

A DISCOURSE

ON THE

FIFTIETH ANNIVERSARY

OF HIS

ORDINATION AS PASTOR

OF THE

CHURCH IN SIMSBURY, CONN.

LONG ISLAND
HISTORICAL
SOCIETY.

BY REV. ALLEN M'LEAN.

DELIVERED AUGUST 16, 1859.

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SIMSBURY, August 20, 1859.

REV. ALLEN M'LEAN,

DEAR SIR:

The undersigned, a Committee appointed by the Ecclesiastical Society of Simsbury, to superintend the Celebration, on the 16th inst., of the Semi-Centennial Anniversary of your Ordination and Installation, as Pastor of the Church and Society here, respectfully request, for publication, a copy of the very interesting and acceptable Discourse, delivered by you on that occasion.

JOHN O. PETTIBONE,
GEORGE CORNISH,
RICHARD BACON,
JEFFERY O. PHELPS,
WILLIAM MATHER,
WATSON WILCOX,
LUCIUS I. BARBER.

To JOHN O. PETTIBONE, Esq., and others.

GENTLEMEN:

A copy of my Half-Century Discourse, which you request for publication, is at your disposal.

Yours, Respectfully,

ALLEN M'LEAN.

Simsbury, September 22, 1859.

A HALF CENTURY DISCOURSE.

I INTRODUCE my subject on this occasion, with the following passages of scripture :

2d of CORINTHIANS, 7th, 3d.—Ye are in our hearts to die, and live with you.

2d of PETER, 1st, 15th.—Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.

2d of THESSALONIANS, 3d, 16th.—Now the Lord of peace, himself give you peace ; always by all means, The Lord be with you all.

These affectionate and comprehensive words, I have chosen for the present occasion, as they express the sentiments of my heart, in relation to this beloved church and congregation. From the solemn day of my ordination, to the present moment, I have considered this as the field of my permanent labors. I have never seen the hour when I wished to be separated from this people, and driven to the necessity of seeking a new home and a new field of labor. It has been my choice to live here, and die here, and be buried in the same sepulcher with those who have been, and still are, peculiarly dear to me. While with intense anxiety for the salvation of my people, it has been my desire that they should have what I have taught them in remembrance after my decease. And now as my labors must soon be closed, I express my earnest desire for your future and everlasting well being ; in the words of the Apostle, “The Lord give you peace always, and by all means. The Lord be with you all.”

In the monotonous and secluded life of a country pastor, there are not many exciting events which merit an important place in memory, or on the page of history. The moral

scenery is all limited, and its objects for thought are few in number, and entirely destitute of worldly grandeur. And yet, when we turn our thoughts to the appropriate work of the solemn ambassador for Christ, the exalted end of his labor, the chamber of the sick and dying, the song of triumph in the last conflict, the outpouring of the Holy Spirit, and the joy in heaven over repenting sinners, we find enough to admire, and to justify the recording angel in giving it a place in the book of God's remembrance. I would not therefore leave the blessed work of the ministry, for all the honors and riches of a transitory world. The faithful minister of Christ receives deathless souls for his hire, and a crown of glory for his final portion. I would, then, as I stand on the verge of eternity, invite young men of education, and piety, to choose the work of the holy ministry, as the happiest and most useful occupation in which they can engage. I pity the man who has thrown aside the helmet of salvation, and chosen the beggarly elements of this world, in preference to the sacred movements, and realities of the work of the Gospel Ministry. The self-denying ambassador for Christ, often has seasons of joy, unspeakable and full of glory. He would not exchange them for golden millions. In a little time those millions will be concealed and forgotten beneath the clods of the valley. To proclaim salvation to a dying world, and conduct poor sinners to Christ, is identified with enviable enjoyment. It savors of heaven begun below. Ye heralds of salvation, I bid you God speed!

This day completes the fiftieth anniversary, since my ordination to the work of the Gospel Ministry. O with what rapidity the years have passed away! How like a dream when one awaketh! How like a shadow that moves over the plains, and is then out of sight! Fifty years are gone! How near am I to eternity! How momentous the consideration that the great day draws on, when I must meet the beloved people of my charge at the bar of my final Judge. O that I may then be enabled to say, "here am I, and the children which thou hast given me."

For the following facts in the early history of Simsbury, I am indebted to a valuable work prepared and published by

Noah A. Phelps, Esq. It is the result of much labor and patient investigation.

The settlement of Simsbury commenced about 1661. A number of enterprising farmers from Windsor, were moved this way by the broad and fertile meadows, situated on the river, and by the beautiful and rich forests on the plain. The first settlers took early measures to establish a ministry, and erect a house for public worship. With them these were objects of high regard and duty. Rev. Dudley Woodbridge, after having preached a short time in the place, received a unanimous call to settle in the work of the ministry, October 2d, 1695. He was a good man and a faithful minister of the New Testament.

After his death the pulpit was supplied by his kinsman, Rev. Timothy Woodbridge, Jr., of Hartford. He was ordained November 13th, 1712, and continued in the ministry until his decease, August 28th, 1742. He was a man of education, piety and good talents.

Rev. Gideon Mills was ordained over the church and congregation in Simsbury, September, 1744. He was dismissed from his pastoral charge, September, 1754.

Rev. Benajah Roots was ordained August 10th, 1757. He was dismissed in the summer of 1772. He received his collegiate education at Princeton. He studied theology with Dr. Bellamy. He was a good scholar and a bold and faithful preacher. His fearless exhibition and vindication of the doctrines of grace, occasioned his dismissal. He was afterwards settled in Rutland, Vermont, where he labored with great success. His preaching and pastoral labors were attended with a powerful revival of religion. Old disciples were quickened and many sinners were converted. His people loved him and he died lamented.

In 1776 the Rev. Samuel Stebbins commenced his ministerial labors in this society. He was ordained December 10th, 1777, and continued in the pastoral office twenty-nine years. He was dismissed at his own request, November 17th, 1806. He died January 20th, 1820. He was educated at Dartmouth. As a scholar he stood high in his class, was intelligent, shrewd,

and even sarcastic. He was a man of the most rigid economy. He could live and grow rich on a small salary. A few years before his death he said to me, "my property is worth twenty-five thousand dollars." A great sum for a minister to lay up on a salary of three hundred and thirty-three dollars. His sermons were written with care and delivered with more than common animation. He not unfrequently exhibited his wit in vehement, sarcastic terms, not only in common conversation, but even in the sacred pulpit. He no doubt hastened his dismissal, by preaching political discourses, which manifestly savored of the unhappy party spirit of the times. A large number of people were present at his funeral, and the pastor preached from the following words: "I have fought a good fight, I have finished my course, I have kept the faith."

Rev. Samuel T. Richards was ordained colleague pastor, the 15th day of May, 1850, and dismissed at his own request, July, 1858.

The Ecclesiastical Council dismissed him in good and regular standing, and affectionately recommended him to the churches and congregations where God in his providence might call him to labor.

I have ever been and still am in favor of a permanent ministry. The dismissal of Mr. Richards was not an event which I sought. As there are different opinions respecting the necessity and causes of the event, I dismiss the subject by expressing my desire for the spiritual prosperity of Mr. Richards, and for the blessing of heaven to rest upon his beloved family. To dismiss a minister, and settle another, is a complicated movement, which demands much prudence, forbearance and prayer.

The following are the names of the deacons previous to my ordination: Dea. John Slater,—it is supposed that he was chosen at or near the time when the church was first organized; Dea. James Cornish, Dea. William Wilcox, Dea. John Humphrey, Dea. Michael Humphrey, Dea. Joseph Case, Dea. Jonathan Noble, Dea. John Owen, Dea. Francis Barnard, Dea. Joseph Tuller, Dea. Solomon Case. The last named was living when I was ordained, but had ceased to officiate as deacon of the

church. I have not been able to ascertain the precise time when these deacons lived, or when they were chosen to their office. They all belonged to ancient and respectable families in this town. From the best information I have been able to obtain, their names are recorded above in accordance with the order in which they lived.

The following are the names of deacons since my ordination: Dea. Elisha Cornish, Dea. George Cornish, Dea. Wm. Mather, Dea. Chauncey Eno, Dea. Amaziah Case, Dea. Thomas J. Wilcox, Dea. Harvey L. Wilcox,—all of them intelligent, excellent, worthy men. They have been an honor to religion. During my ministry I have been acquainted with about seventy deacons. They lived within the limits of societies where I often visited, and often preached. They were a class of excellent men, intelligent, moral, prayerful, sound in the faith, and eminently devoted to the cause of Christ. May the churches of Christ ever be blessed with similar men for their deacons. Such good men are sources of great support and encouragement to Christ's ministers. Many of them are well qualified to go from house to house with the blessings of salvation. I have never known any better men.

December 6th, 1808, by a committee from the *Ecclesiastical Society* in Simsbury, I received a call to settle in said Simsbury in the work of the Gospel Ministry. The salary offered me was four hundred and fifty dollars per annum, to be paid by the first of January. On the 28th of February, 1809, I received a similar call from the *church* of Christ in Simsbury, to which I gave an affirmative answer, July 20th, 1809. I was ordained August 16th, 1809. The following ministers and delegates were unanimously agreed upon to be the ordaining council to separate me to the work of the Gospel Ministry.

From the church in

Northington, Rev. Rufus Hawley, Dea. North, Delegate.	
West Hartford, Rev. Nathan Perkins, Dea. Balch,	“
Hartford, Rev. Nathan Strong, Anson G. Phelps,	“
Hartford, Rev. Abel Flint, Col. T. Seymour,	“
East Hartford, Rev. Andrew Yates, Dea. Bidwell,	“
Wintonbury, Rev. Mr. Miller, Joseph Goodwin,	“
Farmington, Rev. Noah Porter, Dea. Bull,	“

Burlington, Rev. Jonathan Miller, Dea. Peck, Delegate.
 Canton, Rev. Jeremiah Hallock, Dr. Solomon Everest, "
 Granby, Rev. Isaac Porter, Dea. Hayes, "

All but one of the above ministers, and all of the delegates, lived to an advanced age. All but two died with their people and were gathered in peace to their fathers. Dr. Yates, at his own request, was dismissed for a professorship in Union College. They were all good men, full of faith and the Holy Ghost, and through the instrumentality of their prayers, and abundant labors, much people were added to the Lord. They were united, breathed the same spirit, believed the same doctrines, and labored to promote the same divine object. There were many other ministers and Christians from abroad, present at the ordination. It was a great occasion to me and my people. The exercises were as follows :

Introductory prayer by Rev. Jonathan Miller.

Sermon by Rev. Andrew Yates.

Charge by Rev. Rufus Hawley.

Consecrating prayer by Rev. Nathan Perkins.

Right hand by Rev. Mr. Miller.

Concluding prayer by Rev. Noah Porter.

The congregation was so large that the lower windows were taken out from the house of God, and seats placed around the house, for the accommodation of those who could not enter. The sermon of Dr. Yates was a solemn, powerful exhibition of divine truth. The following words were his text: "I have not shunned to declare unto you all the counsel of God." I believe that God was present. Through the instrumentality of the solemn services, my heart was encouraged and my hands were strengthened. The day was fine. No dark clouds swept over the sky. The sun shone in its glory and the air did breathe sweetly. Such a day seemed to be a harbinger of a peaceful, prosperous ministry. It was with great anxiety that I considered the call to settle in Simsbury. I prayed, and wept, and counselled with men of God. Before I gave my answer I visited the venerated Jeremiah Hallock, of Canton. It was a memorable interview. I sought his advice. He was a man of God, not much behind the prophets and

apostles in point of devoted piety. Having introduced me into his study, he immediately poured out his soul to God in prayer for guidance, and for a blessing upon me. I asked him many questions about Simsbury. He gave me no definite answers, but remarked as follows: "There are many precious souls in old Simsbury. There are some precious, praying people there. I believe that God has good in view for old Simsbury." I asked him what he thought of the salary which was offered me, (it being four hundred and fifty dollars annually.) After thinking a moment he replied with great solemnity, "I don't know but it is as much as Christ can give." From that consecrated hour, I came to the conclusion to give an affirmative answer. I have never been sorry. From that time until this I have made no complaint about the salary. I have never asked for it. It has ever been paid as soon as I wanted it. I have ever considered the above interview with Mr. Hallock as among the most interesting events of my life. Blessed man! He is now resting in heaven, and his works do follow him, as proofs of his godliness.

I now viewed myself as settled for life. I viewed myself as embarking on a great ocean, where the storms might beat and the winds might blow; but Jesus seemed to say to me, "fear not, for lo, I am with you." I have been, and still am happy in the conviction, that the Holy Scriptures are sufficient to sustain and encourage the faithful gospel minister. At the time of my ordination, religion in Simsbury was in a cold and declining state. The Holy Spirit was grieved by political and religious controversy. Zion was in deep mourning. From the first settlement of the town there had been no extensive, powerful work of grace. There were but about sixty members of the church. The old, half-way covenant, as it was called, was then in existence. Numbers were received into the church to have their children baptized, but were allowed to neglect the Lord's Supper. This anti-christian practice tended to make no better Christians than mere, cold formalists. During the first three years of my ministry, there was no special religious movement among the people. There were, however, some encouraging indications. The congrega-

tion on the Sabbath increased. The youth began to think that they were passing the most favorable time for securing salvation. There was, now and then, heard the solemn sound of a going. Some Christians were anxious; some gave up their hopes; many were beginning to think that something must be done. At length the Spirit of God descended with great power; and in the fourth and fifth years of my ministry, God performed a wonderful work of grace.

I purpose now to give you some account of this glorious work. It became manifest that the Spirit of God was in the midst of us. The pious members of the church were roused to activity and importunate prayer. They assembled for the purpose of unitedly seeking the blessing of God, and for mutual exhortation. It was found that there were individuals in a state of anxiety for their souls. The anxious inquiry was heard, "Men and brethren, what shall we do to be saved?" At this time God made use of the sickness and triumphant death of a young man, as the means of developing and advancing an extensive and powerful work of grace. For weeks he did fade like the leaf, and languish under the power of disease. Though he suffered severely and gradually wasted away, yet he was all the while intelligent, peaceful and happy. His death was triumphant. He longed to depart and be with Christ. His conversation during his sickness, and especially his dying words, were peculiarly solemn and calculated to convince all that religion is the one thing needful. In his last moments, when flesh and heart were failing, he exclaimed, "Come, Lord Jesus, O, come quickly; why are thy chariot wheels so long in coming?" and then he sweetly slept in the arms of his compassionate Redeemer. A great congregation was present at the funeral of the young man. The funeral solemnities were in the house of God. A sermon was preached on the occasion. The whole assembly seemed to be moved. A long procession, in a kind of awful silence, followed the remains of the beloved youth to their last resting place. As the young people slowly gathered around the coffin, to take the last look of the emaciated body of the young man, in accordance with his request, I addressed them in his own

words, and besought them to attend without delay to their salvation. They wept and exhibited signs of deep anxiety for their souls. Manifestly the Spirit of God was there. On the next Sabbath the congregation was enlarged. There was a deep solemnity. Many appeared as if they were convinced that they had great interests at stake, which demanded immediate attention. During the intermission at noon my dwelling house was visited by many anxious souls. It was a favorable circumstance that this good work commenced among the most influential youth, and in some of the largest and most important families. Before its close the whole population was more or less affected. It was a great work ; the change was great ; it was indeed a time of refreshing from the presence of the Lord.

The characteristics of this good work were as follows : God manifestly took the direction of it into his own hands. Many were prepared to say, " This is our God, we have waited for him." " This is the Lord's doings and it is marvelous in our eyes." It was so manifest that God was present, that no open, formidable opposition was manifested. The general feeling was, God is in the midst of us and we must be still. Hence there was no disorder, no counteracting influences, no unhappy occurrences to hinder the progress of the work. The minds of those who were the subjects of this work were thoughtful and considerate. Their attention was manifestly turned from the vanities of the world to the great concerns of the soul. Their laughter was turned into mourning, and their joy into heaviness. The house of mirth and feasting was forsaken and the conference room and the house of God were more common places of resort. With such a thoughtful state of mind they became attentive to the outward means of grace. They read the Bible and religious books ; they attended the religious meetings, and were sure to be seen in the house of God on the Sabbath.

The subjects of this work were deeply convinced of their sins ; their eyes were opened to see themselves, to discern their depravity, and to look down into their deceitful hearts. They needed no other argument than their self-knowledge to

convince them that they were lost, that the law of God condemned them, and that there was no help for them but in the grace of the gospel. There was not one of them that was disposed to deny the doctrine of total depravity. With such views of themselves, and with such a sense of human depravity, they were driven from every refuge of lies and despaired of deriving any help from creatures. Their conviction was a permanent matter. It was so deeply rooted in their minds by the agency of the Holy Spirit, that it could not be removed. It was very unlike the morning cloud and early dew; it was very unlike a mere temporary excitement, which affects only the mere surface of the heart. With such conviction and self-knowledge, they became deeply anxious about their souls, and many of them were thrown into a state of great distress. Like the convicted jailer they trembled; like thousands on the day of Pentecost, they were pricked in their hearts; like the returning prodigal, they confessed their sins; and like the poor publican, they cried for mercy.

Those who were the subjects of this good work, were also slow and cautious, in cherishing a hope that they were reconciled to God, and that they had been changed from a state of sin to a state of holiness. They were afraid of a deceitful heart. They well knew that they might be deceived by Satan, who can transform himself into an angel of light. It was no uncommon thing for those whose first love was peculiarly ardent, to give up their hopes for a time, for the sake of a more thorough self-examination. They watched and they prayed, and they found themselves under the necessity of trying themselves by the severe tests that the gospel presents. It was by no means common for any of them to adopt language like the following: "I know that I have given my heart to Christ; I know that I love God; I know that I have been born again; I have no fears in relation to my character and prospects as a Christian; but it was common to hear such unassuming, cautious expressions as the following: I am a great sinner; if I have any religion, I am wholly indebted to infinite grace. If I am not mistaken, there is a change in my views and exercises, and I now love what I once hated, and

hate what I once loved. With such caution and self-distrust, the young converts advanced in the divine life. They were not of them who draw back unto perdition ; but of them who persevere unto the saving of the soul.

This great revival was distinguished also for its order, and stillness, and kind feeling ; there was no commotion, no noise, no unhappy irregularities ; no efforts to excite the human passions. There was in all the meetings an awful stillness. The Holy Spirit was not in the tempest, not in the fire, nor whirlwind, but in the still small voice. Sinners listened ; the truth was mighty through God ; they were still when they left the house of God and other places of meeting ; they went home thinking, serious, praying. Professing Christians took a deep interest in the work ; were harmonious, often were all with one accord in one place. The subjects of this revival were sound in the faith ; they were rooted and grounded in the truth. They numbered not less than one hundred, and I have never heard that so much as one of them has ever made shipwreck of the faith once delivered to the saints. They loved the doctrines of grace, the fundamental principles of our holy religion, which place God on his great white throne, and humble the pride of man. No one of them ever became a Universalist, a Unitarian, a Millerite, a Mormonite, a Spiritualist, a High-Churchman, or a Catholic.

The subjects of this work had time to examine themselves, and to be examined thoroughly before they made a public profession of religion. To make a public profession of religion without possessing it, was to them a terrible thought. The time of this refreshing from the presence of the Lord, was a time of great joy. It was so to all Christians. They rejoiced that God had come down with the powerful influences of the Holy Spirit, and transformed scores of poor sinners into the moral image of Christ. Most of the subjects of this good work have gone the way of all the earth. I saw them in their last sickness ; I heard their last words ; their death was peaceful, and in many instances triumphant. They lived unto the Lord and they died unto the Lord.

Since this great revival, of which I have given the above

description, there has been a season of refreshing among my people, once in about seven years. In this manner, religion has been sustained in the midst of us. For our very existence and prosperity, we have been dependent on revivals of religion. During the year before the dismissal of my colleague, this people were favored with a remarkable outpouring of the Holy Spirit. The change was great, about one hundred made a public profession of religion; many more are hoping in Christ. There are now in the church between two and three hundred members. The history of this great work is so familiar to you all, that it is not necessary to extend my remarks in regard to it.

I now take a concise view of my own labors. The work of the Holy Ministry is in all respects a laborious work. The ambassador for Christ has no time to lose. While watching for immortal souls it would be unpardonable for him to slumber at his post of duty. With sentiments like these I commenced my labors with the people of my charge. I have commonly written my sermons for the usual exercises on the Sabbath. I have written too many and too hastily. My sermons ought to have been composed with greater care, and less in number. To write one sermon a week is enough. For the other services let the young minister repeat an old discourse or preach extemporaneously. On the holy Sabbath I have commonly preached three times. My third discourse was unwritten. In seasons of revival I have preached four or five times every week. I have preached in eighty private houses; in sixty churches; in thirty school houses; a very large number of funeral sermons; at the ordination of five ministers; at the funeral of four ministers; at the dedication of sixteen private houses; and at the parting interview of fifteen families, who have left us, for other towns and other States. Such variety in regard to time and place and parting scenes, gave me an opportunity of preaching on a great variety of subjects, and of addressing all classes of persons in all their relations and conditions in life. I have spent much time in visiting from house to house. It was a delightful and profitable exercise; I was always made welcome; I have been familiar with

death bed scenes ; if I mistake not, they have at times helped me to preach more like a dying man unto dying men. From the commencement of my labors until I lost my sight, I never spent more than two weeks at a time, for the purpose of enjoying rest and recruiting my strength. I have spent some time in bodily exercise, and endeavored to make it profitable. It was productive of good to me and my family. I ever supposed that it was the duty of the ministers of Christ to do something by way of helping themselves, and such was the sentiment of all the ministers in this region of country. They did more or less work with their hands. In this manner they not only preserved their own health, but also secured much provision for the benefit of their families.

My reading has been principally confined to the Holy Scriptures, and to the most substantial theological works, particularly the excellent orthodox publications of the seventeenth century. I have had no time for fiction and novels. I have found reality enough without meddling with superficial trash. I have not suffered my mind to be vexed and tormented with modern controversy. For a number of years I had a domestic school ; a part of the time I was the teacher, and the other part I hired an instructor. If I mistake not, my school was the means of great good to the children and youth, particularly in regard to their moral and religious character. For five years I had a catechetical meeting ; many attended, and manifestly it was the means of promoting their everlasting well being. I well know that my imperfections have been many. I have passed my ministerial life in weakness and in fear, and in much trembling ; yet I trust I may say without boasting, that the morning star, the noonday sun, the howling winds, and the shadows of death that have come over my eyelids, can all testify that I have not long slumbered on Zion's consecrated walls.

During my ministry no forms of error have gained extensive influence. Error in some form was not unfrequently manifested, but was immediately put down by the providence of God. Some years after the great revival, the doctrine of universal salvation was advocated by a few individuals of some

influence. The leader, the most influential advocate of the doctrine, was manifestly converted. While in the field, the following words seemed to sound in his ears, "A fearful looking for of judgment, and fiery indignation." He was unhappy; he asked his pious wife if these words could be found in the Bible; she told him they were written on the inspired page. From that time he became deeply convinced of his sins, and found no peace until the grace of God gave him a new heart. He has been, and still is, a very active Christian. His manifest conversion silenced Universalism for the present. After the lapse of several years, however, it again appeared. But he who was the principal advocate died suddenly without hope. I preached his funeral sermon; the funeral was one of great solemnity. At no great distance from this time, a family removed from Massachusetts into the centre of this place. The husband and father favored the doctrine of universal salvation; yet his mind was perplexed and unhappy. While such was his condition, a lovely daughter was suddenly removed by death. This affliction was sanctified to him and his wife; it put an end to their Universalism; it was the means of their conversion. He is still living and is a venerable deacon in a Congregational church. After his conversion he said to me, "I could never believe the doctrine of universal salvation." After a few years an effort was made to revive Universalism, by employing a Universalist preacher from Hartford. He preached several times in a school house. Soon, however, the principal leader of the movement was seized with a burning fever and died. I preached his funeral sermon. It was an occasion of great solemnity. The poor man died without any evidence of a new heart. About this time there was another alarming death of a Universalist. Said a person who witnessed the scene, "we stood and wept;" said the dying man, "there stands God with the instrument of death in his hand, ready to give the fatal blow." The poor sufferer died in despair. Such was the fate of Universalism. Whether men would hear or forbear, my sermons on such mournful occasions were a plain and fearless exhibition of God's truth. The wicked were plainly told that God is angry

with them every day; they were entreated to flee from the wrath to come.

There was at one time a single Unitarian within the limits of this society. He was taken sick; I called to see him, and addressed him on the subject of his salvation. He said to me, "I do not believe that Christ was the Saviour, but there might have been such a man, he was nothing more than a man." I said to him, how then do you expect to be saved? He replied, "I expect that God will save me." But said I, can you, a guilty sinner, under condemnation, approach an offended God, without a mediator? He could give me no answer. After urging him still farther to attend to his salvation, I rose to leave him, "but, said he, will you not pray with me?" "No," said I, "according to your sentiments I cannot pray; I can seek no blessing from God, but in the name of my great Advocate with the Father. He is the only name under Heaven, given among men, whereby we must be saved. "Well then," said he, "pray as you please." I prayed with him, and left him. He lived a few months and died in a thoughtful state of mind. Before his death he publicly requested the prayers of God's people for his conversion and preparation for a peaceful death. It is fearfully dangerous to deny the Lord of glory, who purchased salvation with his atoning blood. That soul is eternally lost that refuses to build for Heaven on the Rock of Ages.

Soon after the appearance of Millerism in this State, a zealous effort was made among my people to gain proselytes to that belief. A popular lecturer came from a neighboring city, and for a few weeks had a crowded audience. For a little season there was great excitement, but it soon died away. Not an individual became a Millerite. While in many places this error became somewhat popular, my own people, without exception, saw that it was a false doctrine.

Soon after the appearance of Mormonism in the western country, a mother and her daughter became Mormonites. The mother soon died a maniac.

Within a few years the Spiritualists have appeared in various parts of our country. A limited effort was made in this

place to propagate the error, but without success. The evil soon disappeared, and not a single soul has become a Spiritualist.

Within a few years there have been in our country, and in Connecticut, numerous religious controversies, but the church of Christ in Simsbury has remained unmoved. I do not believe that these controversies have directly advanced the interests of Zion.

I have never changed my theological or political sentiments ; they are now what they were fifty years ago. I was then a Federal Republican ; I belonged politically to the old Washington school. I was, theologically, a firm believer in the doctrines of grace, those great principles of the Reformation, which humble the pride of man, and place God on his great White Throne.

More than sixty years ago I chose to have my lot and portion with God's regenerated people. I have ever been associated with those who love Christ ; who love to pray ; who remember the Holy Sabbath ; and who are manifestly on their way to Heaven. My faith has never been shaken by modern disputes. It has seemed to me that some of our Doctors of Divinity have wandered far from the truth. Their philosophy has spoiled them. In many instances their sayings are dark sayings, after the rudiments of men, and not after Christ.

At times the elements have commenced some movement, but the voice of Christ cried aloud, saying, "Peace be still, and there was a great calm." As a lover of my country, and a minister of the Gospel, I have cried aloud against ungodliness. From my soul I have hated the whole system of American slavery. Day and night, and with tears, I have warned Sabbath breakers, drunkards and profane swearers. Generally, this church and people have sustained me in this course of ministerial labor. I have never disputed with my people. I have been pleased with the advice which the venerable Dr. Nott, President of Union College, gave to his pupils : "Never," said he, "engage in theological or political controversy. Let alone contention before it be meddled with." Very much in this way have we lived as a church and people. The pro-

fessed friends of religion have loved such writings as Edwards' History of Redemption, Edwards on the Affections; Doddridge's Rise and Progress of Religion; Baxter's Saints and Everlasting Rest, and Call to the Unconverted; the Pilgrim's Progress, by Bunyan, and other publications of a similar character. During the first third of the present century, the reading of the church and people, was confined almost entirely to such plain and sound religious publications. No wonder, then, that they should have so universally shunned fundamental errors. May they continue to stand fast in the faith, and hand divine truth down from generation to generation.

The ministers of the gospel with whom I was personally acquainted, who lived in the towns bordering on Massachusetts, during the first third of the present century, were distinguished for their intelligence and piety; they lived and died with their people; they loved and preached the truth; they were harmonious in their belief, and their measures for the promotion of religion were all the same; their Associations and monthly meetings were like a continued theological school. In those days the dismissal of a minister was a very uncommon event. Those who were then stationed to watch for souls, chose to remain and die with those over whom the Holy Ghost had made them overseers. Those ministers did use hospitality without grudging; their doors were always open to the ministers and followers of Christ. I was licensed to preach the Gospel at Norfolk. I stopped at the house of an aged pastor; he met me at the door; I told him who I was, and my errand there; "come in, my child," said he, "you are welcome here, make yourself at home." I lodged for the first time at the house of another aged minister; he conducted me to my lodging room; as he opened the door, "there," said he, "is the pilgrim's room; more than fifty pilgrims have slept in that room; many prayers have been offered there." Such was the kindness and friendly hospitality of those good days.

Since my ordination we have not escaped afflictions and trials. We have indeed had seasons of joy and prosperity.

God has from time to time sent showers of blessings upon us ; but we have also been made to learn from our own experience, that in this world of sin, we must have tribulation. At one time, sickness and death like an overflowing stream, raged in the midst of us. One generation after another has passed away. The revival in 1813 and 1814, was followed with a sweeping pestilence. It was the spotted fever. In six weeks there were not less than one hundred and sixty cases of that fever ; in one fortnight there were fourteen deaths. During that year there were fifty deaths within our limits. Many of the young converts were the victims of this terrible disease ; but they died peacefully and triumphantly. Their last sickness was very short, and most painful ; yet such was their consolation that the living took knowledge of them, that they had been with Jesus, and were fully convinced that there was a glorious reality in the past season of refreshing from the presence of the Lord. There was a universal belief that revivals of religion are God's work. There was almost a universal silence and solemnity. Such times tried men's souls. Those days will never be forgotten by God's children, who were then on the stage of life. It was seen most distinctly, that experimental piety is the grand preparative for living and dying, for time and eternity.

Though the town has on the whole been a very healthy place, yet we have every year been called to visit the sick and dying. The average number of deaths within our limits annually, has been about sixteen or seventeen. There are now living within our limits more than forty persons who are more than seventy years of age ; and more than one hundred who are over sixty years of age.

From the time of my ordination, up to the present moment, as many as a thousand persons, of all ages, have gone to their long home. From time to time they have left their mourners to go about the streets. Many tears have been shed in their chambers of sickness and death, and over their lonely graves. But two members of the church who were present at my ordination, are still living. But two couple, who were then in the marriage state, are now with us in their advanced years. May

their last days be their best days. Most of those with whom we took sweet counsel have gone down to the silent tomb. "Our fathers, where are they?" Our beloved associates, our fellow pilgrims on the journey of life, where are they? They sleep in death, but we shall meet them again, when Christ the Judge shall come. From the grave, "the pulpit of departed man," I seem to hear them calling loudly to us, "prepare to meet thy God. Thou too must die and come to judgment." Here I make mention of the untimely death of three pious, promising young men, who were looking forward to the Gospel Ministry. They stood high as Christians, and as scholars, but they were not suffered to remain in this world by reason of death. When their eyes were closed in death, we mourned; with our sorrows we went and told Jesus; we told him of mourning Zion. "But we mourned not as wretches do, where vicious lives all hope in death destroy." Benevolent angels carried up their precious spirits to the paradise of God.

During my ministry there have been many peaceful and triumphant deaths. It is with praise to God, and to magnify his rich grace, that I here make mention of them. I have been acquainted with their exercises, and the happy state of their minds in the last conflict. As the king of terrors drew near, it was not common for any of them to be deprived of their rational powers, or to behold their sun going down in clouds. They were ready to depart and be with Christ. Many of them were heard to sing the charming, triumphant song. Theirs was the victory, and death was their gain. They found from their own experience, that "Jesus can make a dying bed feel soft as downy pillows are." Those who loved the truth, who loved the Sabbath day, and God's house, and the society and communion of God's people, were uniformly supported and happy in death. It is an important fact that death was not so frequent among them as among the immoral, and those who neglected the Christian ordinances. It is, indeed, an alarming thought, that many of the ungodly do not live out half their days; they are driven away in their wickedness. As death approaches, there is before them noth-

ing better than "a fearful looking for of judgment and fiery indignation."

"Sinners, the voice of God regard,
'Tis mercy speaks to-day."

During my ministry, this church has not been severely afflicted by the misconduct of its members. It is indeed true, that in many things we have offended; we lay no claims to sinless perfection; yet the numbers are small, that have openly wandered from the path of duty, and who have given the enemy occasion to blaspheme. No individual has been publicly arraigned for trial before this church. Our discipline has been conducted in a more private and forbearing manner, in accordance with the direction in the eighteenth chapter of Matthew: "If thy brother trespass against thee, go and tell him his fault, between thee and him alone." This first step in discipline has been taken many times, with almost immediate and most desirable success. Such kind and affectionate treatment has not failed to reclaim the wandering.

During my ministry I have baptized many persons, especially babes and sucklings, in the name of the Father, of the Son, and of the Holy Ghost. It was my happiness to perform the service, so delightful and so suited to promote the happiness of Christian parents, and place them in a condition where they may lean on that precious promise, "I will be a God to thee, and to thy seed after thee." God has extensively blessed such parents in the early conversion of their children, thus committed to the compassionate arms of the Great Shepherd. With very few exceptions, the lives of such children have been spared, and they have in the morning of life, embraced the Saviour, and publicly owned him before the world. The giving up of my own children to Christ, in the sacrament of baptism, was one of the most desirable and solemn duties that I have ever performed; it was like escaping with them from danger, and running with them to a place of everlasting safety; it was giving them a lodgment in the arms of the Great Shepherd.

Soon after the commencement of Sabbath School operations in this State, a Sabbath School was organized in Simsbury.

The pastor, and most of the members of the church and congregation were connected with it, either as pupils or as teachers. These means of instruction and salvation have from time to time been signally blessed. The giving of religious instruction to youth and children, however, has not been confined to the Sabbath School. Our common schools have, in most of the districts, been nurseries of religious intelligence and piety. Most of the teachers have been praying, religious teachers. Their good example has had a powerful influence over their pupils.

During my ministry, from time to time, many valuable members of this church and society have removed from us to other towns and States. In this way our number was often diminished, and seats made vacant in the house of God. But what might be viewed as our loss, was gain to others, and especially to new western settlements. Wherever these emigrants went, the Bible and the Sabbath went with them. I can count more than two hundred persons, now living in other towns and States, who were once members of this society. The Hon. Elisha Phelps, a little while before his death, said to me, "there are people from Simsbury in every State of the Union." Said another gentleman, who has traveled extensively, "wherever I go I find persons from Simsbury." With very few exceptions, these emigrants are intelligent, enterprising, correct in sentiment, moral, and many of them religious. Take them as a whole, they love their country, they love the church of God, and are active in promoting the spread of the gospel. It would be difficult to find among them all, a drunkard, or a prodigal, or an accomplished villain, or a contemptible sluggard. They left us under the influence of a respectable degree of common sense, and with a deep conviction that they must do something in order to be something, and that it would not disgrace them to earn a little bread by the sweat of their brows. They are extensively scattered abroad, and are worth more to the world than mines of gold and silver. With very few exceptions, indeed, they are laboring to make the world better. I love to hear from them. I love to greet them when they return to visit the place of

their fathers' sepulchres. I rejoice if they occupy, for once and again, their old seats in the house of God; their presence adds to my happiness. When they leave us again, to return to their distant homes, I bid them "God-speed." "Farewell," I say to them, "may the blessing of heaven rest upon you." Thanks be to God that his rich grace has gone forth with these emigrants! It is a truth of great solemnity, that whether we spend our days in our native place, and the home of our fathers, or remove to some distant land, we shall be exposed to the arrests of death. There is no discharge in this war. If you or your friends die in some other town or State, we make the survivors welcome to bury their dead with us. Such are the facilities for traveling, that this can be done without much expense or trouble. Let your slumbering bodies be brought to our cemetery, and we will make them welcome. We will sympathize with those who mourn, and help them bear their burdens. We are willing to sleep with you in the same tomb, that we may rise together on that great morning that shall be introduced by the trump of the archangel. Here let me say to the members of this church, if you leave us for some other home, do not fail to take with you letters of recommendation to the evangelical churches, where God in his providence may call upon you to reside. This prudential step can be taken without trouble or expense.

During my ministry the temperance enterprise was commenced and carried forward, with desirable success. Most families ceased to use intoxicating drinks. Most of the aged and the young, parents and children, dashed the intoxicating cup. Evidently, Divine Providence favored the reformation, and it became extensively unpopular to use strong drink as a beverage. The important fact that deaths were more frequent among the intemperate than among any other class of persons, had a powerful influence. Compared with former times, the use of intoxicating liquors is now very limited. Yet there is room for greater improvement.

The Congregational Church and Society in Simsbury, have received valuable donations and legacies from different persons since my ordination:

\$200 from Rev. Samuel Stebbins, to support the Lord's table.

\$100 from Mrs. Stebbins, to purchase the furniture of the Lord's table.

\$4,300 from Mr. Thomas Case, for supporting a preached gospel.

\$1,000 from Anson G. Phelps, Esq., for the benefit of the poor.

At the time my colleague was settled, I relinquished my salary. Three years ago the society voted to give me one hundred dollars annually, during my natural life. I affectionately thank them for this favor.

\$1,800 have been raised for the parsonage lot and buildings.

During past years this Society has enjoyed uninterrupted prosperity. Many of its members are comparatively wealthy. Of most of them, it may be said, in the language of Scripture, that they "owe no man any thing, but to love one another."

Every year in the first half of the present century, has been sufficiently fruitful to meet the wants of man and beast. During the same time there have been but two years of sweeping, desolating sickness.

Most of the families have a sufficient amount of property for their present support, the education of their children, to pay their minister's salary, to enable them to send the gospel to the needy, and yet have enough left for times of sickness and want.

Within our limits we have nothing like an overbearing aristocracy; all are on a peaceful, common level, using mutual efforts for the common good. We have no overbearing high ones, and no crushed and discouraged low ones.

Such a state of society is most desirable, and promises future prosperity.

There are some significant indications of the future well-being of this community.

The Congregationalists and Methodists are walking together in harmony and Christian communion. I trust the Lord will "give them peace always and by all means." "Behold how

good and how pleasant it is for brethren to dwell together in unity."

It is an encouraging indication that most of the members of this Society are husbandmen. Such a community is not exposed to sudden changes and reverses, like manufacturing villages. There is no worldly employment so desirable, and so sure of success, as that of the honest, industrious farmer. Agriculture must be sustained; the earth must be cultivated; other employments may go down, and lose all their interest, but the ploughshare and the pruning hook cannot be thrown aside. The monarch on his throne is fed and supported from the gardens and fields of the honest, laborious husbandman.

The farms in this town are continually rising in value, many of them are already uncommonly rich and productive. Look down from the summit of the east mountain, and you are delighted with one of the finest prospects in Connecticut. The landscape is one of uncommon beauty and grandeur. In the scenery no object is wanted to enhance the beauty of the prospect. The river gently gliding on to the north, the broad and fertile meadows, the productive fields and beautiful forests, and nice dwelling houses, present to your view one of the richest landscapes that can be found in the country. The small streams that flow into the Farmington, proceed from living springs of the purest water. Such lands will not be forsaken, such beautiful meadows will not be left to barrenness, or be covered with thorns and briars. The generation now on the stage of action will not abandon this productive valley; and such is the training of their children, that they will not willingly leave for a long time the cultivated homes of their fathers for the great western valley.

It is a consideration intensely interesting, that many of the past generation manifested a deep solicitude for the well being of those that should come after them. Their instructions, and prayers, and example, have outlived them; though dead they yet speak; we cannot forget their principles and last words of advice; their memory is blessed. There are now many on the stage of life, who are living not merely for the present time, but for years that shall roll away, after they shall be

sleeping in the tomb. They are endeavoring to train these youth and children to be blessings in church and State. Dear children and youth, you will not forget what has been done for your usefulness and salvation. Will you not, all of you, come over unto the side of Christ, the Holy Sabbath, and the great salvation? Oh, yes, God will bless these children; what has been done for them will not be lost. He will secure the future prosperity and happiness of this people.

I now proceed to a concise consideration of the treatment which I have received from my people since my ordination. I have been uniformly happy in my connection with them. There has not, at any time, been anything like a misunderstanding between them and myself. In times of mourning and bereavement we have wept together; in days of prosperity we have together rejoiced. With welcome, soul-thrilling emotions, we do on this solemn occasion call to mind the years of God's right hand. We shall never forget those precious times, when we enjoyed the smiles of Heaven, and divine influences descended upon us in refreshing showers. No root of bitterness has arisen to break up the mutual attachment. Though my imperfections have been numerous, my people have never forsaken me or combined to interrupt my usefulness. As I before remarked, I have been with them in weakness and in fear and in much trembling, yet they have never distressed me by unkind reports or manifest opposition to my labors, and the doctrines I have preached. They have never attempted to hinder my usefulness or to destroy my influence over the rising generation. Over all my failings they have kindly thrown the mantle of charity and forgiveness. They have never signified a wish to dismiss their pastor, for the purpose of seeking a more popular preacher. They have been a harmonious, ministerial people. They have sought to walk in the good, old, plain way of evangelical faith and godly sorrow. At times, when my labors have been much multiplied by prevailing sickness, and by revivals of religion, they have kindly said to me, "do not try to write your sermons, preach your old ones, or preach without notes, and we will be satisfied. We know that at such times it is impossible

for you to spend much time in your study. Your visiting from house to house among the sick and dying, and your attention to awakened sinners, is of more consequence than your solitary study." And when I had become fatigued and care-worn, they would signify their willingness, and even wish, that I would, for the present, dismiss all my labors, to recruit and rest. When I have been thrown upon a bed of sickness, or when disease and death have come up into my windows, I have been greatly comforted by their sympathy, their prayers, and many offices of kindness. My salary was always paid as soon I wanted it. I have never thought it necessary to examine their pecuniary accounts with me.

When the time arrived for the Lord's house to be built, they commenced the work and went forward and finished it, in the exercise of unbroken harmony. This goodly dwelling, this house of God, was erected within the limits of about six months. The important work was well done under the intelligent and faithful superintendence of Virgil Pettibone, Esq., Mamre Case, Esq., and Moses Ensign, Esq. The corner-stone was laid by Rev. Jairus Burt, of Canton. He offered up fervent prayer to God for the divine presence and blessing, and made a solemn, appropriate address to the people who were present. Precious man! his immortal spirit now rests in the temple of God, that "house not made with hands, eternal in the heavens."

At all times it has been a common saying with this church and people, "we must be harmonious, we must not divide." They have been in favor of a permanent ministry. For about eighty years before the settlement of my late colleague, they had but two ministers. They have learned very important practical lessons from other churches and societies. Since my ordination, many unhappy changes and dismissions have taken place in many congregations. Most of them in this region of country, have within a few years settled and dismissed from three to seven pastors. Most of these dismissions have taken place within the second quarter of the present century. Neither the ministers nor the churches have been benefited by these frequent, unhappy changes; religion and

good order have on the whole declined under such jarring and conflicting operations. The Holy Spirit has been grieved, and divine influences have been withheld in many places. The salary of ministers became the leading topic of discussion and many of them were thrown out of employment. They ought to have staid with their people.

Since the loss of my sight, my people have been uninteruptedly kind to me. My affliction has been deep. It has cost me many sighs, many tears. The day on which I requested a colleague, was severely trying and mournful. To give up the beloved pulpit, to leave a work so delightful, to be thrown aside as a useless old man,—but here language fails me,—no words can tell the melancholy story. But the kindness and sympathy I have received from this church and people, have almost made me willing to be blind. I seem to live, under God, on their affectionate kindness. Hence, I think I can say, that I have had great enjoyment in visiting my people, and in preaching to them now and then, since the loss of my sight. I love to think of them; I love to pray for them. Oh, how much would I give, if my sight could be restored for one hour, and I could look out and behold with clear vision, this beloved church and congregation. This cannot be. Yet I hope to meet most of them in that world of everlasting harmony, where we shall all see as we are seen, and know as we are known. Such is now my attachment to them, and my love for the work of the gospel ministry, that I would gladly be carried back, if I might pass my life in preaching again to you the glad tidings of salvation. The labors of the gospel ministry seem to elevate the soul nearer heaven than any other occupation.

We know not what shall be on the morrow. The human eye cannot look into the future with prophetic certainty. And yet, according to the usual course of events, we may make some prudent and safe calculations, in regard to the future.

With respect to myself, my age and bodily infirmities admonish me that my time is short, and that my work on

earth must soon come to a close. I know not through what untried scenes my pathway shall lead me, before my master shall call me home. Evil days may come, sorrow may thicken around me; soon, my beloved friends may all sleep in the dust. I may be left in solemn loneliness, on the brink of the tomb; I may gradually go down into a second childhood. However numerous may be my future trials, I do most fervently pray, that I may be able to adopt the language of the Apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." My fervent desire now is, and will be, until death shall close the scene, that the richest blessings of heaven may descend in abundance, and rest upon this beloved church and congregation. They are in my heart to die and live with them. This church and society have been favored with the smiles of an overruling Providence. God has blessed them in their basket and in their store. He has blessed them with all the precious ordinances of the gospel. He has blessed them with times of refreshing from his presence. If they would enjoy prosperity in time to come, they must be a religious, a prayerful, a united people. Should they divide, and come under the influence of those passions which war against the soul, their glory will depart, and the judgments of heaven will come down upon them like some terrible storm. True religion, the spirit and power of godliness, is the only portion which can secure their happiness. From past events may they learn to anticipate the future. Let them know full well, that as years shall pass away, they and their children must depend upon revivals of religion for their richest inheritance.

Finally, brethren, farewell. Be perfect, be of one mind; live in peace, and the God of love and of peace shall be with you. When this frail body shall sleep in the tomb, remember ye the words that I spake unto you, while I was yet with you. As soon as possible, settle for your pastor some man of God, that shall faithfully preach to you the everlasting gospel, and who shall be willing to live and die with you.

Farewell, my aged fellow pilgrims. Beloved youth, dear children, all fare ye well. Through abounding grace, may we all meet in heaven. While you remain in this changing world, I charge you to live in peace. United you stand, divided you fall.

Amen.

APPENDIX.

THE preceding Discourse was preached at Simsbury, August 16th, 1859, on the fiftieth anniversary of the ordination and installation of Rev. Allen M'Lean, as Pastor of the Congregational Church and Society in that place.

The occasion was one of deep interest; a vast concourse of people assembled, not only from this, but from the adjoining and more distant towns; and many of the natives of Simsbury, now resident in other States, took this opportunity, by revisiting the scenes of their early days,—their childhood homes,—of renewing former friendships, and reviving early associations, as well as of manifesting their regard for their former pastor.

What imparted to the occasion more than ordinary interest, was the fact that for eleven years past, Mr. M'Lean has not seen a ray of light; having after about two years of impaired vision, suddenly become totally blind, and so continued to the present time, by reason of which, his Discourse, written by an amanuensis, at his dictation, was read by his son, Rev. Charles B. M'Lean, of Collinsville.

The day was just such an one as all desired,—bright, balmy and exhilarating. At 10½ o'clock in the morning the church was thronged and crowded to its utmost capacity, and large numbers failed to find an entrance.

The exercises in the church were,

SINGING—"All hail the power of Jesus' name," to the tune "Coronation," by the choir, under the direction of Mr. Asahel L. Case.

INVOCATION of the divine blessing and recitation from memory of select and appropriate passages of Scripture, by the pastor, Rev. Allen M'Lean.

SINGING by the choir, hymn, "Go preach my Gospel saith the Lord." This and the preceding hymn were sung to the same tunes at the ordination, August 16, 1809.

PRAYER by Rev. Frederic Marsh, of Winchester, a college class-mate of Mr. M'Lean.

SINGING, by the choir, "Judgment Anthem."

SERMON, read by Rev. C. B. M'Lean, of Collinsville.

SINGING by the choir, "The Pilgrim's Farewell."

PRAYER by Rev. Dr. Davis, of Westfield, Mass.

At the conclusion of these exercises, the whole assembly repaired to the grove immediately in rear of the church, where they found long rows of tables tastefully and sumptuously spread, and where, notwithstanding the large number of people present, all were bountifully served.

After the collation, the assembly were called to order. Hon. John O. Pettibone, Chairman of the Committee of Arrangements, also a college class-mate of Mr. M'Lean, presiding.

A number of the distinguished guests were invited to the platform, and letters were read by the Secretary of the Committee of Arrangements, from gentlemen residing abroad, who had been invited to be present, containing reminiscences of former times, and conveying expressions of respect and regard for the aged pastor; of regret at not being able to be present; and of the gratification it would afford them to participate in the interesting exercises of the occasion. These were from Rev. Dr. Heman Humphrey, a college class-mate of Mr. M'Lean; Rev. Noah Porter, D. D., of Farmington, also a college friend, and the only surviving member of his ordaining council; William E. Dodge, Esq., as the representative of the family of the late Anson G. Phelps, Esq., of New York, who was a native of Simsbury; Hon. Greene C. Bronson and John Jay Phelps, Esq., N. Y., who are likewise natives of this town; John Allen, Esq., of Saybrook; Rev. A. M'Leod, of Topsfield, Mass; and N. Olmsted, Esq., of New Haven.

Rev. O. S. Taylor, pastor elect, (and since ordained and installed colleague pastor with Mr. M'Lean,) then made the opening address, and in a few felicitous and well chosen remarks, on behalf of his people, feelingly responded to their aged pastor, expressing to him their continued regard and sympathy; and in their name greeted those from abroad, and in a very appropriate manner bade them welcome to the hospitalities of the place and the occasion.

A few select friends of Mr. M'Lean availed themselves of the occasion to manifest their regard and appreciation, by the presentation of a

silver pitcher, which in behalf of the donors, was placed in his hands by Rev. Horace Winslow, of Great Barrington, Mass., who addressed him in a beautiful and appropriate presentation speech, which was feelingly and happily responded to by Mr. M'Lean.

Then followed short but interesting addresses by Rev. Mr. Marsh, of Winchester; Rev. Dr. Hawes, of Hartford; Rev. Dr. Davis, of Westfield, Mass.; Rev. Charles Bentley, of Willington, who, thirty years ago was a member of Mr. M'Lean's family, and under his direction pursuing his theological studies; Rev. Mr. Learned, of Berlin; Hon. Thomas Cowles, of Farmington; Rev. Mr. Spencer, of New Hartford; Rev. Mr. Vinton, pastor of the Methodist Church in Simsbury; Rev. Mr. Hyde, of Bolton; N. B. Stevens, Esq., of Norfolk; Seth E. Case, Esq., of New Britain; and Jeffery O. Phelps, Esq., of Simsbury.

The remarks of the several speakers, alternating with appropriate interludes, by the excellent cornet band from Granby, held the multitude in rapt attention, and added greatly to the already deep and all-pervading interest of the occasion.

It was a day of friendly greetings and congratulations,—of present joy and sunny memories. It was a resurrection day of the half century; bringing back a departed generation and reproducing in memory their acts and sayings and God's providential dealings with them during the fifty years just passed away.

"Old Hundred," sung by a thousand voices, with the benediction by the venerable pastor, closed the exercises of this memorable jubilee.

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 LONG ISLAND
 HISTORICAL
 SOCIETY.