

60

SKETCHES OF HISTORY

204

OF THE

CONGREGATIONAL CHURCH^{AND} SOCIETY

IN

LEDYARD.

DELIVERED AUG. 14TH, 1859, BEING THE 48TH ANNIVERSARY OF THE
PRESENT PASTORATE.

BY THIMOTHY TUTTLE, PASTOR.

"I have considered the days of old, the years of ancient times."—Psalm LXXVII, 5.

LONG ISLAND
HISTORICAL
SOCIETY.

NORWICH:

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1859.

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STUDIES OF HISTORY

ROYAL INSTITUTION OF CULTURAL SOCIETY

J. B. D. M. A. D.

THE INSTITUTION AND THE STUDY OF HISTORY

BY THE INSTITUTION OF CULTURAL SOCIETY

THE INSTITUTION OF CULTURAL SOCIETY

ROYAL INSTITUTION

THE INSTITUTION OF CULTURAL SOCIETY

1888

DISCOURSE.

"I have considered the days of old, the years of ancient times."—Psalm LXXVII, 5.

The town, now known as Ledyard, was formerly the second, or north parish in Groton. It was incorporated as a parish by legislative action in 1724, and the first meeting of the Society, of which we have any history, was held January 3d, 1725. There was no meeting house then erected, and meetings were held for public worship on the Sabbath at private dwellings alternately, in various parts of the parish. The first preacher employed, (then a licentiate,) was Samuel Seabury, a native of Groton, and father of the one, who afterwards became the Episcopal Bishop of Connecticut. Other candidates were occasionally employed, and invited to settle in the ministry, but they declined. The people at that time manifested a commendable zeal in seeking to obtain preachers. In November 1726, a survey was made of the Society, north and south, east and west, for the purpose of finding the exact center; and on, or very near, that spot, as it was found to be a suitable location, the first meeting house was erected. The frame of it was raised in 1727, and not, as it appears, by the Society as such, but by individual subscription. Afterwards the Society voted to accept it as their house of worship.

From what can be gathered from the old Society records, it seems, that it must have stood a considerable time before any covering was put upon it. Then, whatever was done to it, was done at intervals. So long as it stood, during 116 years, it was never completely finished. It was, in shape, like many of the meeting houses of former days, with the main door on the front side, with the pulpit opposite to it on the other side of the house, and with a door at each end, and having nothing in the form of either porch or steeple.

For the purpose of raising funds, so as to render it fit to meet in, the ground floor was sold to individuals, and they erected pews for their own accommodation, and to be held as their property. Those pews were like square boxes or pens, with seats on all sides within, except in the door way. The upright sides of the pews afforded no very convenient place for sleepers in the time of worship. During three successive pastorates, there was no inside plastering, except on the right and left of the pulpit; and it was open above to the ridge. The timbers of the house, above the ground floor, might all be seen, and they were of huge dimensions. So it remained till after my settlement. Sometime during the revolutionary war, it became a forsaken place,—forsaken, except by cattle, which, feeding on the common in summer, entered it as a place of shade.* About the year 1790, the body of the house outside was repaired, the pew owners consenting to give up their rights, and making the house common stock, so that the pews might be rented. From that time, it was occupied occasionally by all sorts of preachers. In a moral sense, the Society was like a great common, uncultivated, and overspread by every thing of noxious growth. The old house stood, not very secure against the winters cold, or the blasts of heaven, till the summer of 1843, when it gave place to the new one,

* This I had from one who then lived near by.

built upon the same location. The last days of the old house were probably its best, in a *spiritual*, if not in a temporal sense. After my settlement, it underwent, in 1814, a more extensive repair than it ever had before ; but not a complete one. The year before it was taken down, a revival of religion commenced, more extensive, it is thought, than any that ever preceded it. That revival strengthened the Society, and prepared the way for the building of the new house.

We now go back to the commencement of church organization, and to the settlement of the ministry. Liberty was obtained, (a thing necessary in those days,) from the General Assembly of the State, to organize a church, and to settle a minister. The grant of this liberty is dated November 9th, 1729, and is in the following words : " This Assembly grants leave to the inhabitants of the north Society in the town of Groton to embody into church state, they first obtaining the consent of the neighboring churches." The exact time of the formation of the church is not known. At the time of Mr. Owen's ordination in the 1st Society in Groton, November 22d, 1727, there were 39 members of that church living in this Society. Probably they constituted the church that was afterwards organized here ; and perhaps there were others with them. No record of the transaction remains. The church must have been organized after the grant for that purpose was obtained, and before the settlement of a minister.

The Rev. Ebenezer Punderson was ordained the first pastor of the church, December 25th, 1729. The vote giving him a call, is dated August 28th, 1729, and is in the following words : " *Voted*, that Mr. Ebenezer Punderson shall be our Gospel preaching minister. *Voted*, also, that if Mr. Punderson will settle in this Society, and take the pastoral charge of it, he shall have two hundred pounds in money the first year, and two hundred pounds the second year, and to have one hundred pounds a year in money yearly, which shall be his

standing salary.”* Mr. Punderson was a native of New Haven, and a graduate of Yale College in the class of 1726. He continued pastor of the church less than five years, having changed his sentiments from Congregationalism to Episcopacy. On the first of January previous to his dismissal, he made a communication to the Society, avowing himself a conformist to the Episcopal church of England. This communication was received, it is said, “with amazement and sorrow; and a committee was appointed to reason with him and see if he might be persuaded, that his ordination was good, and that he might return to his people again.” But the effort was unavailing. A council was convened, February 5th, 1734, and the connection was dissolved. He was ordained at North Groton, (now Ledyard,) at the age of twenty-one. After his dismissal, he went to England, and received Episcopal ordination, and returned in the capacity of a missionary under the direction of the “Society for the propagation of the Gospel in foreign parts.” What led him to doubt the validity of his first ordination is not known. But it was about the time when Episcopacy began its prevalence in Connecticut; and perhaps the change of sentiment in the elder Seabury, and that of Mr. Johnson of Stratford, might have had an influence upon his mind. After his return to this country, a church edifice was built for him, about a mile and a half, in a direct line northeast from the center of Ledyard, and the place still retains the name of Church Hill. That edifice was afterwards removed north to the village of Poquetannock, where it still stands, though at present unoccupied. Mr. Punderson drew off several influential families from the Society to Episcopacy; and his change of sentiment laid the foundation for the Epis-

*The four hundred pounds for the first two years were doubtless considered by the people as a *settlement*, a sum to begin his official life with. This was a thing customary in ancient times; but now entirely done away; and well it may be, in these times of frequent changes in the ministry.

copal church now existing in the above mentioned village. In 1755, it is said, he organized Trinity parish in New Haven. Afterwards he removed to Rye, N. Y., where he labored and died in 1771, aged 63 years. What his doctrinal preaching was, while a Congregationalist, is not now known.

The next pastor of the church was the Rev. Andrew Crosswell. He was not a graduate of Yale College, and, it is believed, not a native of Connecticut. After the disappointment and trouble experienced by the Society in the case of Mr. Punderson, they seem to have been very cautious in regard to giving another minister a settlement. Mr. Crosswell was ordained, October 14th, 1736. The settlement offered him was two hundred pounds per annum for the first two years, and a hundred and ten pounds per annum afterwards. He was to be paid "in bills of public credit of this and the neighboring Governments."* But they stipulated, that, "in case he should withdraw from the established religion of this government to any other persuasion, he should return two hundred pounds to the Society." It appears that he was a man of ardent temperament, coinciding readily with the "New Light" movement, in sentiment and in action, and upholding and defending, by his writings, the enthusiastic wanderings of Davenport. In the time of the "Great Awakening," he is said to have labored much in other parishes besides his own. In 1742, he preached in different towns in Massachusetts, as it is said, "with irregular zeal." After thus wandering and preaching in various places, he determined to leave his Society, and, making known his determination, a Society meeting was called, and the following vote was passed :

Whereas Mr. Crosswell is determined to leave this Society, he thinking himself called of God so to do, which thing we don't approve of, yet we shall not oppose him therein, but leave him to his own choice.

*These bills of public credit, it seems, were paper currency then in use, and called "old tenor." They were probably then below par value, and continued to depreciate. It is probable that Mr. Punderson was paid in the same way; so was the next minister after Mr. Crosswell.

Then, on the same day of the Society meeting, without further ceremony, and regardless of ecclesiastical order, as we may well suppose such a man would be, he addressed the following note of resignation :

Whereas, I, the subscriber, once took charge of the Society in North Groton, and they having left it to my choice to go away, if I saw fit, and thought myself called so to do, I now resign my pastoral office over them, wishing them the best of heaven's blessings, and that the Most High God, if he pleases, would give them a pastor according to his own heart.

ANDREW CROSWELL.

This was all the form of dismissal which took place. In April 1748, almost two years afterwards, the Society voted, that he was dismissed. Leaving the Society, he went to Boston, and the following account of him we find in Tracy's "History of the Great Awakening." "In February 1748, some members of the Congregational churches of Boston embodied themselves as the eleventh Congregational church. October 5th of the same year, Croswell, the defender of Davenport, was installed their pastor. The old south church refused to unite in the installing Council, regarding the formation of the church as a bad precedent, and tending to crumble the churches to pieces. The French Protestant church being disbanded about this time, the new church obtained possession of their meeting house in School street, where Croswell continued to be their pastor till he died, April 12th, 1785, aged 76 years, and having been several years blind."

As he was an admirer of Whitefield, as well as an advocate of Davenport, we may conclude that he was Calvinistic in his doctrinal sentiments. In the early part of my ministry here, I heard him spoken of by old people ; but none of them could give any particular account of him. It seems that he was co-adjutor with Mr. Owen of Groton, and Mr. Parsons of Lyme, in reference to the "Great Awakening." His contin-

uance as pastor of the church in North Groton was about ten years. I have no doubt he was, in the main, orthodox in his religious belief, as the men of his stamp were, in those days.

The next pastor settled in the north Society was the Rev. Jacob Johnson. I have understood that he was a native of Wallingford. He was a graduate of Yale College in the class of 1740. He was ordained here in June, 1749, and continued in the pastoral office about twenty-three years. In making provision for his support, the Society, at their meeting, March 10th, 1749, voted, "that Mr. Jacob Johnson should have four hundred pounds settlement, and three hundred pounds in old tenor bills salary yearly, as long as he continues to be our Gospel preaching minister."* In October 1772, at a Society meeting, he asked for a dismission, and his request was readily granted. No mention is made of any Council called for the purpose of his dismission.

In regard to Mr. Johnson's theology, scarcely anything now remains to show what it was. When I came to occupy the same field of labor, there were some who remembered him, but were too young when he went away to appreciate his labors, or to recollect much about the substance of his preaching. They simply remembered, that they had a minister to preach to them when they were boys. But very few productions were left by him in print; but, from what I have seen of his, I am led to believe that he was a little visionary. He published an account of the religious experience of a little daughter of his, who died at the age of eight years, in which

*Another vote was passed at that meeting in the words following: "Voted, that the said £400 settlement and £800 salary shall be paid in the following articles, or bills of public credit, equivalent thereunto at the time of the annual payment, viz: pork at 2s per lb, beef at 1s per lb, wheat at 30s per bushel, indian corn at 15s, rye at 20s, cheese at 2s per lb, butter at 4s, oats at 7s 6d per bushel, sheep's wool at 8s per lb, flax at 4s, the payment of money to be regulated by an equal proportion of each article; always provided, and it is to be understood, that if the said Mr. Johnson should withdraw himself to any other persuasion, he shall return the said £400 settlement to the Society again, in the same value as he received it." We see by the above how greatly the "old tenor" had depreciated.

there was something stated bordering on the marvelous. But perhaps some allowance should be made in view of the ardent affection of a doating parent. It does not appear, however, that his orthodoxy was ever questioned.

He married a Miss Giddings of Preston, by whom he had several children. He owned a farm, on which he labored in part for his maintenance. A piece of swamp land was cleared by him and cultivated, on which, I have been told by old people, that he labored much himself, till he was somewhat blackened by toil, and smoke, and the sun's rays. The house in which he lived is still standing.

It was some time during his ministry, that the Rogerene Quakers* manifested their zeal in opposition to the regular ministrations of the Gospel. Mr. Johnson, as well as other ministers in the vicinity, was often annoyed by them in the time of worship. Both men and women sometimes brought their work to the meeting house for the purpose, it would seem, of disturbing the congregation, and of seeking what they considered persecution. Sometimes they would speak out, and charge the preacher with falsehood. Mr. Johnson conceived a plan by which he hoped to put an end to their disturbance. As they were present on one occasion, he said, addressing himself to their leader, "as friend W—— seems to be fond of meetings, I will, with his leave, appoint a meeting at his house." The man gave his consent. At the appointed time, Mr. Johnson dressed himself in his meanest garb; (for the Quakers were opposed to any appearance of what they considered pride in dress,) and girded himself with a strap, and went to the place of meeting. His audience being assembled, he commenced his sermon without first praying audibly; for audible prayer was contrary to their creed. When he had closed his discourse, the old Quaker remarked,

*The term Rogerene is derived from John Rogers, the founder of the Sect, a native of New London. They are now peaceable and quiet.

“what friend Jacob Johnson has said is very well, if he would only live up to it.” The conversation then turned upon the pride of dress, and Mr. Whitefield was mentioned as thus showing his pride. The Quaker wore on his head a checked linen cap. Mr. Johnson, reaching forth his hand, took hold of it and said, “I do not think Mr. Whitefield is any more proud of his dress than you are of this cap.” Thus the interview ended, and Mr. Johnson had no more annoyance of that kind.

Soon after he was dismissed in 1772, he left this place, and went to Wilkesbarre in Pennsylvania, where he died in 1794. It has been reported that he dug his own grave ; but how long before his death he did this, we are not informed.

What the state of the church in this place was, during the three preceding pastorates,—whether it was ever in a flourishing condition, I have no means of knowing. No record of it ever came into my hands, nor was any one found that knew anything about the state of it. Not a member of it was left ; and no one could tell the story of its extinction.

A separate church was formed here, (“ Strict Congregational,” as termed by the founders of such churches ;) but, at what *time* it was formed, I have not the means of knowing. Probably it was about the time Mr. Croswell left the place. Several such churches were formed in the southeastern part of New London County, through the instrumentality of Davenport or his followers. Of the one formed here, Park Allyn, a native of this place, became its pastor. A church edifice, small in its dimensions, was built for him, about two miles west from the center of this parish ; but it was long ago removed to Gales Ferry, for the accommodation of the Methodist congregation. Elder Allyn was, by a Council, deposed from the ministry on account of alleged immorality, and his church was left to be scattered. Some of the members were living when I came to this place, and a few of them united

with this church after it was formed. Elder Allyn, I conclude from what I could learn about him, was decidedly orthodox in his belief of the doctrines of grace, as those separate Congregational ministers and churches were at their commencement. They imbibed the principles of Whitefield, who was truly evangelical in his preaching.

The Society, as such, in this place, remained vacant from October 1772, till the time of my ordination, August 14th, 1811, being about 39 years. East Haven was the place of my birth ; and at Yale College, I received my first degree in 1808.

The present church here was organized by the Rev. Walter King, then of Norwich, Dec. 12th, 1810, and was composed of five members, one male and four females,—the smallest church probably that has ever been organized in modern times.

At the time of my settlement, I took charge of the two Congregational churches in the town of Groton,—the north and the south,—in consequence of the fact, that both parishes were weak ; and my labors were equally divided between the two, preaching at each place on alternate Sabbaths.

Thus I continued to labor alternately, until April 2d, 1834, when my dismission from the south parish took place by mutual consent, and with cordial feeling ; since which time my ministry has been confined to the church and society in Ledyard.

Here, since my settlement, I have passed through many a “shady,” as well as “sunny side ;” and sometimes, especially in the former part of my ministry, in consequence of opposition outside of the fold, the shades were dark and portentous, threatening to extinguish every ray of hope respecting the continuance of the ministrations of the Gospel in this place. But the Lord has been better to his people than we feared ; for he has caused the evil, with which we were annoyed, to

work for our good, and to draw our hearts together in closer bonds of union. Through help obtained from God, the church and society have been sustained, and many pleasant seasons have been enjoyed. Since the erection of the new house of worship, the state of things, compared with former scenes, has been peculiarly peaceful. Truly may it be said, the Lord hath done great things for his people here, whereof they may well be glad. Yet, not to any human instrumentality, but to his name, be all the glory.

During the course of my ministry here, the people have enjoyed five seasons of religious revival ; more especially in the autumn of 1842 ; the result of which, in the following year, was an addition of about fifty persons to the church. The whole number, that have ever become members of the church since its formation in 1810, including the original five, is 209. Of these, 191 were received on profession, and 18 by letter. About 70 are known to have passed away from the land of the living to their eternal home ; and many, yet living, have gone from us to other parts of this country. The congregation here on the Sabbath has usually been small, compared with other more favored localities, consisting commonly of not more than 150 persons. There are between 40 and 50 families attached, more or less to the congregation. The situation of the place is such, that it probably will not increase much in population for years to come. Yet it is ardently hoped, that the people will not hereafter suffer themselves to be without the stated ministrations of the Gospel, or without a settled pastor ; and if they do live without one, the fault must be their own. They have now a fund, amounting to \$3,300, the avails of which are to be applied in sustaining Congregational preaching ; and they cannot be diverted to any other use. The avails of this fund, though apparently small, are large enough doubtless for the real good of the Society ; for people will not be apt to appreciate the Gospel very highly, unless it costs them something.

But posterity may wish to know how this fund was obtained. A year or two before I came to this place, the fathers of this Society began to think they had been long enough without the regular ministration of the Gospel. But the question with them was, how can a minister be sustained? They thought themselves too poor to bear the burden at their own expense. The idea of obtaining a fund by means of a lottery, (an idea, which would not now accord with the moral sense of the community,) was conceived and carried into effect. A grant for the purpose was obtained from the legislature; and about \$2000 were raised in this way. In addition to this, William Woodbridge, Esq., of Stonington, in his will, gave \$500 to the Society, on condition that they would raise an additional \$500. They did so and the legacy was secured. Another addition of smaller amount was received, in consequence of the receipt of a sum from the United States, due to the State of Connecticut, and distributed by legislative action, among the different denominations of Christians, and to Yale College. Such are the means by which the fund was obtained. By a proper use of the avails of it, and by what the people themselves are able to pay, they will not content themselves to live without the stated ministrations of the Gospel, unless they become morally degraded, and lost to a sense of their high privileges. It is the ardent desire of their present pastor, that they may be spiritually prospered in generations and ages yet to come, that they may never be long without a faithful shepherd, who shall love the flock, and feed them with knowledge and understanding, and lead them in the way of holiness, and to Heaven at last.

Thus I have endeavored to bring the history of Congregationalism in this place, from the beginning, onward to this time. Many more particulars doubtless might have been inserted; but perhaps the insertion of them would not be of any essential benefit.

Address to the Congregation.

This day, my brethren and friends, is the 48th anniversary of my ordination and settlement in this place. But very few of you now present were witnesses of that transaction. The young, now entering upon the stage of life, can never realize what was the state of things, when I first came to this place. But the first impression remains vividly in my own mind, and I trust it ever will. I often think of the particular providence which led me here. I had never been in any part of this County but once before, and never before in Groton. I came to you an entire stranger. But there was something in the manners of the people, especially in their kind treatment, which interested me much. There were old men here, (an unusual number, I thought, for such a place,) who manifested much interest in the welfare of the Society. But they soon passed off the stage ; and if I had not been settled at the time I was : if the Society had waited three or four years longer without a minister, untoward circumstances, it has seemed to me, would have prevented the settlement of any one. It often appeared to me, in times of trial, that I should be compelled to leave the place. But God in his providence, has kept me here ; and I hope it has not been altogether in vain. You are now in a better state than the Society was in when I came. There has been an advancement in common education, in temperance, in moral principle generally, in your temporal

interest, and, I hope in religion. You are now far better able to sustain the ministrations of the Gospel, than the people were then. You have this house of worship; and you have only to take care of it, and it will answer every needful purpose for generations to come. But I take not merit to myself. Your religious prosperity is all of God; and it becomes us to give him all the praise. I may say, in the language of the apostle, "I was with you in weakness, and in fear, and in much trembling."

Now, what remains in the future, God only knows. My wish is, to retain the pastoral office so long as I live; but to be relieved, at the proper time, from the performance of the active duties of the pastorate. I would not continue the performance of those duties, any longer than I can be useful; nor any longer than my labors are acceptable to you. But that is a concern, which I, at present, submit to your choice. In regard to a successor in the ministry, consult your own interest, whenever such a thing shall be necessary. But do not content yourselves with employing a temporary supply; but have a *pastor*; and choose one, if you can, who will be likely to stay with you, who will feel an interest in your welfare. By often shifting and trying many, you will be liable to become divided among yourselves. "Endeavor to keep the unity of the spirit in the bond of peace;" and may the peace of God be with you, and reign in your hearts evermore.

DOINGS OF THE COUNCIL

AT THE ORDINATION OF MR. TUTTLE.

At an Ecclesiastical Council convened by letters missive at the house of Capt. Elijah Bailey, in Groton, on the 13th day of August, A. D. 1811, for the purpose of setting apart Mr. Timothy Tuttle to the work of the ministry of the Gospel, over the Congregational Churches and Societies in said town. Present :

The Rev. Messrs. Jonathan Murdock,* Bozrah ; Joseph Strong, D. D.,* Norwich ; Joseph Vail,* Hadlyme ; Samuel Nott, Franklin ; Walter King,* Norwich ; Abisha Alden,* Montville ; David Smith, Durham ; Ira Hart,* Stonington ; Abel McEwen, New London ; Horatio Waldo,* Griswold.

*Delegates**—Messrs. Asa Woodworth,* from the church of Christ in Bozrah ; Mundator Tracy,* 1st church of christ in Norwich ; Ithamar Harvey,* Hadlyme ; Azariah Huntington,* Franklin ; Nathaniel Otis,* Montville ; Dan Parmelee,* Durham ; Thomas Miner,* Stonington ; Jedediah Huntington,* New London ; Andrew Huntington,* 2d church of Christ in Preston.

Dr. Strong was chosen Moderator, and Mr. McEwen, Scribe.

The Council was opened by prayer, by the Moderator.

Adjourned till 2 o'clock, P. M.

Met according to adjournment.

* Dead. All the Delegates are believed to be dead.

The Council requested and received from Mr. Tuttle, and from the Committees of the 1st and 2d churches in Groton, their call to him, to settle with them in the work of the ministry of the Gospel, and his answer ; also the votes of the two societies, relative to their mutual agreement concerning his support, and the division of his labors between them.

Whereas, This Council having received information that the church in the 2d society in Groton contains but one male member and six females ; and the question, whether this be a regular church, prepared to enter into a pastoral relation with a minister of the Gospel having been referred to this Council :

Voted, as the opinion of this Council, that a Church of Christ actually exists in the 2d society in Groton, and is hereby recognized as such.

Having examined the standing of Mr. Tuttle in the christian church, his license to preach the Gospel, and his attainments in the knowledge of natural theology and of revealed religion, both doctrinal and experimental, the Council voted their unanimous approbation of his qualifications for the ministry of the Gospel.

Voted, That the Council proceed to ordain Mr. Tuttle tomorrow, at half an hour past 10 o'clock, A. M.

The several parts of the service in the solemnities of the ordination, were assigned in the following manner :

The Introductory Prayer to Rev. Mr King.

The Sermon to Rev. Mr. Smith.

The Consecrating Prayer to the Rev. Mr. Murdock, who, together with the Moderator and Messrs. Vail and Smith were to Impose Hands.

The Charge to the Pastor, to the Moderator.

The Charge to the People, to the Rev. Mr. Vail.

The presentation of the Right Hand of Fellowship to the Rev. Mr. Hart, and

The Concluding Prayer to the Rev. Mr. Nott.

Adjourned until half an hour past 8 o'clock, to-morrow morning.

Met according to adjournment.

Adjourned until after the public solemnities of ordination.

Met according to adjournment after the public solemnities of ordination, which were performed according to appointment.

Voted, That the above minutes are a correct account of the proceedings of this Council.

Test—JOSEPH STRONG, Moderator.

ABEL McEWEN, Scribe.

PREAMBLE AND PROFESSION OF FAITH.

The following Preamble and Profession of Faith and Covenant were adopted at the organization of the Church in Ledyard, Dec. 12, 1810.

We, the undersigned, viewing it our duty, and called of God, to make profession of our faith before the world, and to enter into visible Church state, do accordingly assume the title of the 2d Congregational Church in Groton,* and desire to be in union and fellowship with all the regular Churches of Christ throughout this State, taking the word of God for our guide. We do jointly and severally manifest our belief in the following words :

PROFESSION OF FAITH.

In the presence of Almighty God, the searcher of hearts, and before the present witnesses, we profess our unfeigned belief of the holy scriptures, as given by divine inspiration, our acceptance of all the doctrines contained in them, and our submission to the whole will of God revealed in his word.

Particularly, we profess to believe, that the Lord Jehovah, the Father, the Son, and the Holy Ghost is the one living and true God ; that the Lord Jesus Christ is the Son of God, equal to the Father, and the only Saviour of men ; that the Holy Ghost is also God, and that he is the only sanctifier of those who believe in Christ to the salvation of their souls.

*This was before Ledyard was incorporated as a town.

We also profess to believe, that, in consequence of the fall of man from his primitive state of innocence, all the human race, while in a state of nature, are destitute of holiness, and that a renovation of heart, during the present life, through sanctification of the spirit of God, is necessary to fit mankind for union and communion with the visible Church of Christ on earth, and for an entrance into the kingdom of heaven.

We furthermore profess to believe, that all, who are the subjects of the renewing and sanctifying influences of the Divine Spirit, exercise supreme love to God, benevolence towards men, repentance of sin, and faith in the Lord Jesus Christ, whose righteousness forms the only ground of justification before God, and that the law of God still remains their rule of conduct.

Thus we profess to believe.

COVENANT.

We do likewise mutually enter into covenant, giving ourselves to God and one another:—Humbly hoping that we are the subjects of the new birth, of that faith in Christ, which works by love and purifies the heart, and of that repentance which is unto life, we avouch the Lord Jehovah to be our God, Jesus Christ the Son of God to be our Saviour, and the Holy Spirit to be our Sanctifier.

Depending on divine grace for sanctification, consolation, and spiritual strength, and receiving the word of God, as the only rule of our faith and practice, we submit to the brotherly watch and discipline of this Church of Christ, and engage on our parts, to comfort, assist, warn, and reprove its members, as becometh the faithful followers of Jesus.

We do now solemnly give up ourselves, and all that we have, unto God, promising that we will endeavor to walk as becometh the Gospel of Christ, that we may give no cause for

others to speak evil of it on our account, but that the name of God may be glorified in us.

Thus we engage.

Done at the North Society in Groton, in presence of Walter King, pastor of the 2d Congregational Church in Norwich, and Timothy Tuttle, candidate for the Gospel ministry.

A LIST OF THE MEMBERS OF THE CHURCH IN LEDYARD,

INCLUDING ALL THAT HAVE BELONGED TO THE CHURCH SINCE ITS
ORGANIZATION.

REFERENCES.—* Dead. † Regularly dismissed. || Absent without dismission. l Received by letter. ex Excommunicated. § Watch withdrawn in consequence of joining elsewhere with a dismission.

<i>Names.</i>	<i>Time of uniting.</i>	
*Robert Allyn,	Dec. 12, 1810.	*Warren Williams, July 31, 1814
*Prudence Morgan,	" " "	†Bela Morgan, " " "
*Priscilla Lee,	" " "	†Charlotte Stoddard, (Morgan) " " "
*Freelove Morgan,	" " "	†Prudence Morgan, (Lord,) Sept. 11, "
*Anna Gallup,	" " "	*Olive Morgan, (Gallup,) " " "
		*Priscilla Avery, (Lamb,) " " "
		*Jerusha Thomas, (Rose,) Sept. 23, "
		*Eunice Allyn, Oct. 5, "
		*Thomas Bellows, Oct. 23, "
		†Elizabeth Gallup, (Williams) Dec. 18, "
*Hannah Allyn, l,	Oct. 1811.	*Hannah Williams, Jan. 16, 1815.
*Martha Gallup, l,	" " "	Sarah Stoddard, 2d, Jan. 29, "
*Hannah Chapman, l,	" " "	†Jerusha Button, (Hathaway,) May 3, "
*Agrippa Newton,	Jan. 12, 1812	*Sally Bellows, July 2, "
*Margaret Morgan, l,	March 22, "	Mary Gardner, (Gray,) " " "
†John Smith, l,	May, "	Mary Hakes, (Allyn,) " " "
†Sally Smith, l,	Aug. 1, "	†Margaret Short, (Spicer,) " " "
*Elizabeth Wood,	Aug. 2, "	*Bashania Allyn, Aug. 2, "
*Rebecca Allyn,	" " "	*Sylvia Newton, Aug. 22, "
*Lydia Bellows,	" " "	*Robert Williams, Dec. 17, "
*Lydia Williams,	Sept. 27, "	*Asa Bellows, March 21, 1816.
†Mary Geer,	" " "	*Susan Stark, April 20, 1817.
†Parthenia Morgan,	Feb. 14, "	*Prudence Chapman, (Eddy,) June 29, "
†Betsey Gallup,	June 13, "	*Margaret Gallup, June 25, 1820.
*Joseph Lee,	June 27, "	*Hannah Punderson, June 10, 1821.
†Abby Williams, (Avery,) " " "	" " "	*Lucinda Hewitt, Sept. 15, 1822.
†Eliza Williams, (Hewitt,) " " "	" " "	Russell Gallup, July 6, 1823.
†Grace Heath,	May 23, 1814.	Hannah Gallup, " " "
*Nancy Havens,	July 3, "	Erastus Gallup, " " "
*Abigail Williams,	July 31, "	*Mary Spicer, l, Nov. 19, 1824.
*Mary Gallup,	" " "	Mary Spicer, 2d, l, " " "

*Ardelia E. Avery, (Durfey.)	Nov. 21, 1824	Sarah Ann Smith, (Residence	unknown,	Jan. 1, 1843
*Eunice A. Avery, (Hyde.)	" " "	Eliza W. Geer,	" " "	" " "
*Eunice Gallup,	" 5, 1826.	Frances A. Geer,	" " "	" " "
Mary Ann Gallup,	" " "	Eunice S. Williams, (Avery.)	" " "	" " "
Hannah A. Gallup, (Williams)	" " "	Sarah E. Norman,	" " "	" " "
*Martha Gallup,	Oct. 21, 1827.	*Mary E. Allyn, (Williams,)	" " "	" " "
Cecelia Gallup,	" " "	Esther Gallup,	" " "	" " "
Louisa Gallup,	" " "	*Susan Gallup,	" " "	" " "
*Oliver E. Gallup,	" " "	Betsey Gallup,	" " "	" " "
†Betsey Avery,	May 4, 1828.	Harriet E. Gallup,	" " "	" " "
*Parthenia Gallup,	Sept. 26, "	Henrietta Billings, (Avery.)	" " "	" " "
Nancy Williams,	Nov. 16, "	*Mary Ann O'Brien, (Allyn,)	" " "	" " "
Isaac Gallup,	May 16, 1830	Mary Wells, J., (Gallup,)	" " "	" " "
Prudence Gallup,	" " "	Denison B. Williams,	March 5, "	" " "
Lucy K. Gallup,	" " "	James Rose,	" " "	" " "
†Nathan P. Avery,	" " "	William M. Gray,	" " "	" " "
†Harlan Hyde,	" " "	Asa L. Gallup,	" " "	" " "
*Mary Ann Gallup, (Avery.)	" " "	Edmund Spicer,	" " "	" " "
*Abigail Bailey,	July 10, 1831.	†Moses E. Norman,	" " "	" " "
*Nancy Bailey,	" " "	†James B. Avery,	" " "	" " "
*Seth Williams, Jr.,	" " "	*Freelove Allyn,	" " "	" " "
Lucy Ann Williams,	" " "	Abigail Morgan,	" " "	" " "
†Wm. P. Harris,	" " "	Margaret Rose,	" " "	" " "
ex. Robert P. Avery,	" " "	Sarah Gray, 3d,	" " "	" " "
†Henry Francis Brown,	" " "	Sarah E. Brewster,	" " "	" " "
†William P. Adams,	" " "	Eliza Gallup,	" " "	" " "
Cynthia Billings, (Morgan,)	" " "	*Julia Ann Wood, 2d,	" " "	" " "
†Anna Maria Tuttle, (Cook.)	" " "	†Mary P. Williams, 1,	March 19, "	" " "
Harriet Newell Tuttle, (Smith.)	" " "	†Amos M. Allyn,	May 7, "	" " "
†Fanny M. Gallup, (Williams)	" " "	†Asa Perkins,	" " "	" " "
*Seth Williams,	Aug. 21, "	*Hannah Williams,	" " "	" " "
Thankful Geer,	" " "	†Jenette Perkins,	" " "	" " "
Emily N. Avery,	" " "	Sarah Ann Bailey,	" " "	" " "
†Charlotte S. Crandall,	" " "	*Charlotte Champlin,	July 2, "	" " "
†Frances E. Hewitt, (Browning)	" " "	Cecelia Williams, (Browning)	Sept. 3, "	" " "
†Abby L. Hewitt, (Coats,)	" " "	†Henry Bill,	Feb. 18, 1844.	" " "
†Sybil Morgan, (Smith,)	Oct. 2, "	†John W. Miner,	July 7, "	" " "
Mary Morgan,	" " "	†Emilia A. Miner,	May 3, 1846.	" " "
*Sarah Gray,	Nov. 13, "	Franklin Brewster,	Feb. 6, 1848.	" " "
*Margery Avery,	Dec. 25, "	Israel Allyn,	Nov. 19, "	" " "
*Robert Stoddard,	July 8, 1832.	†John Myres, Jr., 1,	Nov. 17, "	" " "
*Sarah Stoddard,	" " "	Frances E. Gallup, 1,	July 22, 1849.	" " "
*Nathan Avery,	" " "	*Margaret Gallup, 2d,	Nov. 4, "	" " "
†Jared W. Smith,	" " "	*Giddings Maynard,	March 10, 1850.	" " "
Henrietta Allyn, (Stoddard,)	" " "	†Harriet N. Williams, (Grant,)	Jan. 5, 1851	" " "
†Samuel A. Newton,	Oct. 14, "	William Smith,	" " "	" " "
†Mary Newton,	" " "	†Nelson Gallup,	" " "	" " "
†Owen M. Avery,	March 17, 1833.	*Erastus Gallup, 2d,	" " "	" " "
Bethiah W. Avery, (Spicer,)	" " "	Charles M. Gallup,	" " "	" " "
†Henry Prentice,	July 21, "	John S. Gray,	" " "	" " "
*Orlando Smith,	" " "	Julia Ann Gallup,	" " "	" " "
*Marv Tuttle, 1,	March 2, 1834.	†Emily E. Gallup,	" " "	" " "
†Benjamin S. Gray,	Nov. 2, "	†Harriet N. Allen, (Wadham.)	" " "	" " "
Julia Ann Wood,	" " "	Margaret Jane Allyn, (Billings,)	" " "	" " "
†Eliza Prentice,	" " "	Ellen Jane Hewitt,	" " "	" " "
†Henry W. Avery, 1,	Feb. 22, 1835.	Phebe Jane Geer, (Reynolds,)	" " "	" " "
†Emeline Gallup, (Smith.)	March 6, 1836.	†Julia Ann Allyn,	" " "	" " "
†Julia Abbey Smith, (Rogers)	Nov. 7, "	†Cecilia C. Miner, (Forsyth,)	" " "	" " "
†Frederic D. Avery, 1,	March 3, 1839.	Parthenia Morgan, 2d,	" " "	" " "
Hannah S. Norman,	Sept. 6, 1840.	Martha Ann Gallup, (Griggs,)	" " "	" " "
*Lucretia Stoddard,	Sept. 28, "	*Harriet N. Reynolds, (Edge-	" " "	" " "
*Stephen Morgan,	March 25, 1842.	comb.)	" " "	" " "
*William M. Williams,	Nov. 6, "	Eunice A. Williams,	" " "	" " "
Lydia Williams,	" " "	Mary E. Southwick, (Newton.) 1,	Sept. 5, "	" " "
Lucy Ann Avery, 1,	" 4, "	Harriet Allyn,	Nov. 2, "	" " "
*Abel Allyn,	Jan. 1, 1843.	Julia A. Smith,	July 6, 1856.	" " "
Charles Gallup,	" " "	Hannah E. Allyn, (Brewster,)	Sept. 6, 1857.	" " "
Christopher M. Gallup,	" " "	Eunice A. Geer,	" " "	" " "
Rufus M. Gallup,	" " "	†Isaac P. Whiting & wife, 1,	May 28, 1858.	" " "
†Amos G. Avery,	" " "	Mary Lydia Avery,	Sept. 5, "	" " "
†Henry W. Avery, Jr.,	" " "	Sarah Caroline Gallup,	" " "	" " "
†James A. Gallup,	" " "	Mary Caroline Davis,	" " "	" " "
*Jacob A. Geer,	" " "	Mary Abby Spicer,	" " "	" " "
†John Allyn,	" " "	Lydia Elizabeth Gray,	" " "	" " "
Hannah Gallup,	" " "	Julia Frances Gray,	" " "	" " "
Anna S. Gallup,	" " "			
Julia Gallup, (Geer,)	" " "			