love Whittier's Poems. Miss Phebe E. Holmes, most sweet and loveable, prized the things of her Redeemer above all else. Several times she spoke of the good certain sermons did her. I felt that her words were sincere, and was sincere praise, and I prized it.

I find it difficult to say the right thing because I know so little about your present circumstances. I do not know whether you have a preacher or not, nor who has taken the toil of preparing the historical discourse. I do not know how many remain. Public reports say something, if people hold still long enough to let a thing be true now that was true six months ago. We might do better if we would.

Yours in Christian Fellowship,

HENRY E. HART.

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JUDGE GEORGE M. CARRINGTON,

NOW OF WINSTED,

Being invited to speak in the place of Rev. F. P. Waters, who was not present, produced two sermons written by his father while pastor of the church; one in short-hand; one in long-hand; one preached in the old meeting-house and one in the present edifice. He then spoke in substance as follows:

I regret your disappointment in not hearing from the one who is on the programme, and, not having notice of this call, I have no intimation what I am desired to speak upon; but I presume reference to the former times is in order to-day from any one. I have hardly felt myself an old man, but I to-day call to mind reading some years ago a sermon by Dr. Chesebrough which purported to be preached to himself when he was 70 years old. In it he said that when he was 62, a young and fervent Methodist brother occupied his pulpit one day and prayed earnestly for the *aged, venerable* man who was the pastor of the church. Although not feeling especially venerable, I was once reminded that I was growing old, and I think I will tell you about it. In doing so I shall call to mind the first sentence of a sermon now in my possession, written by a former pastor of this church on some one of the parables, which runs thus: "Knowledge is most aptly conveyed by illustration." Indeed, I shall have to give you two illustrations, one preliminary:

In 1887 my wife went to the fiftieth anniversary of Mount Holyoke Seminary and there listened to an address by one of her classmates. Having once met the lady I felt an interest to read her effort when it was published. In giving reminiscences of her school-life she spoke of the time when she first entered the Seminary, leaving the depot and crossing the Connecticut river on a ferry boat and riding up to the school, about as far as we have had to ride to-day. In the wagon were several members of the senior class, and she stated that she was greatly impressed with their dignity.



Indeed she had not since seen its equal, although she had seen kings, queens, presidents, justices of the peace, hotel clerks and church ushers.

Now I am prepared to give you the second part of my illustration: Last September, being in the first half of my fifty-ninth year, the town clerk, whose office is next to my own, was one day away, and I, as assistant town clerk, was called upon by a young gentleman from a Connecticut city to give him a marriage license. He gave me the required particulars and I found he was 24 years old and a *hotel clerk*. I think I regarded him with a little more awe after I learned that; and when I finished the document and passed it over to him, I said (as I am apt to, Mr. President, when I want to put it strong) that I hoped his married life would be as happy as mine, to which he replied: "I hope it will, and I hope I shall live as long and shall be as well preserved!" I think this deliverance from so dignified an authority will make it plain to you that I have a right to speak as one of the elders.

It is a great pleasure to my sister and myself, at the cost of some effort, to be with you to-day and listen to the intensely interesting story of the forenoon, and participate in these other exercises. As to the titles of Reverend, Doctor, Judge, and the like, they fade as one comes up to them, (don't they, Judge?)

A year ago last October I sat by the side of Mr. Lewis and listened to a sermon. The first sentence of it was: "Williams College is a hundred years old to-day, and it is as young as ever." The same is true of this church. When it was first formed the average age of its membership was about the same as it was at its semi-centennial, at its centennial, and to-day. When the figures for the next jubilee celebration shall be fashioned the same will still be true.

There is no place like Hadlyme. Here I drew my first breath. Not only were my earliest and most abiding impressions here received, but it is especially dear to me as the place where all the married life of my parents was spent, except the last six months, when they were far away from each other. Its land, its houses, its people, have and always will have a place in my mind different from that of any others. What house can ever be like the old minister's over yonder? What hill like the one west of the old parsonage? When I hear of the name Brockway or Comstock, or Day or Holmes, or Hungerford, or Selden, or Spencer, or Willey, or others here flourishing, I always feel that the *genuine* stock of that name dwells in Hadlyme. There may be others elsewhere, but, really, the best ones are at Hadlyme! Recollections of residence here are of course confined to a few years, for the night before I was seven years old the family went up to The Landing, (you know, Mr. President, that while the steamboat stops all along the river, there is really but one place properly called The Landing). We took the boat at midnight or after, and the next day parted for the rest of our earthly lives. It has, however, been my privilege to keep fresh my acquaintance with some of Hadlyme people by more or less frequent visits, and among them I count some of my best friends. I heartily congratulate you on the coming of this anniversary. The struggles of the pioneers and their successors is a good story. From the beginning it has

been one of earnestness. Serious obstacles have had to be overcome; things have not always gone smooth; sometimes the pendulum has seemed to swing the wrong way, but ere long it has swung the other way.

What of the future? The church has lived, it does live, and I have faith to believe it will live. This edifice gives no signs of age. The outside of it and the inside of it are as fresh, as neat, as tasty as if just from the builder's hands. I was delighted some years ago to learn that Mr. William Hungerford had left a legacy of a thousand dollars to the church in Hadlyme. I hope he'll not be the last Hungerford that will do that; I hope others will do it. I learn that another legacy is on its way to the church; may the day be distant when it shall be received. No bequests are better placed than these. They greatly help to secure the permanency of the preaching of the gospel here. The church is needed; needed here. There is no other within four miles or more. It has been of incalculable value to the life of this place. It has helped to fashion the lives of many who have gone to other places and have been a power for good there. The memories of those who leave the church home of their earlier years are very precious, and in time comes a return of the enchantment which distance lends to the view.

Ah! here is the bass viol! Almost my only recollection of the old church building is seeing Oliver Comstock play that instrument at the Sunday school sessions. I had an intense interest in it, and would crowd out of the pew door and strain my neck to get a sight of him as he would draw his bow back and forth across the strings and "pung," "pung" (as I translated the music it made), while to my four-year-old mind it seemed, if I had been able to put it into words, that his performance was really necessary to a proper carrying on of the worship of God in the sanctuary.

Yesterday when I was coming down the valley on the cars we encountered a shower at Rocky Hill. It raged with violence for a time and gave the earth a most needed refreshing. Its intensity began to slacken at Middletown, and as we rode along it became less and less, and stopped in a few minutes. The fields and the forests took on a fresh and most beautiful green. "The peaceful river flowing gently by" with its broad, ever delightful surface that we do not tire of looking on; the dark clouds with patches of blue forming a back-ground; the sun shining out here and there, and over the river, southeasterly, spanning Hadlyme, the beautiful bow, fragmentary at first, and afterwards a perfect arch, presented to me, as I thought where and why I was going, a picture of beauty, and hope, and promise.

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#### ADDRESS OF REV. E. E. LEWIS OF HADDAM.

Mr. Chairman and People of Hadlyme:

First of all I bring you most gladly and with a warm personal response to the call and opportunity, the cordial greetings of the old First Church of Haddam.

It was during my academical and college days that my dear friend, Mr. Carrington, who has just addressed you with such tender and affectionate remembrance for this, his birthplace and early home, first taught me to think kindly of Hadlyme as the place where his honored father preached the gospel of God's love, and to which blessed service his own life was consecrated, till, to our sorrow, he was compelled through ill-health to abandon his long-cherished hope. I was glad to listen to his testimony. He spoke from the heart, and I am confident to the heart of every friend of this church.

Moreover, these many pleasant years of my pastorate, both by exchanges with your pastors and by personal acquaintance with many of you, have greatly endeared me to this people. Then, too, your name makes a claim upon my greeting. Half of it, and the first half too, is from Haddam. Your history has in it a prophesy of unbroken continuance and usefulness. This, at least is true, that the First Church of Haddam, venerable with years, where the gospel has been regularly preached since 1668, and in connection with its daughter, first born the First Church of East Haddam on the hill above, which was organized in 1704, extends to you as her grand-half-daughter the hand of congratulation for 1745 to 1895. We rejoice in your history. We are glad that you celebrate its third jubilee. Receive our jubilant greetings.

Your committee said in response to my inquiry that a few words in the line of the sentiment I have just expressed would be appropriate and welcome. And, truly, I believe that we ought to mark these anniversaries with a grateful enthusiasm of recollection and prophetic anticipations for the future.

We owe it in the first place to the memory of the noble men and women who laid the foundations of our New England heritage. They were persons of high resolves. They honored in their lives the eternal principles of truth and righteousness.

I listened with thrilling attention to the very full and deeply interesting historical paper of the morning; and my conviction was further intensified as I followed the biographical sketches given by our chairman. These names should not be allowed to pass into oblivion. These records are replete to us with the aspiration and devotion of former days. I shall never forget the story of that "boy in the gallery, of 1845," given to us just now by that same boy, than whom few deacons are more worthy to be remembered and honored and imitated. If another half-century of your history shall give to the church and to the world other Hungerfords, and Carringtons, and Willeys to stand here fifty years from to-day and testify to the grace and goodness of God, as these have done, this church will not have lived for naught.

Then again we owe a debt of grateful remembrance and of record to the *work* of the fathers. Their characters are lustrous. But they also laid broad and strong the foundations of social welfare. As with our great modern bridges, the engineers are not satisfied unless the supporting piers reach down in the earth to solid rock; so our fathers founded the churches of their order on the immovable granite of the Scriptures. They loved and revered the Bible. They gloried in its doctrines. These old Bibles lying before us, and from which we have read to-day, by their strong bindings and their well-worn appearance, are loyal witnesses to the faith of the fathers. Their mottoes read: No town without a church, no church without an educated minister, no week without its sacred day sacredly kept, no Lord's day without its regular and universal observance of religious worship. We rightly glory in the results of their work.

We are also under lasting obligation to celebrate and cherish the *spirit* of their lives and services. They entertained noble ideals. Their motives soared towards the skies. They had faults and their work lacked perfection. But it is of the spirit of their service and sacrifice that I speak with enthusiastic approval. In this respect they are worthy of the highest com-



mentation. I noticed last evening that at the time this church was organized, in 1745, Rev. Aaron Cleveland, then a young man of excellent promise, an earnest preacher, fully in sympathy with the revival movement under Whitefield, and a man of great courage and faithfulness (from whom, by the way, in the fourth generation, President Cleveland is descended) was the pastor at Haddam. The next year, owing chiefly to the financial troubles of that period, alluded to this morning, he was constrained to resign. His letter to the society gives an excellent clue to the spirit of the man and of the times. He thinks "it is best to leave contention before it is meddled with;" he "expects to endure hardships;" he "desires to count all things loss for Christ that I may win some, which, being my great business in the world, I desire carefully to look to."

It was this spirit of devotion, of sacrifice and endurance, which made the winning of souls to Christ the "great business in the world" that actuated the fathers in founding churches and establishing schools in the face of seemingly insurmountable obstacles.

On this anniversary so auspiciously begun and conducted you pay a loving and loyal tribute to the memory of the founders and builders of this church, to their many virtues and their heroic sacrifices, and pledge to the future the service of the same spirit of consecration and fidelity. May the God of our fathers bless you evermore.

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#### ADDRESS OF REV. E. F. BURR, D. D. OF HAMBURGH.

"Hitherto has the Lord helped us." "By the help of God we continue unto this day." This is very fitting language for a church celebrating its 150th anniversary. It is after the manner of the Connecticut fathers, who, when wanting a seal for the state, put in it three vines and wrote under them: "*Qui Transtulit Sustinet.*"

The old Romans had an idol with two faces looking in opposite directions. They called him Bifrons Janus. We have no such idol; but we ourselves are double-faced, facing both the past and the future. By our constitution we are both prospective and retrospective. And we find it advantageous not to say necessary, to look forward on the years that are coming and also backward on the years that are going. And why may not a christian church find a profit in the same sort of double-dealing.

A man sometimes writes his own biography. Perhaps he is afraid that it will not be written at all unless he does it. Perhaps he is afraid that no other person will write it as well; that his literary executors may lack the faculty, or the knowledge, or the disposition to do him justice. So, to make all sure, he becomes an autobiographer. He tells his own story. And why may not a christian church, for like reasons, tell the story of its own corporate life, or at least see to it that it is told in a way to suit the facts and itself? And this is what a church really does when, after the lapse of one hundred and fifty years, it sets a day and invites neighboring churches to join it in an act of commemoration and celebration. It is really making an autobiography.

Well, every true church of Christ of one hundred and fifty years standing, *deserves* an autobiography. It has had perplexities and perils, helps and hindrances, successes and failures, well worth remembering and handing down. By all means let it dredge its past and bring to land all its instructive experiences.

I feel bound to have a great regard to every true christian church. If it were possible I would do for it what the mother of Achilles is said to have tried to do for her son—to make him invulnerable—twice over; first by dipping him in a certain river and then by casing him in impenetrable armor. Unluckily she omitted in both cases to protect his heel—an omission I would be careful not to copy.

Further, if it were possible, I would discover for every true church of Christ what the discoverer of this new world so long and eagerly sought but never found—the fountain of perpetual youth. I would not have any church, however old, cease to be young and full of vitality and efficiency.

Further still, if it were possible, I would compound and give to ever true church of Christ what the old alchemists among their crucibles and fires so long and vainly toiled to make—the Elixir of Life. No true church should ever die out and leave behind it nothing but a tombstone—perhaps not even that.

And, more than all, if it were possible, I would not only defend every church from death and senility and wounds of every sort, but I would cause it to flourish as a palm tree and *grow* like a cedar of Lebanon—would make it become larger, stronger, fairer, brigher from year to year; would make it resemble some river that goes sweeping on to the sea in ever increasing volume, gathering contributions from all sides, making its way with ever-broadening and deepening waters through landscapes of ever increasing charm and fruitfulness into the ocean.

“If it were possible!” But, alas, it is not possible. In no way known to us can we make all churches invulnerable, undeclining, immortal, ever-growing. Our best wishes and prayers for them do not always take effect. Sometimes their strength lessens as their years increase. Sometimes they quite die out and become mere shadows and memories. Where are the seven churches of Asia? Not a few deserted sanctuaries in our own land mean extinct churches. Emigrations, intestine divisions, spiritual droughts, lapses from the faith once delivered to the saints, shiftings of business centers; all have been concerned in extinguishing churches. The general Church of Christ is warranted to stand everything. It is bound to live despite all assaults and wounds—is even bound to go from strength to strength, though with many set-backs, till it takes possession of the whole world. But the prosperity, or even life, of the local church is not assured. It depends on a variety of things, partly in its own hands, and partly not.

So many are the enemies, visible and invisible, of churches that a church finding itself alive at the end of a century and a half from its birth may well be congratulated. Accordingly we congratulate *you*. You have survived many perils and some wounds. I do not know, at least as well as you do, what difficulties you have had to surmount, what crises you have had to pass through, what gauntlets you have had to run; but I know you *must* have had them. I congratulate you on having survived them all. They might have destroyed you. Hadlyme to-day might have been religiously a waste howling wilderness. I congratulate you that it is not so. The gates of hell have not prevailed against you. The flood that the great dragon is ever casting out of his mouth against the woman, has not swept you away. Unbelief has not assassinated you. Backslidings have not carried you away beyond Babylon. Spiritual droughts have not left you a dry tree, twice dead and plucked up by the roots. Spiritual malaries have not enfeebled you and at last left you breathless. The Sunday newspapers and watering-places have not brought you down into the dust of death. The fire and sword of uncircumcised speculation have not swept you away. The Philistines of worldliness and mammon have not caught you and blinded you and set you to hard labor, and at last made you to pull down the house on your own heads and theirs. Yours is not a lost cause. You have weathered the storms, and, what perhaps is more, the calms of one hundred and fifty years. Again I congratulate you on being a survivor; and that we come to-day, not to bury you, nor to decorate your grave with flowers and perhaps a lying monument, nor to turn up with our spades some bits of your bones from some fifty feet below the surface, to gratify antiquaries and prove to skeptics that our Homers are reliable and that your Troy once existed, but to felicitate you on being still alive, *despite* the perils of one hundred and fifty years.

We felicitate you and thank God. Except the Lord had kept the city the watchman waketh in vain. He who brought our three vines out of Egypt and planted them, and multiplied them, is still their sustainer. May he sustain and prosper this vine, etc., as long as the Connecticut finds its way to the sound and these templed hills about your Jerusalem look down on homes—and *longer*; for sometimes I am afraid that the goodly river will dry up, and the goodly hills will wear down some day. So I will mend my wish, and say, may you flourish as long as the sun and moon endure throughout all generations.

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#### ADDRESS OF REV. ALEX HALL OF CHESTER.

I am requested to close this holy festival by "gathering up the fragments that nothing be lost." I think the disciples must have looked with reverence on the blessed fragments of "the loaves and fishes," and gathered them with religious care. But, I think this feast has been just as rich and holy, and the fragments are just as precious and sacred. As these years have passed in review, to-day, we have been in fellowship with choice spirits, "the elect of God," no doubt, and in communion with the truths and affairs that most deeply interest and affect mankind. The warm and brotherly address of welcome; the most able and valuable historical address; the reminiscences and biographies of pastors, and other godly men; these words of personal experience, and remembrance, and counsel, and congratulation; and these ancient hymns, as grand and enduring as these New England hills that have echoed them so long; all this has lifted us up well toward "the third heaven," and left no human or religious emotion unaffected.

But, what are the fruits of these one hundred and fifty years? We have not been witnessing a play, to-day, in which the scenes were imaginary and the characters unreal; for, there were never more strong and noble men, and no lives that gave more promise of good fruits.

I think we may believe that 500 men and women have passed up from this church to heaven; 573, in all, have joined this church, and 84 remain as members. The books below and above may not exactly agree; but the healthful influence of a church is not limited to its membership, and our estimate must be within the truth. This number is not comparatively great; but, the work is great in reality, and in the eyes of the angels to whom "there is joy over one sinner that repenteth." If this church has borne no other fruit, this would a hundred times repay all the toil, and sacrifice, and prayer of these past years. Besides, this church has stood to shed light and offer hope and many kindly ministries, to hundreds whose names are not on its roll of members. Many who have treated this church with neglect, while in health and busy in worldly affairs and pleasures, have turned penitently to this source of consolation and hope when pain and darkness came on, and their feet began to "stumble on the dark-mountains." The fruit of the gospel is not all gathered from before the pulpit, but some from the highways, and some from homes that never acknowledge God till they seek him in the day of trouble.

This church has also borne fruit in the gift of good men and women, and generous offerings of money, to Christ and His kingdom. Neither the church, nor the world, nor both of them combined, can produce anything greater than a man or a woman; and such have gone forth from this church to make their radiant pathway through the world, and to draw many with them to the skies. And still they are going forth, and the generous gifts of those who remain follow them when the givers cannot. These are tame words, I know; any words would be too tame, to express the value of these half-divine gifts to Christ, and the nations and generations.

But, we ought to close this day with our faces to the future. We have been in fellowship with noble men and women to-day; but, nobler generations are waiting and struggling to be born; and deeds of heroism, and lives of patient faith, and fruitful toil, that shall make the past seem as only a primary state of preparation.

The grandest prophecies are not yet fulfilled. The best work has not yet been done. The best plans have not yet been discovered. The best men have not yet been born. None but God and the prophets have seen the Golden Age of the church and the world: and our standard and inspiration should not be what the fathers did, but what remains to be done. We may enjoy the fruits of our fathers' labors, but we must not rest on their laurels. We are not here to-day, as on an old battle-field, to recall the heroism of the dead, and honor them with eulogy and monuments. The battle is still raging, here and everywhere, and we are here to encourage those who are continuing the struggle their fathers began so well, and to gain new strength and courage ourselves.

Here are the young people. We must not forget them to-day, for all these sacred memories, and foundations, and possibilities, and responsibilities, are to be left with them. Whether the fathers lived, in any measure, in vain, depends, in a measure, on the manner of their life. They have a rich inheritance; and one that is as easily squandered as the property of their fathers, and as capable of large use and increase. And then, the modern openings and invitations to the young to enter on habits of christian activity; and the uniting of churches, hitherto isolated and without sympathy, with all others in state and national fellowship; all these things open to the young people a door of large opportunity and hope, and they seem to be entering in with commendable zeal.

The saints of fuller years and riper experience, also, should arise and gird themselves for greater deeds of devotion to this church, and the church universal, than those we recall to-day. We have every reason for the brightest hopes and most ardent zeal in the service of Christ and his church.

The Endeavor Society is a movement of great significance. Women are entering into fields of useful service that men have long claimed, but too much neglected. [Vide Isa. 68: 11, Revised.]

Electricity is changing all our modes of communication, and annihilating distance, and quickening our life in every part.

Our people are fast gathering into cities and villages, and all the conditions seem to be preparing for an era of brotherly love, or for the reign of most intense hatred and consuming strife. Without question, a great industrial, social, and religious crisis is at the door; a time that shall compel everyone to take an open stand with the friends or enemies of God, and allow no indifference, or insincerity, or double-mind, or duplicity of life. And we, who believe in God, and know that sin destroys, and righteousness builds and quickens, cannot doubt what the issue will be. That is to be the most important, and complicated, and decisive struggle the world has known, involving in this country all classes and interests and nationalities, for emigration and civilization have reached their western limit, and all the questions that have agitated the eastern nations are being transferred to our country for their final settlement.

Then, let us gather all the faith and strength we can from the past, and all the power we can "from on high," and let us put everything into this final, decisive struggle till we see the Church triumphant in the earth, and we go to join those who "shall shine as the brightness of the firmament, and as the stars, forever and ever."





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