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HISTORICAL DISCOURSE

DELIVERED IN ABINGTON,

JANUARY 30, 1853,

AT THE

CLOSE OF THE FIRST CENTURY

OF

ABINGTON CHURCH AND SOCIETY.

WITH AN APPENDIX.

BY REV. H. B. SMITH,
PASTOR OF THE CHURCH.

PUBLISHED BY THE REQUEST OF THE CITIZENS.

HARTFORD:

PRESS OF CASE, TIFFANY AND COMPANY.

1853.

AUTHOR'S NOTICE.

It is with some reluctance that I give this discourse for publication, as it was hastily written and prepared amid the pressure of pastoral labors. But to gratify an expressed wish of my people, I have allowed it to be published. Doubtless some errors will be found in it, as the Author has been considering "the days of old." Most of the historical facts have been obtained from the records of Abington Church and Society, from the History of Pomfret published by Rev. Daniel Hunt, and from Judge Sharpe, Dea. Osgood, and others.

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DISCOURSE.

PSALM 77: 5. I HAVE CONSIDERED THE DAYS OF OLD, THE YEARS OF ANCIENT TIMES.

HISTORY is the repository of knowledge. From it we learn the character of individuals, communities, and nations. In it we trace the finger of God, which overrules all events, that transpire on the earth; and discover what he does through the free agency of man. Every student of history learns, that the Lord "doeth according to his will in the army of heaven, and among the inhabitants of the earth."

By studying the records of the past, he gains an exalted idea of the Supreme Ruler, who displays his perfections in his dealings with the sinful children of men. Besides, he may learn wisdom from men, who have performed their important parts on the great theater of life. Therefore, we, with the Psalmist, should "consider the days of old, the years of ancient times."

There are particular eras when we ought to consider the past, and gather up important facts for the benefit of the present and future generations. When passing the noon of a century, or when closing the period of a hundred years in the existence of any people, the historian should preserve and engrave with ink and pen, the most remarkable events of such a period. For there is pleasure and profit in knowing what our fathers have done, in "days of old," and in former years.

In the good providence of God, we are brought to the close of the first century of our existence as a Church and an

Ecclesiastical Society. We can not let such an epoch pass in our history without noticing it. Such an era should be remembered with peculiar interest. Individuals and nations annually commemorate the day of their birth, and other important events in their history. Every true American celebrates with pleasure, the birthday of our nation, the Fourth of July. May not we, then, celebrate with equal if not with greater propriety, the birthday of our Church and Ecclesiastical Society?

At this point of time it would be interesting to look back, and take a broad view of what has transpired during the past century, in the church and the world. It would be profitable as well as interesting to notice what progress has been made in human and divine knowledge! What discoveries and improvements have been made in the arts and sciences! What useful inventions have been produced by the ingenuity of man, such as the steam-engine, and the magnetic telegraph! What stupendous enterprises have been undertaken and accomplished in building canals, railroads, and steamers to plow the mighty deep! What advancement our country has made in commerce, wealth, population, and power! What great civil and moral changes have taken place in this state and nation! Nay, what mighty revolutions have been going on among the nations of the earth! What conquests over error, superstition, ignorance, and sin! What victories achieved for truth, virtue, knowledge, and righteousness! What a wreck of human hopes and human prospects! What a setting toward the grave and the eternal world! All these great events of the past century, upon which volumes might be written, it would be profitable to contemplate.

But our limits will not allow us to enter such a field. We propose a more humble sphere for ourselves. We wish to give a brief history of the Church and Ecclesiastical Society in Abington, since their organization one hundred years ago. What I shall say of the town of Pomfret, previous to this period, will be introductory. I regret that my limited time, and my short acquaintance with the people of Abington, and the imperfect records of the church and society, do not give

me more ample materials for writing a historical discourse. I have done what I could, believing that your charity will forgive what is wanting to complete the history.

The town of Pomfret* originally contained all its present territory, a small portion of Hampton, and a large portion of Brooklyn. The township was bought for thirty pounds, at several purchases, of the Mohegan chiefs, under the direction of Capt. James Fitch, of Norwich.

The first and largest purchase contained fifteen thousand one hundred acres, and was called the "Mashamoquet Purchase," from the Indian name of the principal stream of water that ran through it. This large purchase was made by Capt. James Fitch, for a company in the vicinity of Boston. "The deed was given and signed May 5th, 1686, by Capt. Fitch, by Owonecho, Sachem of the Mohegan tribe of Indians, and by his son Josiah. This purchase was confirmed by the General Assembly of Connecticut, July 8th, 1686, with a view of its becoming a town." It was bounded north by Woodstock, east by a line running north and south, about a mile east of the Congregational meeting-house of the first society in Pomfret, south by a line running nearly east and west, by the house of Mrs. Potter, on Williams' Hill, and by the house of Henry T. Utley, to the old Windham line, and west by the said Windham, and the present town of Eastford.

The second purchase lay east of the "Mashamoquet Purchase," and extended to the Quinebaug River. It was bought by Governor Belcher, of Massachusetts, and deeded from him to Governor Saltonstall, of Connecticut. Tradition informs us, that when John Grosvenor went to Norwich to pay for the "Mashamoquet Purchase," he had fifteen dollars left after the payment, for which sum the Indian agent, Capt. James Fitch, offered him all the land belonging to the second purchase, which offer Grosvenor did not accept. The third purchase was made by John Blackwell, and contained the eastern and larger part of Mortlake, the present town of Brooklyn.

* Appendix A.

The fourth purchase was made by William Stoddard, Esq., of Boston, and contained two miles square, in the west part of Brooklyn, and the east part of Hampton, and the south part of Abington.

The fifth purchase, claimed by possession, was a strip of land sixty rods in width, and two miles in length, lying between the "Mashamoquet Purchase" and the Stoddard lands. It was originally bought by Mr. Benjamin, who lived in the house next south of the old Pearl farm in Hampton. All these lands constituted the original town of Pomfret. Abington Society, as first set off by the General Court of Connecticut, includes the fifth purchase, and the northern part of the Stoddard purchase, and the western part of the "Mashamoquet Purchase."

The parish of Abington was chiefly settled by the children of the first inhabitants in the old society of Pomfret. But some came here and settled, from Andover, Mass., from Salem, from Roxbury, and from other places in the vicinity of Boston.

The names of some of the principal families that first settled in Abington, are Craft, Stoddard, Stowell, Ruggles, Goodell, Lyon, Trowbridge, Ingalls, Sharpe, Grosvenor, Sessions, Wheeler, Sumner, Osgood, and Holbrook.

At a later period, several families by the name of Chase, Wheaton, Shearman, and Slead, came from Swansey, Mass., and settled on Ragged Hill (so called.)

Tradition informs us that John Sharpe was the first white child born in the south half of Abington, in the year 1727. He was the person, who, at the age of seventeen, first came up to the mouth of the wolf-den, on the memorable hunt, in which General Putnam was so distinguished, in 1743.*

At the first settlement of the town of Pomfret, the lands had been so often burnt over, that only a few trees were left on the hills, covered with wild grass, which presented the appearance of a rye-field, in the time of harvest.

As the town increased in population, it became necessary, on account of the large territory, and the number of the in-

* Appendix B.

habitants, to have more than one house for the public worship of God. Accordingly, the people of Mortlake (now Brooklyn) petitioned the General Assembly of Connecticut to form them into an Ecclesiastical Society, in 1729, and their petition was granted. After Mortlake became a separate society, the remainder of the town of Pomfret became, in a few years, too large for one church and society. But the people of the town, having long worshiped harmoniously together, were loth to separate. Various ways were devised by which they might be kept together. "At a meeting of the inhabitants of the first society in Pomfret, April 25th, 1749, it was proposed, whether the society would agree that the whole society should be measured, and planned by a surveyor under oath, and that the center of the land contained in the society should be determined by the surveyor, by a north and south and east and west line. Resolved in the affirmative." From the above it appears that the people of the old society in Pomfret, valued the inhabitants of the west part of the town, (now called Abington,) and were willing to make any reasonable concession for the sake of retaining them, and having their assistance.

But the people then living in Abington, believed that no arrangement could be made, that would accommodate and be satisfactory to both parties. Besides, the sons of Abington began to feel that they were old enough and strong enough to set up for themselves, and that two societies would be better than one for the town. They had much of the Puritan blood flowing in their veins, and were willing to do all that ought to be done, to obtain for themselves and their descendants, the ordinances of the gospel. Therefore a petition was prepared and signed by the principal men then living in Abington, asking the General Assembly to set them off as a new Ecclesiastical Society, from the first society in Pomfret. It was the design of those that first petitioned the General Court for a new society in Pomfret, to divide the town into a north and south society, by a line running east and west, through the middle of the township. But the petitioning agent of the people of Abington, and the agent of

the first society in Pomfret, influenced the General Assembly, by the advice of Rev. Mr. Williams, to divide the town according to the present limits of the two societies. This change was proposed by Rev. Mr. Williams, who drew the dividing line so that his house and farm might come within the bounds of the first society in Pomfret.

The petition, asking for a new Ecclesiastical Society in Pomfret, was brought before the General Assembly of Connecticut in May, 1749. "Upon the memorial of Joseph Craft, Richard Peabody, and John Ingalls, inhabitants of the west part of the town of Pomfret, in Windham county, with the rest of the memorialists of the west part of said society, moving to this Assembly, that there be a society set off in the west part of the said first society, and that the Assembly would appoint a committee to view the circumstances of said society, and make their report, &c. Resolved by this Assembly, that Wm. Pitkin, Jonathan Trumbull, and John Craig, Esqrs., be a committee to hear the agent of the first society of said Pomfret, and the attorneys for the memorialists of the west part of said society, respecting their being set off a society, as aforesaid, and whether any addition may be rightfully made to either part, and that said committee, after having heard the parties thereon, and viewed the plan of said town, consider, whether it is best to set off a society, as aforesaid, or not. If they (the said committee) do conclude, and any additions be made, then to draw a dividing line to determine the bounds and limits thereof, and that said committee make their report of their opinion of what they should judge best thereon, to the General Assembly."

The petition for a new society was approved by the committee, and favorably received by the legislature of Connecticut. Their action on the memorial is as follows: "At a General Assembly holden in Hartford, May 2d, Thursday, 1749, on the memorial of Joseph Craft, and others, inhabiting the west part of the town of Pomfret, praying that an Ecclesiastical Society may be erected, and formed in the west part of said town.

"Resolved by the Assembly, that an Ecclesiastical Society be, and is hereby erected in the west part of said town-

ship, and that the bounds thereof be as follows: Bounded north on Woodstock, westerly on the line between said Pomfret and Ashford, and southerly and westerly on the line dividing between said town of Pomfret and Windham, so far south, as to the parish already made, partly out of said Pomfret, and partly out of Canterbury, and partly out of Mortlake, thence by said parish eastwardly to Mortlake west side, thence by Mortlake to the south-westerly corner of the Rev. Ebenezer Williams' farm, saving also all the lands and persons that are west of said Mortlake to said parish, that hath been made as aforesaid, that are already granted to said parish; and from said Williams, his said corner, the line to run northerly to the south-west corner of Jonathan Dresser's land, from thence to run between J. Dresser's land and the land of Benjamin Allin to Mashamoquet brook, from thence to run northerly so as to include the dwelling-house of Ebenezer Holbrook, Jr., on the west, from thence to run north-westerly until it comes to the road which crosses the mill brook at one hundred and fifty-five rods distance, as the road runs easterly from said brook, from thence to run north nine degrees easterly to Woodstock line, including those families that live within said town of Pomfret, which were heretofore allowed, by act of the Assembly, to take parish privileges in the second society of Windham, and that the limits abovesaid be the limits of one Ecclesiastical Society, with all the powers and privileges of the other Ecclesiastical Societies in this colony. And that the said parish be called and known by the name of Abington. And be it further resolved by the Assembly that there be, and hereby is annexed to the remaining part of the said town of Pomfret, the northerly part of that tract of land called Mortlake, (which is not included in said parish made partly out of Canterbury, Pomfret and Mortlake,) and that the said easterly part of said town of Pomfret, with the said northerly part of said Mortlake, be, and remains to be, the first Ecclesiastical Society in said Pomfret, with all the powers and privileges of other Ecclesiastical Societies in this colony. A true copy.

"Attest, GEORGE WYLLYS, *Secretary,*"

From the journal of the General Assembly of May, 1750, it appears, that some were dissatisfied with the first division of the town of Pomfret into two Ecclesiastical Societies. For "Upon the memorial of Nathaniel Johnson, Leicester Grosvenor, and others, partly in the first society in Pomfret, and partly in the parish of Abington in said town, complaining of sundry things respecting the setting off, and bounds, and limits of said parish, and praying for a committee; it was resolved by the Assembly, that Luke Perkins, Esq., of Saybrook, Jedediah Chapman, Esq., of Groton, and Humphrey Avery, Esq., of Preston, be a committee to repair to said town of Pomfret, and having sufficiently viewed said town, and parish, and heard the evidence, and arguments touching the matters in the said memorial mentioned, and what they find, with their opinion thereon, to make report to this Assembly, in October next."

The "report of this committee, with their opinion," has not been found in the proceedings of the General Assembly, in October; but in May, 1751, the subject was in the hands of another committee not appointed by the legislature, but chosen by the inhabitants of Pomfret and Abington. "An agreement of the committee of the society, taken out of Pomfret, Canterbury and Mortlake, namely, Joseph Holland, Benjamin Fasset and Wm. Williams, with a committee, of the society of Abington, namely, James Ingalls, Joseph Craft, and John Ingalls, respecting the divisional line between said societies, made pursuant to votes of said societies, empowering them respectively thereunto, being presented to this Assembly; also, a desire of said committee, that this Assembly, to prevent any further disputes, would establish said divisional line according thereto.

"This Assembly do confirm said agreement, and order, that the divisional line between said societies be according thereto, as followeth: Beginning at Mortlake west line where it is intersected by a line, (Mashamoquet Purchase line,) until it comes as far west as Stoddard east line, and as far south as the south line of Mortlake, all east and south of this line shall belong to the society taken out of Pomfret, Canterbury

and Mortlake, and all west and north of said line shall belong to the society of Abington, so far as said societies do extend, whatever may be expressed in any former grants to either of said societies, notwithstanding."

The men who first founded Abington Society have passed away.* The names of the first committee of the Society of Abington, are, Capt. Joseph Craft, Alexander Sessions and Richard Peabody. The first clerk of the society was James Ingalls. The clerks since, have been, Dea. Samuel Craft, Dr. Elisha Lord, Samuel Sumner, John Trowbridge, Lemuel Ingalls, Joshua Grosvenor, Daniel Dwight, Samuel H. Lyon, Dea. Wyllys Goodell, George H. Ingalls, Dea. Elisha Lord, Charles I. Grosvenor, and C. D. Sharpe.

The following is a fair sample of the doings of the society, one hundred years ago. It is the record of the second society meeting held in Abington: "At a meeting of the inhabitants of the society of Abington in the township of Pomfret, lawfully convened on the 13th day of September, 1749, Capt. Joseph Craft was chosen Moderator of the meeting. At the meeting, it was put to vote, whether they would grant one shilling on the pound to defray the charges of the society, and it passed in the affirmative. At the meeting, it was put to vote, whether they judged it necessary to build a house for the public worship of God; and it passed in the affirmative, there being thirty-eight in the affirmative and nine in the negative. Voted to choose a committee to provide materials to build the house. Lieut. John Ingalls, Zachariah Goodell and Wm. Osgood were chosen a committee for the purpose. Voted, that our society meeting for the future, shall be warned by posting up notifications at the house of James Ingalls, at Josiah Wheeler's, and at Esq. Holbrook's mill. Voted, that the society's committee apply to the Association for advice, in order to call a minister. Mr. Wm. Osgood was chosen to apply to the County Court, for a committee to fix a spot for the meeting-house to stand on. Voted, that there shall be nothing done in our society meeting but what is inserted in the warning. Voted, that the socie-

* Appendix C.

ty committee should provide a minister to preach the gospel among us.”

From the record of this meeting of the society, we learn, that the people of Abington, as soon as they were legally formed into an Ecclesiastical Society, took measures to provide a meeting-house, and obtain the preaching of the gospel. But it was a great undertaking to build a meeting-house, one hundred years ago, when money was scarce, and building materials (timber excepted) were expensive. That the people might have the preaching of the gospel, till a meeting-house could be built, the society “voted to accept of the house of James Ingalls to have preaching in, and it passed in the affirmative.”

The inhabitants of Abington also desired to have the location of the new house made in the proper place, and the society “voted, that a committee come from the County Court to fix the place in the society, to build a meeting-house on for public worship. Accordingly, Wm. Osgood was chosen to apply to the Honorable County Court for a committee for the purpose.” The said committee was chosen, came on, viewed the ground, and located the house. After which, “the society had a meeting, December 11th, 1750, when John Ingalls was chosen agent to appear at the County Court, to be holden at Windham in the county of Windham, to move the Court to establish the doings of the committee who were appointed by the Court to view the society, and fix a spot in the society to build a meeting-house on.” The spot having been thus fixed according to law, the society immediately took measures to build the house of God. A building committee was chosen, materials procured, the frame raised, and the house covered in 1751. The same frame still remains in this temple which your forefathers first built, and dedicated to the worship of the Supreme Jehovah.

But nearly two years passed after building the house, before any pews were made. In May, 1753, men drew for their pews, according to their taxes. The one paying the largest tax had the first choice, and so down on the list. Caleb Grosvenor had the first choice. “At the meeting of the so-

ciety in July, 1753, it was voted, that every man that draws a pew, shall build his own pew within one year from the date of this meeting. It was also voted, that there should be nineteen pews exclusive of Rev. Mr. Ripley's pew by the pulpit stairs." At a later period, the society "voted to finish the building of the seats in the gallery of our meeting-house. Voted to give the room to build a pew round in the back side of the gallery, to such young men and women, as shall be thought proper. At the meeting, voted, that the society committee be a committee to receive such young men and women, as will appear to build the pews."

But the meeting-house needed a pulpit for the preacher, as well as pews for the hearers; therefore the society voted, October, 1752, that the one hundred dollars supposed to have been given by Abiel Lyon, to the society, should be used for building the pulpit. Thus was the temple of the Lord completed, to the great joy of the inhabitants, about one hundred years ago. Then was a voice heard from the people saying, "Come, let us go up to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths. For out of Zion shall go forth a law, and the word of the Lord from Jerusalem."

It is a fact worthy of notice, that nearly all the people of Abington, were accustomed, "in days of old," to worship God regularly in the sanctuary. The heat nor the cold, the rain nor the snow, did not keep them from the place where God's honor dwelleth. In ancient days, the house of God was not large enough to seat all that assembled in the sanctuary. Then seats in the aisles, and the pulpit stairs, were filled with devout worshipers. Our ancestors felt, that their religious privileges were too sacred to be slighted, and too valuable to be lost. Therefore they came with their families to the house of God, and listened to the messages of salvation. Oh that those days of Puritanical worship may again return; when we shall behold all the people assembling on the Sabbath in the "courts of the Lord," to pay their vows and homage to the Most High. Then will the Sabbath be remembered, and

hallowed, and the sanctuary revered and venerated as it ought to be by all the people.

The first meeting-house built in Abington, remained for a half-century without porch or steeple; thus looking more like a barn than a modern house of worship. In the year 1800, the people began to talk about repairing and modernizing their old meeting-house. That year, November 18th, a committee was chosen, consisting of Thomas Grosvenor, Lemuel Ingalls and Wm. Field, to estimate the expense of repairing the house. But the repairs were not made till 1802. Then, it was thoroughly repaired, and a steeple was built by the voluntary subscription of individuals, upon the condition that Samuel Sumner would give a bell. As soon as the steeple was built, the bell was provided according to agreement, and Mr. Sumner received the thanks of the society for his generous present. The bell was cast at Mansfield, weighing about nine hundred pounds, and being cracked, was recast at Medway, in 1828. Who can tell the joy of the people, when the first notes of the church bell were heard, reverberating between the hills, and calling them up to the "courts of the Lord." How many have said at the ringing of the bell, "Come, let us go up to the house of the Lord, and enter into his gates with thanksgiving, and into his courts with praise. Let us be thankful unto him, and bless his name; for the Lord is good, his mercy is everlasting."

In process of time, the old meeting-house again became dilapidated. Besides, the high sounding board hanging over the head of the minister, the square pews with the high fence around them, and the broad galleries on three sides of the house, had become so antiquated, that the people desired a new house of worship. Something must be done: they must either build anew, or repair extensively the old house. After much consultation and many meetings held on the subject, the whole parish at length became excited in regard to the location of the meeting-house. Probably there has not been greater excitement during the century on any subject, than then prevailed. Two strong parties were formed, and drawn up in battle array; the one desiring a new location on the hill,

a few rods east of the parsonage; the other preferring to have the house built on the old foundation. After the heat of the controversy had passed away, a compromise was made, and the society voted to repair thoroughly the old meeting-house, according to the present style of building churches. To-day we are permitted to meet in this beautiful house, which was repaired and dedicated anew to the worship of God in 1840. Long may the house of God here stand, where your forefathers reared it one hundred years ago, with its spire pointing toward heaven to tell the beholders to worship the God above.

In this connection, I must allude to the interest which has been taken by the people of Abington, in singing the songs of Zion in the sanctuary. During the early years of the society, the old German, English and Scotch tunes were used, and hymns of the old version of the psalms of David. Though the ideas of those old hymns were good and scriptural, their language and meter were peculiar, and would sound strange in our ears. Yet they were sung by our forefathers "with the spirit and with the understanding also." When there was a change made in the tunes and hymns here sung, some of the old fathers thought it a great innovation. But they were soon led to regard it as an improvement.

I am informed by the oldest persons in Abington, that this society has always been noted for its excellent singing in the house of God. The singing here has been admired "in days of old," as well as in more modern times, by those who understand the rules of good music. I am pleased also to learn, that harmony and good feeling have been maintained in the choir generally, during the past century. May the same spirit prevail for the century to come. For, how good and how pleasant it is for those that sing the songs of Zion, to dwell together in love and unity.

The first leader of the choir in Abington was Ephraim In-galls. Since, the first choristers have been Mr. Huntington, Capt. Elisha Lord, who led the choir occasionally till the Sabbath previous to his death,* Abisha Sharpe, George Sharpe,

* Died at the age of 66.

Thomas Grosvenor, Wm. Osgood, Jr., Francis B. Pellet, and Charles I. Grosvenor.

For nothing have the good people of Abington been more distinguished, than for the interest taken in the education of the young. Before school-houses were built, schools were held in private dwellings, in different parts of the parish. Such interest was taken by your forefathers in the education of their children, that they opened their houses for schools wherever one was needed. When there was no public fund, your ancestors cheerfully taxed themselves for the support of common schools. They believed that education is the hand-maid of virtue and religion. They discarded the old doctrine of the Romish church, that "Ignorance is the mother of devotion." Therefore they reared the church and the school-house, side by side, and directed the steps of their children thither, and thus taught them to walk in the path of knowledge and piety. They were wise in so doing; for the churches and the school-houses which dot the hills and vales and plains all over New England, are the gems that glisten, the fortresses that defend, and the glory that crowns the land of the Puritans. Remove these, and Ichabod would be written upon all our possessions. Thus our ancestors thought and believed. Hence, the education of their children was properly regarded, and made a part of the business of the Ecclesiastical Society. The raising of the school money, and the paying of the school teachers, were wholly under the control of the committee of the Ecclesiastical Society, unless a special committee was appointed for the purpose.

The Abington School Society was first organized, distinct from the Ecclesiastical Society, on the 30th day of October, 1795. John Trowbridge, Wm. Field, and Esq. Sessions were the first school committee. Joshua Grosvenor was the first clerk of the school society. Since, the clerks have been, Payson P. Grosvenor, Peter M. Allen, George S. Ingalls and Orrin Sumner.

Abington was first divided into school districts in 1798. There has since been a small district taken off from the first, in the east part of the parish. This was formed, October

31st, 1822, and is the fifth school district. In these five schools, most of the sons and daughters of Abington have been educated, and fitted to act their parts well in life.

These schools have furnished a goodly number of school teachers. Samuel Craft and Samuel Sumner were the most distinguished teachers in "the days of old." Then, school masters were not overpaid for their services. For Frederick Goodell taught school in Abington for four dollars a month, and worked morning and evening to pay for his board. At a much later period, six dollars a month was considered a good compensation for a school master. With such a small sum for their services, we could not blame the teachers, if they did not spend much time in qualifying themselves for their profession.

The sons of Abington, who spent several winters in teaching, are George Sharpe, Silas Rickard, Chester Sharpe, John W. Sharpe, Israel Osgood, John K. Holbrook, Charles Osgood, Warham Williams, Nathan Williams, George Randall, Jr., Jerome Pike, Rufus Pike, and others.

Besides, a host of the daughters of Abington, too numerous to mention, have been employed as teachers. The young men who have gone abroad and become successful school teachers in other States, are Alfred Rickard, Providence, R. I.; Carr Lawton, Providence, R. I.; Lyman E. White, Brooklyn, N. Y.; Henry D. Woodworth, Williamsburg, N. Y.; George Goff, Tuscaloosa, Alabama; Carter Spalding, Allentown, N. J.; Stephen Spalding, Imleystown, N. J. Of the teachers not natives of Abington, John Griggs, Josiah Sessions and Wyllys Goodell should be mentioned, as they taught school here several seasons.

The sons and daughters of this parish have been greatly benefited and aided in storing their minds with useful knowledge, from the two excellent libraries which have been formed by the liberality of the gentlemen and ladies. May these libraries be read more and more, and receive the increasing patronage of our citizens.

Nineteen of the young men of Abington have received a liberal education at different colleges in New England.*

The names of those who have been clergymen,† lawyers,‡ physicians,§ are found in the Appendix.

The principal physicians who have resided in Abington, are Dr. Elishal Lord, Jared Warner, Darius Hutchings, Cyrus Hutchings, John Hill, Alexander H. Vinton, and Elisha Williams.

The only lawyer, professionally so, that has resided in Abington during the past century, is Judge Holbrook, who began the practice of law here in 1800.

The men from Abington who have been members of the Congress of the United States, are Benjamin Ruggles, senator from Cincinnati, Ohio, for twenty-one years, and Asa Lyon, representative from Grand Isle, Vermont.

Many worthy men have represented the town of Pomfret in the legislature of Connecticut, during the past century.¶ If our representatives have not been the most eloquent orators in the state and national councils, they have been men of sound judgment and good talents, who have aided in framing wise laws for their state and nation. May many more of the sons of Abington like them, arise to honor the place of their birth, and bless the state, the church, the nation, and the world.

We proceed next to notice the history of our church, whose centennial anniversary we wish this day to commemorate. From her history we may learn what the Lord has done for the spiritual welfare of this people. The members of the first church in Pomfret, living in the west part of the town, made a request for dismission from the said church, January 23d, 1753, for the purpose of forming themselves into a new church. Their request was granted, and they were dismissed from the first church in Pomfret, on the 28th day of January, 1753, by the pastor, with the consent of the brethren; and upon the 31st day of the same month, the eastern committee of Windham Association was applied to for the purpose of

* Appendix D. † Appendix E. ‡ Appendix F.

§ Appendix G. ¶ Appendix H.

embodying the dismissed members into a church. "Upon said application came Rev. Ebenezer Williams, of Pomfret; Rev. Martin Cabot, of Thompson; Rev. Abel Stiles of Woodstock; Rev. Samuel Moseley, of Hampton; Rev. Ephraim Avery, of Brooklyn; Rev. James Cogswell, of Canterbury; by whom the business of the day was carried on suitable to its design; after which the dismissed subscribed the subsequent covenant or agreement."*

"Then their desire for dismissal from the first church in Pomfret being read publicly, together with this covenant into which they had entered, and to which they had subscribed, they were, before the above mentioned committee, and many others, spectators from the neighboring societies, declared by Rev. Ebenezer Williams, to be a regular church of Christ, and that they should be so looked upon and treated by the neighboring churches." At the organization of this church, one hundred years ago, it numbered sixty-three members; males, thirty-four; females, twenty-nine. They were a small but united band of Christ's disciples, who were orthodox in sentiment, and devoted to the cause of their Divine Master. By their fruits do we know them, for they maintained the ordinances of religion at great sacrifice, and with commendable effort.

Previous to the formation of the church, and before the meeting-house was built, Rev. Daniel Welch preached the gospel for some months to the people. After him, Rev. Jabez Whitmore officiated as minister, and received an invitation to settle, from the church and society; but he declined the call. Rev. David Ripley next preached, and received a call to settle, on the 24th of December of the same year. The people of Abington, being desirous to obtain him as their pastor, "voted to pay him 1200 pounds in bills of public credit, old tenor, of this, or the neighboring governments; to be paid in two years, 600 pounds in a year; the time of payment to begin when Mr. Ripley is ordained. This for his settlement; and for salary, to pay 500 pounds a year, and after two years to rise gradually, as we advance on the com-

* Appendix I,

mon list, till it rises to 600 pounds, and then, that the sum of 600 pounds be paid annually, in bills of public credit, of this, or the neighboring governments. The money for the salary to be made equal to wheat at forty shillings, rye at thirty shillings, Indian corn at twenty shillings, and oats at ten shillings a bushel; and pork at two shillings, and beef at sixteen pence a pound. On the 18th of January, 1753, the society met, and received Mr. Ripley's answer to the proposals made him, in the affirmative. At the same meeting, it was voted that the committee of the society wait on Rev. Ebenezer Williams, and take his advice as to our keeping a day of fasting and prayer, previous to Mr. Ripley's ordination." Like the Jews of old, they asked counsel of the Lord, and sought his direction and blessing. "On the 5th of February, 1753, the society met again, and voted, that Wednesday the 21st of February, 1753, should be the day for ordaining Mr. Ripley to the work of the gospel in this place. At the same meeting, the society voted that the ministers and messengers, and other gentlemen of a liberal education, with Mr. Ripley's friends and relations, shall be entertained at the house of Mr. William Osgood."

The services of the ordination were, introductory prayer by Rev. James Cogswell, of Canterbury; sermon by Rev. Mr. Devotion, of Scotland; ordaining prayer by Rev. Abel Stiles, of Woodstock; charge to the pastor by Rev. Ebenezer Williams, of Pomfret; prayer after the charge by Rev. Martin Cabot, of Thompson, and right hand of fellowship by Rev. Ephraim Avery, of Brooklyn.

Rev. David Ripley was a native of Windham, Conn., graduated at Yale College, and received the degree of Master of Arts, from Harvard College, 1754.

From what I can learn of Mr. Ripley, he was a wise, learned and faithful minister of the gospel. Yearly there were additions made to the church during his ministry, "of such as shall be saved." Though there were no revivals (so called) in his day, there were fifteen persons who joined the church in 1763. The church and society prospered under Mr. Ripley's ministry, so long as he was able to preach the word of

God unto them. But during the last years of his ministry, he was not able to labor all of the time, on account of sickness. Then a difficulty arose concerning Mr. Ripley's salary, and the terms on which he should be dismissed. When the terms were agreed upon by both parties, he was dismissed in 1778.

During his ministry of twenty-five years, he received 155 persons into the church, on the profession of their faith, and baptized 495 children, and solemnized ninety-four marriages. The good man lived long enough to see the people harmoniously settled under his successor in the pastoral office, before he was called away to his rest. He died in the triumphs of faith, September 2d, 1785. His remains lie buried in the old burying-ground, and "his sepulcher is with us unto this day."

During the greater part of Mr. Ripley's ministry, there were no dissenters in Abington. Then all had "one faith, one Lord, one baptism," and met in the same sanctuary to worship the Supreme Jehovah. But during the latter part of Mr. Ripley's ministry, Rev. Mr. Ledoit, a Baptist preacher, came into Abington, and held meetings, and drew away some families, and these with other families from the neighboring society of Canada, (now Hampton,) joined together and formed the Baptist society. They built their meeting-house in the year 1792, on Grow Hill, near the old line between Pomfret and Windham. The meeting-house is still standing in a dilapidated condition. The longest ministry of any one man in the Baptist society was that of Rev. Abel Palmer, a period of fifteen years, closing in 1816. A number of preachers employed by the year, officiated till 1840, when the society was disbanded.

In the interval between the dismissal of Rev. David Ripley, and the settlement of his successor, several ministers were employed by this society, among whom were Rev. Enoch Hale, Rev. Samuel Collins, and Rev. Jacob Foster.

At length the Lord sent Rev. Walter Lyon to be your pastor and spiritual guide. Mr. Lyon having given an affirmative answer to the call from the church and society, was here ordained to the work of preaching the gospel.

The council convened December 31st, 1782, and Mr. Lyon was ordained on the following day, January 1st, 1783. The services of the ordination were, introductory prayer by Rev. Joseph Sumner, of Shrewsbury, Mass.; sermon by Rev. Joshua Paine, of Sturbridge, Mass.; ordaining prayer by Rev. James Cogswell, of Scotland; charge to the pastor by Stephen Williams, of Woodstock; prayer after the charge by Noadiah Russell, of Thompson; right hand of fellowship by Josiah Whitney, of Brooklyn.

Rev. Walter Lyon was a native of Woodstock, Conn., graduated at Dartmouth College, 1777, and was made Master of Arts at Yale College, 1782. Of Mr. Lyon's character and life, I need not speak particularly, for his history is fresh in the remembrance of some of you, whom he consecrated to God in baptism. But you will all agree that he was a conscientious and faithful minister, and devoted to the work of preaching the gospel. He was remarkably exact, and did every thing by rule, if not with the square and compass; besides, he was a strict disciplinarian, and watched with a wakeful eye over the faith, the practice, and the order of the members of the church, over which the Holy Ghost had made him overseer. In disciplining members he passed through trials; nevertheless he endured hardness as a good soldier of Jesus Christ, and finished his course with joy, and entered upon his reward in the heavenly world. Though dead he yet speaketh; for his influence lives, and will long remain to the praise of his piety, with the people of his charge. His remains lie beside those of his beloved companion in the old burying-ground, where they will rest, as we hope, till the resurrection morn. Mr. Lyon was pastor of this church until his death, which occurred February 11th, 1826. During his long ministry of forty-four years, there were periods of special religious interest. One in 1809, as the fruit of which, fifteen persons were added to the church, and another in 1819, when fifteen more were received into full communion. These seasons of revival must have been joyful periods in the life of the pastor, that lived and labored and died among you.

During Mr. Lyon's ministry, he received 117 persons into

the church, and baptized 240 infants and adults, and solemnized 206 marriages. He left a generous bequest to Abington Society, and gave liberally to benevolent objects, the last years of his life. But his work is done; he is gone; and his record is on high.

In the interval between the death of Mr. Lyon and the settlement of his successor in the pastoral office, Rev. Tertius Nott, son of Dr. Nott, of Franklin, Rev. Thomas Rich, and Rev. David B. Ripley, son of the first pastor of this church, were among those that labored here in the work of the ministry.

In due time another man of God was sent to be your pastor, and break unto you the bread of life. Rev. Charles Fitch received a call, and was here ordained as a minister of the gospel, April 30th, 1828. The services of the ordination were, introductory prayer by Rev. Daniel G. Sprague, of Hampton; sermon by Rev. Philo Judson, of Ashford; ordaining prayer by Rev. Eliphalet Lyman, of South Woodstock; charge to the pastor by Rev. Alvan Underwood, of West Woodstock; right hand of fellowship by Rev. Ambrose Edson, of Brooklyn; address to the people by Rev. Reuben Torrey, of Eastford; concluding prayer by Rev. Ralph S. Crampton, of South Woodstock.

Without a liberal education, Mr. Fitch excelled as a preacher. By his lips the truth was proclaimed in demonstration of the Spirit, and with power. During his short ministry of four years, converts to the Saviour were greatly multiplied. The most powerful revival of religion which the people of Abington have ever enjoyed, was under his ministry, in 1831. In the progress of the revival, a protracted meeting was held, continuing four days, and the means of grace were greatly blessed to the quickening of Christians, and the conversion of sinners. The people of the whole parish were then awakened by the Spirit of the Lord, and led to think of their state, in view of eternity. Then Christians and sinners were all engaged in serving the Lord, and seeking the salvation of the soul. When shall we see this people again, so much interested in the great and moment-

ous subject of the soul's salvation. "O Lord, revive thy work in the midst of the years," should be our earnest prayer.

As the fruit of the revival in 1831, about forty persons were brought into the church, and thirty-three of them on the first Sabbath in January, 1832, stood up in these aisles, and publicly vouched the Lord Jehovah to be their God and portion forever. Some of these are now active members in the church, while others have died in hope, and gone to be forever with the Lord. During Mr. Fitch's ministry, he received fifty-nine persons into the church, and baptized fifty-two individuals, and solemnized twenty-three marriages. After leaving Abington, he preached in various places till his death, which occurred at Buffalo, New York, in 1843.

Three of your beloved pastors have thus been called away by death, and left the church militant to join the church triumphant in heaven. But blessed are *such*, who "die in the Lord," for they "rest from their labors, and their works do follow them."

In the interval between the dismissal of Rev. Charles Fitch, and the settlement of his successor, Rev. W. H. Whittemore preached for the Society most of the time.

Again the Lord was mindful of this people, and sent Rev. Nathan S. Hunt to be your pastor. Having accepted the unanimous call, which he received from the church and society, he was here ordained to the work of the ministry, February 12th, 1834. The services of the ordination were, introductory prayer by Rev. Amzi Benedict, of Pomfret; sermon by Alpha Miller, of Andover; ordaining prayer by Rev. Roswell Whitmore, of West Killingly; charge to the pastor by Rev. Daniel Dow, of Thompson; right hand of fellowship by Rev. Mr. Hall, of Ashford; address to the people by Rev. Daniel G. Sprague, of Hampton; concluding prayer by Rev. George J. Tillotson, of Brooklyn.

Rev. Nathan S. Hunt is a native of Coventry, Connecticut, graduated at Williams College in 1830, and at Andover Theological Seminary in 1833. You all remember Mr. Hunt so well, that there is no need that I should speak of his character and history. Possessing good talents as a preacher,

he employed them in promoting the temporal and spiritual interests of the people of his charge. There were two seasons of special religious interest during his ministry. One in 1837, as the fruit of which twelve united with the church; and another in 1842, when about twenty persons were joined to the people of God. These seasons of revival were refreshing to the heart of your pastor and the members of the church. There were then some sheaves gathered into the garner of the Lord, which your pastor will delight to present, as seals of his ministry in the day of his rejoicing. During the latter part of Mr. Hunt's ministry, there was some unpleasant feeling between him and some of his people, which rendered his leaving you unpleasant. But he only left you to enter upon another field in the Lord's vineyard, where he continues to preach the everlasting gospel. He was dismissed April 30th, 1845, and became pastor of the church in Preston, Connecticut. During his ministry here of eleven and a half years, he received fifty persons into the church on the profession of their faith, and baptized one hundred and seven infants and adults, and solemnized forty-eight marriages.

In the latter part of Mr. Hunt's ministry, a Second Advent Church was formed, and a congregation gathered from this and the adjoining towns, in the east part of Abington. The members of that church have continued their organization till the present time, and have Rev. Dr. Huntington from Brooklyn, for their minister.

Concerning the ministers who have labored with this people since Rev. Mr. Hunt left Abington, I shall say nothing. For they and their doings are read and known of all of you.

I should add, however, as a historical fact, that Rev. Edward Pratt, Rev. Sylvester Hine and Rev. William Baldwin supplied the pulpit most of the time, from the dismissal of Rev. Mr. Hunt till the settlement of your present pastor, who was installed January 14th, 1852, and graduated at Amherst College in 1843, and at the Theological Seminary, Andover, in 1846.

I will next mention the names of those who have served as deacons in the church in Abington, and give the date of their

election to office. Samuel Craft and Samuel Ruggles were the first deacons, chosen March 14th, 1753. Robert Sharpe and Benjamin Ruggles, chosen November 3d, 1785. Joshua Grosvenor and Samuel Craft, chosen October 10th, 1793. Amasa Storrs, chosen January 1st, 1802. William Osgood and Wyllys Goodell, chosen September 13th, 1811. Elisha Lord and William Osgood, Jr., chosen September, 1831. Wyllys Goodell and William Gould, chosen February 22d, 1847. Though some of these deacons that have borne the vessels of the Lord, have erred in faith and practice, still we may say that they have been men of influence, men of character, and men of God.

Two of these deacons who were chosen to office more than forty years ago, still live with us. They have long borne the heat and burden of the day, and been strong pillars in this church of the living God. They already bear the marks of age, and have their heads silvered over for the grave. But their suns will go down in a halo of glory, and throw back golden rays to bless this church and society, for a long time to come. May they go to their graves like shocks of corn fully ripe, and be gathered up into the garner of the Lord. But so long as they remain, and when they go hence, we will crave for them the benediction of God the Father, Son and Holy Ghost. As they leave us to go up to our Heavenly Father's temple, may their mantles fall upon other strong men, who shall be able and willing to do as much as they have done, for the welfare of this church and society.

During the last quarter of the past century, the Sabbath School has been an important auxiliary to the church. It was early established here in 1826, and taught by the members of the church acting as teachers. From its organization down to the present time, *the Sabbath School* has been a nursery of piety to this church. In it your children have been religiously educated and brought into the kingdom of God. How many have been educated in this blessed institution, and been born into the kingdom of Christ, and trained up for heaven, the revelations of the judgment alone can disclose. But enough has been done for the salvation of souls, to show

that it has been owned and blessed of God. Therefore, may our Sabbath School be watched over by the members of this church. May it have your assistance, your sympathy and your prayers, my fellow-christians. May you not only send your children to the school, but may you also remember them in your supplications as they receive instruction from Sabbath to Sabbath. Then may we hope, that divine grace will descend upon our Sabbath School "like rain upon the mown grass, and as showers that water the earth." Dea. Wylls Goodell, who was the first Superintendent, has been connected with the school as teacher, down to the present time. The other Superintendents of the Sabbath School have been Dea. Elisha Lord, Dea. Wm. Osgood, Jr., Joseph A. Dresser, C. D. Sharpe, and Jared Williams.

There are other topics upon which I might dwell, if my time and strength, and your patience, would allow. I might speak of those in Abington, who have served their country, and helped to gain the unspeakable blessings of our free and happy Republic;* of the improvement during the century, in the implements of husbandry;† of the advancement of the people in wealth and commerce;‡ of the building of the parsonage,§ &c., &c. But I must leave these and other topics of a secular nature, and close with some reflections.

1. We learn from the history which we have been contemplating, that there have always been those here, who have loved the gospel, and labored to promote the prosperity of this church and society. *Men*, who believed that the ordinances of religion are worth more than they cost to any people. Some of these family names, such as Craft, Ruggles, Ingalls, Goodell, Lyon, Lord, Grosvenor, Sumner, Sharpe, Trowbridge, Sessions, Osgood, and others, are interwoven with the history of this Church and Ecclesiastical Society. Each of these family names has furnished some noble men and women, who have borne the ark of the Lord upon their shoulders. Through their united and persevering efforts, the Church and Ecclesiastical Society live in Abington, and will live I trust, to bless future generations. Whenever danger has threatened, and clouds

* Appendix J. † Appendix K. ‡ Appendix L. § Appendix M.

have gathered, there have been those who have defended Zion, and been a glory in her midst. As the standard bearers have been removed or fallen by death, others have risen up and stepped in to fill their ranks. Always there have been those here who have had a mind to work and labor hard for the good of this church and society. May those now on the stage emulate these noble traits of your fathers, so that there shall be no want of faithful men and women to maintain the institutions of the gospel in their purity. May you be willing, like men, to put your shoulders to the wheel, and be at your post, and with the blood of your noble ancestors flowing in your veins, do whatever is necessary to be done for the good of this people. May the same public spirit, and the same spirit of enterprise, characterize you that did your forefathers, when they first reared the temple for the worship of Jehovah. Nay, may the same regard for the church, and the same love for the gospel, abide with you from generation to generation. Will you not say, palsied be the arm that shall attempt to pull down this church, the temple of the living God, which the Almighty has reared, protected and blessed, for one hundred years.

2. We learn from the history of Abington, that the Lord has been a faithful God to his church and people. He has been faithful to watch over her interests, and protect her from her enemies, because there have been those here who have loved, served and trusted in him. He has promised to be a faithful God, from generation to generation, to "them that love him and keep his commandments;" "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Therefore, his people should be encouraged to hope and "trust in the Lord forever; for in the Lord Jehovah is everlasting strength." He has carried this church through all her trials and tribulations during the past century; and let us hope and believe that he will do it for ages to come. We need fear no evil, Christian friends, if "the Lord of hosts is with us, and the God of Jacob is our refuge." He will make "all things work together for good to them that love," serve

and trust in him with all the heart. He can raise up and qualify such men as are needed to execute his purposes of love, in every period of the church's history. He has done this for Zion in the past, and will do it for her in the future, if her members are faithful to him. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor shall not be in vain in the Lord."

3. We learn from considering "the days of old," that we are pilgrims and sojourners, as all our fathers were. In writing this discourse, the inquiry has often arisen in my mind, and been pressed upon my attention, "Your fathers, where are they, and the prophets, do they live forever?" Where are those servants of God who prophesied to the people of Abington one hundred years ago? Nay, where are the ministers that prophesied to you in your childhood? Where are the men who hewed the timber, and made the frame-work of this temple of God? Where is the large congregation that used to assemble in the old meeting-house to listen to the words of wisdom, which dropped from the lips of the first pastor of this church? Nay, where are those who assembled in the sanctuary on the day of the ordination of your second pastor? How few of them are there here to-day! Is there one? Probably not more than one or two present can remember when Rev. Walter Lyon was ordained and installed in 1782, seventy years ago. Oh, the Fathers, the old ministers, where are they? *Gone, gone* to the dead with their large congregations!

" Their names are graven on the stone,
 Their bones are in the clay:
 And ere another day is gone,
 Ourselves may be as they."

Between twelve and thirteen hundred persons have died in Abington during the past century.* What a vast assembly have gone from among you to the world of spirits, and to the bar of God. In the congregation that has gone, were your

* Appendix N.

grandsires, your fathers, your mothers, your brothers, your sisters, your companions, and your children. If we would learn of them, we must go to the grave-yard and read their names inscribed on the tomb-stone. Oh how emphatically are we told by these epitaphs of the deceased, that "here we have no continuing city."

Finally, I ask, where shall we be, my hearers, one hundred years hence? We all shall have passed into eternity. The voice of the speaker will then be hushed in death; his mortal remains will be crumbled to dust; his spirit will have returned to God who gave it, and the same will be true of each one of you, before the close of the coming century. Another preacher will stand in this pulpit, and other hearers will sit on these seats; but we shall be in the world of retribution. In view of the fact, so solemn and awful, let us now prepare to meet God in peace. Let us live while life lasts, and do what we can for the good of man, and the glory of God, that the writer of the next centennial discourse may have something to say to the praise of our life of usefulness, and to the glory of the Redeemer's grace. Let us honor God, build up the church, and strengthen this Ecclesiastical Society, so that future generations may rise up and call us blessed. Let us do it, so that our names may be kept in everlasting remembrance, on earth and in heaven.

APPENDIX.

A. POMFRET.

THE name Pomfret is derived from the two Latin words, *pons* (bridge) and *fractus*, (broken,) abbreviated first to Pontefract, and then to Pomfret, signifying broken bridge. Whether any local circumstance here, caused its adoption, or whether it was transferred from the father-land, is not known.

B. WOLF-DEN.

This place has been immortalized in Abington, from the wonderful exploit performed here by General Putnam. It was truly a wonderful exploit, considering the situation of the den, and the great risk of life which he dared to undergo to shoot the wolf that had destroyed the flocks. John Sharpe having discovered the wolf's hiding-place, General Putnam, with others, resorted to the den, and nothing daunted the General had a rope tied to his legs, and with a torch in his hand crept in to find the wolf's lair. Having crept in far enough to see her eyes flashing fire, he gave the signal and was drawn out by the men having hold of the rope. Deliberately he loaded his pistol, and with the torch in one hand and the musket in the other, he crept in and shot the wolf, and was then drawn out the second time. Again he crawled in, and seized the animal, and was drawn out with his prey, to the great joy of his comrades. The locality of the wolf-den has been well described by Rev. Daniel Hunt. "The place remains as at the beginning, situated in the east part of Abington, in a wild, rocky, precipitous region, well adapted to be the residence of wild beasts; nor has any change apparently, taken place either in the scenery, or in the cavern itself, from the days of Putnam until now. It still opens its dismal mouth, which is about two feet square, on the east side of a very high ledge of rocks. The rocks all retain their ancient position. The very trees, many of them, which witnessed the gathering on the memorable night, with dogs, guns, straw, fire and sulphur, and saw the anxiety and the success of the perilous undertaking, remain there still. This cavern is an object of great curiosity, especially with people from abroad, and scarcely a stranger visits the place but makes it a part of his business to call there before he leaves. Hundreds, probably, visit it every year." The place is well worth visiting, on account of its wild and romantic scenery.

C. NAMES OF THE MEN WHO FIRST COMPOSED ABINGTON SOCIETY.

Obadiah Lyon, Jacob Goodell, Nathaniel Stowell, Jesse Dana, Ebenezer Holbrook, Joseph Craft, Daniel Trowbridge, David Chandler, Caleb Grosvenor, John Shaw, Joseph Sharpe, Alexander Sessions, Simeon Sessions, Ebenezer Stoddard, John Wedge, Stephen Boardman, William Osgood, Josiah Wheeler, Eliezer Stoddard, Phineas Stoddard, Pinsent Cotes, Edward Ruggles, Joseph Ingalls, Silas Rickard, James Staples, Mr. Dodge, Mr. Phillips, Daniel Allen, Benjamin Allen, Stephen Keyes, John Ingalls, Stephen Ingalls, Benjamin Ingalls, Ebenezer Goodell, Ebenezer Dana, Nathan Griggs, Solomon Sharpe, John Sharpe, Daniel Holt, Richard Peabody, Daniel Kimball, Benjamin Chaplin, Paul Abbott, Nathan Abbott, William Abbott, Peter Allen, Samuel Craft, Zachariah Goodell, Becham Goodell, James Ingalls, Edward Goodell, Thomas Grow, William Preston, Edward Paine.

D. NAMES OF THE YOUNG MEN OF ABINGTON WHO HAVE RECEIVED A COLLEGIATE EDUCATION.

Joseph Dana,	educated	- - -	_____
Jesse Goodell,	"	- - -	_____
Asa Lyon,	"	- - -	_____
Perley Grosvenor,	"	- - -	_____
Calvin Ingalls,	"	- - -	_____
George Sumner,	"	- - -	_____
David B. Ripley,	"	- - -	_____
Benjamin Ruggles,	"	- - -	_____
Thomas Williams,	"	- - -	Yale College.
Roswell Stephens,	"	- - -	Dartmouth College.
Josiah Spaulding,	"	- - -	Yale College.
Lemuel Ingalls,	"	- - -	Yale College.
George Sumner,	"	- - -	Yale College.
William G. Field,	"	- - -	Brown University.
Azel Utley,	"	- - -	Brown University.
Ebenezer Force,	"	- - -	Brown University.
Eliakim W. Sessions,	"	- - -	Brown University.
James H. Hutchins,	"	- - -	Brown University.
Andrew Sharpe,	"	- - -	Brown University.

E. NAMES OF THE SONS OF ABINGTON WHO HAVE BEEN CLERGYMEN.

Joseph Dana,	_____	Mass.
Eleazer Craft,	_____	Vermont.
Jesse Goodell,	Chaplain	in U. S. A.
Asa Lyon,	Grand Isle,	Vermont.
Calvin Ingalls,	Stafford,	Connecticut.
Erastus Spaulding,	_____	New York.
David B. Ripley,	Marlborough,	Connecticut.
Thomas Williams,	Providence,	Rhode Island.
John Paine,	Woodstock,	Connecticut.
Andrew Sharpe,	Willoughby,	Ohio.
William Grow,	Hartland,	Vermont.

F. NAMES OF THE SONS OF ABINGTON WHO HAVE BEEN
LAWYERS.

Benjamin Ruggles,	Cincinnati,	Ohio.
Roswell Stephens,	Hanover,	New Hampshire.
Josiah Spaulding,	St. Louis,	Missouri.
Lemuel Ingalls,	Abington,	Connecticut.
Azel Utley,	Chatham,	Connecticut.
Ebenezer Force,	—	Rhode Island.
William Sharpe,	Goshen,	New York.
Robert B. Dennis,	Cleveland,	Ohio.
William Goodell,	Canistota,	New York.

G. NAMES OF THE SONS OF ABINGTON WHO HAVE BEEN
PHYSICIANS.

William Grosvenor,	Tolland,	Connecticut,
Robert Grosvenor,	Killingly,	Connecticut.
Erastus Osgood,	Lebanon,	Connecticut.
George Sumner,	Hartford,	Connecticut,
Amasa Trowbridge,	Watertown,	New York.
Jared Wheeler,	—	New York.
Samuel Goodell,	—	Vermont.
James H. Hutchings,	Williamsburg,	New York.
Ephraim Ingalls,	Lee Center,	Illinois.
Isaac H. Williams,	Troy,	New York.
George Bowles,	Springfield,	Illinois.

H. REPRESENTATIVES FROM THE TOWN OF POMFRET.

	POMFRET SOCIETY.	ABINGTON SOCIETY.
May, 1750,	Joseph Holland,	Ebenezer Holbrook.
Oct. 1750,	Lemuel Nightingale,	Ebenezer Holbrook.
May, 1751,	Joseph Holland,	Ebenezer Holbrook,
Oct. 1751,	John Williams,	Ebenezer Holbrook.
May, 1752,	John Williams,	Joseph Craft.
Oct. 1752,	Joseph Holland,	Ebenezer Holbrook.
May, 1753,	{ Thomas Cotton,	
	{ William Williams.	
Oct. 1753,	{ Thomas Cotton,	
	{ William Williams.	
May, 1754,	Joseph Holland,	William Osgood.
Oct. 1754,	William Williams,	William Osgood.
May, 1755,	Seth Paine,	John Grosvenor.
Oct. 1755,	Seth Paine,	William Osgood.
May, 1771,	Ebenezer Williams,	Samuel Craft.
Oct. 1771,	Ebenezer Williams,	Samuel Craft.
May, 1772,	Ebenezer Williams,	Samuel Craft.
Oct. 1772,	Ebenezer Williams,	Samuel Craft.
May, 1774,	David Williams,	Samuel Craft.
Oct. 1774,	David Williams,	Samuel Craft.

POMFRET SOCIETY.		ABINGTON SOCIETY.
Oct. 1814,	Sylvanus Backus,	John Holbrook.
May, 1815,	Zephaniah Williams,	Samuel Allen.
Oct. 1815,	Zephaniah Williams,	Samuel Allen.
May, 1816,	John H. Payson,	Lemuel Ingalls.
May, 1816,	John H. Payson,	Lemuel Ingalls.
May, 1817,	Joseph Scarborough,	William Osgood.
Oct. 1817,	Joseph Scarborough,	William Osgood.
May, 1818,	Joseph Scarborough,	William Osgood.
May, 1819,	Joseph Scarborough,	Lemuel Ingalls.
May, 1820,	Darius Mathewson,	Reuben Spalding.
May, 1821,	Darius Mathewson,	George Sharpe.
May, 1822,	Joseph Scarborough,	George Sharpe.
May, 1823,	Jonathan P. Hall,	George Sharpe.
May, 1824,	Darius Mathewson,	George Sharpe.
May, 1825,	Nathan Dresser,	Samuel Dresser.
May, 1826,	Darius Mathewson,	Samuel Dresser.
May, 1827,	Thomas Hubbard,	George Sharpe.
May, 1828,	Darius Mathewson,	William Osgood.
May, 1829,	Thomas M. Grosvenor,	Roswell Goodell.
May, 1830,	Smith Wilkinson,	John Holbrook.
May, 1831,	Lemuel Hayward,	John Holbrook.
May, 1832,	Lemuel Hayward,	John Holbrook.
May, 1833,	Pardon Kingsley,	William Osgood.
May, 1834,	Frederick Averill, Jr.	John Holbrook.
May, 1835,	Frederick Averill, Jr.	Reuben Spalding.
May, 1836,	Scarborough Osgood,	Reuben Spalding.
May, 1837,	William James,	George Sharpe.
May, 1838,	Scarborough Osgood,	William Osgood.
May, 1839,	George H. Perrin,	Stephen Smith.
May, 1840,	Lewis Averill,	Charles I. Grosvenor.
May, 1841,	Lewis Averill,	Samuel P. Sumner.
May, 1842,	Pitte Sharpe,	Charles I. Grosvenor.
May, 1843,	Scarborough Osgood,	Charles I. Grosvenor.
May, 1844,	Lemuel Holmes,	Charles I. Grosvenor.
May, 1845,	Lemuel Holmes,	George S. Ingalls.
May, 1846,	Charles Mathewson,	Ransom Kingsbury.
May, 1847,	Charles Mathewson,	Samuel P. Sumner.
May, 1848,	Hiram Holt,	Samuel D. Baxter.
May, 1849,	Hiram Holt,	Samuel D. Baxter.
May, 1850,	John W. Adams,	Charles I. Grosvenor.
May, 1851,	John W. Adams,	Charles Osgood.
May, 1852,	Horace Sabin,	Alanson Peck.
May, 1853,	Lucius Fitts,	Alanson Peck.

I. THE COVENANT.

“ We whose names are hereby subscribed, being hopefully persuaded, each for himself, and charitably for each other, that we have been made willing in the day of God’s power, and that it is thereupon become our indispensable duty to testify our sincere subjection to all the commandments of our Lord and Saviour, do by virtue of his royal injunction, which we look upon as the only warrantable charter to such spiritual incorporations, and with a soul-abasing sense of our personal unworthiness, depending wholly upon his all-sufficient grace and merit for the pardon of our sins, and acceptance of our persons and reasonable service therein, solemnly in the presence of God himself, his holy angels, and all his servants here present, enter into this subsequent covenant or agreement, wherein we do (we hope) in some measure of heart, sincerity and uprightness, freely engage, as becomes the redeemed of the Lord, to walk together as the heirs of the grace of life, in the exercise of the communion of saints, and in the due and diligent observation of all gospel ordinances and institutions, as the only formal constituent cause of church state and fellowship.

First and above all, we do give up ourselves unto that God whose name alone is Jehovah, Father, Son and Holy Ghost, the only living and true God, and to the Lord Jesus Christ, as our only blessed Saviour, Redeemer, Prophet, Priest and King of our souls, and only Mediator of the covenant of grace, promising, by the help of his Spirit, and grace to cleave to God as our chief good, and to the Lord Jesus Christ, by faith and new obedience, as becometh his covenant people forever. We do also give up our offspring to God in Christ Jesus, avouching the Lord to be our God, and the God of our children, humbly adoring the grace of God, that we and our children may be looked upon as the Lord’s.

Secondly, for the furtherance of our communion with God and his Son Jesus Christ, and that we may more fully grow up therein, we do give up ourselves one to another in the Lord, and according to the will of God, freely covenanting and binding ourselves to walk together as a right ordered church of Christ, promising, by the divine grace assisting us, to endeavor, according to our place and power, the establishment and observation of all and every of his holy ordinances, such as the religious keeping of his holy day, attendance upon the public worship and ordinances of God, and the performance of family sacrifices, by reading the word of God and prayer, together with the devotions of the closet, all to be discharged as God shall help us, in the life and power of them, as also endeavoring to our uttermost to exercise due and strict family government, and a civil and religious education of our families, that our children and servants, as well as ourselves, may all be savingly taught of God, and brought to love and fear him, and walk in all his ways.

Thirdly. We do covenant and promise, as much as in us lieth, the best spiritual good of all that at present are, or that hereafter in a way of gospel order, shall become members of this church by instruction, reprehension, exhortation, consolation and spiritual watchfulness over them for good. And we do further covenant and promise, as God shall help, to receive upon offers to our full communion in church state, all such persons as are orthodox in faith, free from scandal, and able to examine themselves, and discern the Lord’s body, as also to rest satisfied with such admittance of adult persons into this church, as is performed either by making a confession of faith, or relation of the work of

grace on their hearts, or producing testimonies of their reputed piety, or who do charitably discern the same by religious and exemplary conversation.

Lastly. We do promise, by the help of divine grace, to give up ourselves unto, to own and obey him, that is by our present voluntary election, or those who may hereafter in any way of gospel order, be set over us in the Lord, as such who watch for our souls, covenanting most solemnly and freely to impart a gospel maintenance to him, or them, as those whom we account worthy of double honor, believing it our bounden duty to look upon it a small thing that they should reap our carnal, who give unto us spiritual things; and that it is a gospel command and ordinance, that those who do preach the gospel should live by the gospel. Yea, and that in all things according to God, we will cleave to, and stand by a godly, able, faithful and powerful ministry in this church; laboring in a way of loyal concurrence with him, or them, duly exerting the ministerial authority committed to them, to recover and uphold the vigorous and impartial administration of discipline, as an ordinance tending to the keeping pure all other holy institutions, and our communion with God and one another thereby. And do promise, (God's grace assisting,) that we will in our places, and agreeable to those stations and capacities which the divine Providence places us in, whether of a civil or religious nature, oppose all sin and error, and from time to time reform all neglects or defects of duty, respecting the first or second table of the law either in ourselves, our families, or others, so far as at present they are, or may be hereafter, discovered to us. Now, that we may observe this sacred covenant, and all the branches of it inviolable forever, we desire to deny ourselves, and depend wholly on the power of the Eternal Spirit of grace, on the free mercy and the merits of Christ Jesus, and wherein we shall fail in any particular article, to refer ourselves to the blood of sprinkling for pardon and acceptance. Beseeching the good Lord to own us a church of Christ, and to delight to dwell continually in the midst of us. Amen."

The names of the men who signed this covenant, and constituted the church with their wives, on the 31st of January, 1753, are, Abiel Lyon, Joseph Craft, Richard Peabody, James Ingalls, John Ingalls, William Osgood, Zachariah Goodell, Daniel Holt, Edward Paine, John Shaw, Daniel Trowbridge, Jacob Goodell, Thomas Grow, Daniel Allen, Samuel Craft, Edward Ruggles, Stephen Keyes, Joshua Grosvenor, Nathan Griggs, Ephraim Ingalls, Ebenezer Holbrook, John Wedge, Solomon Sharpe, Stephen Ingalls, Jabez Goodell, Becham Goodell, Benjamin Sharpe, Peter Allen, Joseph Ingalls, Ebenezer Stoddard, Jonathan Lyon, Ephraim Barker, Edward Goodell, Benjamin Ingalls.

J. NAMES OF THE REVOLUTIONARY SOLDIERS WHO OBTAINED PENSIONS FROM THE GOVERNMENT OF THE UNITED STATES.

The men of Abington were not backward in defending their country, either in the old French war or in that of the Revolution. Though it furnished no very distinguished characters, many followed the fate of General Putnam in the French war, and a company under that brave officer, also went with him to Havanna, most of whom died in that unhealthy climate. The following persons, namely, Ebenezer Grow, Reuben Sharpe, Nathaniel Stowell, John Pike, Amasa Copeland and Antepas White, were inhabitants of Abington, and pensioners until the time of their death.

K. FARMING TOOLS.

Every kind of farming utensils have been greatly improved during the present century. Instead of the clumsy tools and the old heavy wagons, we have those that are light and convenient. One-horse wagons for riding carriages have been introduced into Abington since 1806. Also, improved plows, horse-rakes and threshing machines, have recently come into use, which greatly facilitate the work of the farmer.

L. VALUE OF PROPERTY.

There has not been much change in the value of real estate in Abington for some years; but within a short period, several factory villages have grown up in the Quinebaug valley, which furnish a market near home for our farmers, and greatly facilitate their trade.

M. PARSONAGE.

The Parsonage was built in Abington in 1850, and completed in 1851. Well have the people of Abington closed the first century of their existence as an Ecclesiastical Society, in building by their benevolence, a comfortable house for their pastor. The noble work shows their regard for gospel institutions. Several individuals in the parish gave their hundreds and fifties for the benevolent object. Besides, some generous donations were received for the Parsonage from the First Society in Pomfret, our Alma Mater. Thankful we are that the mother has not forgotten her daughter in her old age. May each and all the donors find the divine promise verified, that "it is more blessed to give than to receive."

N.

The following table will give the number of deaths in the two societies, from 1815 to 1853, and shows the healthiness of the town compared with other sections of the country. Whole population being about 2,000; Pomfret, 1,200; Abington, 800:

	<i>Deaths in Pomfret.</i>	<i>Deaths in Abington.</i>	<i>Amount.</i>
1815,.....	24.....	9.....	33
1816,.....	17.....	12.....	29
1817,.....	18.....	2.....	20
1818,.....	17.....	11.....	28
1819,.....	11.....	12.....	23
1820,.....	17.....	10.....	27
1821,.....	14.....	11.....	25
1822,.....	16.....	16.....	32
1823,.....	12.....	12.....	24
1824,.....	13.....	17.....	30
1825,.....	23.....	17.....	40
1826,.....	18.....	16.....	34
1827,.....	10.....	6.....	16
1828,.....	15.....	16.....	31
1829,.....	9.....	12.....	21
1830,.....	13.....	10.....	23
1831,.....	21.....	4.....	25
1832,.....	24.....	13.....	37

	<i>Deaths in Pomfret.</i>	<i>Deaths in Abington.</i>	<i>Amount.</i>
1833,.....	13.....	15.....	28
1834,.....	12.....	14.....	26
1835,.....	10.....	10.....	20
1836,.....	9.....	12.....	21
1837,.....	18.....	21.....	39
1838,.....	9.....	15.....	24
1839,.....	10.....	17.....	27
1840,.....	7.....	11.....	18
1841,.....	15.....	13.....	28
1842,.....	15.....	17.....	32
1843,.....	22.....	14.....	36
1844,.....	14.....	11.....	25
1845,.....	14.....	11.....	25
1846,.....	11.....	16.....	27
1847,.....	17.....	10.....	27
1848,.....	21.....	7.....	28
1849,.....	12.....	13.....	25
1850,.....	7.....	12.....	19
1851,.....	13.....	9.....	22
1852,.....	19.....	19.....	38
	560	473	1033

The average number of deaths in the whole town is 27 34-37; average for Pomfret, 15 5-37; for Abington, 12 29-37.

10

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SMITH, Henry B

AUTHOR

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