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SERMON,

CONTAINING

*A GENERAL HISTORY OF THE TOWN OF*  
EAST-HAMPTON, (L. I.)

*From its first settlement to the present time.*

DELIVERED AT EAST-HAMPTON, JANUARY 1, 1806.

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BY LYMAN BEECHER,  
PASTOR OF THE CHURCH IN THAT PLACE.

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*SAG-HARBOR, N. Y.*  
PRINTED BY ALDEN SPOONER.

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1806.

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## S E R M O N, &amp;c.

JOEL, I. 3.

*Tell ye your children of it, and let your children tell their children, and their children another generation.*

1753503

**T**HE people of God are directed, in this passage, to transmit to posterity certain important events in their history—to tell their children of them, to instruct them to tell their children, that the knowledge may be transmitted to distant generations.

The conduct enjoined is a conduct congenial to the nature of man, and common to all nations.—They all have their histories, written or traditionary, and in many nations historians are appointed for the particular purpose of preserving from oblivion the passing events of the nation.

The satisfaction derived from being able to look back upon the transactions of the past is great, were it connected with no practical benefit. History is a light shining into a dark place, and clothing with lustre and beauty the land of forgetfulness. It gives a kind of antedated existence, by which we live over the lives, and participate in the joys or sorrows of past generations.

But the benefits of history, independent of the pleasure it communicates, are real, and of high estimation. The folly and the accumulated wisdom of former ages are made to pass before us. They admonish us what to shun; they instruct us what to embrace without the hazard of personal experiment.

But when we remember that there is a God who governs the world, and that history is a record of this government, its page becomes still more instructive and important. The eternal counsels of the Most High are made manifest—the maxims of his moral government are illustrated. “Day unto day uttereth speech, and night unto night sheweth knowledge concerning God.”

These remarks, which apply to history in general, apply with equal justice to the more particular histories of nations, states, towns and families. And if the importance of private history be comparatively small, this defect is compensated by the circumstance that the objects are nearer to us, and on this account more deeply interest our feelings.

In view, then, of this direction of the text to the to the ancient church of God, and in view of the above reflections suggested by it, I have supposed that the history of this town might afford at once pleasure and instruction. It is the subject, therefore, to which I propose at this time to call your attention.\*

The first proprietors of the town of East-Hampton, emigrated originally from Maidstone, in the county of Kent, England.† They came to this place from Lynn, Massachusetts, and perhaps from

\* I have received very great assistance in the historical part of this sermon from a manuscript book, extracted from the original records of this town, by John L. Gardiner, Esq. for the use, of the Rev. Dr. Samuel Miller, New-York.—The extracts are the result of a laborious and careful perusal of *all* the ancient town records. They are literal and copious, and have saved me the immense trouble of traveling over the originals, which are voluminous, and written in a variety of hands; some of them scarcely legible.

† The town was at first called Maidstone, and is several times so called in the records.

other towns in the neighborhood of Boston. The town was purchased in the year 1648, by Theophilus Eaton, Esq. Governor of the colony of New-Haven, and Edward Hopkins, Esq. Governor of the colony of Connecticut, in behalf of the proprietors; into whose hands, on the payment of the stipulated sum, all the writings were given. The deed is now on record, and is correctly and strongly worded.—The Indians were lawful proprietors of the soil, and were not compelled to alienate their property—they acted voluntarily, and were paid according to stipulation.

The first purchase extended from the Southampton line to the high lands of Montauk, at the east end of Neapeak, and embraced about 30,720 acres, and was obtained for £30 : 4 : 10.\* Another statement says £38 : 4 : 8—including, probably, commissions to the Governors for purchasing, and other incidental expences.†

It was obtained from the Montauk, Shelter-Island, Corchoke and Shinecock sachems, and their associates; Montauk was purchased afterwards, from the Montauk Indians.‡

\* The town, according to its present limits, contains 42,220 acres:—

First purchase	- - -	30,720
Montauk	- - -	9,000
Gardiner's Island	- - -	2,500

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42,220

† The articles of payment were 20 coats, 24 looking-glasses, 24 hoes, 24 hatchets, 24 knives and 100 mugs.

‡ The Isle of Wight, or Gardiner's Island, called by the Indians formerly Manchano, and which by a late act of the legislature is annexed to this town, contains about 2,500 acres of land—belongs to John Lyon Gardiner, the seventh proprietor in a direct line from Lion Gardiner, who settled it in 1639, previous to any other English settlement within

The price of the first purchase is small, compared with the present value of the same lands. It will be recollected, however, that 30 pounds, at that day, represented more than twice that sum at the present time.\* Especially it will be recollected that

the present bounds of the state of New-York. He purchased the Island of the native Indians, and removed from the garrison at Saybrook, which he commanded from 1635 to 1639, as agent for Lords Say and Seal, Lord Brooke and others, of England; among whom were the great Mr. Mampden, and it is supposed that Oliver Cromwell was concerned, but they were prevented from removing in the first place by an order of King Charles I. and council, while on shipboard in the river Thames; and in the second by their obtaining that civil and religious liberty in their own country which they wished to obtain in this. Colonel Fenwick succeeded Lion Gardiner at Saybrook, and in 1644 sold that plantation to the colony of Connecticut, removed to England, and was afterwards one of Charles' Judges who condemned him to the block. Lion Gardiner resided in this town several years, and was frequently elected a magistrate, and was in public business till his death, in the year 1663. Lion Gardiner's son David, born at Saybrook, April 29th, 1636, is supposed to be the first white child born within the present bounds of Connecticut. He died while attending as a deputy from Long-Island to the General Assembly at Hartford, about 1689, with an application from this and the neighboring towns to be again taken under their jurisdiction. It was with the consent of these two gentlemen that the Indian deeds by Wioncombone, son of the old sachem of Long-Island, Wayondonce, were executed--they having been appointed guardians to the young sachem, who died young, and appears to have been the last that deserved the name of sachem of this part of Long-Island.

\* Thus Gardiner's Island, which now pays about one sixth part of the poor's tax of the town, was, at the death of the first proprietor, Lion Gardiner, and after having been under improvement for 24 years, appraised at 700 pounds only, as appears by an inventory of his property now on record at Southampton.

the state of the town when purchased was greatly different from its present state. It was then a vast wilderness. Where your dwellings now rise—where this sanctuary stands, the trees of the forest waved, the wild beasts of the desert sought their retreat.—This wilderness was to be subdued—these beasts of prey were to be expelled.

As the town of Southampton was settled about 1644, it is probable there were settlements made here before the regular purchase of the town.\*

\* One of the natives of Montauk, who died about 50 years ago, aged, it was supposed, an hundred years ; and who, if she did not herself recollect the first settlement of the town, must have lived so near that period as to have received correct information, used to relate to persons now living the following anecdote, viz.—That six families first planted themselves at the south end of the town ; that they were discovered by some Indians who were out on a hunting party. That the chief warrior applied to the sachem (living then at Three-Mile-Harbor) for leave to cut them off—that the Indians who made the discovery were called and interrogated—Did they invite you into their houses?—They did.—Did they give you to eat?—They did.—Did you experience any harm from what you ate ; did it poison you? It did not. The reply of the sachem, turning to his warrior, was, You shall not cut them off.

*A list of the names of the first purchasers of the plantation of East-Hampton, Long-Island, and those who were received successively associates with them.*

John Hand, sen'r.	Robert Rose,
John Stretton, sen'r.	Thomas Thomson,
Thomas Talmage, jun.	Joshua Barnes,
Robert Bond,	John Mulford.
Daniel Howe,	

*The above were the first purchasers ; the following joined them :*

Thomas James,	Richard Stretton,
William Edwards,	Luke Lillie,
William Mulford,	Benjamin Price,

It will doubtless be acceptable to you to know something concerning the character of your ancestors, and I am happy to find that their character is still legible in your records; a character which must command your esteem, and which with great advantage you may imitate.

They were evidently men of resolution and enterprise—men acquainted with human nature; accustomed to do business, and many of them well qualified, by a good education. They were exceedingly careful and particular in their dealings, one with another, and especially in their contracts with the Indians. Your deeds, drawn by their circumspection, have baffled the attempts of enemies, and excited the admiration of the most able law characters. They were decided friends to civil liberty—jealous of their rights; vigilant to discover and firm to resist encroachments.

It was their high estimation of liberty that induced them to live, for nine years after the settlement of the town, completely independent of any government except their own. It was the insufficiency of their own system to answer fully the purposes of civil liberty, that induced them to incorporate with the colony of Connecticut. It was the privilege of a very popular representation there, which made

Thomas Orsborn,  
William Hedges,  
Ralph Dayton,  
Thomas Chatfield,  
Thomas Orsborne, jun.  
William Fithain,  
Richard Brooks,  
William Simonds,  
Samuel Belthrop,  
Samuel Parsons,  
Joshua Garlick,  
Fulke Davis,

Nathaniel Bishop,  
William Barnes,  
Lion Gardiner,  
John Orsborne,  
Jeremiah Veale,  
John Miller,  
Charles Barnes,  
Stephen Hand,  
Thomas Baker,  
Ananias Conklin,  
Richard Scaw,  
Jeremiah Meacham.

them reluctant to be separated and annexed to the government of the Duke of York. They struggled hard against it, and directed their committee "to put forth all lawful endeavors to the *utmost* to prevent."

This reluctance was increased by the circumstance that, under the Duke of York's government they were to expect no regular representation;\* and until they obtained this privilege, they were never for one moment satisfied. They complained; they appointed committees, draughted petitions, and spared no pains and neglected no opportunity "to be delivered from this arbitrary power and government, which lies so heavy upon our spirits, and under which we have so long groaned."†

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\* There was no regular annual representative assembly, until the year 1682—the others being only occasional, to approve of the Duke's laws.

† In one case, having appointed a committee to confer with committees from the other towns respecting a petition to his Majesty, they say, that in case the county, nor any part of it, do see cause to join with us in this business, then this town in particular will use what means we can to implore his Majesty's grace for our relief.

The accession of William and Mary to the throne of England, was a joyful event to them, both as it involved the establishment of the protestant religion, and also as it opened a door for the redress of grievances. At this crisis there came "tidings from York that the people in those parts were dissatisfied with Capt. Leister, the commander of the fort," (supposing, probably, that he was not friendly to the cause of King William.) A town meeting is immediately called, and a resolve passed, "That it is needful that some soldiers go up to York, from these parts, to be helpful for to reduce that place; that so it may be better secured for the safety and defence of the country." The militia of East-Hampton did actually set out, and went as far as Jamaica, when they were pacified and returned home. The following record, as characteristic of the high spirit and tenacious at-

But the brightest trait in their character, and I may add perhaps the most prominent, was their eminent piety, and high estimation of religion. It was for the free enjoyment of religion that they exiled themselves from their native country, faced the perils of the deep, and encountered the hardships of the wilderness; and their conduct, as soon as they had gained an establishment, proves that they did not forget the object for which they had made such sacrifices. A number of years, at the present day, must elapse before our new settlements feel themselves able to support the gospel; but your ancestors, tho' few in number, not to exceed thirty families, and tho' coming to a howling wilderness, bro't, there is reason to believe, their minister with them; and made liberal provision for his support. They gave him fifty, and afterwards sixty pounds per annum—exempted his property from taxation—gave him the use of the parsonage land and several other

attachment of the first inhabitants of East-Hampton to their rights and liberties, I shall transcribe verbatim:—

*East-Hampton, September 24th, 1663.*

At a legal town meeting, Thomas Palmage, Lieut. John Wheeler, Esq. Samuel Mulford and Steven Hand, were chosen to meet at South Old, on Wednesday next, to join with the committee of the other towns in choosing two representatives for this riding, to meet at York, according to order. The town have likewise desired and chosen Mr. Thomas James to go along with our men, and advise with them in our concerns; and have empowered the persons above mentioned to join with the rest of the riding, to give the representatives instructions to stand up in the assembly for the maintenance of our privileges and English liberties, and especially against any writ going in the Duke of York's name, but only in his Majesty's; whom only we own as our sovereign.—Also in the town's name to certify Capt. Young, that they do not send these persons in obedience to his warrant, but only because we would neglect no opportunity to assert our own liberties.

privileges, which rendered his salary probably better than any that has since been given by the town.— At the same time they supported a school at a salary of 33 pounds, and the third year only from the settlement they built themselves a decent house of worship.

These things, it is also to be noted, were done in perilous times. Besides the labor of subduing the wilderness, they were obliged to make great exertions for their personal safety: They kept a "watch of two men every night, and a ward of one man every day." They trained six times in the year—they carried their arms to the house of God when they went up to worship. No Indian was permitted to enter the town armed; because, say they, "the Dutch have hired Indians against the English, and we, not knowing Indians by face, cannot distinguish between friends and enemies." No man was permitted to go out of the town to work, or to remain absent thro' the night without leave obtained, on penalty of 40 shillings for every day's absence. The military officers were empowered to call out any man at any time, and to command him upon such duties as they should see needful. Every man able to bear arms was obliged to equip himself with a good gun, powder, shot, &c. and on any alarm was obliged "forthwith to repair to the meeting-house." Under these circumstances their caution to defend themselves, to support the gospel and to educate their children, furnish unequivocal evidence of their piety, love of liberty, and their benevolent concern for the welfare of future generations.

Their religion, it may be added, was productive of good morality. Your records furnish the most unquestionable evidence of their integrity in dealing one with another. There were indeed instances of fraud, but the detestation in which such conduct

was held, and the penalties inflicted, prove that in general they were scrupulously honest.\*

They were strict in their observation of the sabbath; and to prevent intrusion from without, they order "that no Indian shall travel up and down, or carry any burthen in or thro' our town on the sabbath day, and whosoever is found so doing shall be liable to corporal punishment."

They manifested a benevolent concern for the welfare of the Indians; and to prevent abuse among them by the use of strong drink, ordained "that no man carry any of the aforesaid article to them to sell, nor send them any, nor employ any to sell for them, nor sell them liquor in the town for the present drinking, above two drams at a time; and to sell to no Indian at all, but such as are sent by the sachem, and shall bring a written ticket from him, which shall be given him by the town, and he shall not have above a quart at a time." What care—what benevolence; alas! how is the gold become dim, and the most fine gold changed!

The Indians themselves bear testimony to the kindness and equity of your ancestors. The following is their preamble to the deed by which the land of Montauk is conveyed to the proprietors.

"Whereas of late years there has been sore distresses and calamities befallen us, by reason of the cruel opposition and violence of our most deadly enemy Nimecroft, sachem of Narraganset, whose cruelty hath proceeded so far as to take away the lives of many of our dear friends and relations,† so

\* There is one instance in which a man is fined for selling articles at an unreasonable price.

† This alludes to the perfidious massacre of the Montauk sachem and all his warriors, on Block-Island. They went there in the night, intending to surprise the Block-Island and Narraganset Indians, who at this time were united;

that we were forced to fly from Montaukett for shelter, to our beloved friends and neighbors of East-Hampton, whom we found to be friendly in our distresses; and whom we must ever own and acknowledge as instruments under God for the preservation of our lives and the lives of our wives and children, to this day, and of the land of Montauk from the hands of our enemies; and since our coming among them the relieving us in our extremities from time to time; and now at last we find the said inhabitants of East-Hampton our deliverers, cordial and faithful in their former covenants,\* leaving us freely at liberty to go or stay, being ready to perform all the conditions of our aforesaid agreement, after serious debate and deliberation, in consideration of the love which we have and do bear unto these our trusty and beloved friends of East-Hampton, upon our own free and voluntary motion, have given, granted, &c."

and these last, on the same night, set out to come to Montauk for a like purpose; but discovering their enemy without being discovered themselves, they returned and lay in ambush, permitted them to land and leave the shore, when rising up, they first destroyed their canoes, and then came upon them; surprised they betook themselves to a field of corn, and defended themselves with such bravery that the enemy despairing to conquer by force, had recourse to stratagem. They promised to spare their lives if they would lay down their arms—they complied, and were instantly massacred; one only escaped to bring the melancholy tidings.

\* After the massacre at Block-Island, the whole tribe of Montauk fled for protection to East-Hampton, where they lived for several years. It was at this time that they sold to the proprietors the whole land of Montauk, reserving in a counter bond the right of living there again, and certain privileges which they were to enjoy. These were the covenants to which they allude, when they say "and now we find our deliverers faithful," &c.

This is a valuable testimony, and reflects more real honor on the persons concerned, than could be conferred by all the titles upon earth.

And while they sought the good of the Indians, they were not unmindful of their own welfare.— They labored with great care and wisdom to preserve pure the morals of the town; and to prevent the introduction of licentious inhabitants from abroad, they order, “that no man shall sell his accommodations (a general term for what is now called his farm) without consent of the town; and if any purchase without consent he shall not enjoy the same.” They knew full well the deadly influence of intemperance upon society, and they knew also the powerful tendency of what is called tippling shops, to raise up a generation of drunkards; they therefore ordain, “that no man shall sell any liquor but such as are deputed thereto by the town; and such men shall not let youth, and such as are under other men’s management, remain drinking at unseasonable hours; and such persons shall not have above half a pint at a time, among four men.”\* If a young man became dissolute in his conduct, he was immediately noted, and either expelled the town or laid under restraints.†

I find nothing upon record which speaks directly on the subject of family government; but from the

\* Spirits of the just, revive! revive in the breasts of your descendants!

† “It is ordered that Goodman Meggs’ lot shall not be laid out for James Still to go to work on, and that he shall not stay here. It is ordered that when Daniel Fairchild’s time is out, in May next, that whosoever afterwards shall entertain him, shall be bound in a bond of 20 pounds for his good behavior, and said Daniel to be subject to the law.”— This law was repealed about a year after, all for a trial of his good behavior.

spirit of that day, from the specimens of their conduct, exhibited, and from the circumstance that very strict domestic discipline remained in the town generally so late as to be remembered by many now living, there is reason to believe that their solicitude for the peace of the town, and the welfare of their posterity commenced in the family, and accustomed the opening minds of their children to habits of obedience and virtue.

Slander was among their list of heinous crimes.— It is ordered, “that whosoever shall slander any one, he shall be liable to pay a fine of five pounds;” and there are several instances on record of penalties inflicted for this offence.

The penalty in case of perjury, is very significant of the strong sense they entertained of the obligation of an oath. “It is ordered that whoever shall arise up a false witness against any man, to testify that which is wrong, there shall be done unto him as he had thought to have done unto his neighbor; whether it be to the taking away of life, limb, or goods.” A spirit of equity also characterizes the following: “Ordered that if any strike another he shall pay ten shillings to the town; and if in smiting he shall wound, he shall pay for the cure, and the time the person is thereby hindered.” On the whole it appears that your ancestors were decided, vigilant, and unceasing in their opposition to vice in every shape. It was esteemed a common enemy to which no toleration might be given, with which no compromise might be made. Its appearance was the signal for rallying; its extinction or banishment could alone terminate the warfare.

It must be added that the religion of these men manifested its influence in what would at this day be called their political conduct. They would have abhorred the infidel maxim, that religion and politics

have no connexion, if the meaning be, as is often insinuated, that men in choosing rulers and making laws, have nothing to do with their bibles. They considered the precepts of their religion as extending to the regulation of their *civil* as well as to the regulation of their *moral* conduct, and in these matters they made their bible and their consciences the rule of duty. They say, as a reason for erecting a temporary government. "the word of God requires it." They say that the laws of this government must be according to God, i. e. according to the word of God; and in civil affairs they covenant one with another, "that in all votes for choosing officers or making of orders, they shall be according to our consciences and our best light."

The last circumstance that I shall add, characteristic of the first settlers of this town, is that they were from the beginning firmly united among themselves, and careful to promote and perpetuate peace and love.

Their religion taught and inclined them to cultivate peace; their circumstances demanded union and love, and in their deliberations we find that union and love prevailed. It is common to find upon record, in the discussion of important questions in town meetings, that they were carried none opposing, and when they appoint committees to confer with committees from other towns on important subjects, it is often subjoined "we will abide by what they do—we engage ourselves to stand by them."

It must be remembered, however, that the persons of whom we are speaking, were men. Unquestionably they had their imperfections; but on the whole it is doubtful whether you will ever find men in their situation displaying more courage, wisdom, piety and morality than is exhibited in their example.

The several orders and regulations which have been adduced as illustrating the character of the fathers of this town, were made, it must be noted, in the early periods of the settlement, and before the town came under the jurisdiction of Connecticut. In this state of complete independence they lived for about nine years. The compact or covenant, which was the basis of this temporary government, is still extant, and is worthy of those who devised it. It bears date 1645, and is as follows: "Forasmuch as it has pleased the Almighty God, by the wise dispensation of his providence, so to order and dispose of things, that we the inhabitants of East-Hampton are now dwelling together, the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established, according to God, to order and dispose as occasion shall require; we do therefore associate and conjoin ourselves to be one town, or corporation; and do for ourselves and successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and preserve the purity of the Gospel of our Lord Jesus Christ, which we now possess; as also the discipline of the church, which, according to the truth of said gospel, is now practised among us; as also in our civil affairs to be guided and governed by such laws and orders as shall be made according to God, and which by the vote of the major part, shall be in force among us. Furthermore we do engage ourselves, that in all votes for choosing officers or making orders, that it be according to conscience and our best light. And also we do engage ourselves by this combination to stand to and maintain the authority of the several officers of the town in their determinations and actions, according to their orders and laws that either are or

shall be made, not swerving therefrom. In witness whereof each accepted inhabitant set to our hand." This instrument was at first signed by thirty men, and as their numbers increased, by many more.

On the basis of this compact three men were chosen by the people of the town at a meeting called the Court of Election, who, with the constable were to superintend the affairs of the town; the number was afterwards increased to five, and after that to seven. They were invested with power to issue warrants, and to decide in all cases when the value of property did not exceed forty shillings—cases above this sum were referred to the decision of a jury of seven men.

Their Oath is very solemn—You, A. B. chosen to administer the affairs of this town, do hereby swear by the name of the great and everlasting God, that you will faithfully, and without respect to persons, execute all such laws as are, or shall be made by the town agreeable to the word of God, and according to the trust reposed in you—So help you God!

This state of things continued until the year 1657, when the town, by its own voluntary act, came under the jurisdiction of Connecticut.\*

They continued under the government of Connecticut until Long-Island was annexed to the Duke of York's government, in 1664. With this alteration they were, for reasons before stated, much displeased; and made unceasing exertions to be again restored to Connecticut, until the appointment of officers in whom they confided, and particularly the

\* While a separate and independent government, they procured the laws of Connecticut and noted such as were applicable to them, and ordered that they should stand in force among them.

privilege of a representative assembly, reconciled them to their situation.

There has been, as already intimated, a church in this town, and a gospel ministry from the beginning. the form of the church, it is supposed, was congregational, after the model of the churches in New-England. It was such in the days of Mr. Hunting, and continued such until after the settlement of Dr. Buell, by whose instrumentality, in connection with others, the presbyterian form of government was introduced into this and many other churches on the Island. This change took place in the year 1747.

Mr. Thomas James, the first minister of East-Hampton, came from England a young man, before he had finished his education; which was completed in this country by the learned and pious ministers who first came over, and before the establishment of colleges. He was unquestionably a man of strong natural powers, had a good education, understood public business and was repeatedly employed by the town as a trustee, and to act for them with their committees on difficult emergencies. He appears to have been to his people in those times of peril, what Dr. Buell was to his during the last war.

From the character of the exiled ministers of that day, and from the sacrifices he must have made in leaving England to come to this wilderness, there is reason to believe that he was acquainted experimentally with the religion which he taught.

That he believed himself to be a true disciple and faithful in his day, appears strikingly from the manner of his burial and the reasons assigned for it. He gave orders that his remains should be deposited in the grave contrary to those of his people, and he lies interred in that manner. The reason assigned for this innocent singularity, was that he might arise up to face his people on the solemn morning of the

resurrection. The doctrines which he inculcated, there is reason to believe, were the same preached by all New-England ministers of that day, and the same that have been inculcated by his successors to the present day. But of his method of sermonizing—of his manner of delivery, and of his conduct as a minister, there is no vestige remaining. His sermons and his writings, not preserved upon record, are buried in oblivion.\*

The particular success of the gospel also under the ministry of Mr. James, it is impossible at this distance of time to ascertain. Mr. James died in July, 1696. It appears that he was unable to preach regularly for some time before his death. But having spent his life in the service of his people, they did not ungratefully and wickedly abandon him, but continued to him his whole salary while they procured another person to preach for them.†

Mr. Nathaniel Huntting came to this town, and it is believed in the capacity of a preacher, September, 1696. He was ordained September 13th, 1699. The town gave him £60 per annum, the use of all the parsonage lands—built him an house, and gave to him and his heirs forever the lot of land on which it was built.

Mr. Huntting was a man of a strong and distinguishing mind—firm and independent without rashness and obstinacy; an hard student, an accurate scholar, and of extensive theological reading.

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\* Should any who read this sermon possess any information which might lead to a discovery of Mr. James' papers, they will oblige the writer of this very much by communicating the information.

† April 16th, 1691—The town voted 100 pounds for the support of the ministry; 60 pounds to Mr. James, and 40 pounds to Mr. Davenport, and Mr. Davenport to have his diet free,

His sermons, of which more than one hundred volumes are now extant in manuscript, are written in a clear and nervous style. They are the result of careful study ; are written with great particularity and critical accuracy ; abound with scripture references, and references to the most approved authors and commentators. They inculcate abundantly the depravity of human nature, the necessity of regeneration, the agency of God and his sovereignty in this work ; the insufficiency of works to justify, and that we are justified by faith only. They teach the nature and necessity of repentance, and of reformation, and an holy life as evidences of sincerity ; and they press the importance of preparation for death, and the dangers of delay, with great earnestness. He did not exhaust all his divinity in a few sermons, but traversed with suitable variety and skill, the entire system ; declaring the whole counsel of God, and giving to all their meat in due season. He was particularly bold and faithful in reproof ;\* and his labors,

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\* In a sermon upon drunkenness from Isaiah xxviii, 1—Woe ! to the drunkards of Ephraim ; he says in his introduction “ If any are offended at the subject and what may be said upon it, I can hardly think it will be any but those that are directly guilty, or such as may be partakers with them in their evil deeds. But whether persons are pleased or displeased, it is the duty of ministers, if they would be found faithful and deliver their own souls, to reprove, rebuke, exhort ; to give men warning—to cry aloud—spare not—not handling the word of God deceitfully ; and you will not think that I flatter, before I have done, for I shall use all plainness of speech.

“ If any should surmise that ministers of the New Testament must preach nothing but Christ and grace and faith ; let them know that ministers must preach repentance as well as faith.”

After shewing that there is a woe to drunkards, as it respects their good name, their estates and their constitutions,

tho' not attended with that splendid success which marked the course of his successor, were still eminently useful. He educated his people, if I may so speak, in the belief of truth; and by his vigilance, boldness and zeal, caused the transgressor to tremble, kept back the encroachments of vice, and preserved to this highly favored town the simplicity and purity of ancient manners. The revival, of 1741 and 1742, is commonly ascribed exclusively to the instrumentality of Mr. Davenport; but what could Mr. Davenport have done if the people had not been already indoctrinated? He preached no new truths—Mr. Hunting had been all his days preparing the ground; and having labored, it pleased the Lord that another man should enter into his labors to gather the fruit. But now, undoubtedly, both he that sowed and he that reaped rejoice together.

Mr. Hunting was not opposed to the revival of religion—he saw, lamented, and as a faithful man

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he declares that there is a woe to their souls; and after proving it by appropriate texts, addresses them as follows:

“And now, sinners, if there were not woes enough mentioned before, what do you say to this last woe? Do you believe the divine declarations, or not? If you do not, God abideth true, and will fulfil his threatenings. If you do believe, I say, are your cups so sweet that you dare run the venture of everlasting punishment? Can you dwell with devouring fire? can you lie down in everlasting burnings?”

In his improvement he speaks thus—“All such as fear God, and have any love to their fellow men, should use their endeavors to suppress this sin. Civil rulers should shew themselves zealous for the Lord of Hosts.—God is a hater of wickedness, and if rulers, judges, and justices, would approve themselves ministers of God, they must not bear the sword in vain. If rulers have not courage or fidelity enough to appear on the Lord's side against sin, they cannot be qualified for their places; we had better be without them.”

ought to do, pointed out to his people those things that were censurable and dangerous. But the tide was against him—his opposition to the irregularities attending the work, was deemed opposition to the work itself, and he was rashly judged and condemned as a stranger to the power of godliness. But his discourses and his life confute the slander. He stands high on the list of benefactors to the town, and, we doubt not, will shine as a star forever and ever in the kingdom of his Father.

The revival of religion in 1741—2, was the first general revival ever witnessed in the town. It commenced apparently by the instrumentality of the famous Mr. Davenport, who was the means of doing both good and evil. The novelty of his conduct thoroughly aroused the attention of the people, and brought them within the reach of those alarming truths which, like a torrent, he poured upon them. The effect was great. They were pricked in the heart, and cried out, "Men and brethren, what shall we do to be saved?"

But his rashness obscured, in some degree, the glory of the work. It gave occasion to the enemy to blaspheme, and it planted in the town the seeds of discord and separation. They were not suffered, however, as in many places, to produce a permanent disunion. The settlement of Dr. Buell put an end to animosity, and restored the blessings of harmony and love.

But notwithstanding the unpleasant circumstances attending this revival, there were about one hundred persons who, to appearance, were made the partakers of new life—in consequence of which, about 60 persons were added to the church soon after the settlement of Dr. Buell.

In the year 1649 there was a partial revival in the eastern and western villages of the town, in which a

number of young people were hopefully made alive from the dead. But in the ever memorable year of 1764, the work of God became, says Dr. Buell, "general and universal." Persons of every age, from five or six to eighty years of age, were made subjects of the work—99 persons were propounded for admission to the church at one time, and many more soon after. Of these a number remain to this day, and many also have fallen asleep. Time hath set its seal to this work as uncommonly genuine and glorious. Those who have died have, in many instances, died in the triumphs of faith, and those who live have, with a few exceptions, adorned the doctrine of God their Savior.

In the year 1785 the church was blessed with another plentiful shower of divine influence. "The work at this time (says the Doctor) was carried on with amazing power;" as much as six or eight every week, for three months, being hopefully converted—above 100 were added to the church.

In the year 1791 it pleased the Lord to set his hand again to the work, and forty or fifty were at this time added to the church. This was the last revival in the lifetime of Dr. Buell—he died July 19th, 1798. He possessed in an eminent degree the qualifications of a gospel minister—a liberal education—a sound judgment—a vivid imagination—glowing piety—a commanding voice—a penetrating eye, and unwearied zeal for the glory of God and the good of souls. He was the father of his people—a terror to evil doers, and a praise to such as did well. The confidence reposed in him by his people, was great indeed, but it was not misplaced or abused.—Thro' the perilous scenes of the war, at the hazard of his life, he stood by them; and was, under God, eminently their shield and protector. His successes as an itinerant preacher, before he settled here, was

great, but as a settled minister it was glorious. I do not recollect that I have ever met with an instance of so many revivals, and so many hopeful conversions under the ministry of any one man. To his people who yet survive, his memory is precious; it shall be transmitted to their children, and by them, to their children, and distant generations shall rise up and call him blessed.\*

Few subjects are attended with more difficulty than often attends the establishment of a gospel ministry—none concerning which controversy is likely to be more keen and obstinate.

Unhappily a division of sentiment on this subject obtained in the town soon after the death of Dr. Buell, and assumed for a season a threatening aspect; but it pleased the Most High, by his own power to allay the ferment. The love of God was shed abroad in the hearts of his people; a spirit of prayer was copiously poured forth, and numbers who otherwise might have lived in habits of lasting alienation, were brought with tears to confess, how pleasant it is for brethren to dwell together in unity.

A spirit of prayer was speedily followed by a partial revival of religion; about fifteen persons were apparently made the subjects of new life, and many who previous to this had been exercised with doubts, were now established and comforted.

This divine favor so far united the town, that in the month of March, 1799, your present pastor received a call to settle with you in the work of the gospel ministry; which being accepted, he was, on the 5th day of September following, solemnly invested with the pastoral office.

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\* His first sermon in East-Hampton, was from I. Corinthians, ii, 2, "For I determined not to know any thing among you save Jesus Christ, and him crucified."—His last, John xvii, 9, "This is life eternal," &c.

During the summer of 1799, the work which commenced in the spring, declined ; but on the first of January, 1800, it pleased the Lord to make bare his arm—and from that time for the space of about six weeks, a scene truly glorious and astonishing rejoiced our hearts and filled our mouths with praise.—The spirit of the Most High carried all before it, in so much that, for a time, it really appeared as if the whole town would speedily be laid prostrate at the feet of Jesus. Numbers were every day made to experience the terrors of the law, while every day there were others hopefully delivered from bondage, to rejoice in the liberty of the gospel. The exercises of sinners under conviction of sin, the views and consolations of such as obtained hope, and the moral influence of this work upon those who were the subjects of it, as well as upon society at large, all conspired to prove the presence and special influence of the holy spirit. The wicked forsook his way, and the unrighteous man his thoughts. On the sabbath a crowded assembly appeared in the sanctuary—the most profound silence reigned—every eye was fixed, every ear open, and every heart seemed to say, How awful is this place ! it is none other than the house of God, and the gate of Heaven. About 80 persons, in the progress of this work, it was hoped became the subjects of true religion, and about 50 were added to the church.

The last war was, in many respects, a calamitous event to this town. The inhabitants, true to the principles of their fathers, were unanimous and zealous in their attachment to the American cause.—The surrendry of the Island filled them with consternation, and many families fled for safety to New-England. But Dr. Buell and a majority of the people remained ; and altho' their first apprehensions were not realised, altho' no lives were lost, yet were

they agitated with fears—insulted, harassed, and plundered by both parties. Yet even these evils were small compared with the influence of the war upon the morals of society. The habits of your ancestors, venerable by age, had remained with no very great relaxation, to this time; but they received a wound now, which hath since never been healed. An effort, however, has been recently made to counteract the prevailing influence of vice. On the 23d day of February, 1803, a society was formed for the particular purpose of suppressing immorality and restoring to the town, as far as might be, its ancient purity of morals. This association continues to the present time; its influence has been highly beneficial, and promises to continue so for the time to come.

Clinton Academy, the literary institution in this town, was founded in the year 1785, and principally by the enterprize and influence of Dr. Buell. Its effect on this county, and especially upon the town, has been great. To many of our young men has it extended the benefit of a handsome education, while in every district it has excited an emulation to establish respectable schools. Previously to the building of the academy, there was but one school, kept by a man through the year, in the town—there are now three. There was but one in which were taught English grammar and arithmetic; there are now six schools kept usually through the winter, in five of which these branches are taught; and in several of them the higher branches of the mathematics.

I shall now collect and exhibit in one point of view, several important circumstances in the history of the town; some of which have been already noted, and some which did not naturally fall in with

the progress of the narrative.—Mr. James was settled, probably, 1648; he departed life June, 1696—he was minister in the town 48 years. Mr. Hunting was ordained September 13, 1699; he departed life September 21, 1753—he was minister in the town 54 years, but for several of his last years was unable to preach, except occasionally. Dr. Buell was installed September 19, 1746; he departed life July 19, 1798, having labored in the town 52 years; so that three ministers completed the term of 164 years. Your present pastor was ordained September 5, 1799, and has labored with you in the ministry, now, 6 years.

The church, when Mr. Hunting took the pastoral charge of it, consisted of 26 members. He baptized 118 adult persons, and 1241 infants; making a total of 1359. 138 persons were added to the church during his ministry, and 646 departed life during the same time.

There were 81 members in the church when Dr. Buell took the charge of it. In the course of his ministry 320 persons were added to the church. He baptized 1797 children and adult persons, and 1093 persons departed life.

The church, when your present pastor took the charge of it, consisted of 120 members. About 60 persons have been added to it, and 15 members have departed life; and including these there have died, during his ministry, 113 persons.

From the year 1751 to the year 1775, there were the highest bills of mortality. In this period of 24 years the bill of mortality arose twice to 38, once to 37, once to 36, once to 35, once to 32, once to 30, it often exceeded 25, and once arose to 51—this was in the year 1775. Since that time, a period of thirty years, there have been but two years, before the present, in which the bill of mortality exceeded

20. It has been as low as 9. In this sickly period of 24 years, there died 642. In the thirty years since, there have died 405, making a difference of 237. The average mortality per annum of this 24 years, was about 26 3-4. The average mortality of the last 30 years, is 16 3-4; making a difference of 10 persons annually, notwithstanding the increased population of the town, which has been very considerable.

The cause of this surprising change is ascribed by many to the death of the prim, which constituted a principal part of the fencing of the town; all of which died suddenly and unaccountably, about the time that this favorable change took place.

But whether it was the noxious qualities of this plant, or the noxious qualities of the air, on which the vegetation of this plant depended, and which being removed produced death to the vegetable and health to animal life, I shall not attempt to decide. The disorders most prevalent in this sickly period, were acute fevers, sometimes terminating life in 36 hours, and often in three and four days.

In the year 1726 a remarkable sickness, called the sweating sickness, made its appearance in this place, desolated several families, and threatened a very great mortality. It did not, however, become general. The patients were taken with most profuse sweatings, in which state they continued until death. The same disease prevailed in England about the same time, and carried off one half of the inhabitants of many villages.

The past year has been a season of uncommon mortality. There is but one year in the history of the town that exceeds it. Our bill hath arisen to 39. The sickness most prevalent was commonly termed the dysentery. It did not appear, however, as is supposed to be the case in that disorder, to arise

from any obstructions in the bowels, and was therefore by others termed a bilious diarrhœa. It prevailed almost universally—3-4 of the people being, it was supposed, affected by it in some degree; but its most fatal influence was confined to the aged; and to children.

I have now laid before you the most prominent circumstances in the history of the town, in the view of which the following reflections appear naturally to arise :—

1st. The history of this town calls upon its inhabitants to notice and admire, in several respects, the wonderful providence of God.

It was that after ages might know what God had done for his people, that they were directed to perpetuate, by oral tradition, the wonders of his hand. The same reasons operate to call your attention to what God has done for your fathers and for their children.

Is not the hand of God then conspicuous in the removal of the ancient inhabitants of this town, and in planting, sustaining, and protecting your ancestors?

It is now but 168 years since this town was one great forest, swarming with wild beasts and savage men. Our harbors, bays and creeks, were lined with wigwams, as is testified by those masses of mouldering shells, which still whiten their shores.—A numerous and warlike people possessed the soil. They were naturally a sagacious and jealous people, and might have been expected to refuse the sale of their lands, to those whose way of life and whose manners and customs were so inconsistent with their own; but by the over-ruling providence of God, they were inclined to admit Englishmen to sit down by them—were induced to sell their lands, and under the same Providence, their tribes have melted

away, and are gone. Their sachems, their warridrs, their counsellors are no more—their bones moulder under our feet—a few only of their descendents remain—objects of compassion ; monuments of misery—while their language, their name, their very existence is verging to oblivion. “ We have heard with our ears, O God, our fathers have told us, what work thou didst in times of old—how thou dravest out the heathen with thy hand, and plantest them ; how thou didst afflict the people and cast them out.”

It is an alleviation to these melancholy reflections, to know that your fathers were honest men ; that they obtained the land which they bequeathed to you neither by violence nor by intrigue, but by fair purchase ; and that, instead of destroying, they befriended the natives, and according to their own confession prevented their extinction at an early day.

But the circumstance most of all consoling, is the presence and blessed influence of the Gospel.—The sun of righteousness had never penetrated these wilds ; all was dark—dreary—the very region of the shadow of death. Instead of the sounds of mercy, the war-whoop and powaw rang thro’ the forest ; and the places where now morning and evening sacrifice ascends to God, witnessed the sacrifice to devils, or the groans and tortures of the dying captive.

At the approach of the gospel the darkness was scattered, the captive was liberated, the war-whoop ceased, malignant spirits fled howling to their dark abyss, while angels of light sung “ glory to God in the highest, peace on earth, and good will to man.” In this song many a poor native hath since joined, and many we trust are now adoring in heaven the grace of God that brought salvation to their benighted souls.

Is not the hand of God conspicuous also, and to be acknowledged with gratitude in planting the town with such men as your fathers ?

Had they been men of learning; of enterprize and ambition, but destitute of religion and regardless of morals—had they neglected the support of the gospel, the education and government of their children, and the morals of society, you would have experienced to this day the bitter fruits of their conduct.—The first inhabitants of a town determine the complexion of their descendants to distant generations. A bad beginning scarcely admits a remedy. The iniquity of the fathers is imitated by and is visited upon the children; while mercy flows down to the thousandth generation of those who fear God and keep his commandments.

Behold, then, and admire the mysterious providence of God!—This town he intended as a theatre, on which to make memorable displays of his mercy thro' Jesus Christ. He therefore took care to plant it with the choicest vine.

A persecution, violent and cruel, obliged many of the most learned and pious ministers and people, the very best inhabitants of England, to abandon their native country, and seek an asylum in the wilderness. With such men was New-England, and with such men from New-England was East-Hampton at first peopled. "God (says an eminent divine) sifted three kingdoms that he might plant the American wilderness with the choicest wheat."

Is not the good hand of God to be acknowledged also in preserving to this town so uniformly the blessings of a faithful ministry—in giving such glorious efficacy to his word, and in preserving the people so free from strife and bitter envyings?

There is, perhaps, no place where all these blessings can be found united in a higher degree, so uniformly, and for so long a time. Three ministers, all of them pious, faithful, and eminently useful, were preserved to fill up the period of 164 years. The

doctrines of grace, and none other; have been regularly and faithfully taught from the beginning; and have been connected with glorious efficacy on the hearts and lives of the people. The town has never been effectually and lastingly divided. No sectarians have agitated it with religious disputes. One faith hath united the people—one sanctuary hath opened its doors to receive them—at one table have the disciples of Christ sat down, while one minister hath from time to time broken to them the bread of life.

The town hath never been rent to pieces in the settlement of ministers; it has never quarrelled a minister away, nor has it ever abandoned one in sickness or old age, to penury or distress. An indissoluble union has, on the whole, bound together the people of the town in all generations, from the beginning to the present, giving them to enjoy a higher degree of civil and social good than commonly falls to the lot of man.

It must not be concealed, however, and when the character and conduct of your ancestors is considered it cannot be denied, that we do in many respects fall short of their excellent standard.

Much of that ancient simplicity, which characterised the town, is exchanged for the innovations of modern luxury; and while more attention is paid to the literary, less is paid to the religious education of children. Family religion and the government of children have very greatly declined. The sabbath is not so strictly observed, and the public worship of God is not so faithfully attended as in the days of your fathers.

But while we confess and lament our degeneracy, we are bound to ascribe praise to God that it has not been as in many other places, much greater—

that the flood-gates of vice have not been opened, and all traces of ancient land-marks swept away.

2d. As a further improvement of this history, we observe, that the inhabitants of this town are under the most solemn obligations to hand down to posterity those blessings, social, civil and religious, which God, by the instrumentality of their ancestors, hath bestowed upon them.

These blessings, great in themselves, were procured and handed down to you by great exertion on the part of your fathers.

To obtain liberty—to enjoy the gospel, what sacrifices did they not make? They left their native land—they crossed the ocean—they subdued the wilderness—they wrought wonders. Shall these fruits of their toil be received with indifference, be neglected, be thrown away? Should you do it, their mouldering dust would be moved—their indignant spirits would look down from heaven to reprove you. The Almighty himself, incensed, would arise from his holy habitation to punish your ingratitude, and avenge his cause.

3d. Let the example of the first settlers of this town, instruct their descendants as to the most effectual means of promoting and securing social enjoyment.

Philosophers may theorise, and form happy communities upon paper; but to form such communities in fact, and to preserve them is a most arduous enterprise. Order and virtue will not come to pass by accident. Their *existence*, and their *preservation* also, must be made an object—must call into action and unite the care, wisdom, firmness and zeal of the whole body. This was the way in which your fathers laid the foundation of that happiness and virtue by which this town has been distinguished and blessed. It was their great care to establish and perpetuate a religious and moral community. They left not things

therefore to take their *own* course, but gave to them that direction which they ought to have; and, blessed be God, the impulse hath not ceased to the present moment.

But while the formation and preservation of public morals is made your great object, you must be careful to pursue this object in the use of appropriate means. Be not deceived with the enticing words of man's wisdom. It is not liberty, nor science, nor philosophy alone that will form and preserve a happy society. Men, to live together in peace, must have religion, conscience, principle. A society of infidels would be a society of duellists, hateful, and hating one another. Individual deists may be moral—they have enjoyed perhaps, a religious education and have not been able to efface wholly its strong impressions. They live in christian societies, enjoy the benefit of christian precept; and are influenced by that high standard of morals which the gospel inculcates and establishes among men. But be it remembered, it is christianity that makes these men moral, and not infidelity. An infidel may possibly be moral, in spite of his principles, but never by them. Their tendency, and their effect usually, is licentious in the extreme.

To insure the future prosperity of the town, therefore, the whole influence of religion must be secured and employed. In the family, and in all your schools, your children must be instructed in religion—God must be kept before their eyes. Their depravity—their Savior—their duty—death, judgment, heaven and hell. Christian morality must be inculcated and enforced by christian motives. The meanness of an action—its effect upon health or reputation merely, is a small part of the restraint that should be laid upon the corrupt propensities of children. Let not God—let not the rewards of holy obedience, and the

punishments, the eternal punishments that await the guilty, be kept one moment out of view. Let the omniscient eye blaze upon the path of evil.— Let the flaming sword of justice, and the terrors of the judgment day, deter them from crimes. Infidels may sneer but these are the means which your fathers employed to make themselves and their descendants respectable and happy. They succeeded. The ancient habits of this town founded in the simplicity of the gospel, have maintained their influence 160 years, and have scattered unnumbered blessings all the way. Have infidels any such facts to produce, any such experiments made upon their principles? and still they sneer at religion.

But the influence of religion is not exhausted in the family. Its salutary energy is to be experienced in all the institutions of the gospel. Would you be a happy people, worship, then, in your families, the God of your fathers; and to the instruction add the careful government of children. Preserve, with religious care, the sanctity of the sabbath, and avail yourselves of the whole influence of a gospel ministry. What can the gospel do, to restrain men who will not hear it, to multiply and perpetuate benefits, if despised and neglected?

Nor is the religion of the gospel to be confined to the sanctuary. It must flow forth and distribute its life-giving influence thro' every department of society. It must regulate the tongue. In your private contracts it must dictate, and preside in the adjustment of all your disputes. When her sacred impulse shall cease to be felt, and her maxims to be regarded, you are an undone people.

Nor will you, I trust, ever forget, after beholding in your ancestors the salutary influence of such conduct. "In all your votes for choosing rulers and making orders, to make the Bible and conscience

your only guide." Let no emergency of party interest ever divert you from consulting both. "Provide, out of all the people, able men, such as fear God ; men of truth, hating covetousness, and place them over you to be rulers."

Let also, peace, union and love, the legitimate offspring of religion, continue to abound. Peace will be a natural product of the conduct already enjoined, but it is a blessing of too great magnitude to be only a secondary object—it must be ever an object of particular attention. The scriptures inculcate such attention—"follow peace ; as much as in you lieth live peaceably ; blessed are the peace-makers."—While such as "murmur and are contentious" they reprobate in the strongest terms. The present habits of this town in this particular are worth thousands of gold. A people that have been once broken in pieces by contention, are always liable to be troubled with that root of bitterness. As yet you have not learned to walk in the ways of controversy, and I pray God that you never may. O! shun them, "pass by them, turn from them, and pass away"—Mark; I beseech you, them which cause divisions and avoid them.

Do not imagine, however, that peace is to be purchased by a compromise with sin. The wisdom which is from above is first *pure*, and then peaceable. Be firm, united and unceasing in your opposition to vice. Imitate your fathers. They feared God, they enacted good laws, and when enacted they did not let them sleep, a dead letter. Neither indolence nor the fear of giving offence, nor the boisterous rage of the wicked, interrupted the course of justice. If men would disturb society by their crimes, they would punish them. They never dreamed that the way to promote peace was to let the wicked go on in sin. Or that to oblige men to abstain from

crimes would interrupt the peace of society. In these views they were certainly correct; and their success in opposing vice, and at the same time in preserving peace, should stop forever the mouth of the wicked, dispel the fears of the timid, and give double energy to the efforts that are now making to suppress vice and raise our morals to their ancient standard. It is indeed an arduous, but it is a glorious work; and while in the progress of it the vicious are reprov'd or punished let all the people say amen.

These, then, are the maxims, and this the conduct, by which your ancestors rendered themselves and their posterity happy; and by which alone you can transmit similar blessings to future generations.

A glorious inheritance they have transmitted to you, and now the question is shall this inheritance perish in your hands, or shall it descend? Shall religion, peace and virtue continue; or shall East-Hampton, abandoned by these, and abandoned by heaven, become the cage of every unclean and hateful bird? Will you constitute that broken link which shall interrupt the chain of blessings? Will you sleep on your station? Will you betray the city? Will you let in the foe to rule with a rod of iron, or a scourge of scorpions, your miserable posterity? Never, never never, you all eagerly reply. But stop. Are there none of you who neglect the government and religious education of your children? None who neglect the worship of God in your families? None who profane the sabbath; who neglect the sanctuary; and are there none who give themselves up to work all kinds of wickedness with greediness? Are these the weapons by which you expect to keep out the foe, defend posterity, and transmit the blessings of religion and morals? My friends they are weapons of death; not to vice, but to virtue; and you are

doing yourselves that very work, the bare thought of which fills you with horror.

It is in vain that each of you will plead that your own sin is a little one, that what you do, or neglect to do, cannot have much influence; for your sins added together constitute an awful weight of guilt; and your combined influence continued will ruin the town. From day to day the degeneracy may not be perceived, but its progress is certain and its influence fatal.

Should, then, the vital influence of religion become extinct, should morals decay, and vice, and irreligion, and discord prevail, to whom will the blame attach; on whom will the curse of posterity fall, and who, in the day of judgment must account for the blood of souls? Do you plead the difficulty of duty, or the stress of temptation? Look at your ancestors—envi-roned by persecution, they must sacrifice conscience or abandon their country; flee to an howling wilderness, or neglect their duty; and be ashamed, with such an example before you, to talk of difficulties.

Come forth, then, ye sleeping friends of Zion; awake and come out to the help of the Lord, against the mighty! Come forth, ye friends of virtue; all ye who love yourselves, your children, your town, your country. Come forth—put away the evil of your doings—cease to do evil, and learn to do well. “For thus saith the Lord of Hosts, the God of Israel, if ye will thoroughly amend your ways and your doings, I will cause you to dwell in this place; but if ye will rebel, hear, O earth! behold I bring evil against this people, even the fruit of their thoughts. Stand, therefore, in the way, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest to your souls.”

“Ye shall find rest to your souls.”—This is the last motive which I shall set before you. The wel-

fare of society in time, is important ; but in eternity its importance baffles conception. Between our conduct here and our destiny hereafter, there is an indissoluble connection. All that we do, and all that we neglect to do, will affect us through eternity—will heighten our bliss, or augment our woe.

My friends, we must die. We must “Stand before the judgment seat of Christ. God will bring every work unto judgment, and he will try every man’s work of what kind it is, and will render to every man according as his work shall be. To them who, by patient continuance in well doing seek for glory, and honor, and immortality ; eternal life.—But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.”

AMEN.

