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GRADUATES OF YALE COLLEGE

WITH  
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VOL. IV.

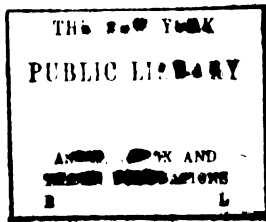
JULY, 1778—JUNE, 1792

BY  
FRANKLIN BOWDITCH DEXTER, LITT.D.



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## Sketches, Class of 1779

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* <i>David Austin</i> , A.M.	*1831
*Guilielmus Baldwin, A.M.	*1818
* <i>Benjamin Bell</i> , A.M. 1783	*1836
*Jonathan Brace, A.M. 1791, e Congr., Socius ex officio	*1837
*Jeremias Bradford, et Dartm. 1779, A.M. Dartm.	*1835
*Jeremias Gates Brainard, A.M., Reip. Conn. Cur. Supr. Jurid.	*1830
*Daniel Catlin	*1804
*Justus Cook, A.M.	*1828
* <i>David Darling</i>	*1835
* <i>Ozias Eells</i> , A.M.	*1813
* <i>Zebulon Ely</i> , A.M., Tutor	*1824
*Stephanus Fowler, A.M.	*1829
*Elizur Goodrich, A.M., LL.D. 1830, Tutor, e Congr., Jurisprud. Prof., Socius ex officio, Secretarius	*1849
*Silas Hazeltine	*1814
*Samuel Guilielmus Johnson, A.M. et Columb. 1789	*1846
*Ambrosius Kirtland	*1784
*Jonathan Maltby, A.M.	*1850
*Nicolaus Shelton Masters, 1790, et A.M. 1790	*1795
*Shadrachus Mead	*1844
* <i>Johannes Noyes</i> , A.M.	*1846
*Elisaeus Payne, A.M.	*1803
*Samuel Pitkin	*1839
*Matthaeus Talcott Russell, A.M., Tutor	*1828
*Guilielmus Seymour	*1843
* <i>Johannes Stevens</i>	*1799
*Jeremias Townsend, A.M.	*1805
*Samuel Webb	*1826

*Georgius Welles	*1813
*Guilielmus Welles, A.M.	*1812
*Guilielmus Wheeler, 1793, et A.M. 1793	*1810
*Guilielmus Whitman, A.M.	*1846
*Samuel Whittelsey, A.M.	*1838
*Elisaeus Whittlesey, A.M.	*1802
*Ezekiel Woodruff	*18—

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DAVID AUSTIN, the eldest son and fourth child of David Austin, of New Haven, and grandson of Deacon David and Rebecca (Thompson) Austin, also of New Haven, was born here on March 19, 1759. His mother was Mary, daughter of Nathaniel and Rebecca (Lines) Mix, of New Haven. A brother was graduated here in 1794, and a half-brother of his father in 1762.

His father was a Deacon in the Rev. Dr. Edwards's White Haven Church; and this son in pursuing the study of theology naturally spent a part of the time with the Rev. Dr. Bellamy, whose doctrinal bias was similar to that of Edwards. He studied also at Yale College, and for a few months at Harvard College, and was licensed to preach by the New Haven Association of Ministers on May 30, 1780.

He went to Europe in the autumn of 1781, and after visiting the Low Countries, England, and France, returned in August, 1782.

Both before and after this trip he preached to great acceptance in various parishes, but showed no haste to settle permanently. While supplying the Second Church in Norwich, Connecticut, he became engaged to Lydia, only daughter of Dr. Joshua Lathrop (Yale 1743), of Norwich, whom he married on June 5, 1783. His license to preach expired in May, 1784, and he did not apply for its renewal until October, 1787.

In August, 1787, his pastor, Dr. Edwards, was invited to take charge of the Presbyterian Church in Elizabeth

Town (now Elizabeth), New Jersey. He declined the invitation, but it was probably through him that Mr. Austin was heard there as a candidate in the following April. On May 7, 1788, this church asked leave of the Presbytery of New York to offer him a call, which was the same day presented.

He accepted this call on June 1, and was ordained and installed on September 9.

He threw himself with intense ardor into the work of the church and parish; and finding among the prominent members of the congregation an enterprising publisher he early undertook the issue of a bi-monthly magazine, and also edited a number of standard theological works.

He very soon began to take an interest in the prophetic studies which were common at that day, and in 1794 began to publish his views on the coming Millennium.

A violent attack of scarlet fever in 1795 is supposed to have affected his mind; and after his convalescence his thoughts were wholly absorbed in the study of subjects connected with prophecy. In a series of sermons on the sixtieth chapter of Isaiah, he predicted the second coming of Christ on a certain day in May, 1796, and led a body of his followers to prepare for that event. Their disappointment did not dissipate his delusion, but he proceeded to give himself up to a crusade of preparation for the Second Advent, under the persuasion of an extraordinary and direct call from God to that work.

In April, 1797, his congregation applied to the Presbytery for a dissolution of the pastoral relation. The Presbytery took action on May 4, when Mr. Austin renounced their jurisdiction and they declared the pastoral relation dissolved.

After a short interval he returned to his native city, and here entered on what for the time were regarded as extensive building operations. A large share of his ample patrimony was expended in erecting houses and stores which he declared were for the use of the Jews in America, who

were to assemble here preparatory to embarking for the Holy Land, where they were to await the Messiah's coming.

Owing to consequent embarrassments he was for some time detained in the debtors' prison; and when at liberty he made his home with the Rev. Nicholas Street (Yale 1751), of East Haven, who had married his father's half-sister,—his own wife having returned to her father in Norwich.

He preached as he found opportunity; as, for instance, in the parish of Greenfield Hill, Connecticut, during the year 1797-98. In 1801 he spent some time in the city of Washington. Later he joined the Baptists for a season, and in 1804-05 he spent considerable time in New York and New Jersey, preaching to a section of his former people while their pulpit was vacant, and made application for restoration to the Presbytery, but was not successful. He was, however, approved as a preacher by the New Haven Association, which had originally licensed him, and thus secured a status in Connecticut.

In October, 1807, the death of his father-in-law gave Mrs. Austin abundant means, and they resided thenceforth in Norwich.

In 1815 he received a call to the Congregational Church in Bozrah, a small parish adjoining Norwich, where he was installed on May 9, and where he continued in active service until his death, which occurred in Norwich, after a year of declining health, on February 5, 1831, in his 72d year.

His wife died in Norwich on October 25, 1818, at the age of 54. They had no children.

One of his successors in the church at Elizabeth, the Rev. Dr. Murray, thus summarizes the account of his influence:—

Mr. Austin was decidedly one of the most popular preachers of his day. Up to the time of his great affliction, no man could be more universally beloved and admired. Dignified in personal appear-

ance, polished in manners, eloquent in his public performances, and prompt to meet every demand that was made upon his ample fortune, he exerted a commanding influence not only over his own congregation, but also over many of the leading minds of his day. His memory was retentive and his conversational powers extraordinary.

The Rev. Dr. McEwen, one of his ministerial neighbors, says of his last years:—

He closed life unusually well. Nearly a year before his death, his health began to decline. His forwardness, his eccentricity, his extravagance, his drollery, were all laid aside. An increasing simplicity and gentleness, with brotherly love & faith, characterized him the residue of his days.

He published:

1. *The Millennium: or, the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and the New, shortly to Commence, and to be carried on to Perfection . . .* Elizabeth Town, 1794. 8°, pp. xii, 9-427 + pl. [*A. A. S. U. S. Y. C.*]

This volume contains a Sermon on the Millennium (1758), by Joseph Bellamy; An Humble Attempt to promote . . . Prayer, for . . . the Advancement of Christ's Kingdom on Earth (1747), by Jonathan Edwards; and

*The Downfall of Mystical Babylon; or, a Key to the Providence of God, in the Political Operations of 1793-4. Being the substance of a Discourse [from Rev. xviii, 20], preached, first, at Elizabeth-Town, and afterwards at New-York, on . . . April 7, 1793, and now offered, with notes and illustrations, in evidence of the sentiments then delivered. By David Austin. (pp. 323-426.)*

2. *The Voice of God to the People of these United States. By a Messenger of Peace . . .* Elizabeth-Town, 1796. 8°, pp. 154.  
[*U. S. Y. C.*]

The author includes in this pamphlet a sketch of his own life-history, as showing a remarkable adaptation to God's providential arrangements.

3. *A Prophetic Leaf. Containing an Illustration of the Signs of the Times, as now displaying themselves to the Eye of a Spiritual Observer . . .* By a Friend to the Truth. New-Haven, 1798. 8°, pp. 64.  
[*C. H. S. Y. C.*]

This pamphlet contains 23 numbers of a communication addressed by the author to the newspapers, under the title, *The Stone against the Image*.

4. *Masonry in its Glory: or, Solomon's Temple Illuminated: Discerned through the flashes of Prophetic Light ...* [A Discourse, from Hebr. iii, 4.] East-Windsor, 1799. 8°, pp. 31.

[C. H. S.]

5. *The Millennial Door Thrown Open, or, The Mysteries of the Latter Day Glory unfolded, in a Discourse* [from Daniel vii, 26, 27] delivered at East Windsor, July Fourth, 1799. East-Windsor, 1799. 12°, pp. 36.

[C. H. S.]

6. *The Dance of Herodias, through the Streets of Hartford, on Election Day, to the tune of The Stars of Heaven, in the Dragon's Tail; or, A gentle trip at the heels of the Strumpet of Babylon, Playing tricks in the attire of the Daughters of Zion.* [East-Windsor] 1799. 12°.

Anonymous.

7. *A Discourse* [from Joel iii, 17], delivered on occasion of the death of George Washington, late President .. in compliance with the request of the Mayor, Aldermen, and Common Council of the Borough of Elizabeth, December 25, 1799. Also *Sketches of a running Discourse*, delivered to the Union Brigade, on the same occasion, at their cantonment on Green Brook, in compliance with a request from Colonel Smith, the Commanding Officer, December 26, 1799. With an *Address to the Throne of Grace*, offered at the door of the Tabernacle of the cantonment on Green Brook, February 22, the birthday of our National Luminary. New-York, 1800. 4°, pp. 36 + pl.

[C. H. S. U. S.]

8. *The Dawn of Day, introductory to the Rising Sun, whose rays shall gild the clouds; and open to a benighted world the glowing Effulgence of that Dominion, that is to be given to the People of the Saints of the Most High.—In nine Letters ..* New-Haven, 1800. 8°, pp. 32.

[C. H. S. Y. C.]

This compilation, like some of his earlier and later effusions, is in part political, showing his strong Federalist sympathies.

9. *The National "Barley Cake", or, the "Rock of Offence" into a "Glorious Holy Mountain"; in Discourses and Letters.* Washington, January 14, A.D. 1802. 8°, pp. 80.

[A. A. S. B. Ath. U. S. U. T. S.]

This contains five discourses, of a semi-political nature, written and delivered in Washington; one was "delivered in the Repre-



sentatives' Chamber, 4th July, 1801"; another was a Christmas discourse; and another a Masonic discourse. To these are appended nine letters, addressed to individuals (mainly in Washington) and to Congress, which are largely autobiographical and of much interest.

10. Republican Festival, Proclamation, and New Jerusalem. New Haven, March 9th, A.D. 1803. 8°, pp. 16. [*Harv. Y. C.*]

Political and prophetic jargon.

11. Proclamation for the Millennial Empire. New York, 1805. folio sheet.

12. The Rod of Moses upon the Rock of Calvary; or the mountains of fire, and of blood.—A Dedicatory Discourse [from Exodus xxiv, 24], at the Opening of a Place of Worship, West-Parish of Franklin, State of Connecticut. December 21, A.D. 1815; Norwich, 1816. 8°, pp. 32. [*C. H. S. Harv.*]

At the end, to fill the remaining pages (27-32) of the form, the following is inserted:—

Sketches of a Discourse [from Ps. cxviii, 27], delivered in the presence of a numerous congregation of citizens, .. assembled at Franklin, (Con.) for the celebration of the welcome tidings of Peace, between Great-Britain, and the United States, February 27, 1815.

He also edited the following:—

1. The Christian's, Scholar's, and Farmer's Magazine. .... Elizabeth-Town, 1789-91. 2 volumes. 8°.

2. The American Preacher; or, a Collection of Sermons from some of the most eminent Preachers, now living, in the United States' .. Elizabeth-Town and New-Haven, 1791-93. 4 volumes. 8°.

A collection of much value.

3. The True Scripture-Doctrine concerning some Important Points of Christian Faith .. By Jonathan Dickinson.—With a Preface, and some Sketches of the Life of the Author, by Mr. Austin. Elizabeth Town, 1793. 12°.

4. History of Redemption .. By Jonathan Edwards. New-York, 1793. 8°.

Mr. Austin was attracted by this work in connection with his millenarian studies; and he contributed some Notes to the edition.

## AUTHORITIES.

*Caulkins*, Hist. of Norwich, 2d ed., 435-37. *Disosway*, Earliest Churches of New York and vicinity, 379-81. *Hatfield*, Hist. of Elizabeth, N. J., 596-607, 609-13. *Huntington*, Lathrop Family, 105. *Murray*, Notes concerning Elizabeth-Town, 114-25. *Perkins*, Old Houses of Norwich, i, 153, 510. *Sprague*, Annals of the Amer. Pulpit, ii, 195-206; Memoirs of the McDowells, 9-12. *Pres. Stiles*, Literary Diary, iii, 34, 279. Tuttle Family, 626.

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WILLIAM BALDWIN, son of Richard and Margaret Baldwin, of Branford, Connecticut, was born in Branford on October 4, 1760.

In July, 1780, he was recommended by Colonel Meigs, of the Sixth Connecticut Regiment, for a position as Ensign, but does not appear to have accepted the appointment.

He perhaps studied medicine; but eventually settled in Norwich, Connecticut, as the principal of the Lathrop endowed Grammar School, and there married in 1802 Alice, younger daughter of Benjamin and Mary (Carew, Brown) Huntington.

He died in Norwich in 1818, aged 58 years.

His widow died in Norwich, late in December, 1833, in her 61st year. They had no children.

The historian of Norwich describes him as "an excellent instructor, faithful and apt to teach, but a rigid disciplinarian."

## AUTHORITIES.

Baldwin Genealogy, i, 329. *Caulkins*, Hist. of Norwich, Conn., 2d ed., 543. *Huntington Family*, 148. *Johnston*, Yale in the Revolution, 344. *Perkins*, Old Houses of Norwich, i, 92, 259, 493.

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BENJAMIN BELL, a native of the tract of land called Nine Partners, in the northern part of Dutchess County, New York, was born on January 21, 1752, his father, Deliverance Bell, being a native of Norwich, Connecticut, and probably a son of Dr. Robert and Abigail (Tilton,