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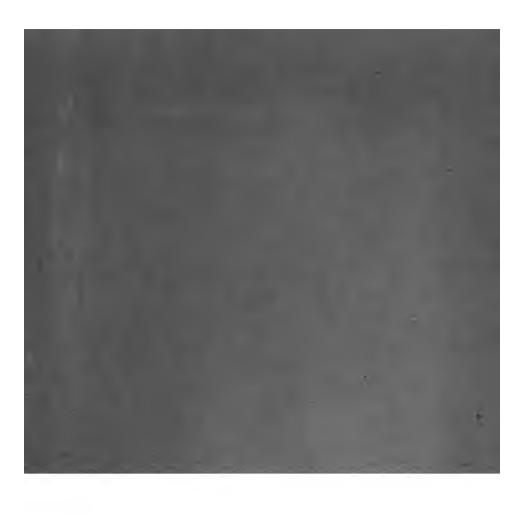
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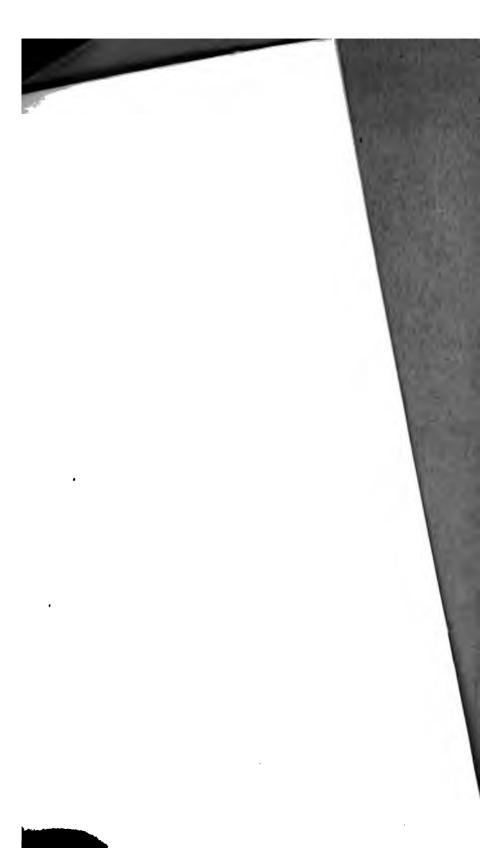
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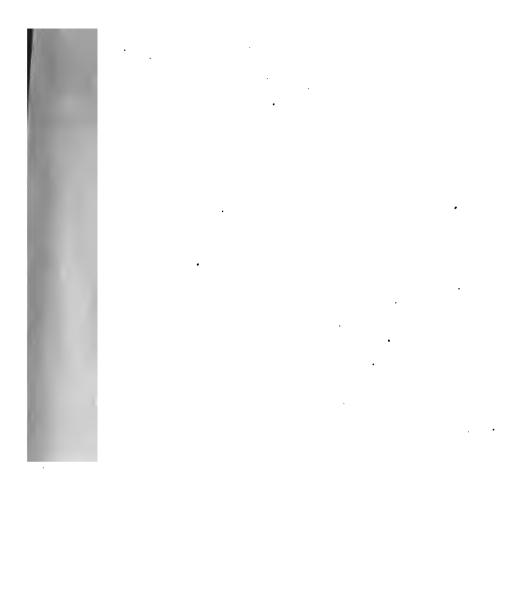
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THE

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ALONZO H. QUINT, CHRISTOPHER CUSHING, ISAAC P. LANGWORTHY, SAMUEL BURNHAM.



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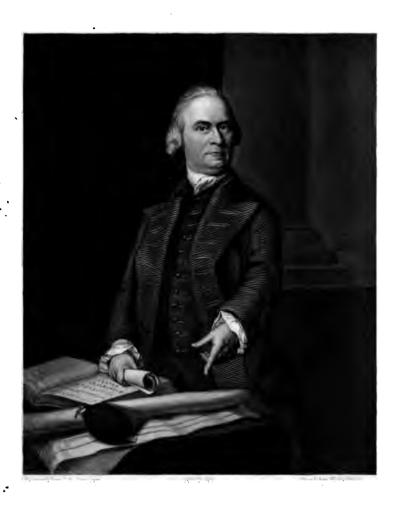
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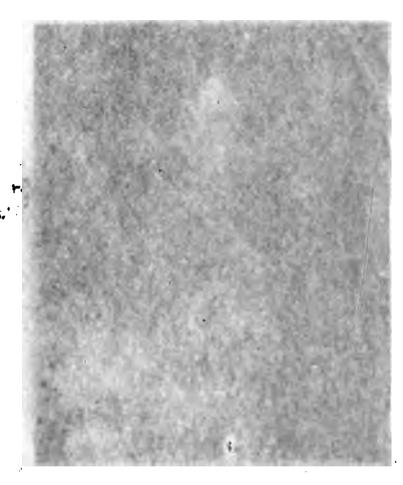
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JANUARY, 1869.

Vol. XI., No. 1.

SAMUEL ADAMS, THE LAST OF THE PURITANS.

Deacon Samuel Adams of Old South Church, Boston, wanted his son Samuel to be a minister; the Lord wanted him to be the "father of the Revolution," and "foreordination" had the victory over parental preference. What Samuel Adams of American history might have been as a Congregational clergyman is conjectural, although as he was born and educated in the faith of the Puritans, and through his whole life was its consistent exemplar and earnest advocate, it is natural and pleasant to imagine him as one who would have been as bright and shining a light as any of those "candles of the Lord" that illumined the glorious morning of civil and religious freedom. What he was as an inflexible Christian patriot and political leader is written with a pen of fire on every page of our national history. Without Samuel Adams the history of our struggle for independence is chaos; with him there is a unity of thought and action, a strict sequence of events, running like a line of light through the long years of preliminary debate, actual contest, and civil organization.

Until the publication of Wells's thorough and candid work, the life of Samuel Adams has been, in the words of an eminent statesman, "the one niche remaining to be filled in American biography." "If," wrote John Adams in 1819, "the American Revolution was a blessing, and not a curse, the name and character of Samuel Adams ought to be preserved.... It is merits and services and sacrifices and sufferings are beyond all calculation." At last he has his biographer, and that position in history which is his alone, and for which he has waited only too long. No analysis of the three portly volumes which comprise Mr. Wells's elaborate and satisfactory

work * is here attempted; where all is vital to a clear understanding of facts, abstracts are vain. But there are features in Adams's character which deserve mention in these pages.

That he was the first openly to advocate the independence of the Colonies is now, perhaps, generally admitted, and while for weary but hopeful months, which lengthened into years, he kept for prudential reasons this momentous idea in abeyance, its realization was the grand object constantly before him. As early as 1765, Hutchinson says that Adams freely admitted in private conversation that he was for the independence of the Colonies, and that "from time to time he made advances towards it in public as far as would serve to the great purpose of attaining to it." † But he had studied the genius and character of the people, and the actual and prospective policy of the British government too thoroughly, and understood them too well to peril the sacred cause of human rights by injudicious Although a genuine philosopher in political economy, and a fruitful theorist, he was intensely practical, and realized the actual necessity of first educating the people to a keen knowledge of their rights, and a fixed resolution to maintain them in their integrity, and thus gradually tone them up to the true spirit of martyrdom. He could say with truth, "I would advise persisting in our struggle for liberty, were it revealed that only one in a thousand was to survive it."

In the quiet of his study, in the silent hours of the night, while the town was sleeping, he sat at his table thinking and writing, with one grand end in view, - the defence and maintenance of human rights. Industriously, and wholly self-forgetful, he worked on, enlightening his townsmen and the colonists on the great fundamental principles of human government, until his name was a power over all the land, and its echo made the British throne to tremble. Bancroft well calls him "a masterly statesman, and the ablest political writer in New England." His plans, whenever brought before the people, were so well matured, so broad, deep, and consistent, so carefully guarded in expression and interest as, to use his own motto, to "keep the enemy in the wrong"; so simple and just, and yet so comprehensive, that the people believed in them and in him, and naturally looked upon him as the children of Israel looked upon Moses, as the one divinely chosen to lead them from the house of political bondage to the political Canaan. It is no wonder that the royalist governor, who, in his councilchamber in the old State-House in Boston, trembled before the pointed

^{*} The Life and Public Services of Samuel Adams; being a Narrative of his Acts and Opinions, and of his Agency in producing and forwarding the American Revolution, with Extracts from his Correspondence, State Papers, and Political Essays. By WILLIAM V. WELLS. 3 vols. 8vo. pp. 512, 512, 460. Boston: Little, Brown, & Company. 1865.

[†] Hutchinson, 111. 133, 264.

finger and mighty words of the pure patriot, wrote to his master that "he [Adams] has obtained such an ascendency as to direct the town of Boston and the House of Representatives, and consequently the council, just as he pleases"; and that he "is perhaps as well qualified to excite the people to any extravagance in theory or practice as any person in America." no wonder that a little later Governor Gage honored him by making him (with Hancock) an exception to the general pardon vouchsafed to those who would yield their consciences to the Crown. John Randolph styled this as the "honor of being proscribed by a flagitious ministry, whose object was to triumph over the liberties of their country by trampling on those of her colonies. It is the glorious privilege of minds of this stamp to give an example to a people, and fix the destiny of nations." Threats of punishment, actual outlawry, offers of money and office, and even a peerage, were alike spurned by him; and Hutchinson, who hated him most sincerely, at last impatiently declared, "Such is the obstinacy and inflexibility of the man, he never can be conciliated by any office or gift whatever."

Adams was of and for the people, jealous of their rights, sensitive on every point affecting their welfare. These sentiments inspired him in the years before the war, and during the war; and when the Constitution of the United States was being framed and adopted, his anxiety was great lest in some way the liberties of the people should be endangered. He feared centralization of power for the simple reason that his creed had for its foundation and superstructure the idea that government rested in the people, and should never be taken from them, only so far as they voluntarily delegated authority to an extent exactly sufficient to promote their best interests. Consequently he battled vigorously so to guard the Constitution by proper limitations that a firm government should be established without perilling in fact or in future possibility the rights of the States as such, and, further back, the inherent rights of individuals. In a letter to Elbridge Gerry he expresses a wish

"To see a line drawn as clearly as may be between the Federal powers vested in Congress and the distinct sovereignty of the several States, upon which the private and personal rights of the citizen depend. Without such distinction, there will be danger of the Constitution issuing imperceptibly and gradually into a consolidated government over all the States, which, although it may be wished for by some, was reprobated in the idea by the highest advocates of the Constitution, as it stood without amendments."

Again, in a letter to Richard Henry Lee, he says: -

"I have always been apprehensive that, through the weakness of the human mind, often discovered in the wisest and best of men, or the perverseness of the interested and designing in as well as out of government, misconstructions would be given to the Federal Constitution which would disappoint the views and ex-

pectations of the honest among those who acceded to it, and hazard the liberty, independence, and happiness of the people."

It can be said of Samuel Adams more appropriately than of Thomas Jefferson, that he was "the father of Democracy," using this now abused and degraded word in its old-time purity and power. He was a firm believer in State rights, as then understood, and in individual rights, but was as firm a believer in the national government; and a favorite expression with him, and one which he often gave as a "toast," was "The States united and the States separate." In these days, taught by the terrible lesson of the years of rebellion, there is a proper sensitiveness in regard to the term "State rights"; the doctrine in its modern acceptation is repugnant to those who would maintain the integrity of our national government. But in the early years of our history as a nation there were forces in operation which rendered such views as were held by Adams and other leading men judicious and well founded. In those days, everything republican was experimental; a course of action was to be marked out, a form of government instituted, a nation to be created sufficiently unified for self-preservation and position, and yet leaving to the individual States their own distinctive rights And all this was in theory; there was no precedent upon which to rest an argument or base a plan of operation, while the recent oppressions of the British government, whose yoke they had thrown off at a great sacrifice of blood and treasure, were too fresh in mind to allow them to endanger liberty by establishing a government which should be beyond control. As Adams's biographer truly remarks: "Patriot statesmen could only reason upon the great principles of human freedom, apply them to the circumstances of the times, and adapt them to the genius of the people"; and that they reasoned, applied, and adapted so wisely for immediate purposes, and with such prescience for coming generations, must always be one of the shining instances of the Divine guidance in the affairs of men. sophistries advanced during the late rebellion on the great subject of State and national rights and powers should not blind candid persons to a just estimate of the difficulties under which the founders of our government labored in so adjusting the intimate questions of individual, State, and national rights as successfully to provide for the strain that must inevitably be put upon them. Adams desired that there might be "no uncomfortable jarrings among the several powers; that the whole people may in every State contemplate their own safety on solid grounds, and the union of the States be perpetual." That Mr. Adams did not hold views similar to those politicians of to-day to whom the word "Democrat" is only a misnomer, is evident from the fact that he believed in the right of the national government to suspend the habeas corpus in certain cases, and pressed its suspension during Shays's rebellion. When the fate of the condemned leaders in this same rebellion was under discussion, Adams was firm for their execution. Humane and merciful in disposition, he felt that kindness to the rebels would be cruelty to the government; and he therefore advised Governor Hancock "to inflict that just, condign punishment which the judicial sentence had awarded on the detestable leaders of that banditti who raised the rebellion." "In monarchies," said he, "the crime of treason and rebellion may admit of being pardoned or lightly punished; but the man who dares to rebel against the laws of a republic ought to suffer death."

It has been said, on a previous page, that he early grasped the idea of a union of the Colonies. Such a union was the logical sequence of the principles he advocated, and, to a certain extent, settled for all time. But he was not precipitate. He was, on the contrary, cautious, far-seeing in his plans for the defence and assertion of human rights, but bold in action when the precise moment for action came. Always ready for every emergency in word or deed, he was not, as was true of some of his ardent but imprudent copatriots, rashly anticipatory, but was a patient waiter for results, while on the alert to improve every opportunity for effective action. The pen was his potent weapon, but there were several occasions, when mighty questions hung in the balance, that he left his study and his manuscript, and took the foremost place in speech and action, settled the issue at stake, and then returned to his more congenial work. Thus, in 1770, when the people of Boston and vicinity, wild with excitement over the "Massacre," assembled in the Old South Church, and with earnest words sent a committee to the Lieutenant-Governor to demand that the royal troops be removed from the city, Samuel Adams was the man to face the officers of the Crown, and humble them before the people. Royalty quailed, democracy triumphed; Adams returned to the meeting with the promise that the two regiments should be sent to Castle Island, and the Old South rung with victorious shouts.

Wrote John Adams to John Trumbull: --

"Who will paint Samuel Adams at the head of ten thousand freemen and volunteers, with his quivering paralytic hands, in the Council-Chamber, shaking the souls of Hutchinson and Dalrymple, and driving down to the Castle the two offending regiments which Lord North ever afterwards called 'Sam Adams's regiments." **

Again, in his Diary, the second President writes: -

"Adams is zealous, ardent, and keen in the cause; is always for softness, delicacy, and prudence, when they will do, but is stanch, and stiff, and strict, and rigid, and inflexible in the cause."

After a brief sketch of Otis, the Diary adds:-

- "Adams, I believe, has the most thorough understanding of Liberty and her re-
 - * Fisher's Life of Benjamin Silliman, 11. 390.

sources in the temper and character of the people, though not in the law and constitution, as well as the most habitual, radical love of it, of any of them; also the most correct, genteel, and artful pen. He is a man of refined policy, steadfast integrity, exquisite humanity, fair erudition, and obliging and engaging manners, real as well as professed piety, and a universal good character, unless it should be admitted that he is too attentive to the public, and not enough so to himself and his family."

While Otis, in the words of Bancroft, "in his prevailing mood shrunk from the thought of independence," Adams had it as his beacon-light across the stormy ocean on which he had launched his own and his country's hopes. Says Bancroft, in a discriminating analysis of the characteristics of the three leaders, Adams, Otis, and Hawley:—

"The ruling passion of Samuel Adams, on the contrary, was the preservation of the distinctive character and institutions of New England. He thoroughly understood the tendency of the measures adopted by Parliament; approved of making the appeal to Heaven, since freedom could not otherwise be preserved; and valued the liberties of his country more than its temporal prosperity, more than his own life, more than the lives of all. The confidence of his townsmen sustained his fortitude; his whole nature was absorbed by care for the public; and his strictly logical mind was led to choose for the defence of the separate liberties of America a position which offered no weak point for attack."

All his biographers and eulogists ascribe to Adams the remarkable prudence of which mention has been made. This quality is very apparent in those models of composition and of argument from his pen which, in the form of addresses, the colonial authorities were at that time sending to the Ministry, and in the circular letter to each House of Representatives or Burgesses on the continent; indeed, in all his state papers, - and they are voluminous, - his zeal never outruns his discretion. "This prudence and insight into the bearings of the great cause he espoused was a perpetual check upon the suggestion of colonial independence. The propagation of such sentiments at that time would have been deeply injurious to American liberty." † On this same point, Judge Sullivan, in his sketch of Adams (1803), after quoting from confidential friends of the patriot proof that he was the first man in America who contemplated a separation of the Colonies from England, intimates that his enemies accused him of hypocrisy in concealing these views in the opening scenes of the contest with Great Britain.

- "But in this," says Sullivan, "he was justifiable; for, unless he could believe that the whole body of the people could discern and trace political effects from their deep causes, it would have been folly in him to have exposed his views. He
 - Bancroft's History, v1. 117-120.
- † Wells's Biography, r. 147. It was in 1769 that he closed a speech in Boston with the then startling words, "Independent we are, and independent we will be."

lived in a world where one man had been burned for asserting the motion of the planets, which is now known to every one, and where the originators of new theories have suffered diagrace for exposing systems which after ages have respected and honored."

The able biographer of Warren, in his excellent and critical work, in a very just estimate of Adams's character truly says, "As a party leader he was prudent, and yet, when it was necessary, he was bold. He was keen in penetrating the designs of his opponents, and was inflexible in carrying out his purposes; * he was "ever early, ever watchful, and never weary of toil or fatigue, until he saw all was well"; † and Jefferson considered him as "truly a great man, wise in council, fertile in resources, immovable in. his purposes, and had, I think, a greater share than any other member of Congress in advising and directing our measures in the Northern war." "Without the character of Samuel Adams," says his kinsman John, "the true history of the American Revolution can never be written. For fifty years his pen, his tongue, his activity were constantly exerted for his country without fee or reward. During this time he was an almost incessant writer. A collection of his writings would be as curious as volumi-In it would be found specimens of a nervous simplicity of reasoning and eloquence that has never been excelled in America." I The student of history will acknowledge the justice of these views.

These general remarks upon the political career of Samuel Adams are by intention brief, and by necessity meagre in outline. Too much was crowded into his eventful life to be recorded in a few pages. But there are features in his character, lying at the foundations of all his actions, which should be better understood, especially by those who are of the religious faith of the Puritans, and who believe that our institutions, civil and religious, had their origin in the fundamental principles of Christianity. the "Father of the Revolution," he who was the head and front of the struggle for liberty, he who furnished the brains of the preliminary movements and of the actual conflict, he who watched and guarded the rights of the people with a jealous care which then compelled the admiration of a wondering world, and now claims the gratitude of the country for which he gave a long life of unparalleled activity, if he was a man of thorough religious convictions, and found the natural outgrowth of these convictions in free democratic institutions, it is a fact worth knowing. When Frothingham remarks § that in Adams was personified a peculiar theological element, that he had the rigid inflexibility that has caused him to be regarded as the last of the Puritans, he utters the exact truth. As a consistent exemplar and

^{*} Frothingham's Life of Joseph Warren, 25.

[†] Niles's Principles and Acts, 477.

[‡] John Adams's Works, 1. 673, 674.

Life of Joseph Warren, 26.

asserter of that true Congregationalism in doctrine and polity which lay at the foundation of our civil and religious institutions, as one who carried his theories into practice, and demonstrated that they had their legitimate growth and development only in those forms of government which recognized all the rights of man both in the individual and in the aggregate, Adams stands before us in bold relief against the stormy background of those times of peril and promise. His deep-settled beliefs in religious matters gave direction and character to all his public life, and induced an abiding faith in an overruling Providence, a humble, and yet hopeful, trust that the God of nations was to establish on this continent a free government for a blessing to the people. His religious experiences made him calmly hopeful at all times:—

"Of despondency he knew nothing; trials only nerved him for severer struggles; his sublime and unfaltering hope had a cast of solemnity, and was as much a part of his nature as if his confidence sprang from an insight into Divine decrees, and was as firm as a sincere Calvinist's assurance of his election. For himself and for others he held that all sorrows and all losses were to be encountered, rather than that liberty should perish."

Consciously or otherwise, all his biographers and eulogists, in recording his eminent qualities, pay the highest tribute to the purest type of early New England theology; for, take from him his religious faith as a motive-power, and the vitality is gone from his whole career. His kinsman, John, once said: "If Otis was Martin Luther, Samuel Adams was John Calvin. If Luther was rough, hasty, and loved good cheer, Calvin was cool, abstemious, polished, and refined, though more inflexible, uniform, and consistent, and he was destined to a longer career than those before mentioned, and to act a more conspicuous, and perhaps a more important, part than any other man." The historian Grahame, foreigner though he was, well understood the secret springs of Adams's life, and he describes him as

"One of the most perfect models of disinterested patriotism and of republican genius and character in all its severity and simplicity that any age or country has ever produced. A sincere and devout Puritan in religion, grave in his manners, austerely pure in his morals, simple, frugal, and unambitious in his tastes, habits, and desires; zealously and incorruptibly devoted to the defence of American liberty, and the improvement of American character; endowed with a strong manly understanding, an unrelaxing earnestness and inflexible firmness of will and purpose, a capacity of patient and intense application which no labor could exhaust, and a calm and determined courage which no danger could daunt and no disaster depress, — he rendered his virtues more efficacious by the instrumentality of great powers of reasoning and eloquence, and altogether supported a part and exhibited a character of which every description, even the most frigid, that has been preserved, wears the air of a panegyric." †

[#] Bancroft, vi. 196.

[†] Colonial History of the United States, 11. 417.

No better pen-portrait of a genuine Puritan could be desired; but there is another, by Mrs. Mercy Warren, the wife of James Warren of Plymouth, one of Adams's truest friends and copatriots, which is true to life:—

"Early nurtured in the principles of civil and religious liberty, he possessed a quick understanding, a cool head, stern manners, a smooth address, and a Romanlike firmness, united with that sagacity and penetration that would have made a figure in a conclave. He was at the same time liberal in opinion and uniformly devout; social with men of all denominations; grave in deportment; placid yet severe; sober and indefatigable; calm in seasons of difficulty; tranquil and unruffled in the vortex of political altercation; too firm to be intimidated, too haughty for condescension, his mind was replete with resources that dissipated fear, and extricated in the greatest emergencies. . . . Through a long life he exhibited, on all occasions, an example of patriotism, religion, and virtue honorary to the human character."

The intimation that he was "stern" in manners is scarcely sustained by the testimony of his most intimate friends; and yet it is to be borne in mind that those were the "times that tried men's souls," and that the exigencies of those years of conflict left to the leaders little opportunity for the amenities of life. In his family he was a delightful and entertaining companion; his temper was cheerful, never desponding; his whole manner shed a sunshine of happiness upon those about him, and his acquaintances valued him no less for his gentler qualities than for his wise counsel in affairs of state.† Bancroft remarks:—

"He was a tender husband, an affectionate parent, and, relaxing from severer cares, he could vividly enjoy the delights of conversation with friends; but the walls of his modest mansion never witnessed dissipation, or levity, or frivolous amusements, or anything inconsistent with the discipline of the man whose incessant prayer was that Boston might become a Christian Sparta." ‡

His religion, like that of his brethren and of the early settlers, recognized the education of the people as indispensable to a free government. On this subject he was an enthusiast. In one of his letters to John Adams he says: "Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age by impressing the minds of men with the importance of educating their boys and girls, of inculcating in the minds of youth the fear and love of the Deity and universal philanthropy, and in subordination to these great principles, the love of their country; of instructing them in the art of self-government, without which they never can act a wise part in the government of societies, great or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system, which will happily tend to subdue the turbulent passions of

^{*} Mrs. Mercy Warren's History, 1. 211, 212.

[‡] Bancroft, v. 194.

[†] Wells's Life, 1. 53.

men, and introduce that golden age, beautifully described in figurative language, when '... none shall then hurt or destroy, for the earth shall be full of the knowledge of the Lord.' When this millennium shall commence, if there shall be any need of civil government, indulge me in the fancy that it will be in the republican form, or something better."

In his addresses to the legislature, while he held the office of governor, he urged the subject of common schools upon the members with great earnestness and force of argument, on the general principle that "a virtuous education is calculated to reach and influence the heart, and prevent crimes." Mr. Wells says that he took the greatest interest in common schools, visited them, listened to recitations, and was known and loved by crowds of school children, who well understood his desire for their advancement. Eliot says that he was a constant advocate of public schools, by which "he meant such as there are in every town in Massachusetts, which diffuse knowledge equally among all classes of people."

Such was the Puritan patriot. His riper years were the rich fruitage of his early life, of the instructions of godly parents, the associations of good men, the precepts of an open Bible. His theories of civil government naturally developed from that "liberty wherewith Christ has made us free"; with him, human law must be consonant with God's law.

The early life of Adams was moulded in the old-time religious model. His father, as has been already stated, was deacon in the Old South Church for several years; but in 1715 he, with thirteen other citizens, petitioned the authorities for leave to erect a meeting-house on Church Green, in Summer Street; the petition was granted and the church was built, and dedicated in January, 1717, as the "New South Church," where sermons were preached by Benjamin Wadsworth of the First Church, and Cotton Mather of the Old North. Samuel Checkley, whose daughter afterwards became Samuel Adams's first wife, was ordained pastor April 15, 1719.* Here Samuel

* Mrs. Checkley was a daughter of Rev. Benjamin Rolfe, of Haverhill, Mass., who was killed by the Indians in the attack on that town, August 29, 1708. She with her sister, both small children, were, by the presence of mind of a servant, concealed under two large tubs in the cellar, and so escaped. Henry Adams, of Braintree, was the ancestor of the Adams family in this country. His great-great-grandson, John Adams, second President of the United States, erected a granite column to his memory, and the inscription begins with these words: "In memory of Henry Adams, who took his flight from the Dragon persecution in Devonshire in England, and alighted, with eight sons, near Mount Wollaston." Samuel, of Boston, father of Samuel the Putriot, m. Mary, dau. of Richard Fyfield, of Boston, 21 April, 1713, d. 8 March, 1748. SAMUEL ADAMS, b. 16 Sept. 1722, m. (1st) Elizabeth Checkley (b. 15 March, 1725; d. 25 July, 1757); 17 Oct. 1749, m. (2d) Elizabeth Wells, dau. of Francis Wells (b. 6 Dec. 1764; d. 2 Oct. 1803). Prefixed to Wells's Life of Adams is a wellarranged chronological record, which gives at a glance the eminent services of the patriot. No satisfactory condensation can be made. Each month of the long life, and wellnigh each day, has its own history; and, where all is important, selections are unwise.

Adams was baptized; here the family attended "meeting," but did not "go to church." * The patriotic colonists had an honest aversion to the "church." for "the officers serving under the Crown were, from highest to lowest, nearly all churchmen. Hence it is not at all strange that the Episcopal Church should be looked upon with quite as much suspicion as the government, part of which it was." † Mrs. Adams, the mother, was a woman of strict religious principles, and she early taught her children a deep reverence for holy things; and that religious cast of mind which was so prevailing a trait throughout the life of her son thus had a natural origin, and, as years passed on, his consistency was as marked in his religion as in his politics. Unlike many men of to-day, he did not separate one from the other; they harmonized in all points where they were not identical. The family homestead in Purchase Street, fronting upon and commanding a fine view of Boston Harbor, was, in his boyhood, a great resort for the leading politicians of the times and the prominent citizens of the town; and here and at the famous "Caulkers' Club," to which his father belonged (a political organization whence, probably, comes our word "caucus"), it is probable that he became imbued with those views of his country's necessities and dangers which led him, contrary to his father's hopes, to choose politics rather than the pulpit. Of his domestic life after he became the head of a household there are many genial descriptions which it would be pleasant to quote did space allow. Although his means were limited, by the good management of his wife, who was one of the best housekeepers in the town, — a reputation then more commonly aspired to than now, his home presented a neat and attractive appearance, and a well-furnished table, and was noted for its open hospitality.

His biographer says that

"Mrs. Adams fully appreciated the character of her husband. Besides feeling it her duty to aid, by all means in her power, in the great objects of his life by disburdening him as much as possible of domestic cares, she was perfectly devoted to him socially. He lived within the slender means which his stipend from the Assembly afforded him; yet he was cheerful, and contented with his lot, and desired as a reward for his public services only a decent livelihood for his family, satisfied if the important part he was acting should aid in preserving to his countrymen their liberties and virtue. Grace was always said by Samuel Adams in person, and the little circle each night listened to the Divine Word as read by some member of the family from the great Bible. No one in the religious society of Boston had a greater reverence for the Sabbath, and the requirements of the rigid faith of his pious ancestors, nor were any more careful in the observance of them. He was a devout Christian, a sincerely religious man; but was far from being gloomy or morose, however stern or unrelenting he was in political life."

- * The family returned to the Old South in 1792.
- † Drake's History of Boston, 665.

Everett says that "his chief relaxation from business and the cares of life was in the indulgence of a taste for sacred music, for which he was qualified by the possession of a most angelic voice and a soul solemnly impressed with religious sentiment." The democracy of Congregationalism made him suspicious of Episcopacy, whose essence is monarchical; and he, with others, looked with alarm at the strenuous efforts made by the British government to establish the "Church" in the Colonies, and make it an integral part of the ruling power. But the doctrine of "a church without a bishop, a state without a king" was dominant in Adams's soul. In the celebrated letter from the Assembly of the Province to their agent, before alluded to, which was written by him, as were the greater portion of the state papers of those days, he says:—

"The establishment of a Protestant episcopate in America is also very zealously contended for; and it is very alarming to a people whose fathers, from the hardships they suffered under such an establishment, were obliged to fly their country into a wilderness, in order peaceably to enjoy their privileges, civil and religious. Their being threatened with the loss of both at once must throw them into a very disagreeable situation. We hope in God such an establishment will never take place in America, and we desire you would strenuously oppose it." *

But with this thorough distrust of Episcopacy and consistent opposition to its establishment in this country, especially if connected in any way with the civil government, as was strongly hinted at and doubtless intended, Samuel Adams was no bigot, and his first act after entering Congress was one of conciliation on a point where he might well be supposed to be unyielding. The differences in religious opinions among the members of Congress, of which body Adams was "the guiding intellect," gave rise to grave apprehensions. The New-Englanders were mainly, if not all, Congregationalists, the New York and Southern delegates Episcopalians, and there was a slight mixture of Quakers and Presbyterians. To open a meeting of any kind in those days without prayer was unheard of; but how could these diverse elements be harmonized? It was not only a question of creeds but of politics. Jay of New York, and Rutledge of South Carolina, objected to an opening prayer, because of the great differences in religious belief; but Adams, the strict Congregationalist, both in form of church government and in a firm belief in the "five points" of Calvinism, the man who, of all others, was imbued with the most radical principles of civil and ecclesiastical liberty, removed the whole difficulty with admirable tact, and with a spirit of concession most noteworthy; for the loyalists in Massachusetts, as well as in the other Colonies, were almost universally of the Church of England, and in New England the feeling was strong against Episcopa-Adams's religious position was well defined by Rev. Thomas Thacher: -

* Wells's Biography, 1. 157.

"If he preferred the mode of Divine worship in which he was born and educated to other religious institutions of antiquity, or to other forms in which Christianity has appeared, it was not from the prejudices of education, or mere mechanical habit; but because he conceived our churches, when confined to their original design, were excellent schools of morality; that they were adapted to promote the future happiness of mankind; and because by experience he had known them a powerful auxiliary in defending the civil as well as the religious privileges of America. In this mode of thinking he was instituted. The purity of his life witnessed the sincerity of his profession, and with the same faith he expired." *

He never yielded an iota of principle, but would yield everything else, and hence his conduct on this occasion.

John Adams, in a letter to his wife, describes the scene in Congress with particularity: —

"Mr. Samuel Adams arose and said 'he was no bigot, and could hear a prayer from a gentleman of piety and virtue who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dushay they pronounce it) deserved that character, and therefore he moved that Mr. Duché, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our president, waited on Mr. Duché, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk and in his pontificals, and read several prayers in the established form, and then read the Collect for the 7th day of September, which was the thirty-fifth Psalm. You must remember that this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning. After this Mr. Duché, unexpectedly to everybody, struck out into an extemporary prayer which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for the Congress, for the Province of Massachusetts Bay, and especially the town of Boston." †

Samuel Adams himself, in a letter to Warren, after stating that he moved that the prayer should be by an Episcopalian clergyman, speaks of "the most excellent extemporary prayer" which followed "the lessons of the day." \(\frac{1}{2} \) Was ever a prescribed form of prayer satisfactory in any great emergency?

The result of this measure was most salutary; the unexpected conces-

- * Funeral Sermon by Rev. Thomas Thacher, Minister of the Third Parish in Dedham.
 - † John Adams's Works, 11. 368, 369; Bancroft, v11. 131.
 - ‡ Force's American Archives, 4th Series, 1. 802.

sion of the rigid Puritan gratified the New-Yorkers and the Southerners, and was correctly termed by Joseph Reed "a masterly stroke of policy." It is a sad comment on this event to stafe that Mr. Duché afterwards turned traitor; the genius of Republicanism had not sufficient attractions for one so wedded to "Church and State."

As the State and the country emerged from the war, there was a strong tendency to depart from that piety, simplicity, and frugality which had hitherto been dominant, and which such pure-minded patriots as Adams regarded as the basis of the whole structure of liberty. "At a time," says Edward Everett, "when the new order of things was inducing laxity of manners, and a departure from the ancient strictness, Samuel Adams clung with greater tenacity to the wholesome discipline of the fathers." Even before the close of the war he raised his voice and used his pen against the insidious encroachments of extravagance and a lower tone of morals. Immediately after the inauguration of the State government, when Hancock was elected governor, Boston was gay with balls and glittering entertainments. Hancock had wealth, and loved display, and recklessly led the people in a dangerous path, and an era of moral and spiritual social degeneracy was initiated. Adams's views on these points give a clear insight into the ruling principles of his life, and they are not inappropriate to our own times. He says:

"Does it become us to lead the people to such public diversions as promote superfluity of dress and ornament, when it is as much as they can bear to support the expense of clothing a naked army? Will vanity and levity ever be the stability of government either in states or in cities, or what let me hint to you is of the last importance, in families?.... How fruitless is it to recommend the adapting the laws in the most perfect manner possible to the suppression of idleness, dissipation, and extravagancy, if such recommendations are counteracted by the example of men of religious influence and public station?"

Adams was not alarmed without cause at the degeneracy in public morals. Without entering into details, for which there is no space, a single remark by Minot will index the whole:—

"The usual consequences of war were conspicuous upon the habits of the people of Massachusetts. Those of the maritime towns relapsed into the voluptuousness which arises from the precarious wealth of naval adventurers. An emulation prevailed among men of fortune to exceed each other in the full display of their riches. This was imitated among the less opulent classes of citizens, and drew them off from those principles of diligence and economy which constitute the best support of all governments, and particularly the republican. Besides which, what was most to be lamented, the discipline and manners of the army had vitiated the taste and relaxed the industry of the yeomen."*

Adams attempted to stem the tide of dissipation, and presided at public

* Minot's Insurrections in Massachusetts, 12.

meetings held for that object.* He both spoke and wrote strongly, and in his own life set an example of true Christian citizenship that was worthy of imitation. In one of his letters he says:—

"Our Bradfords, Winslows, and Winthrops would have revolted at the idea of opening scenes of dissipation and folly, knowing them to be inconsistent with their great design in transplanting themselves into what they call the 'outside of the world.' But I fear I shall say too much. I love the people of Boston. I once thought that city would be the *Christian Sparta*. But, alas! will men never be free? They will be free no longer than while they remain virtuous. Sidney tells us there are times when people are not worth saving, meaning when they have lost their virtue. I pray God this may never be said of my beloved town."

In commenting upon this letter, of which only a short paragraph has been given, Adams's biographer remarks: "That frugality and economy which Samuel Adams tried to inculcate was defeated by the conspicuous examples of the Governor and some of the wealthy families, by whom the efforts of Adams and those of his friends who still adhered to the old code of morality and frugal habits were derided as Utopian." But he did not yield in the slightest degree, and until the close of his life he exemplified the principles he so rigorously urged upon others.

Adams's political career closed early in the year 1797 by his own voluntary announcement to the legislature that the decline of his strength and the increasing weight of years warned him of the necessity of a final retirement from public duties. His last public paper was a Proclamation for Fast, published on the 20th of March, 1797; and the closing paragraph shows that there was no abatement of his religious convictions. He prays

"That wars may cease in all the earth, and that the confusions that are and have been among the nations may be overruled by the promoting and speedily bringing on that holy and happy period when the kingdom of our Lord and Saviour Jesus Christ may be everywhere established, and all the people willingly bow to the sceptre of him who is the Prince of Peace."

It is pleasant to record that the last writing of Samuel Adams of which any trace remains is a letter to Thomas Paine,—who returned to this country in October, 1802, after an absence of fourteen years in France,—written apparently for the sole purpose of dissuading Paine from making further attacks upon Christianity. It is in these words:—

Boston, November 30, 1802.

SIR: I have frequently with pleasure reflected on your services to my native and your adopted country. Your Common Sense and your Crisis unquestionably awakened the public mind, and led the people loudly to call for a declaration of our national independence. I therefore esteemed you as a warm friend to the liberty and lasting welfare of the human race. But when I heard you had turned

^{*} Boston Town Records, 1780, 1781.

your mind to a defence of infidelity, I felt myself much astonished and more grieved that you had attempted a measure so injurious to the feelings and so repugnant to the true interest of so great a part of the citizens of the United States. The people of New England, if you will allow me to use a Scripture phrase, are fast returning to their first love. Will you excite among them the spirit of angry controversy at a time when they are hastening to amity and peace? I am told that some of our newspapers have announced your intention to publish an additional pamphlet upon the principles of your Age of Reason. Do you think that your pen or the pen of any other man can unchristianize the mass of our citizens, or have you hopes of converting a few of them to assist you in so bad a cause? We ought to think ourselves happy in the enjoyment of opinion, without the danger of persecution by civil or ecclesiastical law. Our friend, the President of the United States, has been calumniated for his liberal sentiments by men who have attributed that liberality to a latent design to promote the cause of infidelity. This, and all other slanders, have been made without the least shadow of truth. Neither religion nor liberty can long subsist in the tumult of altercation, and amidst the noise and violence of altercation. Felix qui cautus. Adieu.

SAMUEL ADAMS.

On Sabbath morning October 1, 1803, he died. The "Independent Chronicle" of the following Monday, in announcing the event, concisely remarks:—

"We shall now only observe that he has been a prodigy of talents and industry of which the lapse of ages will not produce a parallel. In his useful career he seemed occupied with but one sentiment; and that comprehended every circumstance which had any relation to the interests and independence of his native country, and the rights and liberty of the human race. The foe of tyrants in every form, the friend of Virtue and her friends, he died beloved as he had lived respected. Admiring posterity, penetrated by a just sense of his transcendent merits, will emphatically hail him as the undeviating friend of civil and religious liberty, and the Father of the American Revolution."

In view of his consistent and earnest advocacy of those principles of civil and religious liberty which are the origin, the strength, and the only safety of our institutions, the words of Rev. Perez Fobes, as applied to him in his Election Sermon of 1795, may be quoted with aptness:—

"His eminent services in the cause of freedom are too deeply engraved on the hearts of all true republicans ever to be forgotten. May he not appeal to heaven and earth, in the language of an inspired patriot of his own name, and say, 'I am old and gray-headed; I have walked before you from my childhood to this day. Behold, here I am; witness against me before the Lord and before his people. Whom have I defrauded? Whom have I oppressed? Or of whose hand have I taken a bribe?' And the people will say: 'Thou hast not defrauded, thou hast not oppressed us, the Lord is witness. The Lord think upon you for good, according to all that you have done for this people.'"

Such was Samuel Adams, the "Last of the Puritans," the "Father of the Revolution."

THE COMING CHURCH CONGREGATIONAL?

As the centuries have passed away, great doctrines have successively come before the Church of Christ for careful investigation and settlement. The doctrines which are distinctively called evangelical have thus agitated the churches, each for a longer or a shorter period, during the past eighteen hundred years, till each and all of them have been substantially settled, for all time to come. No reopening of the discussion respecting them, which does not add to the problem some new factor, or give to an old factor a new value, can materially disturb the solution already reached. As these doctrines are now held, so will they be held by believers while the world stands. Slight alterations in the form of their statement and in the relation of one doctrine to another there may be. But there can be no radical, fundamental change in the doctrines themselves; otherwise, our evangelical faith rests, not upon the solid rock, but upon the shifting sand.

There remains, however, one great doctrine yet to be generally discussed and settled by the churches. It is the idea, or doctrine, of the church itself. What is the Divine idea and the Divine model of the Church of Christ?—this is the question now looming up before the churches, and demanding a permanent answer. What answer will be given it is the purpose of this article to show.

There are three possible and actual ideas of the church, which may properly be called the monarchic, the aristocratic, and the democratic. These ideas are now firmly held and purely exemplified in existing church organizations, while in certain other organizations they overlap one another and commingle. We will briefly note the nature and working of each of these radically different ideas of the Church of Jesus Christ.

The monarchic idea is that all believers constitute one universal organic church, presided over by one supreme visible head, in whom centres, and from whom emanates, all ecclesiastical authority: it styles itself the Church. This idea culminated in the papacy. "For it was only then," says Neander, "that the church could be expected to make itself independent of the influence of the secular power, and appear as God's instrument for remodelling and shaping all human relations, when it should proceed to develop itself under the guidance of an absolute head, not subject to the power of any individual monarch, and able to keep all the scattered members of the great whole united together." The aim of the papacy has ever been to realize this idea, to bring all believers into one organic union, so that every disciple of the Master might be made subject to one visible head, the Pope, — receiving from this lord over all both creed and practice.

This idea, fully carried out, would make the world what it imperfectly was during the Dark Ages, — when proud kings were forced to hold the stirrups of the Pope's saddle, and to stand barefoot in the snow at his door, and when all the people ground in ignorance and oppression.

After a long and fair trial, this idea of the Church of Christ is rapidly losing ground. The people are rejecting it, and emancipating themselves from the thraldom, both spiritual and temporal, in which it has so long held them. Of this the allocutions and encyclicals which the feeble old Pius IX. has issued give ample proof. Against threatened excommunication, the people have made Italy united and free. Austria, by a tacit understanding between the people and the empire, has made herself one of the freest nations of Europe; and when the Pope fulminated an allocution against "those abominable laws sanctioned by the Austrian government, -laws which are in flagrant contradiction of the laws of the Catholic religion, with its venerable rights, its authority, and its Divine institution," as he called them, - Austria replied: "The Holy See extends its representations to those objects which we in no way admit to be under its authority." Thus in matters where the Pope once had authority almost unquestioned the world over, he is told by his recently most supple tool and defender, in the courteous language of diplomacy, to mind his own business. So alarming is the state of affairs, as viewed from the papal idea of the church, that a call has been issued for an ecumenical council to be held in 1869, — the first convoked since the one called to resist the Reformation, - to devise measures of resistance against the threatened speedy downfall of the papacy.

The Pope's call for this council is the wail of a falling power. The foundation on which the papacy is built is giving way; for the monarchic idea of the church, on which it rests, shattered by the convulsions of the Reformation, is losing its hold upon the people. When kings, formerly the most subservient, laugh at those paper missiles which once stirred them to arms, the time is near when bishops too will scorn obedience to the palsied "Man of Sin," that they may do the will of God. When that time comes, the Church of Rome, aiming at universal empire, will break into fragments, and "the master-piece of Satan" will be no more forever. The spirit of the age is against the monarchic, papal idea of the church, because the Spirit of Christ is against it. Hence the day of "the Son of Perdition" is in its late evening.

When the Reformation brought in a purer faith and practice, there came in naturally a better idea also of the church, though the reformers were not agreed respecting it. Many adopted an aristocratic idea, — one which places all ecclesiastical power, or government, neither in a visible head, as a pope, nor in the membership of the local congregations, but in a few men stand-

ing between these extremes. This idea develops into church courts of every grade, from a local session up to an ecumenical consistory, which courts claim and exercise all ecclesiastical authority and government. They govern the churches; they are themselves the churches, — while the membership are without authority altogether, or have none greater than the election of an aristocracy, which is not directly amenable to them. The real initial of power lies in the aristocracy, and not in the membership, which, perchance, may elect that aristocracy, or a part of it. This aristocracy, in its lowest form, lords it over particular congregations; and then builds up from itself, by its own action, the whole machinery of church government.

This idea aspires, also, to a national, and even to an ecumenical, organic union of believers. Were any one of the many forms of polity which it has developed to become the polity of all believers, this idea would naturally, indeed inevitably, seek to show the brotherhood of the saints in the establishment of an ecumenical court, rising above assemblies and conferences in authority, and binding all national bodies into one organic whole. It fails, however, to accomplish its purpose to make the church organically one. This idea, in its many forms of polity, has been strong only to divide the household of faith into opposing organizations. Its boasted strength is brittleness; for each organization founded on it snaps asunder at every strain. The attempted reunion, in this country and in Europe, of the broken fragments, raises doubts in earnest minds respecting the origin, value, and permanency of that idea of the church which develops itself into forms of government so easily and often broken in pieces, and needing mending so frequently.

The Church of England, through the ambition of a king to substitute himself and his successors for the pope as visible head of the church, is a combination of the monarchic and the aristocratic ideas; for, were this mixed idea to be generally adopted, there would be as many heads of the church as there are civil rulers. Out of England, the idea which underlies the Anglican Church is, however, more simple. It is that of a priestly aristocracy, ruling by virtue of apostolic succession. This church organization, like the Romish, is not easily rent asunder; for its hoops of policy are strong. But it has expelled Puritan and Methodist, and thus divided the body of Christ; and there are influences at work in it at the present time, both in England and in America, which must soon divide it into two parties, — one with mass and candle going over to "the mother of harlots and abominations of the earth"; the other, shocked at the blasphemous pretensions and pagan ceremonies of "that Wicked," coming out into a juster apprehension of the idea of the church, and into a polity of greater liberty.

This aristocratic idea, as developed, also, in the Methodist denomination,

secures neither unity nor liberty. Many divisions have already occurred in that body, and another is but just now averted by admitting the membership to a share in the government of the church. With lay-delegation there will be rest till this wrong idea of the church galls somewhere else; then there will arise another agitation, another struggle between liberty and despotism, another victory of the people, till at length the true idea and the Divine model of the church are reached. There is no rest within the body. Movements divisive or unifying are constantly in progress; and they will continue till liberty and unity and rest are found in the polity of the New Testament.

This idea is divisive, also, in its Presbyterian form of development. Numerous divisions have taken place in this body of believers. Indeed, a Presbyterian, who longs for a better, because freer and stronger, church polity, writes, "The Assembly's Digest is the record of the impracticability of the harmonious working of Presbyterianism."

In all the organizations built on the aristocratic idea of the church, influences are at work which indicate by their origin and direction the speedy and thorough discussion and settlement of this last doctrine of vital welfare to the kingdom of God among men, namely, the doctrine of the church itself.

There is yet another idea of the church, the democratic, — one that places the initial of all ecclesiastical power in the membership, and limits its exercise to the members and affairs of the local churches. "Tell it unto the church" is both the Master's warrant and limit of church authority.* Hence the membership of each church manages its own affairs as they please, subject always and only to the will of its Head and Master.

Each church is, therefore, independent of the authority and control of all other churches, but subject to the duties of fellowship and counsel which the Scriptures and the spiritual brotherhood of believers impose. There are three things essentially involved in, and necessary to, the complete development of this idea, namely, obedience to Christ, liberty, and unity. Each church must be spiritually minded, intent on knowing and doing the will of its glorified Head. It must also manage, without restraint or compulsion, its own affairs,—the adoption of its articles of faith, the election and removal of its own officers, the administration of its discipline, its form of worship, its modes of activity, its charities, &c.; and then, to be perfect, it must manifest in Christian fellowship the spiritual unity of all the redeemed, the brotherhood of saints, the integrity of the kingdom of God among men, and secure, by friendly counsel, mutual confidence and cooperation in activities and charities for the evangelization of the world. While the monarchic and the aristocratic ideas have been on trial, this

democratic idea has maintained but a precarious existence; but, as they are found wanting, this springs into new vitality, ready to prove its Divine origin and fitness to secure most completely all the ends for which government was intrusted to the churches.

This democratic idea of the church was apprehended by Luther, but it is found imperfectly developed in the Lutheran Church. In this organization the initial of power lies with the membership of each local congregation. Whatever authority church courts possess is delegated to them, and it can be recalled again at pleasure. The Lutheran Church is Congregational in its idea, but Presbyterian in the development of this idea. "More power and freedom are claimed for individual churches than is acknowledged by Presbyterianism, and more authority and power granted to synods than is acknowledged by Congregationalism." "The position occupied is between Presbyterianism and Congregationalism." A slight alteration, therefore, in the mode of its development would bring this large body of believers into exact accord with the democratic idea of the church; for the unity of Christian fellowship is well developed and practised among them.

The Baptists, too, hold the same idea of the church, but generally with too strong a leaning towards an isolated independency of the local congregation. Hence with them the fellowship of the saints is not adequately exhibited, either to satisfy the natural longings of the devout heart, or to convince the world that all believers are baptized into one Name.

The same jealous shielding of their liberties from the first taint of ecclesiastical tyranny has led, also, the Congregationalists of Great Britain to suppress the proper development of Christian fellowship among the churches. They have neglected advisory councils in matters of general concern, lest, peradventure, councils called to advise might in time aspire to rule, claiming for themselves the prerogatives and powers of church judicatories. This fear is happily now yielding under the influence of a more perfect way, and advisory councils are recommended to the churches.

The Congregationalists of our own country have, however, developed in equal measure and in perfect harmony the two essential elements of the democratic idea of the church, in its outward manifestation, namely, self-government and the fellowship of the churches. Their circumstances were providentially favorable for the doing of this; for neither internal dissensions nor overshadowing despotism checked independency on the one hand or fellowship on the other. Under the Providence and the Word and the Spirit of God, they have given to the world the democratic idea of the Church of Christ in its proper development.

Now, which of these three ideas of the church, intrenched as they all are in present belief and practice, is the coming church to embrace? Will it

go back to the falling monarchic idea, and clothe it with machinery sufficient to govern the whole body of believers under one visible and supreme head? Will it adopt the brittle aristocratic idea, bringing all the disciples of our Lord into one universal organic whole, with church judicatories rising in imposing grandeur up to an ecumenical consistory, which in the place of the pope shall administer the ecclesiastical government of the whole world? or will the coming church be congregational? Two influences determine which idea it will adopt, and what its polity will be. These are no less potent than the spirit of the age and the New Testament.

The spirit of the age is both a preparatory and a formative influence. It has had much to do in giving form to the government of the churches. Thus the spirit which led to the establishment of the vast, almost universal, Roman Empire, prepared the way for and aided, if indeed it did not suggest to clerical ambition, the monarchic, or papal, idea of the church. So also the upheavals in the sixteenth century were but the throes at the birth of a new spirit of the age, Liberty. Monarchic ideas in church and state then received a shock from which they can never recover; for, under the influence of this better spirit, new ideas of church and state were apprehended and developed, which have ever since been in conflict with the old, till now Liberty is the master spirit of the age. The child is now the grown-up Hercules.

But whatever influence the spirit of the age has had in times past on the polity of the churches, the tendency of things in our day is manifestly towards the greatest liberty in church and state that is compatible with security. The spirit of liberty is surely overturning monarchic and aristocratic governments throughout the world. The people long for freedom in church and state. The tyrannies of the past are becoming odious. The royal utterance, "No bishop, no king," has the warrant of subsequent history to verify its prophetic truthfulness; for the work of levelling human distinctions towards equality, begun by the church, pervaded also the state, till the nobler sentiment found expression in the immortal declaration, "All men are created free and equal." The first utterance befitted the banner of retreating monarchy; the last, the flag of advancing democracy. The former was the wail of the falling palace; the latter, the shout of the rising people.

Without reference here to its origin, it is well to observe how the spirit of liberty is abroad in the world. Instead of being suppressed by the combinations against it, it gathers breadth and depth and volume year by year. Only three and a half centuries have passed since the great Reformation began; less than a century since the Declaration of American Independence was issued,—the proclamation of universal liberty to the world; and less than half a decade since the people, under the worst possible cir-

cumstances, proved their own chosen government to be the strongest in Yet few are the thrones that have not been shaken; few the sceptres that do not owe their continuance to the present time to concessions made to the people, — to "a happy agreement between the people and the empire," as Von Beust * calls them. England, France, Prussia, Italy, Austria, and Spain are examples known unto all. Have the people wrested from kingly hands all their rights? Do they long for no greater liberty? The influence of our example, heightened by the successful issue of our late contest for nationality; the stream of friendly letters pouring towards the continent of Europe from this free home of the nations, more genial in its influence upon the people's liberties there than is the Gulf Stream upon the climate of that seat of the world's power; the deep longing after freedom begotten by the word and the Spirit of God in the hearts of those who have an open Bible, - all prove that the people are about to regain their lost liberties, in the establishment of governments "of the people, by the people, and for the people." Pages could be filled with the proof of this, were it necessary to parade what is patent to all.

This tendency towards the greatest liberty consistent with security pervades and disturbs also the various centralized church organizations. The ecclesiastical, like the civil yoke, chafes, and men grow restive under it. In this lies the germ of division. The centralized power will not give the churches liberty in non-essentials; so the aggrieved churches separate from it, regain their liberties, live alone for a while, and then perhaps seek union again, carrying the liberties acquired by separation back with them into the united church. Such has been the origin of the divisions already mentioned. Nor is there yet rest in the churches; for the membership cannot stand fast in the liberty wherewith Christ hath made them free, for they are still entangled with the yoke of bondage. In one church organization some are contending for the liberty of singing

"All hail the power of Jesus' name!"

and

"Jesus, lover of my soul,"

and

"O, could I speak the matchless worth!"

"teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord." And for the exercise of this primitive liberty they are excommunicated. In another, the liberty of preaching the Gospel to every creature, even within the limits of another's parish, is claimed and exercised by a priest; only, however, to be tried, and publicly admonished by the bishop, whom he has solemnly promised reverently to obey, "following with a glad mind and will (his)

* See his Reply to the Allocution of the Pope against Reforms in Austria.

godly admonitions, and submitting to (his) godly judgments." In another, the liberty of Christian fellowship is claimed and practised; and he who followed the example of the apostles is in danger of expulsion from the association to which he belongs. In another, the membership are successfully contending for a share in their own government; for their clerical rulers, rather than rend the church, gracefully yield to their demands. Thus the yoke of bondage galls; for all believers have not yet learned the Divine utterance of Paul, "Let every man be fully persuaded in his own mind"; and, as the yoke galls, bold men rise up to resist it. Ecclesiastical courts pronounce against them; but the people shout, "Throw off the yoke of bondage, and enjoy the liberty of the sons of God." When this is done, the church courts will yield, as have already the kings of Europe; for less power than supreme is better than none.

The claims of the people to share in the government which is over them, whether civil or ecclesiastical, are beginning to be heeded. But the liberty they now enjoy is largely a deference to the popular will on the part of those who claim the divine right to govern them as they please. Will this deference satisfy the people? Will they rest contented, so long as there hangs over them, in reserved wrath, a power which claims the right to rule them without their consent? Power lies with the people; and the people have found it out. They have exercised supreme authority, both in church and in state, without detriment to either, with great advantage to both. Our great republic is the glorious example of the one, and the Congregational churches of the other. In each "the goverament of the people, by the people, and for the people," subject always and only to the laws of God, challenges comparison in all things for which government, civil and ecclesiastical, was ordained, with that of autocrat or monarch. Power lies with the people; their exercise of it has been both sweet and successful; and will they rest till they have gathered into their strong hands all the reins of government, and administer church and state for themselves, subject only and always to the laws of God? Before the warm breath of liberty, aristocracy and monarchy are disappearing like the frosts of the morning; and will the people now turn back? They love Liberty; they have touched the hem of her garments, and a new life has entered into them; they are intent upon embracing her; and never will they stop till she is wholly theirs. Those who for long, weary renturies have robbed them of their rights, and have fattened upon their hard carnings, will continue to beguite them; they will throw them a see new and then; they will yield when the joyutha movement is no served to be recommed; but never near them the represent of despecien go back upon the dial of the people's liberties. Onward right coward will the spirit of the age move then, till the glorious principle, born of the Scriptures,—"all men are created free and equal,"—is engraved in letters of light and peace upon the forehead of the purified church and state throughout the world. Were this tendency, this spirit of the age, alone to settle the polity and idea of the coming church, it would make them congregational.

This influence, though sufficient, is not our stronghold. Indeed, the spirit of liberty which pervades the age and gives direction to the efforts has its origin in, and derives much of its power from, a greater and holier influence,—the influence of the New Testament of Jesus Christ. To this mightier influence we now appeal.

The Divine idea and the Divine model of the church, as revealed in the New Testament, is congregational; therefore the coming church will be congregational.

The grand doctries which the evangelical churches hold to be fundamental, and on the reception of which their fellowship of one another rests, have all been determined by the teachings of the Scriptures. The churches were brought conscientiously to search the Scriptures for the Divine idea of each one of them, as revealed in the words which the Holy Ghost spake, and to hold that idea fast when found. Hence there is substantial agreement among the churches respecting them. So also will there be substantial agreement among them respecting the doctrine of the church, when once appeal is made by them to the Bible. Then the Divine idea and model, whatever they may be, will be embraced and embodied in one form of polity by all the churches of Jesus Christ.

Until the present, the aristocratic and the monarchic ideas have reposed on the assumption that the New Testament does not disclose any particular system of church government, and consequently no definite idea of the church of Christ. This assumption being taken for granted, the way is open for any idea of the church, with its appropriate polity, that the wisdom or the interest or the ambition of men may devise; while for each and all, in the absence of Divine authority and sanction, an equal warrant can be claimed; save, perchance, as history or tradition might determine which form and idea have the priority of claims to be called the Church. From this assumption spring the diverse forms of church government which has divided believers, and on it do they now stand. If this assumption fails, they fall; if it be justified by the Scriptures, then Congregationalism has as Divine a right to exist as any other form of polity, any other idea of the church; and, being the very embodiment of democratic liberty, it is most in accord with the spirit of the age, and it will therefore prevail, as liberty becomes universal. But is this assumption warranted? Does the New Testament leave the churches without principles or precepts or examples to guide them in this important matter? When believers turn to consider the doctrine of the church, are they to be guided solely by the light of nature and of experience?

The Head of the church has not left us in the dark here, our opponents themselves being judges. We are not compelled, in the present argument, to go through the demonstration of Congregationalism from the Scriptures. and prove with irresistible force that this democratic idea is taught in the New Testament and embodied in the apostolic churches, - this has been amply done by Punchard and Dexter, -- for competent historians and commentators of every denomination acknowledge that the primitive churches were congregational. In concluding a long list of these witnesses, Punchard says, "Thus, I conceive, it has been shown from the testimony of numerous and distinguished ecclesiastical historians, - none of whom except Dr. Owen were Congregationalists, - and who, consequently, were without any inducement to misunderstand or misinterpret faction our favor,—that the leading principles and doctrines of the congregational system were developed in the constitution and discipline of the apostolic churches; that this organization, for substance, was retained for the first two centuries of the Christian church; and that corruption and error followed the abandonment of the apostolic models." *

The idea of the church was also set forth by Christ and his apostles in the principles and precepts announced by them respecting the nature and polity of the churches. These were the stones on which they built; these were the elements which gave outward form to their churches; these constituted the idea in its essence and in its unfolding. Christ's words in Matt. xviii. 1-18 are conclusive against a priestly order, or a hierarchy of any kind, in his church; and they teach "that all are equal and one in Christ," that the local congregation is the church, and that to this church as a whole, not to a hierarchy in it or above it, is the final step of discipline given by the Lord of all. So the action of the apostles and disciples in filling the place of Judas Iscariot, in electing deacons for the church in Jerusalem, and of the church at Antioch in sending out Paul and Barnabas as missionaries by the laying on of the hands of the church, and many other facts and precepts and principles, all show that the democratic idea of the church was set forth and understood, and practised too, by the first disciples. All these are drawn out with conclusive force by our standard writers on Congregationalism, to whom we must refer the reader for a fuller statement.

Claiming thus, by consent of our opponents, that the churches gathered by the inspired apostles were congregational in their idea and development, in accordance with the teachings of the Master, both personally and

* A View of Congregationalism, 180, 181; see also 133-180.

by his spirit, we insist that to this idea and model the churches will ultimately come. For God's models are perfect; we cannot improve upon them, upon the eye, the nose, the hand, or any of the unnumbered contrivances of beauty or of utility of which the world is full. So also the ideas of God, as expressed in the facts and doctrines of grace, cause even angels to wonder and adore. And are the Divine idea and model of the church capable of improvement? Who so bold as to attempt it? Who presume to instruct God? Hence, in order to establish some other idea and polity, the assumption already considered must first be made, that the New Testament leaves this subject wholly open. In thus shifting the foundation on which they build from the Scriptures to an assumption, the defenders of other ideas and polities tacitly admit that if Christ and his apostles had disclosed in the record of their words and acts a particular idea and polity of the church, the same would be the Divine idea and polity, and ought consequently to be adopted by all his followers. We willingly acknowledge that this idea of the church is not, after the manner of books of discipline, set forth in the New Testament; but, after the manner which the Holy Ghost uses with other doctrines, this democratic idea of the church is fully and indisputably taught by principles and precepts and examples scattered here and there throughout the Divine record. This Divine announcement of the Divine idea and model of the church is clear enough to override education and prejudice and interest; for those reared under other forms, and sharing richly in the profits of a hierarchy, and claiming par excellence to be the Church, are constrained to acknowledge that the apostolic churches were congregational. In this admission lies the germ of a revolution which will in due time sweep away every vestige of Papacy, Episcopacy, Presbyterianism, - every form and combination of the monarchic and aristocratic ideas of the church, and establish in their stead throughout the world the idea and model revealed in the Scriptures. This is as inevitable as that the doctrine of the church is ever conscientiously discussed and settled, as the other great doctrines have been. The providence and the Spirit of God are now pressing the consideration of this doctrine upon the churches. Those whose ideas and practice and interests are endangered by it cannot long postpone its settlement; indeed, their attempts to postpone but help it forward, and, when it is settled, it will be by the teachings of the New Testament.

The churches of the future will thus be built on the Divine idea and in exact conformity to the model revealed; they will, therefore, be congregational. Happy the day when this shall be; for the Scriptural idea and polity alone give in largest measure to the churches liberty, unity, strength, and purity.

THE RELATION OF CREEDS TO CHRISTIAN LIFE.

We are to consider the relation which definite statements of doctrinal belief sustain toward spiritual life.

I. As to their origin, they grow out of the spiritual life. The creed of Christendom has been elaborated from Scripture by hearts that supremely loved the Lord Jesus Christ. Thus grew that sweetest flower of primitive theology, the Apostles' Creed. Even the sceptic asserts that Christ was deified by the "enthusiasm" of his disciples, that "the heart of Christendom gave the law to its understanding." The cavil only distorts a great fact, that Christian dogma grew up in the midst of an intense Christian life, yea, a life so immortal and self-sustaining that pagan malice with its deadliest thrusts was impotent to slay it. The doctrine of the Deity of Christ was formulated by the Council of Nicæa A. D. 325, immediatelm after the close of the martyr period of the church. This was the article of faith which the confessors of Christ in vast multitudes had witnessed with dying prayers and sealed with blood. "And of the assembly which gave it form," says Stanley,* " the older and by far the larger part had lived through the last and worst of the persecutions, and they now came, like a regiment out of some frightful siege or battle, decimated and mutilated by the tortures or the hardships they had undergone. . . . It was on their character as an army of confessors and martyrs, quite as much as on their character as an ecumenical council, that their authority reposed." The Creed of Nicæa, then, the most universally accepted confession of the Christian world to-day, is the work of men who had suffered for what they loved, who knew for what they had suffered, and who speak what they do know from heart and life. We may say, then, that creed was a genuine outgrowth of spiritual life, digesting and interpreting the Word of God.

We find substantially the same process of doctrinal development out of spiritual life repeating itself in the article of Justification through Faith. Augustine, indeed, left this in a partial confusion, from which it took a thousand years of bondage under papal legalism to work free. His controversy with Pelagius, however, concerning sin and grace, furnished from his own deep experience a large body of useful thought on this subject for his pupils among the reformers and their forerunners to work up. "In him," says Dr. Schaff, "the metaphysician and the Christian believer coalesce: he teaches nothing which he has not felt." The true biblical doctrine is enunciated, however, first in the eleventh century, in the Cur Deus Homo of Anselm, of whom Neander says: † "He was the Augustine of his age. What gives him his great importance is that unity of spirit in

[·] History of the Eastern Church, 186.

[†] Church History, IV. 361.

which everything is of one piece, the harmony between life and knowledge, which in his case nothing disturbed." Such a life it was that first gave dogmatic form to the doctrine which, after five centuries more of travail among the precursors of the Reformation, Luther again brought forth, and found a nation prepared to receive it. And of Luther, how the doctrine of justification took form out of the Scriptures amid the studies and glooms and tumults of his fervid soul, it is needless to repeat what all know. His faith, and that of his followers, has ever been the foster-child of a Christian experience. The dogma has been the interpretation of Scripture by the glowing heart, "Pectus facit theologum."

II. As to their influence, doctrinal beliefs nourish the spiritual life.

Athanasius, "the father of theology," indeed battled for an iota at the Council of Nicæa, because, as has been truly said, a letter may be as important in theology as in algebra. Yet he had among contemporaries the reputation of a reconciler, a peacemaker, "the Samuel of the church"; pursued with more vindictive hatred than any man of his time, yet never defending himself with the weapons of persecution or retaliation. To such a life, among the fierce passions of the excitable Orient, we point as that of the pre-eminent Christian dogmatist,—

"The royal-hearted Athanase, With Paul's own mantle blest."

Augustine, too, than whom a soul more tender, humble, devout, never breathed, may be cited in illustration. His portrait is the fit expression of his character; in its upturned eye of faith, and its burning heart, love's offering, presented in his right hand, while the left hand holds in pause the pen of controversy. So scrupulous was that heart, even in the minor morals, that this couplet was engraved upon the dinner-table:—

"To carp at absent ones who thinks it meet, Shall find this table a forbidden seat."

We do not forget the faults of individuals, the harsh words of Luther, the charges against Calvin, the austerities of the Puritans. But a man should be judged by his peers, deeds looked at in the light in which they were done, things that come to pass in spite of a doctrine deducted from the charges against it. The best proof of a doctrine is found in its later rather than its earlier fruits. Of all things human it is true that they deteriorate in time.

"Omnia in pejus mere, ac sublapsa referri Retro."

That, therefore, which gains purity and power with years so far partakes of the Divine. We may point to a saint like Edwards,* the father of New

* At one of the Unitarian anniversaries last May the writer listened to a report of the state of that denomination in one of the large towns in the central part of the Com-

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these two propositions, that definite statements of doctrine are the h and also the nourishment of the spiritual life, the following conseem to be legitimately drawn:—

is born of God." But nothing is easier, as history abundantly than to mistake orthodoxy for faith. It is a question whether the of our churches in baptizing candidates immediately after their profes of doctrinal orthodoxy, instead of after the covenant of faith, does in the direction of this mistake. The brutal violence of the correction at Ephesus, assembled in 449 to decide the question mist's nature, or natures; the fierceness with which theologians have over the words of redeeming love, "This is my body, given for you," how easy it is to cover total lack of the spirit with a cloak of zeal eletter. Indeed, it is not easy to think kindly of those whose religious we detest. Nor is the odium theologicum as yet a fossil curiosity, among "liberal" Christians. "Without charity I am nothing." "If man love God, the same is known of him."

The life only can keep, assimilate, work up the doctrine. Doctrine out life is food in the stomach of a corpse, sure to corrupt. Let the sion of a creed die out, and its theology will change. Thus rose the inian apostasy in Massachusetts, as has been thoroughly demonstrated.† Let we see the clergy of the Anglican Church subscribing to her Thirty-re Articles, and exhibiting every phase of belief from orthodoxy to ration-sm, from high Protestantism to high Ritualism, we learn just how much liance can be placed on doctrinal tests for securing consistency and purity faith. Better the apostolic way,—visiting the widows and fatherless in rein affliction. Charity which "never faileth" (interest, cf. Gal. v. 4; 2 Pet. iii. 17) keeps "unspotted from the world" better than any subscription. "Knowledge putteth up, but charity buildeth up." Yet we would keep the doctrinal test also, but in its proper place and use.

- 8. Disparagement of precision in doctrine betokens a low or unhealthy state of the life. Be the creed kept free from antiquated phraseology like a tree from dead wood; reformulated from time to time, as the Christian consciousness attains to clearer thought and more exact expressions; and let it be kept also in its legitimate use, so as to disfranchise no true believer, and it argues a lack of iron in the blood to be impatient of hearing
- * The Articles of Faith, assent to which is required of candidates, are not a confession of faith in Christ. Many unconverted persons "believe" them all. The "covenant" is the proper avouchment of faith in Christ. But baptism after the creed, as though it were the sign and seal of orthodoxy, instead of after the covenant, as the sign and seal of faith (see Shorter Catechism, 94, 95), tends to obscure the distinction between orthodoxy and faith. (See report of a committee on this subject in the Minutes of the General Association of Massachusetts, 1867.)
 - † Clark's History of the Congregational Churches of Massachusetts.

it read, willing to let truth be ambiguously and vaguely held, unfriendly to creeds in general. A little persecution would be good for such good people. If they lived in a martyr period, they would soon define precisely what they did and what they did not believe. And those of them that loved the truth well enough to die for it would want to state that costly truth so truly that no unbeliever could profess it without falsehood. The martyr church did that in making the Creed of Nicæa such that no Arian could honestly subscribe it. That distinguished New England orator who some time since disparaged the Declaration of Independence as a "string of glittering generalities," had he lived on into the sacrifices of the civil war, would doubtless have recanted what he said in the degenerate period preceding it. And those "liberal" Christians who are so hard upon creeds, were they martyred a little, would learn — that is, those that could abide the lesson — the preciousness of the truth which the heroes of the faith have bequeathed as a blood-bought inheritance to their posterity.

4. Imperfection in doctrinal belief should debar no true Christian from church-fellowship. To exclude a child from school for ignorance, to look for the fruit as soon as the root, is preposterous. Where "the power" of godliness is, there "the form" will come under favoring circumstances in time, as the skeleton develops and hardens into proper symmetry with the lapse of childhood into manhood. Not the least of the "plagues" -- mischiefs - that come upon those who add to the things written in the book is the discouragement of the children from coming early into the church. Assent to a creed is valueless, if made on the authority of another mind; and yet it is beyond the ability of most children to assent, understandingly, to the theological creeds of some of our churches. And the closer our observance, with all sorts of persons, of the apostolic terms of church fellowship, the better for the church and the doctrine. Every regenerate person has a Divine right to church fellowship. "Grace be with all them that love our Lord Jesus Christ in sincerity," - if grace, then, by orderly approach, the means of grace. Cotton Mather says: "The churches of New England make only vital piety the terms of communion among John Owen says: "We will never deny the communion to them." * any person whose duty it is to desire it." † Samuel Mather shows that all Christians ought to be admitted to any of Christ's churches. ‡ Watts, in his "Terms of Christian Communion," shows that the churches should, as a general rule, admit all who make a credible profession of religion, take heed not to make the door of admission larger or straiter than Christ made it, and that nothing be in their covenant but what is essential to common Christianity. The principle of assimilation, every man " to his own place," together with the strict maintenance of orthodoxy and piety in

^{*} Rat. Dis. Introd., 4.

[‡] Apology, 34, and elsewhere.

[†] Puritans and their Principles, 295.

the pulpit, will be found as potent to produce all desirable uniformity of belief as any initiatory tests in mere theology. We say, then, in the golden phrase of Cotton Mather, let "the terms of communion run parallel with the terms of salvation." Reform whatever is contrary to this rule as unscriptural, and also, as history shows,* an innovation upon the primitive and catholic way.

- 5. Articles of doctrinal belief a creed are essential to the historic church, and to every organization that is truly a part thereof. For the Creed, the compend of the doctrines that have from time to time been wrought out of Scripture through the experiences of study and conflict, is an important part of the history of the church. The fruits of the Christian experience are precious. A "church" that discards them is an alien body, without interest or right in "the holy church universal throughout all the world." A lack of the historic spirit, which feeds on the fruits of the past, impoverishes the poet, the philosopher, the statesman, and no less the Christian and the church. The creed of the historic church will be a catholic creed, - not emphasizing the shibboleths of sect or school. As the historic testimony of the church to the true meaning of the Word of God, it will be borne in public, - read upon solemn sacramental days. Why not, when no Fourth of July celebration is complete without a public reading of the Declaration of Independence? "Ye shall know the truth," said Christ, "and the truth shall make you free." It should be owned and consented to by every one who is "set for the defence of the Gospel," ministers and office-bearers in the church; and for this use, the fuller the better; the freer from the double entendres of biblical phraseology, the better also. For the biblical phraseology is the very thing which the creed undertakes to interpret.
- 6. Doctrinal articles being the products of the spiritual life, the developments of Christian experience from the Word of God, we have in the creed thus formed the Word of God tested by history,—a test as much more conclusive than that of any individual mind as the sum of the Christian centuries is longer than a single life. And so we may say, slightly altering Schiller's famous phrase, the history of doctrine is the judgment of doctrine. In the evangelical creed, then, concerning man's sinfulness and moral impotence, Christ's atoning sacrifice, the Holy Ghost's regenerating work, the everlasting state of rewards and punishments, the deity of the Redeemer, and the tripersonality of God, we hear, not the scattered voices of individuals, but the authoritative testimony of History herself, reaffirming the declaration of the apostle, "These things are good and profitable unto men." This is nothing less than the testimony of time to the truth of eternity.

^{*} See the "Congregational Quarterly" for April, 1862, for an able article on "Confessions of Faith," bearing somewhat upon this point.

ARE REVIVALS OF RELIGION NATURAL?

An examination of the statistics of the Congregational churches, and doubtless those of most other denominations, will show that in ordinary times the accessions are little more than the losses by death. When the churches are carried up to higher numbers, it is in years of revivals. A further examination will also show that in ordinary years the numbers are kept good, not by a uniform distribution of accessions, but by the large numbers who come into particular churches in revivals confined to those localities. This is the law of the churches' growth.

Are revivals healthy? Are they anything more than morbid and delusive excitements? Are they destructive of that tranquil and uniform life which is assumed to be the natural method of Christian progress?

In reply to these common questions, I* think that a revival of religion is in perfect accordance with God's ways of working in other parts of his domain, and is therefore natural, — natural as opposite to unnatural, while harmonious with the supernatural, whose existence and control it admits.

A revival of religion presupposes religion. In that union with God through Jesus Christ which is religion, Divine life flows into the soul, and produces its suitable fruits. Where there is no faith in Christ, there is no Divine life, and there no revival is possible.

It is true that this Divine life within ought to be always vigorous and growing. There should be no need of the repenting of a neglectful church or a careless soul. But if a church has fallen into a low state of piety and works, no one can seriously say that the church ought not to repent of its sins, and rise into purified life and zeal. One might as well complain when the fire burning low on the hearth is kindled into a ruddy flame, or the nearly empty lamp is replenished with oil, or the debilitated body is fortified by food. Yet when the church's zeal is kindling, and its faith is becoming powerfully strengthened, that is a revival.

But even in a faithful and earnest church, revivals are possible. The term is not, perhaps, most appropriate; but it has come to cover those special and extraordinary seasons which the most faithful church does not make ordinary, when a peculiar exercise of God's grace is visible in the conversion of great numbers at once, — seasons when labors are peculiarly successful; harvest-times, blessed of God. This is now the most common meaning of the term "revival." That the word is used indiscriminately, both as meaning the increased internal life of the church and its increased

* The reader must pardon the use of this pronoun, which avoids difficult circumlocution in some parts of this paper.

external success, is doubtless due to the fact that the latter depends upon the former, and the former insures the latter. In either the facts exist which some honest Christians believe to be spasmodic and unnatural.

Yet it is worth noticing that almost all denominations of Christians look to special means in special seasons. It is needless to refer to Congregationalists, Methodists, Baptists, and Presbyterians. When they see a cloud no bigger than a man's hand, they make ready for abundance of rain. But Catholics have their "retreats," in which, at appointed times, the hours of successive days are spent in special prayer and meditation; and Episcopalians have, by the set laws of their church, a series of extra meetings every winter, closing with a "protracted meeting" of a whole week in March or April. The whole church believes in special means.

Revivals are by God's power. By his supernatural grace, some seasons are more blessed than others. It is as useless to ask why, as to ask why some years' wheat-fields are more heavy than other years', in both cases assuming that men have done their own work. It is as useless to ask how that grace gives new power to the church as it is to ask how Divine power nerves hearts and hands in the wheat-field. It is a fact that there are times when believers feel peculiarly drawn towards God, when peculiar solemnity is felt in congregations, when words have peculiar power. such times unreconciled sinners are peculiarly drawn to listen, peculiarly led to feel, peculiarly forced to say, "What must I do to be saved?" There is as distinctly felt the spirit of God brooding over a whole community as there is ever felt a change in the atmosphere. No one who has ever candidly participated in the events of such a time can doubt the reality of this peculiar spirit. The repetition of the word "peculiar" is because the whole is peculiar. This great increase of spiritual power is above and beyond ordinary Christian life. It is wellnigh resistless.

Is this out of harmony with God's laws?

First, it is analogous to God's way in his material works. Natural life is not uniform. If it be said that religion ought to be steady,—yes, steady in the sense of permanence, but not steady in the sense of unvarying uniformity. Though water is necessary for vegetable life, it does not rain all the time. Showers come when God pleases. It is by no means drought when it does not rain. The water already fallen has work to do. There are also dew, and vapor, and sea-turns, which keep the plants fresh. Even in a dry summer, one will see, on the sunrise slope of his roof, the water dripping as the morning heat condenses the moisture. Religious life is continued in much the same way. But when the showers come down, and fill the wells and raise the rivers, they are great additional blessings. That the church always lives in sea-turns from eternity makes nothing contrary to the way of nature in having occasion to thank God for showers.

It is not always spring, nor always harvest. Though the ground was frozen, it had life sheltered in it. Warmer days come and melt the snow. Sunshine coaxes up the timid plants. That is nature's revival. By and by fruit sets, and is ripened for gathering. Then fruitage ends. following time wasted time? No. Shrubs and trees make wood. tender twigs grow firmer, and they will bear fruit next year. Why is the same process unnatural in the church? Is there not discernible a budding and setting of fruit? Is there not a time, following great increase, when the faith of converts gets firmer and statelier? If one complains that a system of special growth at special times is unnatural, he ought to complain because mountains are higher than plains, because the Gulf Stream is warmer than the waters each side of it, because the sun is not always at the same altitude, because it is not perpetual rain, because fruitage is not in every hour of the year. There is no dead level in nature; there is no dead level in the history of the church. Results are not attained without preparatory work. In times when there seems to be little practical success, influences are accumulating which will, at the proper period, display sudden and wonderful results.

Nor do revivals lack conformity with the laws of human nature. They are in perfect accordance with these laws.

As a revival affects Christians, there will be seen, first, a humbling before God. So far as he has been neglectful of duty, a Christian feels his ill desert. Is this unnatural? He feels more sensibly his dependence upon God. What is unnatural in this? He feels more keenly Christ's love for him. Is gratitude unnatural? He becomes an obedient servant of his Master. Is rightful obedience unnatural? He is more earnest in desiring the salvation of others. Is friendship or compassion unnatural? If he sees young men ruined by intemperance, gambling, and licentiousness, or moral men ruined by rebellion against God, if his heart burns within him to save them, is it wrong? is it inhuman? Now if a whole church is so awakened, and so repentant, and so earnest; if worldly-minded and hardened men in the church become softened and gentle and spiritual; if persons at variance with each other forgive and forget; if prayers are warm and plentiful, and God is honored, — where is the wrong?

In the conversions of sinners at such a time there seems to be nothing unnatural. One listens and reflects, and is convinced of his errors, and perceives his just condemnation, and asks, "What shall I do to be saved?" I see nothing more unnatural in his prayers, than when I once heard the pleadings of a soldier condemned to be shot; alas! they were fruitless. If he submit to God, I see nothing more unnatural than when on my pocket Bible a wounded rebel boy once took the oath of allegiance, that he might so far satisfy his conscience. If the submitting penitent rejoices that he is

accepted, I see nothing more unnatural than the joy I once saw in a man tried for desertion, who said to me, "You have saved my life!" The results of conversion are not morbid. For the wicked man to abandon his vices; for the transgressor to turn to God; for a change which makes good husbands, good children, good citizens, — it is only what every good man desires. That a multitude should at once thus be changed does not make it unnatural.

The process, also, is natural. God uses our faculties just as they are. One's attention is arrested. He thinks. He sees facts. He believes. He loves. There is in all this not a single act or feature that has not its perfect correspondence in every other part of men's lives. Attention, meditation, conviction of conscience, decision, are surely all natural methods. However great may be the number of persons, every one must pass through this same general experience, and through this only. And the object to be attained in each case is, not to make a morbid man, nor a deformed man, nor a hybrid angel, but "the perfect man in Christ Jesus." The highest type of manhood is the result aimed at in every case in every revival.

It is sometimes alleged that revivals must be unhealthy because they so often follow great convulsions in society. On the contrary, this fact is an evidence of their naturalness. The financial convulsions of 1857 were followed by extensive revivals. The reason is obvious. With property vanished, with hopes disappointed, with plans defeated, men were in a mood to look to a higher power. Their minds were opened. They were accessible to religious truth. The disasters had done this preparatory work, not converting, but putting men into that thoughtful condition where conversion was possible. Great revivals followed the late war. The war roused the popular conscience, and made a thoughtful people, and a people who began to look at foundation principles as never before. Many a day of darkness had driven souls to prayer. Many a household needed consola-Many a wife wept for a dead husband, and many a child for a dead Sympathies were deeply excited. In the accumulation of causes, a sobered and tender people were accessible to the Word of God. came great spiritual results. If such conjunction of circumstances renders revivals probable, what does this say, but that God's providential government arranges times and seasons?

Again, it is objected that the special efforts used in revivals are objectionable; not merely any particular kind, but all kinds. It is thought that the usual and ordinary means of grace ought to be sufficient, and any multiplication of work or diversity of methods opposes the Divine order. Men look with suspicion on great gatherings, and on an extraordinary amount of time given to such work. But such men mistake by forgetting that it is not new powers that are used, but only the same old powers God had given, now more usefully and urgently applied. No genuine revival is

carried on by anything but the truth of God; but that truth is used more directly and systematically and discriminatingly. If a farmer avail himself of evident opportunities to secure greater results, he is not running off into independence of God, but the rather into more entire dependence.

Why should there be special gatherings of people in a revival? Why should men leave their work to attend such gatherings? Because people who have an intense interest in a common cause always come together in great gatherings, and give time, effort, and money to insure its success. In the political campaign just ended there were enormous gatherings. Crowded halls witnessed to the deep interest of thousands, night after night. Men marched in great processions with banners and torches. Speeches were made in squares and streets at noonday. Nobody ever complained that this was unnatural or unhealthy. If political issues draw men together, why should not the issues of God's kingdom on earth? Yet, if Christians should show as much zeal in their addresses, and speak in streets and squares, what a howl would rise about these fanatics!

When our country was in its great trouble, who was not glad to see throngs assembled? Who did not feel that fiery words from burning hearts were perfectly natural? What patriot cared for time or labor or money? A great wave of patriotism swept over the North. It was the revival of patriotism. The flag was a new symbol. A million of men lifted high the banner, and swore to follow it to victory, and prayers and tears followed them. Is the cross of Christ less glorious to his church than the flag is to the patriot? Is victory over sin and hell less important than victory over rebels? Men used to be wellnigh frantic with joy over a great battle won. Why should not Christians rejoice when they see the victorious march of Jesus, not attended by long windrows of slain, but with redeemed souls? Even now, men who address audiences in reminiscences of the war-men like Chamberlain and Kilpatrick-find crowded houses. Many of their listeners remember their own experiences. Many others have tender recollections of husbands or sons in such scenes. Why should not Christians gather when they remember how Christ saved them? or when their own children find peace in Jesus? or when one tells them stories of salvation? If I keep memorials picked up on fields of battle, why should I not remember how I was freed from God's wrath?

What is there unnatural in the using of means? That is the way to accomplish results. That is the way that all wise men work in all departments of life. If there is little interest in some object, men of enthusiasm awaken an interest. The church has never, in its most earnest periods, approached the amount of printed appeals that were scattered from Washington by a political committee in 1868. The church has never, in times that called for most work, set in operation such a vast plan of public speech

as was seen in that political month. If the church is wrong, it is in not doing enough. Extraordinary means ought to be employed whenever there is an opportunity. The cause demands them. When reporters of revivals say, "No special means employed, no meetings multiplied," it is a confession of wrong-doing. They ought to employ special means. If they do not, they are wasting glorious opportunities. When grass is ready to be cut, it is no merit to say, "We employ no more means than usual." The church ought to employ more means when any indications of special mercies are visible. It ought to try to bring 'men to hear the Gospel. "Coaxing people" is disliked. Why? Is it better to let them go to perdition? "These frequent meetings are bad." Why? Are young men better off in ruinous club-rooms than in the sound of prayer? daughters better off in the inevitable and unescapable evil that attends the ballroom? If it be unhealthy to protract a meeting an extra hour into the evening, is it better to dance until nigh morning, and then go out of the heated air into the cold night? When soldiers were wanted, there were stirring appeals to patriotism; there was martial music and multitudes of flags. Special efforts filled the armies. Every man was a recruiting-officer. Wherein is it wrong to use special efforts to enlist souls in the service of Jesus? The fact is, the special means used in all worldly affairs, when right and honest, have no more than their counterpart in the special means used in revivals.

It is true that they are often accompanied by excitement. But a certain degree of excitement is healthy. Are men made of stone, never to be excited? In view of certain perils or wants, a dead level of indifference is impossible. Patriotism had its excitement. It was not wrong, but inevitable. . Men never excited are too near enemies. I once saw men who were not excited in the midst of a battle in Georgia. In charge of a line of filled ambulances, I saw groups of men who were perfectly quiet. They had worked themselves back out of the lines. These cowards and skulkers were all perfectly free from excitement. Excited mothers used to write me for news of sons in captivity; should there be no ripple when their children are in captivity to Satan? There ought to be excitement in every heart under condemnation. On the point between heaven and hell, - "Come, ye blessed of my Father," and "Depart from me," every true Christian would rejoice to see such persons terribly in earnest. Men were excited when a great cause was trembling in the hazards of trial by battle, and rightly excited. Great principles always excite enthusiasm. Ought the Church of God to think it a merit that the Gospel of Christ excites no enthusiasm in its special battle-times?

Nor is it against this view of revivals that some apparent conversions are delusive. It is to be expected—for it is natural—that first experiences

in genuine conversions will be modified. They ripen into principles. If the first joy subsides into quiet service, it is only because the light blaze of the twigs has changed to the solid fire of the logs. But of those mistaken the number is few compared with the number of those who persevere.* While the temporary converts return to their former state, the multitude, who, apparently, would never have been aroused but for revivals, keep steadily on. It is sad that any should fail; but we do not despise the apple-trees because many spring blossoms fall off. It would not have been well to say, in war-time, "It is of no use to enlist men, for many break down." Though some did not count the cost; and some were feeble; and some, wearied, lay down to die; and some, disabled, came home; and some shirked their duty, — yet the victories which the great armies achieved testified to the faithful valor of the many.

It is not to be said that no evils ever attend revivals. They sometimes Ignorant men may use unworthy and hurtful instrumentalities. balanced men may say foolish things. One-sided truth may create morbid excitement. Unsound doctrine may mislead listeners. With such the church need have no sympathy. These things are not inseparable from revivals. They are no proper part of revivals. They violate the principles of revivals. Many a revival has been free from them. All revivals can be guarded from them. Every great movement is liable to similar hurts; and the part of wisdom is, not to cast away the system, but to avoid its perversions. In spite of all possible incidental error, the fact remains that there are times when the Holy Spirit adds greatly to the faith of Christians, when whole communities are moved by a great impulse, when all the methods of God's grace are wonderfully endowed with power, and when multitudes bow before the power of the cross. In such times the working of Divine power is in conformity to its other working in nature and man. God then, as ever, works through the faculties, uses the truth, appeals to human wants and needs, and secures the right and healthy action of the whole nature. There is not a feature of this work unnatural. His people act as men act in all great and powerful times, and upon recognized principles only. That the supernatural power breathes life into the means ordained is mysterious, but no more mysterious than how the spring winds melt the snows.

Whether revivals may be had whenever sought for is a question not * I think there is a common mistake on this point. Some revivals do seem to be merely factitious excitements. A friend gave me figures of one in which, of one hundred and five apparent converts, only sixteen were visible twelve months afterwards. But I have records of a revival in another church, in the same town, where, of sixty-five apparent converts, all but four were giving good evidence two years afterwards. I attribute the difference to the difference of views of truth presented. The fault in the first-named does not belong to revivals, but to violating the laws of revivals.

necessary to be discussed now. What means will naturally secure them is worthy of deep consideration. That a church which zealously labors for such results may hope for them is true, for their zealous labors imply the working of God within them to that very intent. Nor have we a right to assume that there are no reasons why revivals come at certain times. That God works at such times as please him would not be arbitrary. His plans are wise, though we see no connection between their parts. He shows us enough, in the history of revivals, to prove the connection of labor and success; he hides enough to prove that he governs.

Are such great special movements needed? No one need long contemplate the religious condition of our communities to see that there is desperate need of something. With our cities full of sin, with our sparsely settled districts full of neglecters of the Gospel, with a wide-spread indifference to truth, with errorists busily at work, with unbelief hardening multitudes, it is evident that the ordinary course of spiritual work fails to secure the greatest results. The indifference needs breaking up by powerful and extraordinary tides of grace. Communities are hardened against the regular ministrations under which they have always lived. But when God's Spirit comes down in any locality, there is a force which sweeps away its very foundations of unbelief and hardness of heart. Men who have steadily resisted the Gospel, which they have heard every Sunday for a lifetime, are overwhelmed. Mental believers catch the fire which their hearts need. A hostile public opinion shrinks back before the force of such a work. Almost every sceptic, who is ever converted, is converted in a revival.* The arguments of errorists can stand against human logic; they crumble before the presence of the Holy Ghost.

Revivals, therefore, instead of being regarded as morbid or unnatural, ought to be looked at as part of the laws of the progress of the church. They should be studied as such. They should be treated as such. To avoid incidental evils, they should be guarded from all that is unnatural (not supernatural) in their working. So considered, they are only the counterpart of settled military principles; they concentrate the overwhelming forces of God on a given point, and carry it by storm.

I have in memory two confirmed and able infidels, who easily resisted all the usual arguments. One of these chanced to go to a public meeting on the Sabbath in a time of revival. The peculiar solemnity of the place he could not resist. Under the preaching of the simplest and most direct truth on the need of personal salvation, he was convinced of his sins. From that hour his sceptical arguments fell dead. He sought and found peace at the cross, and that without a word of reply to his old views. The second case followed directly and immediately from the first. It is needful, of course, to instruct against the modern infidelity; but are not the most convincing answers furnished in the salvation of souls by a power which errorists cannot deny?

THE CONGREGATIONAL CHURCH IN WESTMINSTER, VERMONT:

ITS PASTORS AND NATIVE MINISTERS.

THE Congregational Church in Westminster, Vt., was organized 11 June, 1767. Of the three hundred persons, or more, who then constituted the population of the town, only nine were found ready to be constituted a church, and, singular to say, not one of these was a woman. Among the constituent members were Ephraim Ranney and John Sessions, who were afterwards (4 May, 1769) elected deacons, and who held that office, the former for thirty-three years, and the latter for nearly fifty-three years. The memory of them both is still fragrant in the church, and Deacon Ranney has special claims to remembrance as the ancestor of seven preachers of the Gospel, of as many more members of the other learned professions, and of numerous deacons. Among the constituent members was also Jesse Goodell, who on the same day was ordained pastor of the little flock. He remained in the pastorate "between two and three years," during which . period fifteen persons united by profession and sixteen by letter or by certificate, increasing the number of members to forty, an equal number of whom were of each sex.

In 1769 a house of worship was raised, and during that year and the following it was so far advanced as to be capable of occupancy. The poverty, however, of the people disabled them from completing the house for nearly thirty years. For several years the body of the house was not divided into pews, but was furnished with long seats, holding five or six persons each. From time to time, as the means of the parish allowed, and convenience required, the seats were replaced by pews till the floor was covered. It was voted, 3 January, 1793, "to make two pews, one each side of the broad alley of the seats," and to rent six pews which had previously been made. At the same time it was voted "to give Mr. Jonathan Kittridge fifteen shillings in cash, to sweep the meeting-house and take care of the pall and keys for one year," and Lieutenant Zachariah Gilson and Ensign Asa Averill were chosen "to take care and clear the meeting-house of dogs on the Sabbath, according to their discretion." It does not appear when the house finally assumed the condition of a finished structure, within and without, but it could not have been far from 1800.

After Mr. Goodell's ministry closed there was no settled pastor, and probably no stated preaching, for about five years. In the summer of 1774 the Rev. Joseph Bullen was ordained pastor, and sustained that re-

lation about eleven years, during which period forty-six persons were added to the church. After his dismissal, an interregnum of nearly five years took place, during which there were several candidates for settlement, whose names have not been preserved. Five persons only were added during this period. The church and parish concurred in a vote, 24 June, 1790, calling Mr. Sylvester Sage to the pastorate, with a salary of one hundred pounds, lawful money, and thirty cords of good firewood, the money part of the salary "to be paid one quarter in money, and the residue in wheat at five shillings per bushel, or other grain equivalent." This call was accepted, and the ordination took place 13 October, 1790. that time the church consisted of thirty-two male and thirty-seven female members, sixty-nine in all. Considering the state of the times, and the disadvantages under which the church had labored, this was a large growth to have attained. It was a growth, however, which was the result rather of immigration and addition by letter, than of conversion and profession; and such it continued to be, the additions by profession during the seventeen years of Mr. Sage's pastorate averaging only three a year.

In 1799 the members residing in the West Parish requested to be organized as a separate church; and, in view of the great inconvenience to which they were subjected in attending the ordinances of the Gospel, their reasonable request was granted. This movement was a permanent benefit to the cause of Christ, as well as to the persons directly concerned in it; but its immediate effects upon this church were injurious. The removal of thirty or more members not only weakened the church numerically and morally, but seriously diminished the pecuniary resources upon which reliance could be placed for the support of religious institutions. In April, 1805, Mr. Sage requested a dismissal, but the parish unanimously declined to grant it. Two years afterward he renewed the request; a majority of the parish voted to grant it, the church reluctantly concurred, and he was dismissed 19 May, 1807. During his pastorate ninety-five persons were added to the church, of whom fifty-six united by profession and thirty-nine by letter.

Soon after Mr. Sage's dismissal the Rev. Jason Chamberlain, afterward Professor in the University of Vermont, commenced preaching as a candidate for settlement, and supplied the pulpit for several months. In 1808 the Rev. Mr. Beardsley preached some months as a candidate. Early in May, 1809, negotiations were commenced with Mr. Sage to induce him to resume the pastorate; and in the following August he was engaged to act as pastor for the term of ten years, his salary being payable half in cash and half in grain at cash price. Without the formality of an installation he thus entered upon a pastorate which continued for twenty-nine years. For several years preceding and following the commencement of Mr.

Sage's second pastorate, a very low state of religion prevailed, and it was not till 1810 that any change for the better took place. This had its origin, so far as means were concerned, chiefly in the earnest and diligent labors of a young man who united with the church in January of that year.

It would seem that a similar awakening occurred in 1816, but no facts in regard to it can be ascertained, except that on the last Sabbath of October in that year twelve persons united with the church by profession. 1825 more than usual religious interest existed, and seventeen persons united with the church. With the exception of these two seasons of awakening, there was almost nothing in the history of the church from 1812 to 1830 of sufficient importance to deserve recording. The annual additions were few, and were near y or quite balanced by removals and deaths. It was not until 1831 that any such spiritual blessings were received as added largely to the church, both in numbers and in grace. That was a year of revival throughout the American churches; the year, indeed, in which revivals of the modern type were first experienced. It was the era of protracted meetings, anxious-seats, and other new measures, from which new and large results were obtained. This church, not without some misgivings on the part of the pastor and many judicious Christians, adopted the new measures, and gained by them, perhaps, as much good and as little harm and loss as it was reasonable to have expected. There was great excitement both in the church and out of it, and the effects of the movement were felt for several years. One of the immediate results was the addition of twenty-five persons to the church.

This revival gave origin and impulse to several benevolent and reformatory movements, the most important of which was the organization of a temperance society in the winter of 1832-33. It soon became the practice of the church not to receive as members any persons whose piety was not sufficient to restrain them from the use of intoxicating liquors; and in January, 1839, it was declared by a formal vote, "that, in the present light of the temperance reform, and of Divine Inspiration, it is not expedient to receive any members to this church who make, vend, or use distilled liquors as a beverage." In 1842 another step in advance was taken by the organization of a society which interdicted the use of alcoholic liquors of every kind, distilled or fermented.

On the first Sabbath in May, 1838, the Rev. Seth S. Arnold began to labor as acting pastor, with the understanding that he would give place to an acceptable candidate for settlement, whenever such a one should appear. In the latter part of November, 1838, a series of meetings began to be held in the afternoon and evening, and continued two weeks. The number of hopeful conversions attributed to this revival was between sixty and seventy, and, as the result of it, forty-one persons united with the church in 1839.

In 1839 a call was given to Mr. Calvin R. Batchelder, with an offered salary of \$450, which he accepted, and the ordination took place 22 April, 1840. A low state of religion prevailed for nearly three years, but in February, 1843, an interesting work of grace commenced, and continued for some weeks. With the exception of an inquiry-meeting and an additional weekly prayer-meeting, none but the usual means of grace were employed, and in about two months the interest entirely subsided. During the year seventeen persons, most of them converts in this awakening, and only three of them men, united with the church. After a ministry of about five years Mr. Batchelder requested a dismissal, and was dismissed 26 February, 1845.

The Revs. S. S. Arnold and Isaac Esty, who were then resident members of the church, were engaged to supply the pulpit on alternate Sabbaths, and continued so to do till March, 1846, when the Rev. William H. Gilbert became a candidate for settlement. He soon received and accepted a unanimous call (with a salary of \$450), and was ordained 21 October, 1846. In view of the low state of religion, the church observed a special day of fasting and prayer 10 December, 1846, but without any marked results. For some years the condition of the church was improved not so much by the addition of new members as by the exclusion of members who had proved themselves unworthy. These proceedings diminished the membership of the church, but added materially to its real strength. After a pastorate of a little more than four years Mr. Gilbert requested a dismissal, and was accordingly dismissed 5 March, 1851.

The Rev. J. W. Pierce became acting pastor soon after Mr. Gilbert's dismissal, and continued to sustain that relation about two years. He was succeeded by the Rev. Isaac Esty, who also supplied the pulpit two years (from the spring of 1853 to the spring of 1855). The Rev. Edwin Seabury began his labors as acting pastor 27 May, 1855, and closed them 25 April, 1858. His salary was six hundred dollars. During his ministry the present parsonage was purchased and put in good repair. The Rev. Harrison G. Park began to supply the pulpit 9 May, 1858, was called to the pastorate in the following October, with a salary of five hundred dollars (including the rent of the parsonage at one hundred dollars), was installed, 17 November, 1858, and was dismissed 13 March, 1860. For fifteen years the membership of the church had now steadily declined. During that period only thirty persons had been admitted, and half of these were by letter, while more than sixty had been removed by death, dismissal, or discipline. The tendency was downward, and that at a rate of progress which threatened speedy extinction.

The ministry of the Rev. Andrew B. Foster, which commenced 1 July, 1860, was the means of arresting and reversing this downward current. In the summer of 1861 an unusual degree of religious interest manifested

itself, principally among the young. As the result of it, twenty-four additions to the church took place. Mr. Foster's ministry was closed 26 April, 1863, after which the pulpit was supplied several months by the Rev. Selah R. Arms. In August, 1864, the Rev. Francis J. Fairbanks was called to the pastorate. He was ordained 31 August, 1864, and still remains the pastor.

"The Western Church of Westminster" was organized 31 October, 1799. In the following December the Rev. Reuben Emerson was called to the pastorate, with a salary of £ 100, payable half in cash and half in produce at cash prices. He was ordained 18 February, 1800, and after a pastorate of little more than four years, was dismissed 9 March, 1804. The Rev. Joseph Brown then supplied the pulpit for nearly two years. In November, 1806, the Rev. Timothy Field was called to the pastorate. installed 20 January, 1807; continued in the active duties of the office twenty-eight years, and was dismissed 31 March, 1835. To him more than to any other man is the parish indebted for its civil and religious character. At the commencement of his ministry the church numbered only fifty-six members. In 1816 a revival occurred, as the result of which sixty-seven persons united with the church at one time, and twenty at another. In 1824 another general revival took place, and ninety-three were added to the church at one time. Yet a third revival in 1831 resulted in thirtythree additions.

During most of Mr. Field's pastorate the church occupied a house of worship which had been built before the church was organized. The time of the building of it is not known. It was in existence in 1792, and open for meetings, but in an unfinished state. "It was a high two-story building, fronting the east; a front door, and one on each side. It was painted white, without a steeple or a cupola even, square pews with high backs, gallery on three sides, filled with young folks every Sabbath, closely watched by a man appointed for the purpose, — a moderately high pulpit, a deacons' seat in front of it, of which the old people of to-day can hardly speak without uncovering their heads, so impressed were their early minds with the solemn sight of the two old deacons filling their places every Sabbath, 'rain or shine.'" This house was destroyed by fire on Sunday evening, 11 January, 1829.

Mr. Field was succeeded by the Rev. Preston Taylor, who was pastor little more than a year and a half. Early in 1838 the Rev. Jubilee Wellman became pastor, and continued four years, during which time twenty-six were added by profession. In April, 1842, the Rev. Alfred Stevens began to supply the pulpit; early in 1843 he was ordained pastor, and he has sustained that relation till the present time. In 1867 – 68 a powerful revival took place, meetings were held for nearly forty successive evenings, and fifty or more conversions occurred.

PASTORS.

- 1. The Rev. JESSE GOODELL was brought up in Abington, Conn., was graduated at Yale in 1761, and was licensed by the Hartford North Association, 4 October, 1768. After leaving Westminster he was in the Revolutionary Army, but in what capacity is not known. He died in 1779.
- 2. The Rev. JOSEPH BULLEN was born in Sutton, Mass, and was gradnated at Yale in 1772. He married Hannah Morse, a kinswoman of the inventor of the telegraph. His ordination at Westminster took place 6 July, 1774. He was a man of learning, talent, and piety, a fine writer, and a clear, sensible, and instructive, though not eloquent preacher. His usefulness, while in Westminster, was much impaired by his devotion to money-He kept a store, manufactured potash, speculated in land, and was considered quite shrewd enough at a bargain. Having acquired a large quantity of wild land in Athens, he removed there in 1785, or soon after; the relation between him and the church being informally dissolved by his asking a dismission, the church granting it, and his certifying in writing, 26 September, 1785, that he accepted the dismission, and released the church from all obligations to him. In 1788 and 1791 he was the representative of Athens in the legislature of Vermont. For several years he preached in that town with little or no compensation, and in 1797 his labors resulted in the organization of a Congregational Church, of which he and his wife were two of the eleven constituent members.

Soon after that he was appointed by the New York Missionary Society a missionary to the Chickasaw Indians, among whom he established a mission near where the town of Pontotoc, Miss., is located. In 1803 he settled near Uniontown, Miss., and there organized a Presbyterian Church, the first Protestant Church in that State. There and in that vicinity he labored for about twenty years, preaching the Gospel and establishing churches. Like Paul at Corinth, he, for the most part, "made the Gospel of Christ without charge," his salary for preaching half the time to the church near which he lived being only fifty-five dollars annually; in view of which, it may well be questioned whether his shrewdness at a bargain ought not to be regarded with a good degree of charity. Having labored in the ministry more than fifty years, he died at an advanced age in 1825. He was the first Protestant minister who settled permanently in Mississippi, and the first Moderator of the Presbytery of that State. His only publication was a sermon preached before the General Assembly of Vermont in 1783.

3. The Rev. SYLVESTER SAGE was born in Berlin, Conn., 24 January, 1765, a son of Deacon Jedediah and Sarah (Marcy) Sage. He was grad-

uated at Yale College in 1787, studied theology with the Rev. Cyprian Strong, D.D., of Chatham, and was licensed by the Hartford South Association in June, 1788. In 1790 he preached in Shelburne, Mass., as a candidate for settlement, and on the question of giving him a call the church was equally divided; twenty-two voting for the call and twenty-two against it. From Shelburne he went directly to Westminster. He married, 20 January, 1791, Orpah Robinson, of Granville, Mass., of whom, however, he was deprived by death, 18 February, 1792; and he married, as a second wife, 7 January, 1793, Clarissa May, youngest daughter of the Rev. Eleazer May, of Haddam, Conn. After his dismissal from Westminster he went to Braintree, Mass., and was there installed as colleague with the Rev. Ezra Weld, 4 November, 1807. The Rev. Hezekiah May, of Marblehead, preached the sermon. The climate of the seaboard proving unfavorable to Mrs. Sage's health, he resigned the pastorate, and was dismissed 4 May, 1809. His ministry there had continued a year and a half to a day, and his farewell sermon was from the appropriate text: "And he continued there a year and six months, teaching the word of God among them" (Acts xviii. 11). From Braintree he returned to Westminster, and there he remained till his death, which took place 21 January, 1841.

When in the prime of life Mr. Sage was a man of mark. His personal appearance was prepossessing to an unusual degree. Indeed, he was a model of manly beauty. He had an almost perfect form, of full size, erect and symmetrical, and his movements were at once graceful and dignified. His features were regular, and the expression which habitually rested upon them was that of kindness and benignity. It was said of him by one of his ministerial brethren, "If the epithet handsome were allowable to be applied to men, no one deserved it more than Mr. Sage." He was very neat in person, and tasteful in dress, and in everything that relates to appearance he was absolutely faultless. He possessed fine social qualities, and in conversation was easy, agreeable, and familiar, indulging occasionally in innocent pleasantry, but always preserving the quiet dignity becoming the position which he occupied. In the fullest sense of the word, he was a Christian gentleman.

Intellectually he held a good standing. His mind, like his body, was sound and well balanced. If he was not so acutely metaphysical or so profoundly logical as some of his neighbors in the ministry, he had a clearness of perception of Divine truth, and an ability to make that truth plain to others, in which he was not surpassed, if indeed he was equalled, by any of them. In the pulpit his appearance was commanding. His enunciation was deliberate and distinct, his manner solemn and impressive. His sermons were distinguished for clear statement, sound thought, orderly ar-

rangement, purity of language, and neatness of style. In doctrine he was strictly evangelical. He answered to the letter Cowper's description of a preacher, such as Paul, were he on earth, would hear, approve, and own:--

> "Simple, grave, sincere : In doctrine uncorrupt, in language plain, And plain in manner, decent, solemn, chaste, And natural in gesture; much impressed Himself, as conscious of his awful charge, And anxious mainly that the flock he feeds May feel it too; affectionate in looks, And tender in address, as well becomes A messenger of grace to guilty men."

Mr. Sage's reputation as a preacher was such that he was frequently invited to preach on special occasions. In 1803 he preached the "election sermon" before the Governor and Legislature of Vermont. He preached at the installation of the Rev. Jesse Townshend at Durham, N. Y., in 1798, and at the ordinations of the Rev. William Hall, at Grafton, Vt., and the Rev. Ephraim H. Newton, at Marlboro', in 1814; of the Rev. Seth S. Arnold, at Alstead, N. H., in 1816; of the Rev. Jonathan Nye, at Claremont, in 1821; and, doubtless, on other similar occasions. His farewell sermon at Braintree, his election sermon, and his sermon at the installation of the Rev. Jesse Townshend, were given to the press.

- 4. The Rev. Calvin Reddington Batchelder, son of Zechariah and Mary (Knowlton) Batchelder, was born in Wendell (now Sunapee), N. H., 9 August, 1813. Without taking a collegiate course, he pursued classical and theological studies at Bangor Theological Seminary, where he was graduated in 1838. He was a sound scholar, a faithful pastor, and a good sermonizer. After his dismissal from Westminster he entered the ministry of the Episcopal Church. From 1847 to 1859 he was rector of St. John's Church, Highgate, during a part of which time he also taught a family school for boys. He was rector of Zion Church, Manchester, from the fall of 1859 to the fall of 1864, and since the last date has been rector successively at Bellows Falls and Bethel. One of his sons, James E. Batchelder, was a soldier in the Fifth Vermont Regiment, and was graduated at West. Point in 1868.
- 5. The Rev. WILLIAM HINMAN GILBERT, son of Ezra and Rebecca (Minor) Gilbert, was born in Weston (now Easton), Conn., 12 February, 1817, was graduated at Yale College in 1841, studied theology one year at Andover, and two years at New Haven Theological Seminary, at which last he was graduated in 1845. From 1 April, 1845, to 1 March, 1846, he was acting pastor of the First Congregational Church in Haddam, Conn. After his dismissal from Westminster, he spent a few months at Andover, pursuing

his studies. He was installed 3 December, 1851, pastor in Ashfield, Mass. The Rev. George H. Richards of Boston preached the sermon. He was dismissed 27 August, 1855, and was installed in Granby, Conn., 2 July, 1856. The Rev. Jairus Burt of Canton preached the sermon. He closed his labors in Granby, 24 September, 1864, to go into the service of the Christian Commission and the American Bible Society among the soldiers, and continued in that service till the close of the war. He was dismissed 1 October, 1865, and within a few weeks was appointed agent of the Vermont Bible Society, in which service he still remains.

His published works are a Farewell Discourse in Ashfield, 1855; a Statement of Facts pertaining to the Division of the Congregational Church in Ashfield, 1855; and a Manual of the Congregational Church in Granby.

6. The Rev. HARRISON GREENOUGH PARK, son of the Rev. Dr. Calvin and Abigail (Ware) Park, was born in Providence, R. I., 28 July, 1806, was graduated at Brown University in 1824, and studied theology at Princeton and with the Rev. B. B. Wisner, D. D., of Boston. He also studied law three years with Bradford Summer, Esq., of Boston and Hon. J. Fisk of Wrentham. He was ordained pastor of the Congregational Church in South Dedham, Mass., 16 December, 1829. The Rev. Calvin Park, D. D., preached the sermon. He was dismissed in 1835, and was installed in Danvers, 1 February, 1837. The Rev. Alvin Burgess, D. D., of Dedham preached the sermon. After a short pastorate he was dismissed, and was then employed as travelling agent of the Mother's Magazine, and in the publication and editorship of the Father's and Mother's Manual. He was installed in Burlington, Mass., 15 November, 1849, Rev. R. S. Storrs, D. D., of Braintree preaching the sermon, and was dismissed in 1851. He was installed in Bernardston, 16 August, 1854, Rev. L. L. Langstroth of Greenfield preaching the sermon, and was dismissed in 1858. Since his dismissal from Westminster he has not been again settled in the ministry, but has preached in several places in New Hampshire.

His publications are a Memorial Sermon of the Rev. George Cowles, 1837; a Voice from the Parsonage, or Life in the Ministry; a volume of Shady Side Literature, 1854; and the Shortened Bed, a sermon preached at Saxton's River, 1859.

7. The Rev. Francis Joel Fairbanks, son of Emery and Eunice (Hayward) Fairbanks, was born in Ashburnham, Mass., 8 September, 1835, and was graduated at Amherst College in 1862. He studied theology one year at Princeton and another at Union Theological Seminary, at which last he was graduated in 1864. He was licensed by the Worcester North Association 28 April, 1863. His sermon on the National Thanksgiving of 1864 was published in the Bellows Falls Times.

PASTORS OF THE WEST CHURCH.

1. The Rev. Reuben Emerson, one of three sons of John and Catherine (Eaton) Emerson, who were ministers, was born in Ashby, Mass., 12 August, 1771, and was graduated at Dartmouth in 1798. He studied theology with the Rev. Reed Paige of Hancock, N. H., and the Rev. Stephen Farrar of New Ipswich, and was ordained at Westminster West, 18 February, 1800. The Rev. Reed Paige preached the sermon. He was dismissed 9 March, 1804; and was installed 29 March, 1804, at South Reading (now Wakefield), Mass. In that pastorate he continued fifty-six years, though about seven years before his death he was relieved from the responsibility of the pastorate by the settlement of a colleague. His death, which was occasioned by disease of the heart and dropsical effusion, took place 11 March, 1860.

He was a studious man, a thorough classical scholar, and well read ingeneral literature. He was, withal, very determined, and did not swerve to the right hand or to the left to please men. His appearance in the pulpit was commanding, his voice was good, and his sermons were strong, logical, terse, and pointed. Sometimes his sermons approached to personality, especially when anything occurred in the parish to affect himself. he was pastor at Westminster, his firewood, which the parish had agreed to furnish, failed one cold week. The next Sabbath his people heard a sermon from the text, "Where no wood is, the fire goeth out," which convinced them that the fire in him had by no means gone out. His sermon warmed the parish so well that his supply of wood was amply replenished the very next day. He once loaned his carriage to a neighbor, who returned it in a damaged condition. This occasioned a sermon from the text: "Alas, master, for it was borrowed." His only publication (known to the writer) was "Lectures on the Divine Inspiration of the Bible." (12mo, pp. 146. 1835.) It passed to a second edition.

In April, 1800, he married Persis Hardy of Bradford, Mass., by whom he had five children. One of them, Charles Milton, was graduated at Dartmouth in 1826, and is a lawyer in New Orleans.

2. The Rev. Timothy Field was born in East Guilford (now Madison), Conn., 28 September, 1775, and was graduated at Yale in 1797. He studied theology with the Rev. Timothy Dwight, D.D.; was licensed at Madison, 28 May, 1799, by the New Haven East Association; and immediately went to Canandaigua, N. Y., as a candidate for settlement. He was ordained 27 February, 1800, pastor of the Presbyterian Church. It was the first ordination, either Presbyterian or Congregational, in the Genessee region. From his pastorate in Canandaigua he was dismissed in June, 1805. Removing his family back to Madison, he travelled through

the eastern part of New England, preaching in various places. He was installed at Westminster West, 30 January, 1807. The Rev. Roswell Shurtliff of Hanover, N. H., preached the sermon. His pastorate closed, practically, with the year 1834, but he was not formally dismissed till 31 March, 1835. In the winter of 1843-44 he was attacked with a disease of the brain, which deprived him of his reason. He was conveyed to the asylum for the insane at Brattleboro', and there died, 22 February, 1844.

Mr. Field was a man of noble form, quick in his movements and his thoughts, and of much more than average ability and scholarship. was quick and frequent with jokes, and could be terribly sarcastic if occasion required. To a young minister who was talking to him about sermons, and the reasons why they were not more effective, he dryly said, "It would not be much credit to the Lord to convert sinners under such big sermons as the young ministers try to preach." He was a stanch Whig, and always preached and voted as he believed. A parishioner objected to his voting, for the reason that he was a minister of Christ, "whose kingdom is not of this world." "Are you, then, who belong to the Devil's kingdom, the only legal voters?" was the prompt reply. His successor in the pastorate had become involved in a neighborhood quarrel and in a lawsuit, occasioned by the violent death of a dog. While this was pending, the pastor stepped in to talk upon theology with Mr. Field, and, in the course of the conversation, asked him to suggest a text for the next Sabbath's sermon. "Beware of dogs!" shot swift and sharp from Mr. Field's lips. Mr. Field's wife, in her old age, was tainted with Perfectionism, and annoyed him greatly with tracts and newspapers on that subject. once came to him, complaining that no scarecrow which she could devise would keep the birds away from her cherries, and asking him to recommend something. "Try them with one of your Perfectionist newspapers" was the answer.

3. The Rev. Preston Taylor, son of Stephen and Amy (Maynard) Taylor, was born in Ashfield, Mass., 28 November, 1793. In 1815 he married, and removed to Goshen. Without obtaining a collegiate education, he studied theology with the Rev. Walter Chapin of Woodstock, Vt., and the Rev. Rufus Nutting of Randolph, and was licensed 8 February, 1825, by the Royalton Association. He preached at Bridgewater five years, 1825 – 30, and was ordained to the ministry 8 February, 1826, at Barnard. The Rev. Ammi Nichols preached the sermon. He was installed pastor at Barnard, 3 November, 1830. The Rev. Thomas Shepard preached the sermon. He was dismissed 4 November, 1834; and was installed 31 March, 1835, at Westminster West. The Rev. Charles Walker preached the sermon. He was dismissed 9 November, 1836. His next settlement was at Strafford, where he was installed 11 January, 1837, the Rev. Phineas

Cooke preaching the sermon, and was dismissed 20 November, 1838. He was installed in Waitsfield, 23 January, 1839, the Rev. John Wheeler, D.D., preaching the sermon, and was dismissed 10 August, 1842. He was acting pastor at East Berkshire three years, and at Sheldon from 1845 to December, 1854. In 1850 he received the honorary degree of M. A. from Middlebury. He was a judge of Franklin County Court two years, 1852-54. Early in 1855 he removed to Parma, Mich., lived there a year, then two years at Cooper, and then took up his residence at Schoolcraft. In 1861 he retired from active labor in the ministry. He still lives at Schoolcraft, and is the postmaster there.

4. The Rev. Jubilee Wellman was born 20 February, 1793, in that part of Greenfield, Mass., which is now Gill. Without going through a collegiate course, he studied theology at Bangor, where he was graduated in 1823. He was ordained pastor at Frankfort, Me., 17 September, 1824. The Rev. Bancroft Fowler preached the sermon. He was dismissed 3 January, 1826, and in January, 1827, he began to supply the pulpit in Warner, N. H. A revival soon commenced, and twenty-nine persons were added to the church. He was installed 26 September, 1827. The Rev. Samuel Wood, D.D., of Boscawen, preached the sermon. In 1831 another revival occurred, and forty-eight were added. He was dismissed 15 February, 1837.

He preached at Bristol, Hooksett, and Meredith Bridge, a few months in each place. He was installed at Westminster West, 7 March, 1838. The Rev. Z. G. Barstow, D.D., preached the sermon. He was dismissed 5 January, 1842, and then preached two years alternately at Plymouth and Cavendish, after which he preached five years at Cavendish alone. From Cavendish he went to Lowell, where he was installed 17 October, 1840. The Rev. Joseph Underwood preached the sermon. In the Lowell pastorate he continued till his death, which took place 18 March, 1855.

As a preacher Mr. Wellman was always acceptable and instructive, sometimes earnest and impressive, and occasionally even eloquent. He could be plain and pointed, without being personal or giving offence. His prayers were appropriate, never tedious, and often accompanied by tears. He was dignified and gentlemanly in appearance, but readily adapted himself to all his parishioners, however humble. His people both loved and reverenced him.

5. The Rev. ALFRED STEVENS, son of Nehemiah and Deborah (Goodell) Stevens, was born 30 July, 1810, at Waterford, Vt. He fitted for college at Kimball Union and Peacham academics, was graduated at Dartmouth in 1839, and at Andover in 1842; and was licensed 12 April, 1842, by the Andover Association. He was ordained 23 February, 1843, at Westminster West. The Rev. Amos Foster preached the sermon. In this pastorate he still remains. Two or three of his sermons have been published.

He married (1), 11 August, 1844, Eliza Farrar of Troy; (2) 23 June, 1846, Mary Ann Arnold of Westminster; (3) 25 August, Harriet N. Wood of Millbury, Mass.

NATIVE MINISTERS.

1. The Rev. Joel Ranney Arnold, son of Seth and Esther (Ranney) Arnold, was born 25 April, 1794. His father was a soldier in the Revolutionary War nearly three years, made a profession of religion at the age of eighty-nine, and lived to be nearly one hundred and two years old. He received a good academical and a partial collegiate education, studied medicine and practised it about a year, then studied theology at Alstead, N. H., with his brother, the Rev. Seth S. Arnold, and was licensed by the Monadnock Association in 1818.

He was ordained in Chester, N. H., 8 March, 1820. The Rev. S. S. Arnold preached the sermon. He had a very successful ministry at Ches-Revivals occurred, and one hundred and ten persons were added to In 1824 he received the honorary degree of M. A. from Middlebury and also from Dartmouth. He was dismissed 31 March, 1830, and from May to December of that year he preached at Winchester. was installed at Waterbury. Conn., 26 January, 1831. The Rev. Leonard Bacon, D. D., preached the sermon. From this pastorate he was dismissed 7 June, 1836, and he was installed 15 June, 1836, at Colchester. Rev. Laurens P. Hickok, D. D., preached the sermon. Here, too, he had a successful ministry. The largest number admitted to the church in any one year of its existence was in 1839. He was dismissed 17 July, 1849, and then spent a year or two at his native place, during which time he was instrumental in the organization of a church at Bellows Falls, Vt., to which he preached a considerable time without compensation. From September, 1851, to December, 1853, he was acting pastor at Middlebury, Conn. In December, 1854, he was installed over the South Church at Coventry. The Rev. Anson S. Atwood preached the sermon. gagement was for five years, but he supplied the pulpit till April, 1860, and was not formally dismissed till 10 September, 1862. For a year, 1860-61, he supplied the pulpit in Vassalboro', Me., and then went to Chester, N. H., where he resided, without charge, till his death, which took place 4 July, 1865.

His published writings were an Address at the Opening of a Cemetery at Colchester; Strictures on a Sermon preached in Chester, on "Revivals of Religion in Jerusalem"; a Sermon on Chance and its Design; and two articles in the "New-Englander."

2. The Rev. SETH SHALER ARNOLD, son of Seth and Esther (Ranney) Arnold, was born 22 February, 1788, and was graduated at Middlebury in

1814. After graduation he taught a select school at Bladensburg, Md., for a year, with the exception of the months of July and August, 1813, during which he was first sergeant of a company of volunteers for the defence of Annapolis. While teaching at Bladensburg, he commenced the study of theology with the Rev. J. Breckenridge of Washington, D. C.; and upon returning to Westminster, in February, 1814, continued the study with the Rev. Sylvester Sage, and was licensed by the Windham Association, 27 September, 1814.

During the following winter and spring he preached four months in Massachusetts. On the first Sabbath in May, 1815, he commenced preaching in Alstead, N. H., and was there ordained pastor of the Congregational Church, 17 January, 1816. The Rev. Sylvester Sage preached the ser-In 1815, 1819, and 1826 revivals occurred in connection with his preaching. He was dismissed 23 April, 1834. Prior to his dismissal he had commenced preaching at Gilsom, N. H., and was the acting pastor there about two years. He then removed to Westminster, Vt., and supplied the pulpit at Walpole, N. H., nearly two years, and the pulpit in Westminster about the same length of time. A powerful revival occurred in Westminster, and fifty-five were added to the church. He was acting pastor, for shorter or longer terms, successively, in Newfane, Wardsboro', Saxton's River, Westminster West, Springfield, and Cavendish (all in Vermont), and Troy, Westmoreland, Langdon, Charleston, Unity, Lempster, and Alstead (all in New Hampshire). He preached in West Halifax, Vt., from 10 October, 1852, to 30 March, 1856; in Roxbury, N. H., from June, 1850, for the term of two years; and in West Townshend, Vt., from June, 1858, for the term of six years. In June, 1864, he retired from the ministry and took up his residence in Weathersfield.

His publications are as follows: --

"A Sermon preached at Alstead, on the First Sabbath in January, 1826. With Historical Sketches of the Town." Alstead: Newton and Tufts-1826. pp. 48. 8vo.

"The Intellectual Housekeeper: A Series of Practical Questions to his Daughters, by a Father; or, Hints to Females on the Necessity of Thought in Connection with their Domestic Labors and Duties." Boston: Russell, Odiorne, & Co. 1835. pp. 47. 12mo.

"The Family Choir: A Collection of Hymns set to Music." 1837.

He married, 22 January, 1817, Ann House, of Alstead, N. H., by whom he had Mary Ann, b. 16 November, 1817, m. 23 June, 1846, Rev. Alfred Stevens, d. 1 March, 1857; Sophia, b. 28 June, 1820, d. 29 June, 1841; Olivia, b. 2 June, 1822, m. 10 September, 1843, Dr. Henry D. Hitchcock; Caroline, b. 15 March, 1827, m. 23 October, 1850, Albert S. Waite, Esq., d. 2 May, 1852. Mrs. Arnold died 3 February, 1841, and he married, 5

November, 1844, Mrs. Mary (Davis) Grout, of Acworth, N. H. She died 22 May, 1847, and he married, 20 December, 1854, Mrs. Naomi (Jones) Hitchcock, of Charlemont, Mass.

3. The Rev. John Quincy Adams Edgell, son of Abel and Susanna (Holden) Edgell, was born (in the West Parish), 15 August, 1802, and was graduated at the University of Vermont in 1827, and at Andover in 1831. For nine months he was then a teacher in Phillips Academy at Andover. He was ordained pastor at West Newbury, Mass., 19 September, 1832. The Rev. George Cowles, of Danvers, preached the sermon. The church was weak and divided when he became its pastor, but under his ministry it became strong and united. He was dismissed 27 October, 1853, and soon became agent of the Society for Promoting Collegiate and Theological Education at the West. In this service he continued about ten years, and was then compelled by failing health to retire from active life. He died at Burlington, Vt., 15 September, 1867.

He was retiring, undemonstrative, kind, and gentlemanly, an excellent scholar, and remarkable for simplicity of purpose and great conscientiousness in the discharge of duty.

- 4. The Rev. Edwin Goodell, son of Jared and Hannah (Perrin) Goodell, was born (in the West Parish) 19 July, 1824. He was graduated at Dartmouth in 1850, and at Union Theological Seminary in 1853, and was ordained, without charge, at Rocky Hill, Conn., 12 June, 1854. He sailed as a missionary for Smyrna, Asia, 8 August, 1854, returned in ill health in 1855, and lived first at Birmingham, Mich., and afterward at Bloomfield, at which last place he died 29 September, 1863. He married, 20 July, 1854, Catherine J. Trowbridge, of Birmingham.
- 5. The Rev. WILLIAM GOODELL, son of Abiel and Margaret (Brown) Goodell, was born 18 June, 1783. He fitted for college with the Rev. Jesse Townshend of Durham, N. Y., the Rev. Theophilus Packard of Shelburne, Mass., and at Chesterfield (N. H.) Academy, entered the Sophomore Class at Middlebury in 1807, and was graduated in 1810. taught school every winter during his college course. After graduation he was principal of Pawlet Academy one year and tutor in Middlebury College two years. During the winter vacation of 1812-13 he read theology with the Rev. Mr. Packard, and was licensed by the Franklin (Mass.) Association in January, 1813. In the following November he began to preach in Graston, Vt., and was there ordained pastor of the Congregational Church, in September, 1815. The Rev. Sylvester Sage of Westminster preached the sermon. He was dismissed in September, 1820, preached awhile in Rindge, N. H., where he received a call to settle, but did not accept it, and then spent three months in the service of the Vermont Domestic Missionary Society. In February, 1822, he began to preach

in Holland Patent, N. Y., and was there installed in March, 1823. The Rev. Samuel C. Aiken, of Utica, preached the sermon. He was dismissed in March, 1829, and was not again settled in the ministry, but preached as stated supply in Russia, Deerfield, Lenox, Howard, and Napoli till 1845, after which time he did not have charge of a parish. He was a colporteur of the American Tract Society for three years, and was employed for some time as agent of the Presbyterian Board of Publication. For several years he lived at Throopsville, N. Y., and there he died 26 October, 1865.

He married, 5 May, 1814, Mary Arms of Greenfield, Mass., by whom he had two sons who died in infancy, also Ebenezer Arms, b. 2 January, 1818, and Mary White, b. 7 May, 1820. Mrs. Goodell died 14 September, 1850, and he married, 29 January, 1856, Mrs. Agnes Grandey of Throopsville.

- 6. The Rev. Henry Anthony Goodhue, son of Deacon Ira and Almira (Sawyer) Goodhue, was born (in the West Parish) 29 July, 1833. His grandfather was Deacon Ebenezer Goodhue, his great-grandfather was the Rev. Josiah Goodhue, the first pastor in Putney, and from him the line of ancestry is traceable in an unbroken series of deacons to William Goodhue, who emigrated from England to Ipswich, Mass., in 1636, and was the first deacon of the Congregational Church in that place. He was graduated at Dartmouth in 1837, and at Andover in 1862, and was ordained, 20 May 1863, pastor at West Barnstable, Mass. The Rev. Henry B. Hooker, D. D., preached the sermon. He married, 13 December, 1864, Isabella Perkins, of Plympton.
- 7. The Rev. Josiah Fletcher Goodhue (uncle of the preceding and), son of Deacon Ebenezer and Almira (Ranney) Goodhue, was born (in the West Parish) 31 December, 1791, on the last day of the year, month, and week, and the last hour of the day. At the age of seventeen he commenced teaching a common school, and continued to do so for eleven successive winters. In his youth he was led by sceptical associates and infidel books to embrace sceptical views; but when he was nineteen years old he read Leslie's Short and Easy Method with Deists, which convinced him of his error, and prepared the way for his becoming a Christian the next year.

He was graduated at Middlebury in 1821, studied theology a year at Andover, and then was tutor at Middlebury a year, at the same time pursuing his theological studies. He was licensed by the Windham Association at West Brattleboro', 30 September, 1823. His first settlement was at Williston, where he was ordained 27 May, 1824. The Rev. Joshua Bates, D. D., preached the sermon. He was dismissed 9 October, 1833, just ten years after he began his labors. He went immediately to Shoreham, and was there installed 12 February, 1834. The Rev. Thomas A. Merrill, D. D., preached the sermon. In 1835 a powerful revival took place, and nearly a hundred were added to the church. During his pastorate of

twenty-four years the additions were one hundred and seventy-three. He was dismissed 29 April, 1857, but the dismissal did not take effect till the 1st of the following October. He then removed to Whitewater, Wis., and there resided without charge till his death, which took place 3 May, 1863.

His publications are a Sermon on the Church of Christ One, 1831; a Sermon on the Character and Services of Rev. Thomas A. Merrill, D. D., 1856; and a History of Shoreham, 1861.

He married, 3 June, 1824, Elizabeth W. Hooker of Rutland, Vt., by whom he had two sons and three daughters.

8. The Rev. CALVIN HITCHCOCK, D. D., son of Heli and Phena (Goodell) Hitchcock, was born (in the West Parish) 25 October, 1787. He was graduated at Middlebury in 1811, and at Andover in 1814, having by his own exertions defrayed the expenses of his whole course. He was ordained at Newport, R. I., 15 August, 1815, under an engagement for five years. The Rev. William Patton, D. D., of Newport, preached the sermon. He left Newport, 1 October, 1820, and was installed 28 February, 1821, at Randolph, Mass. The Rev. Warren Fay, D. D., of Charlestown, preached the sermon. His ministry at Randolph was successful and useful. It was marked by frequent revivals and by the general prosperity of the church. After a pastorate of thirty years, an attack of fever, accompanied with partial paralysis, so disabled him that he thought it best to retire from the active ministry. He was dismissed in June, 1851, and soon removed to Wrentham, where he lived on a farm the rest of his life. He died 3 December, 1867.

His published writings were Sermons before the Ancient and Honorable Artillery Company; before the Norfolk County Education Society; and on the Rise and Progress of Congregationalism. He also wrote copiously for the Boston Recorder. In 1841 he received the degree of D. D. from Middlebury.

He married, 30 April, 1817, Elizabeth Russell Stevens of Newport, R. I. 9. The Rev. Joseph Addison Ranney, a nephew of the preceding, and a son of Joseph and Tryphena (Hitchcock) Ranney, was born (in the West Parish) 15 February, 1817. He was graduated at Middlebury in 1839, and then went to Mississippi, where he engaged in teaching, at the same time studying theology under the direction of the Clinton Presbytery, by which body he was approbated in May, 1841, at Manata, Miss. He preached a few months at Preston, and then supplied for a year the churches at Grenada and Middleton. In 1843 he was invited to the pastorate of those churches, but declined to take up his permanent residence in a Slave State.

He removed to Illinois, and for two years preached at Carlinville and Spring Cove. In February, 1846, he became chaplain of Monticello Seminary, where he remained a year and a half. In the November of

1847 he became acting pastor of the Presbyterian Church at Belleville. It was then a missionary church, but after three years it became self-supporting, and he was ordained pastor. The Rev. Lemuel Grosvenor preached the sermon. In July, 1854, he closed his labors at Belleville, and within two weeks began to preach at Allegan, Mich. The church there had long been a missionary church, but it soon assumed his support, and he was installed in the pastorate. The Rev. Milton Bradley preached the sermon. His labors at Allegan closed 31 May, 1859. Immediately he received a call to the pastorate of the Presbyterian Church at Three Rivers, and was installed 21 September, 1859. The Rev. R. S. Goodman preached the sermon. In that pastorate he still remains.

His published writings are an Annual Sermon, entitled, "Consuming Agencies and Preserving Mercies," 1858; a Thanksgiving Sermon, entitled, "Condition and Hopes of our Country," 1862; and several addresses published in newspapers.

He married, in 1841, Phebe A. Hitchcock of Westminster; secondly, 1 October, 1853, Wealthy Ann Hitchcock, her sister. His eldest son, Albert Barnes, was a soldier under Sherman, and was for a short time an inmate of Libby Prison.

10. The Rev. TIMOTHY EMERSON RANNEY, brother of the preceding, was born (in the West Parish) June, 1815, and was graduated at Middlebury in 1839, and at Andover in 1842. He was licensed 12 April, 1842, by the Andover Association, preached a year at Barnet, Vt., and was ordained, 1 May. 1844, at Westminster West. The Rev. Charles Walker preached the sermon. In the summer of 1844 he went as a missionary to the Pawnee Indians in what is now Nebraska. Afterwards he was a missionary to the Cherokees, and continued till the summer of 1861, when he returned to New England, and for some years lived on a farm in St. Johnsbury, Vt. In July, 1866, he became acting pastor at West Charlestown, and continued for a year. In the summer of 1867 he became acting pastor at Holland, and there remains.

He married, 23 April, 1844, Charlotte Taylor of Ashby, Mass., by whom he had Joseph Emerson, b. 9 May, 1849; Timothy Taylor, b. 9 November, 1852; and some others.

NATIVE WIVES OF MINISTERS.

Frances Goodell, wife of the Rev. Alpheus Graves; Electa Goodhue, wife of the Rev. Joseph Hurlburt; Mary Goodrich, wife of the Rev. William H. Gilbert; Julia A. Harlow, wife of the Rev. Granville Wardwell; Martha A. Harris, wife of the Rev. Samuel A. Rhea; Phebe A. Hitchcock and Wealthy A. Hitchcock, wives of the Rev. Joseph A. Ranney; and Stella R. Nutting, wife of the Rev. A. D. Dascomb, — were natives of Westminster.

THE AMERICAN CHURCH REGISTER.

THE readers of the Quarterly are aware what importance its editors attach to all facts and statistics illustrative of the past or present condition of the denomination, and they will therefore understand why attention is here directed to a new Church Register, prepared by Rev. Daniel P. Noyes, Secretary of Home Evangelization in Massachusetts. It is a work which furnishes facilities hitherto wanting for full and accurate record of all church and parish matters, and its general use by pastors or church officers would greatly lighten the labor of compiling and arranging those statistics which are a distinguishing feature of this publication.

The Church Register is an indispensable part of church record. A growing sense of its importance has for a long time been manifest; and it is clear that, in proportion as churches realize that they are properly working-bodies, they must also feel the importance of such full and methodical records and registers as shall keep the condition of their work ever distinctly in view. There can be no question that care to secure completeness of record helps to keep alive, in both ministers and churches, a sense of their proper responsibilities, and promotes system and perseverance in Christian labors.

The American Church Register provides for the record of the names of all the pastors of the church, regularly numbered, with the place and date of birth, the college, place of theological education, date of ordination and installation, and date and mode of removal; the names of all the deacons, with columns for the dates of appointment and of retirement, and for remarks and references; the names of the church committee, - to be entered under their respective years of service; the names of Sunday school superintendents, with columns for the dates of their election and retirement from office; the names of persons having charge of various departments of Christian labor, e. g. the superintendents of branch Sunday schools, the leaders of neighborhood meetings, the chairmen of standing committees, the superintendents of visitation, the officers and managers of charitable societies or committees, &c., &c.; the names of communicants, regularly numbered, with date and mode of reception, date and mode of removal, and a column for remarks and references; the names of persons baptized, with date of birth, of baptism, and of profession of faith, and a column for remarks and references; a record of marriages. with all the particulars required by the laws of Massachusetts (which are believed to be as stringent as those of any State), also the place and date of solemnization, with the signature of the officiating clergyman and the

names of the witnesses. In this connection is furnished a digest of the laws of marriage in various States of the Union, prepared by competent hands, and brought down to the date of the present publication; a register of deaths, with columns for the names, regularly numbered, the date, age, and remarks and references; a register of attendance on public worship, morning and afternoon, for each Sunday in the year, — one year occupying only half a page; a register of councils, giving the name of the church inviting the council, the date and purpose of the council, the names of delegates, and a brief entry of the nature of the result, with a reference to the more full account in the records or among the papers of the church; a similar register of conferences, giving the date, place, and names of delegates sent by the church; perhaps more important than any others, the register of families, supplemented by a register of boarders, domestics, and others, transient persons.

These two registers are intended to include all the persons properly under the care of the church and pastor, whether themselves distinctly owning this care or not; all to whom it is the special duty of the church to carry the Gospel. The register of families is arranged for households of different size; and columns are provided for names, dates of birth, of joining the congregation, of baptism, of reception to the communion, and for remarks and references.

Every pastor needs such a parish book, and can hardly be faithful to his whole duty without its help. Properly kept and studied, it would be full of reminders and suggestions, its pages crowded with family history and individual experience, and illustrations of principles and methods and laws divine. This "Register of Families" is combined with the "Church Register," and is also published separately. Whenever desired, blank paper properly ruled for the ordinary business records of the church is bound with the volume.

This Church Register, if duly filled, will furnish materials ever ready for annual reports of church work, such as ought to be made by every church to itself and to neighboring churches met in conference. In connection with other suitable records it will supply particulars of great value to the historian, while all the time promoting a steady and growing development of systematic Christian activity. There are other details of arrangement and general structure which it is needless to specify; from what has been presented in this concise manner, pastors, church officers, and all interested in the subject, can judge of the practical value of Mr. Noyes's labors.

CONGREGATIONAL NECROLOGY.

REV. TIMOTHY P. GILLETT. Nearly two years since this venerable servant of Christ fell asleep at his quiet home in Branford, Conn., in the eightyseventh year of his age and the fifty-eighth of his ministry. He was born June 15, A. D. 1780, and died November 5, 1866. His boyhood was partly spent in Torrington, Conn., where his father, Rev. Alexander Gillett, labored most of the time during the fifty-three years of his ministry. For his acquaintance with classical literature, and the original languages of God's Word, his sound judgment, unfaltering devotion to the Master's service, rare control of his passions and his tongue, his thoroughly Christian life, public and private, Mr. Gillett's father was greatly respected and beloved. He held an enviable position in a circle of pastors to which the county of Litchfield is much indebted. Their belief in and earnest proclamation of the doctrines set forth in the Assembly's Catechism harmonized with their personal religious experience. Their characters, of rare purity and beneficence, were the legitimate fruit of these truths experimentally understood. Hooker, Mills, Hallock, Gillett, Griffin, and their associates, composed a fraternity not often matched. United in faith, affection, and toil, the success of one was hailed with generous satisfaction by all. Few pages in the history of New England churches contain a brighter record than the narrative of the revivals that crowned the labors of those men near the commencement of the present century. The pastor in Torrington was permitted to count among the trophies of grace at that time his oldest son, Timothy Phelps Gillett. The one thing long sought by the father now seemed altogether probable. His son might be an ambassador of Christ.

While a tutor in Williams College, where he was graduated in 1804, the subject of this notice was intimate with Gordon Hall, Samuel J. Mills, and James Richards. From that time the work of foreign missions had in him an intelligent and steadfast friend, and will be forwarded by a portion of his estate.

In 1806 he received a license to preach from the Litchfield North Association; after pursuing the study of theology with President Fitch, at Williamstown, June 15, 1808, at the age of twenty-eight he became pastor of the church in Branford. November 29, 1808, he was married to Sallie Hodges, of Torrington, daughter of Dr. Elkanah Hodges, a prominent gentleman in his father's congregation. This union continued almost sixty years; and the widow survives, in the full possession of her faculties, waiting in serene trust.

When the providence of God, in the course of years, placed a considerable amount of property in his hands, the increase of worldly goods was announced by no ostentatious display. The same humility, punctual attendance on professional duties, and readiness to forego personal comfort in ministering to the sick and needy, were still manifest. His systematic and unobtrusive charities foreshadowed the benevolent uses to which a considerable share of his property is to be at length appropriated.

The doctrinal sentiments of Mr. Gillett were in agreement with the accredited

symbols of New England theology reaffirmed by the National Council at Boston in 1865. The publication and defence of views, forty years since, that were deemed at variance with Scripture and the ancient faith of our churches awakened deep and wide-spread concern. Their tendency [in the views of many] to undermine the Gospel, and endanger sound and saving religious experience, deeply impressed such men as Woods, Griffin, Nettleton, and Tyler. Mr. Gillett shared their fears, and took his position with those of his brethren who were styled Old School. Ministerial associates from whom he conscientiously differed never had occasion to charge him with discourtery in speech or deportment.

At least half a score of revivals marked Mr. Gillett's long and faithful pastorate. Attaching less importance than is customary to the refinements of style, voice, and manner, he testified the Gospel of the grace of God with a subdued force and manifest sincerity that often leave the most salutary impressions. Constitutionally grave and taciturn, he perhaps seemed to strangers deficient in sympathy and humor. But such impressions disappeared on slight acquaintance. His modest, sober, and reticent air was soon found to be allied with unaffected, overflowing Christian kindness and cheerful pleasantry. His sanctified self-control was a safeguard in sudden emergencies and trials that so often damage men's comfort and usefulness. In dealing with parties at variance with each other or with himself, this quality proved invaluable.

Reviewing the history of fifty years, Mr. Gillett could say to his people: "In preaching, I have not shunned to declare unto you all the counsel of God. I have great reason to be humble for my unfaithfulness and deficiencies, and to ponder solemnly the questions, Have any of this people perished in consequence of my being a minister of the Gospel here? Have all been saved who might have been saved if their minister had been more faithful with them? Nothing has occurred to produce any outbreaks between us as pastor and church, minister and society. I know not that one unfriendly feeling now exists."

w. T

REV. GEORGE ALBION CALHOUN, D.D., for forty-eight years pastor of the Congregational Church in North Coventry, Conn., died in that place June 7, 1867.

Dr. Calhoun was of Scotch ancestry. He was born in Washington, Conn., October 11, 1788. He was early set to work by his father on the farm. He attained to a large stature; was strong, athletic, and fearless, well worthy of comparison with the brawny Highlanders of Scotia, and a leader in his youth among his companions. Though he attended for short periods the district school in his native town, his early education was very limited. When twenty-one years of age he went to school, and commenced the study of English grammar and arithmetic. After four or five months he entered the law office of Hon. Nathan Strong, but being convinced that his education was deficient, he soon returned to school, and began the study of Latin at the age of twenty-two. In 1811 he became a hopeful subject of Divine grace, but did not unite with the church till September, 1814. In 1812 he joined the Junior class in Williams College, but left that institution at the end of the second term, and became con-

nected with the new Hamilton College, in Clinton, N. Y. He and one other constituted the first Junior and Senior classes in that institution. He graduated without a Commencement in 1814; and, by invitation of the faculty of Williams College, took his degree there with the class of which he had been a member. That fall he went to Andover, Mass., and passed through the three years of study in the Theological Seminary there, graduating in 1817. When he went to Andover he was "without money and without a patron." It was only by severe self-denial, the greatest efforts, and the most rigid economy, that he succeeded in obtaining his theological education. Few candidates for the ministry have had greater difficulties with which to contend. He was licensed April 22, 1817.

The year after his graduation he spent as a Home Missionary in the vicinity of Geneva, in Western New York, preaching almost daily, and laboring so diligently and continuously as permanently to injure his health. Thence he came to North Coventry, where he preached, for the first time, November 1, 1818; and was ordained as pastor of the church in that place, March 10, 1819. He devoted himself with great zeal and energy to his work. Several powerful revivals of religion were enjoyed by his people during his pastorate. He also labored in many other places, in seasons of special religious interest, with great success.

His published writings are not very numerous. Among them were a series of letters to Dr. Bacon in reply to his attack on the Pastoral Union and Theological Institute of Connecticut, and a number of occasional discourses.

He received invitations to other fields of labor of more prominence, and offering a larger salary than his country parish gave him. He was strongly urged to take charge of Home Missionary operations in Western New York, to act as State missionary of Michigan, and to be the financial agent of the Theological Institute at East Windsor. Such were his views of the sacredness of the pastoral relations that all such calls were declined. However, by an arrangement with his people, he spent one year in collecting funds for the endowment of the Theological Institute of Connecticut. He was very successful in that work. That seminary owes much of its prosperity to his devoted and zealous efforts. He was for many years one of its trustees.

His health having become impaired, he spent the autumn of 1830 in Maine, in behalf of the American Education Society, and afterwards visited one hundred churches in Connecticut, pleading the cause of Home Missions, and preparing the way for the Domestic Missionary Society becoming auxiliary to the American Home Missionary Society. He then went to Europe, whence he returned with health greatly improved, in November, 1831.

He was elected Fellow of Yale College in 1849, and received the degree of D. D. from his Alma Mater, Hamilton College, in 1852.

On account of his age and approaching infirmities he resigned the active duties of his pastorate, and relinquished all claims upon his society for salary in March, 1860. He received, September 3, 1862, as colleague in the pastoral office, Rev. W. J. Jennings, who lived with him in perfect harmony and delightful fellowship.

For twenty months he supplied the pulpit of the first church in Coventry. In December, 1863, he was stricken down by paralysis, and laid entirely aside from the work of the ministry. He revived after some months, and was able to go up

to the sanctuary and visit friends in his own and neighboring towns. In December, 1866, he was again prostrated; his mind was much weakened, and he gradually waned in strength until he peacefully, as a child falls to sleep in its mother's arms, sunk to his rest, entered upon his reward, and received his crown.

He married, for his first wife, Miss Betsey Scoville, of Salisbury, November 16, 1819; who died very suddenly April 14, 1857. They leave two sons to bear the bonored name. He married, for his second wife, Miss Mary J. Davis, of Salem, Mass., who was the great comfort of his latter years, and who survives to mourn his departure.

Dr. Calhoun was a man of powerful frame, dignified and commanding presence, strong mind, and great activity and energy. Sincerity of heart and uprightness of life were marked characteristics. He was specially distinguished for his good common sense and practical wisdom. Hence he was often consulted by churches and individuals who were in difficulty, and was invited to take part in many ecclesiastical councils. His theological knowledge was thorough and accurate. He was strongly attached to the old theology of New England. He adhered to his views of truth with unflinching fidelity; yet was tolerant and kind towards those who differed from him. His ministerial brethren ever found him a genial companion, a sympathizing brother, a true-hearted friend. Great was his prudence. The law of charity controlled his speech and conduct. He showed that he had sat at the feet of Jesus, learned of him, and drunk in largely of his spirit. He loved the cause of Christ with intense devotion, delighted in the work of the ministry, was very successful therein, and preached the Gospel as long as his strength would allow. The benevolent operations of the church received his hearty support and liberal contributions. He was actively associated with the leading ministers of the State in devising and executing plans for the promotion of the Redeemer's kingdom. His preaching was specially distinguished for its plainness, argumentiveness, impressiveness, and power. He laid himself and his all at his Saviour's feet, reposed confidently on his atoning sacrifice, and looked forward with a screne faith to the close of his life, to the entering into the presence of his Lord in glory, and to the union with departed Christian friends, in the world of endless bliss. His end was peace.

W. J. J.

REV. RICHARD CHAPMAN DUNN died at his residence in Oneida, Ill., on the Sabbath, May 24, 1868, in the forty-seventh year of his age.

He was a native of Augusta, Ga., his mother being of Massachusetts stock, his father of English. A child of the covenant, he early became a child of God. When ten years of age, he removed with his mother to Cincinnati, and in 1836 to Illinois. He was graduated at Knox College in 1847, and at Union Seminary, New York, in 1853. The first year of his ministry he spent with two missionary churches in the State of New York. He then returned to the West, and entered upon the pastorate at Toulon, Ill., where he remained twelve and a half years. At the time of his decease he had been only six months in the pastoral office at Oneida.

Under his ministry two seasons of revival were enjoyed at Toulon. His en-NEW SERIES. — VOL. I. NO. 1. 5 trance upon the work at Oneida was honored with a remarkable work of grace.

He was a man of public spirit. For several years he served as County Superintendent of Schools in connection with his pastoral work. He was for one term a member of the legislature of Illinois, where, as Chairman of the Committee on Education, he rendered service that was publicly acknowledged. At the time of his death he was one of the Board of Trustees of the State Hospital for the Insane, which office he honored with a signal fidelity.

His mind was one of freshness and versatility, and gleamed with the scintillations of wit. His style was sententious, almost laconic. He was a man of a buoyant, though chastened, ambition. From a child he was an abolitionist. He records that one of the proudest acts of his life was his stealing off into a secluded place to teach an old slave-woman to read while he was yet a child. In Illinois he was prominent in aiding the escape of fugitives. Of a retiring, sensitive nature, his religious life took on a contemplative habit. He said to the writer that he had learned in the legislature how to promote a revival,—to make it a matter of business, to labor personally with men, to circulate documents, to expect results. And he found them, for in the two succeeding years, without foreign aid, he was gladdened by two seasons of pervasive religious interest. His funeral sermon was preached by his classmate, Rev. J. E. Roy, of Chicago.

H. N. Y.

REV. JOHN MARSH, D. D., died in Brooklyn, N. Y., August 4, 1868, after a brief illness, in the eighty-first year of his age. He was born April 2, 1788, in Wethersfield, Conn., where his father, after whom he was named, was pastor of the First Church about fifty years. When only ten years old he became a pupil of Dr. Azel Backus of Bethlem, Conn., entered Yale College at twelve, and graduated at sixteen in the Class of 1804. After teaching for some years, and after such preparation for the ministry as was common in those days, he began to preach at the age of twenty-one. In December, 1818, he became pastor of the Congregational Church in Haddam, Conn., where he continued fifteen years in a laborious and successful ministry, marked by revivals of religion and multiplied conversions. While there he prepared and published his "Ecclesiastical History," designed chiefly for the young, of which a sixteenth edition, revised, was printed four years ago. In 1833 he took a dismission from his pastoral charge, in order that he might devote himself, according to the solicitations of many friends and his own philanthropic impulses, to the temperance reformation, which was then becoming a wide and powerful movement in this country. His attention had been early called to that subject, as appears from his published autobiography. Besides two other tracts which he had prepared for the use of his own congregation, in October, 1829, he sent forth that one which is best known, entitled "Putnam and the Wolf," of which one hundred and fifty thousand copies were soon sold, and which was adopted by the American Tract Society as one of its series. He had also been the secretary of the Connecticut Temperance Society from its organization, issuing his first Report in 1830. On leaving Haddam he removed to Philadelphia, where he was for three years agent of the Pennsylvania State Temperance

In 1836 the American Temperance Union was reorganized, having its office in Philadelphia; and Dr. Marsh became its secretary, and the editor of its new monthly "Journal," so successfully conducted by him for almost thirty years, the office and the paper being removed to New York in January, 1837. This Society gave place to a new national organization in 1865, and the Journal was then discontinued. Multitudes of readers throughout the country have marked his diligence, vigor, and judgment in the conduct of this paper through all these years, and through the successive phases of public opinion on this great subject. Besides this labor, however, and his many addresses and cares connected with it, during the war he gave himself with undiminished zeal in his advanced years to the preparation and distribution of temperance tracts for the army. Then in 1866 he published his interesting volume entitled "Temperance Recollections," which contains more than can be found elsewhere of the history of that reformation. Besides being a worthy record of a worthy life, it is a monument of the ripe and vigorous old age that could produce it. And since his official work ceased, he has not ceased to write and speak effectively in the same cause. Within the past year he published his letter on Secret Societies, which attracted much attention. Only the week before his last illness he assumed an agency for completing the funds necessary to the erection of a new building for the Yale Theological Seminary. Already he had procured one large donation, and was planning journeys and applications for the remainder of the year with his wonted At a period of life when most men would have sought only rest, and, enterprise. notwithstanding two attacks of partial paralysis within the last seven years, he was as intent on work as ever. It seemed fitting, and certainly would have accorded with his own wishes, that he "ceased at once to work and live." Thursday, July 30, he fell into an unconscious state, from which the next day he partially awoke paralyzed and unable to speak. With little suffering he lingered only till Tuesday, the 4th of August, when he peacefully passed into his rest. On the Thursday following, after appropriate addresses and prayers at his house from Rev. Drs. Budington and Leavitt, his five children accompanied his remains to his early home in Wethersfield, Conn., where his three sisters survive him. There, on Friday, with other suitable services conducted by the present pastor, Rev. Mr. Adams, Rev. W. W. Andrews, Rev. Dr. Tucker, and Rev. O. E. Daggett, he was borne from the venerable church, where, nearly half a century ago, his father finished his pastorate of almost fifty years, and laid by the side of precious kindred dust. None who knew him, or who only read this brief record. can fail to mark the vigor and activity of his long life, and the conspicuous part he has borne in one of the principal philanthropic enterprises of our times. He was distinguished not only for his devotion to that work, but, as a writer and speaker, for a clear, direct, effective style, both of composition and address, whether on the platform or in the pulpit. His strength of conviction and earnestness of purpose gave power to his appeals. He was eminently conscientious both in his private and public relations. His hopefulness and courage qualified him for success in whatever good work he undertook. With all his devotion to the cause of temperance, he did not fail to keep it in its place as subordinate and subservient to the claims of the religion of the Bible, allying himself with the

church and the ministry. Indeed, while providentially committed to that reform as his chief life-work, he did not cease to yearn for the pastoral office as the choice of his heart, and preached the Gospel as he had opportunity, and entered into all religious services with fervor and effect. Personally he was a man of warm affections, and a guileless and buoyant spirit, and his friendships were life-long attachments. We may be permitted to add the testimony of two distinguished friends, one of whom remarked, in conversation, "that years ago Dr. Beecher told him that when he was doing his hardest work in Connecticut there was one man who never failed him, never faltered, - that was John Marsh." And another, of the same family, adds: "We all agreed in our respect for his true moral courage, - a man braver for the right never walked, - his fidelity to truth and to friendship, his uniform polite respect and deference for the opinions of others where he himself felt most. He was a thoroughly good man, - not of the negative sort, but active, vigilant, valiant. He has done a great deal of hard and successful labor in his life. Who is more likely than he to hear the words, "Well done! good and faithful"?

0. E. D.

DEACON WILLIAM PHELPS died at Belchertown, August 20, 1868, aged seventy-six. He was a native of Belchertown, and spent his life there. His ancestors for many generations were deacons in the church. He was the son of Deacon Eliakim Phelps, who was for many years a representative of the town in the legislature, prominent in its history, and a pillar in the church of Christ.

The subject of this sketch was the youngest of four brothers, all of whom lived to old age. Of these, Abner Phelps, M.D., of Boston, now the oldest living graduate of Williams College, and Eliakim Phelps, D.D., of Jersey City, still survive. Daniel, who was deacon of the church in Belchertown many years, died a few years since.

Deacon William Phelps made a public profession of religion in 1813, in the early ministry of the Rev. Experience Porter. He always cherished a profound reverence for that man of God, and a most vivid memory of the wonderful scenes of Divine grace which occurred in his youth. Those scenes made an impression of the reality of God's work in the regeneration of men that was never effaced, and he was always quick to feel the impulses of a revival of religion. He was chosen deacon in 1838. He was a magistrate for many years, and held at different times most of the offices in the gifts of the town and parish. His prominent mental characteristics were promptness and soundness of judgment, and these were accompanied with great kindness of heart and unselfishness. He was rarely, if ever, known to be angry under any provocation, and he would deny himself and suffer damage in his own interests to please and benefit others. "We have lost a good neighbor" was the universal sentiment of those who lived around him at the time of his death. He loved his fellow-men, and they knew it. He loved the ministry of the Gospel. He loved the church. He loved the Sabbath. His place in the house of God was never vacant when he was in health. His place we believe now is in the "house not made with hands, eternal in the heavens."

н. в. в.

REV. RALDEN ALEXANDER WATKINS died at Turner Junction, Ill., August 22, 1868, aged sixty-nine years and five months.

He was born in Ashford, Conn., March 23, 1799, a son of Vine and Sarah (Alexander) Watkins. At the age of nine years he became a Christian. He fitted for college at Randolph (Vt.) Academy, and was graduated at Middlebury in 1824, and was for a time employed as a teacher of mathematics in his Alma Mater. His mathematical talent was of an unusually high order. It is said that at the age of twenty-six he successfully calculated the orbit of a comet, taking into account all the delicate disturbances due to planetary attraction.

He studied theology with the Rev. Tilton Eastman of Randolph, and was licensed at Williamstown, Vt., October 12, 1825, by the Royalton Association. He was ordained, August 9, 1826, the first pastor of the Congregational Church in Stowe, and was dismissed June 15, 1830, but continued to supply the pulpit till August 9. From that time till May 15, 1836, he was acting pastor at Coventry, with a salary of \$325, payable one third in cash and two thirds in grain. He was acting pastor at West Hartford from May, 1836, till July, 1845, and at Rupert from the last date till 1855. His voice failed while engaged in the services of the Sabbath, and he was obliged to give up the care of a parish, nor was he again able to preach except occasionally.

In 1855 he removed to the West, and was four months a book-keeper in Chicago. He then purchased a farm of about one hundred acres at Turner Junction, where he resided till his death. The death of his wife, a few months after his removal to Turner, a highly cultivated and accomplished woman to whom he was tenderly attached, completely prostrated his hopes, energies, and spirits; and under the combined influences of grief, ill-health, pecuniary and agricultural misfortunes, and injurious treatment by those with whom he had business transactions, he gradually sunk into a state of personal degradation, rarely if ever paralleled. He and his daughter, who lived with him, withdrew themselves entirely from society, and would neither enter the house of a neighbor nor permit any one to enter their house. For years they lived on nothing but corn-bread. They procured no new clothing, and wore their old till it fell to pieces. They lived in rags and filth; and when at length they were compelled by protracted sickness to call the neighbors to their help, they were found in a condition "positively horrible." He was perishing with running sores, probably induced by his diet and habits of life, and he died in about a fortnight afterwards.

During this long period of isolation and destitution he did not cease to maintain family worship, and to cherish the Christian hope. He met death at last with Christian composure, fully conscious of his condition, and trusting only in Christ. To a friend who asked whether the Saviour was still precious to him, he replied in a whisper, "Yes, yes, yes," and those were his last words.

He married, November 14, 1826, Lucia Throop, of Chelsea, Vt., b. May 22, 1798; d. April 20, 1856. By her he had Chauncey Langdon, b. November 2, 1827, and Lucia Elizabeth, b. June 27, 1836.

P. H. W.

REV. ROGER CONANT HATCH, who died at Warwick, Mass., September 12, 1868, aged eighty-four, was honorably descended from a line of sturdy ances-

tors who came from the Fatherland in the early days of this country's history. Several distinguished physicians have been in the family, and all the way back to the great-great-great-grandfather of our venerable friend they were honored for their integrity and patriotism.

The subject of this narrative was born in Middletown, Conn., October 20, 1784. His father was Dr. Josiah Hatch, who was highly esteemed as a man and a surgeon in the United States Army, and for a time was stationed at Brooklyn Heights. He married the widow of his friend, a Dr. Conant, by whom he had four children; the second of whom was the person whose biography we would give.

He was first known to the writer of this narrative fifty-seven years since, when he entered Yale College, namely, in the autumn of 1811. And it is pleasant to recollect him as he always appeared during his college life, pure, discreet, consistent, and Christian in his demeanor, and none could suspect him of anything sinister or dishonorable. His habits of study were regular; and he maintained a respectable standing amidst such associates as were so highly distinguished afterward, namely, Clayton, of Delaware; Marshall, of Kentucky; Truman Smith, of Connecticut; Judge Jessup, of Pennsylvania; and the Rev. Dr. Sprague, of New York.

He left Yale College with the respect of the Faculty and students, and it was natural to predict that he would be a true minister of Christ without blame and without rebuke, such as he has proved himself to be, both in prosperity and adversity. No one has ever had *just* occasion to accuse him of anything sordid, mean, dishonorable, or unkind.

He studied theology with the late Dr. Osgood, of Springfield, Mass.; after which he spent some time as a missionary of the Young Men's Missionary Association, of New York.

He was ordained pastor of the Congregational Church of Hopkinton, N. H., October, 1818, where he continued pastor about seventeen years, highly esteemed by a majority of the people and by the ministry of New Hampshire.

In January, 1836, he was installed pastor of the church in Warwick, Mass., where he continued, an esteemed and affectionate pastor, for seventeen years.

He was firmly attached to the doctrines of the Puritans, and defended the faith delivered to the saints with candor and manly arguments, but without bigotry or superstition, and with due charity toward those who differed from him, if they exhibited the spirit of the Master.

As a husband he was affectionate, kind, and ever ready to perform every office of conjugal affection with patience, perseverance, and fidelity.

As a father he was tender, considerate, and tolerant of childish thoughtlessness; yet teaching his children with all firmness their duties to God and man, and their need of an Almighty Redeemer, and daily commending them to a covenant-keeping God, that they might be preserved from the evil that there is in the world, and be prepared for the coming of our Lord Jesus Christ.

He was a true model man as a patriot and citizen, without blame, without selfishness, with benevolence and genuine philanthropy. His prayers ascended in behalf of the oppressed, and that all classes of men might be virtuous, prosperous, and happy. As a minister of Christ he sought the mind of the Spirit in his studies; and in his public ministrations he was free from extravagance, eccentricity, or ultraism. He was emphatically a safe man in his instructions, example, and influence.

We love to look at him as he was in the days of his strength, his unimpeachable integrity and Christian magnanimity. Very few men had as few faults and as many sterling virtues as he.

As he was allowed of God to be put in trust with the Gospel, even so he spake, not as pleasing men, but God who trieth the heart. Neither at any time used he flattering words; God is witness. Nor of men sought he glory. But he was gentle among his flock, even as a nurse cherisheth her children; so being affectionately desirous of them, he was willing to impart, not the Gospel of God only, but his own soul, because they were dear unto him.

As an affectionate pastor he was indeed a man of consolation in the houses of sickness and of mourning; sympathizing with every son and daughter of sorrow, and endeavoring to make all their trials means of grace and sources of everlasting good. Thus was he a model minister of the Gospel. And we may well say, —

"Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

His funeral sermon was preached September 14, by Rev. Z. S. Barstow, D. D., of Keene, N. H.

As the disease under which he long labored weakened both body and mind, he was not, in the last years of his life, so demonstrative of his views and feelings as seemed appropriate for one of his character. But in one of his more lucid moments he wished that the following hymn might be communicated to his children and friends as fully expressive of his feelings, views, and aspirations.

"I'm kneeling at the threshold, weary, faint, and sore; Waiting for the dawning, - for the opening of the door; Waiting till the Master shall bid me rise and come To the glory of his presence, to the gladness of his home! A weary path I 've travelled, 'mid darkness, storm, and strife, Bearing many a burden, struggling for my life. But now the morn is breaking; my toil will soon be o'er; I'm kneeling on the threshold; my hand is on the door. Methinks I hear the voices of the blessed as they stand Singing in the sunshine of the far-off sinless land! O, would that I were with them, amid their shining throng, Mingling in their worship, joining in their song. The friends that started with me have entered long ago; One by one they left me, struggling with the foe. Their pilgrimage was shorter, their triumph sooner won; How lovingly they'll hail me, when all my toil is done. With them the blessed angels who know no grief for sin, I see them by the portals, prepared to let me in; O Lord, I wait thy pleasure, thy time and way is best; But I'm wasted, worn, and weary; O Father, bid me rest!"

z. s. B.

LITERARY REVIEW.

REV. HENRY COWLES, D. D., is doing a good service to Bible readers and Bible students (for there is, unfortunately, too great a difference between the two classes) by his series of Notes on the Old Testament Prophets. The first volume, on the minor prophets, and the second, on Ezekiel and Daniel, have been favorably noticed in the Quarterly, and now we have the third, which is upon Isaiah.* The same general commendation will apply to the three volumes now before the public, for the general method of comment is the same throughout. In our view, the author comes nearer to the realization of the true idea of a commentary, - in his own words, "to bring out clearly, yet briefly, the sense of the original," - than is usual; he cannot be reckoned among those who darken counsel by words without knowledge, but, on the contrary, he has written a book that is sufficiently critical for the average student, and sufficiently explanatory and practical for general use, and its perusal will justify the reader in exclaiming, with him, "The book of Isaiah is a triumphant demonstration of the reality of inspired prophecy." One more volume (Jeremiah) will close the series. The proof-reader should correct the title-page.

In the Introduction to his last book † Rev. Dr. Thompson says, with truth, that "the biography of certain texts of Scripture is more wonderful and more valuable than the biography of a hero." As illustrative of this fact, he gives to a public always ready to read whatever he may write a volume called "Seeds and Sheaves," in which he shows the uses which God has made of particular passages of his Word; in fact, the book is an experimental commentary on the Bible, a portrayal of Christian experience whose study can be only profitable in the highest sense. The subjects and incidents are well classified, the reflections and suggestions edifying, sweetly devotional, and the aroma of the whole volume such as might be expected from the author of "The Better Land," "The Mercy-Seat," and other books which pious hearts have easily learned to love.

GLIMPERS OF CHRIST IN HOLY SCRIPTURE is the very appropriate title of a book from the pen of Rev. Thomas Laurie, D. D. The "Glimpees"; are well chosen, bringing into strong relief the great truths of revelation; the style is pleasing, and at the same time strong and forcible; there is, oftentimes, sharp analysis of vital points, conclusive and yet simple, and the occasional epigrammatic form of expression enlivens many a solid paragraph. Precision of statement is a marked characteristic of the book, and we believe that many who think themselves "rooted and grounded" in sound doctrine would learn much

- * Isaiah: with Notes, Critical, Explanatory, and Practical; designed for both Pastors and People. By Rev. Henry Cowles, D.D. New York: D. Appleton & Co. 1869. Crown 8vo. pp. 552. Price, \$2.50.
- † Seeds and Sheaves, or Words of Scripture; their History and Fruits. By A. C. Thompson, D. D. Boston: Gould and Lincoln. 1869. 12mo. pp. 323. Price, \$1.75. † Glimpses of Christ in Holy Scripture. By Rev. Thomas Laurie, D. D. Boston: Gould and Lincoln. 1869. 12mo. Price, \$1.75.

from a perusal of Dr. Laurie's book, for there is a perspicuity of thought and expression, a careful way of "putting things," which is of great practical value. Among the many books on personal religion, and the mutual relations of Christ and man, this volume should hold an honored place. It is a good companion for Seeds and Sheaves; indeed, each book may be proud of its kinship.

THE good taste of Randolph, the publisher, is proverbial, and we have learned to like his books before we read them; which is not a safe way, as a general rule. His "Changed Cross" was the initial volume of a beautiful series of choice devotional books in prose and verse, chiefly the latter, and the great sales that have followed the publication prove that he exactly met a want. A new and enlarged edition of "Wayside Hymns" comes to us with a flavor of Christmas, and we place it, with a few similar little treasures, where we can take it up when we have, or can make, a leisure minute. One of the pleasant things in the Christian life of to-day is the growing love for sacred poetry, and we welcome every additional collection, as indicating progress in a right direction.

POEMS,† by Lucy Larcom, is a book to be read, enjoyed, and commended. If all the papers had not quoted Whittier's warm words of praise of Miss Larcom's poetry, we would; but fortunately we know that she writes well, even without resting on the Quaker poet's genial and frank assertion. While not rising into the region of greatness, there is a purity, a wholesomeness, a freshness to all that the book contains, that win the heart of the reader, and some of the poems will live long years to come,—such as "At the Beautiful Gate," "Our Prayer," "Hannah Binding Shoes," "More Life," and others that might be mentioned. Her contributions to the "Congregationalist," the "Atlantic Monthly," "Our Young Folks," and other publications, long ago touched the popular heart, and the present collection will be warmly welcomed.

To comfort the sincere mourner, one must know what it is sincerely to mourn. Otherwise, words are essentially empty, and sympathy is too superficial. The authoress of "The Gates Ajar," ‡ although young, has had surely more than a taste of the bitter cup. She must have drank deep at the fountain of some keen sorrow, else we are to credit her with an art almost surpassing belief. She ministers successfully to those who are passing under the rod. This book is attractive, instructive, suggestive, and very consoling to those whose fresh grief finds no solace in the commonplace phrases which kind-hearted friends will freely use and force upon you in bungling kindness. In our judgment, she has looked quite as far into the regions lying beyond the reach of ordinary vision as is ever granted to mortals; and she has brought very fully to view the silver lining of the sable cloud, and taken from death and the grave much of the universal dread with which it is so common to invest them. That she has gone to the utmost limit of materializing, of the real presence of departed Christian friends, and of the specific em-

- Wayside Hymns: Selected from Various Authors. New and Enlarged Edition.
 New York: Anson D. F. Randolph. 1869. Small 4to. pp. 192. Price, \$1.50.
- † Poems, by Lucy Larcom. Boston: Fields, Osgood, & Co. 1869. 16mo. Price, \$ 1.50.
- † The Gates Ajar. By ELIZABETH STUART PHELPS. Boston: Fields, Osgood, & Co. 1869. pp. 248. Price, \$1.50.

ployments of the saved, is quite apparent. Speculations on such themes have a fascination; but it is not well to trust ourselves beyond what God has revealed, and we feel that Miss Phelps has in several instances allowed her exuberant sympathies and heart-longings to lead her further than her maturer judgment and taste will ultimately justify. We think she could have found a better specimen of a "Deacon" than the one she has chosen. He is an exceptional, and not a representative character. He is on one extreme; and he illustrates, in this particular, our chief criticism of the book, namely, its main views, though in general correct, border on the extreme. This abated, it is one of the best books of the season, and will not fail to be read, and to be useful, especially to the afflicted.

THE CROSS AND CROWN SERIES comprises three volumes, the contents of which are indicated by the titles "Life's Morning," "Life's Evening," and "Life's Quiet Hours." They are good books, written in a devotional spirit, and present a cheerful view of practical religion. They are peculiarly appropriate for beautiful and yet inexpensive gift-books, are issued in very attractive style, and are sold singly or in a neat box. We seldom see books so well adapted to meet the object in view, and their wide circulation is to be desired.

BIBLE biography is Bible history, and whatever attracts people to the Book of books is to be welcomed and valued. We therefore cordially receive, and as cordially commend, the noble royal-octavo volume,† beautifully illustrated, which Lee and Shepard of this city have recently given to the public. Its contents are precisely what all, and especially the young, should read, for ignorance of the leading characters of the Bible is one of the lamentable facts of the times, and productive of much wrong thinking, and consequently wrong action; and professed Bible readers are too often sadly lacking in available knowledge of the lives of those personages about whom hangs the glory of the early and later dispensations. In this book the events in the lives of the prominent characters of the Scriptures are well grouped and connected, and, so far as we have examined, the work is faithfully done. An introduction by Rev. Henry Ward Beecher, and an appendix containing dissertations on the evidences of Divine revelation, add much to the value of the book, while the numerous engravings, including many excellent copies from Doré, make it very attractive. It is published only by subscription, - a method now quite fashionable.

* Life's Morning; or, Counsel and Encouragement for Youthful Christians. Boston: Lee and Shepard. 1869. 4to. Price, \$1.50.

Life's Evening; or, Thoughts for the Aged. Lee and Shepard. 1869. 4to. Price, \$ 1.50.

Life's Quiet Hours; being Quiet Hints for Young and Old. Lee and Shepard. 1869. 4to. Price, \$ 1.50.

† Illustrated Bible Biography; or the Lives and Character of the Principal Personages recorded in the Sacred Scriptures, with an Introduction by the Rev. Henry Ward Beecher, and an Appendix containing Thirty Dissertations on the Evidences of Divine Revelation, being a Complete Summary of Biblical Knowledge; carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and others. Embellished with twenty full-page Illustrations by Gustave Doré, and upwards of 250 Engravings. Boston: Lee and Shepard, for W. L. Goss & Co., No. 68 Cornhill. 1868. pp. 491. Price, \$ 3.50.

Nos. XIII. and XIV. of Dr. Smith's Bible Dictionary * are in hand. The latter reaches "Kir of Moab." Every number but the more and more impresses us with the great value of this work to all Bible students, and inspires the wish that some good man in every church would see that his pastor has it.

DEUX-PONTS' CAMPAIGNS IN AMERICA,† 1780-81, is a book which has but recently found its translator, editor, and publisher. In itself deeply interesting and valuable as a part of our Revolutionary history, it might have remained in manuscript, or soon gone into the waste-basket, but for the keen eye and sound judgment of Dr. Green, who, in that "morning stroll upon one of the quays of Paris," discovered the tempting volume, purchased, mastered, and translated it, and has now given it to the public in both its original French and in beautifully flowing English. His own full and carefully studied notes, as well as his biographical sketch of the family from which Deux-Ponts sprang, add very much to the interest and value of the work.

The sketches of the "campaigns" were evidently written out at the time the events occurred, and afterwards copied and bound in the form in which they were found. The writer was in Count de Rochambeau's army; was ready for any daring adventure, and, if not before, in the last grand and successful assault upon Yorktown, he had his highest wishes gratified. He led one of the storming columns, was wounded severely, but received the highest commendations of his superior officers. The narrative is exceedingly simple, straightforward, and interesting. The book is finely printed on tinted paper, with a large margin, and is sold by the publishers at two dollars and fifty cents in paper, and three dollars in cloth binding.

THE late Rev. Robert Crowell, of Essex, Massachusetts, had nearly completed, at the time of his death (1855), a history of that ancient town. Professor E. P. Crowell, of Amherst College, has finished what was so worthily begun, and the result is a goodly octave volume.‡ The Professor has prefixed to the history a biographical sketch of the author, and Hon. David Choate furnishes a chapter containing a full record of the doings of the town in regard to the late rebellion, with interesting sketches of the deceased soldiers. As a whole, the work is well done; a great amount of valuable history, both civil and ecclesiastical, is contained in the volume, and it is evident that early records have been carefully examined, and traditions and reminiscences well considered. Essex is one of the oldest of our old towns, and has an honorable name, and we are glad that its history has been so well written. Of course there is much that is purely local, but there is

- * American Edition of Dr. William Smith's Dictionary of the Bible. Revised and Edited by Professor H. B. HACKETT, D. D., with the co-operation of EZRA ABBOT, A. M., A. S. S., Assistant Librarian of Harvard University. New York: Published by Hurd and Houghton. 1868. Seventy-five cents a number.
- † My Campaigns in America. A Journal kept by Count William de Deux-Ponts. 1780-81. Translated from the French Manuscript, with an Introduction and Notes. By Samuel Abbott Green. Boston: J. K. Wiggin and William Parsons Lunt. 1868. pp. 176. Price, \$3.00.
- † History of the Town of Essex from 1634 to 1868. By the late Rev. ROBERT CROWELL, D. D., Pastor of the Congregational Church in Essex; with Sketches of the Soldiers in the War of the Rebellion, by Hon. David Choate. Essex: Published by the Town. 8vo. pp. 488.

also much that bears directly upon "old colony times, when we lived under the King"; while, as is in general true of the early-settled New England towns, the strictly local matter is very valuable, both in itself considered, and as illustrative of the times, manners and customs, beliefs and practices of those whom we do, or should, delight to honor. A peculiar feature of this book is the series of "fancy sketches," as the author calls them, in which the attempt is made to picture the men and the times in a pleasant way. The only objection to this is that the reader is sometimes left in doubt whether he is reading sober fact or following the vivid imagination of the writer. The plan adopted may render the book more attractive to a general reader, but for a prosy fact-hunter it is open to criticism. Collectors of town histories,—and they are numerous,—will prize the book.

THE HISTORY OF WINCHENDON,* Massachusetts, contains five hundred and twenty-eight octavo pages, including a full table of contents, and an index of names filling six solid pages in fine type. It is illustrated with nine lithographic portraits, by Crosby of this city, and more than a dozen wood engravings, by Russell and Richardson. Besides these, there is a plan of the original division of lots, with the names of the owners, a map of the town, a map of Winchendon and Waterville villages, and a plan of the Old Centre. The peculiarity of the maps is this: instead of the names of present residents, with which town and county maps are generally covered, the maps in this volume have numbers placed, which indicate the location of every house and old cellar in the town. On a sheet which folds into the map are printed the names of the first occupants, and, in many cases, of every family that has lived on the spot, to the present time. Thus the maps are a history of the town in themselves. In addition, the location of every old school-house, mill, and church is fixed. The book is divided into thirty-three chapters, which seem to exhaust the history of everything pertaining to the town. The whole is arranged by topics, except two short chapters of annals, which contain matters that seem to defy classification. From the introduction we learn that the author "read almost every page of the several volumes of town records, including the registers of births, marriages, and deaths"; besides carefully examining the records of churches, religious societies, engine companies, literary associations, soldiers' aid societies and committees. Every part has been tested by referring to original authorities. In brief, this is a valuable contribution to our rapidly increasing list of town histories, and as the edition is very small, libraries and antiquarians will do well to inquire for and purchase early.

A CATALOGUE of the American Portion of the Prince Library.† so called, has been published in dainty style by Wiggin and Lunt of this city, to whom the public is indebted for many choice editions of choice books. The library collected by the Rev. Thomas Prince, or rather what was left of it after the occupation of

^{*} History of the Town of Winchendon, Worcester Co., Massachusetts, from the Grant of Ipswich, Canada, in 1735, to the Present Time. By Rev. A. P. MARVIN. Winchendon: Published by the Author. 1868. Price, \$4.00.

[†] Catalogue of the American Portion of the Library of the Rev. Thomas Prince, with a Memoir, and List of his Publications. By WILLIAM H. WHITMORE. Boston: J. K. Wiggin and William Parsons Lunt. 1868. pp. 166.

the Old South Church by the British, and given by him to that church as a public trust, was deposited a few years ago in the Boston Public Library. The trustees of the City Library have had a complete catalogue made of the volumes thus committed to their care, and the book under notice is printed from their type, although in different and more convenient form. The little volume is enriched by a brief memoir of Mr. Prince, and a list of his publications, with their full titles. It is aggravating to every lover of New England history to think what devastation has been made in this library, and we only hope that, for the future, what remains of it will be sacredly preserved, and never go beyond the control of those whom its original owner wished to have charge of it. Stray volumes are occasionally found in strange places; we have seen them, and possibly they will ultimately gravitate to their natural centre. Congregationalists should need no instruction in regard to the life, writings, or library of Mr. Prince, and we only remark that the Catalogue here mentioned is of value to all bibliographers.

HARPER AND BROTHERS, we believe, never shrink from a great work, provided they can foresee that the public needs demand it. They can afford to wait for a customer, if, perchance, they a little anticipate his coming. In the great "Biblical, Theological, and Ecclesiastical Cyclopedia" * they are issuing the minister, the Sabbath-school teacher, indeed, every Christian student, can find very much of the help that is available. It is certainly elaborate, catholic, discriminating, and as thorough and general as the liberal space allowed to each topic will permit. For fourteen years the materials for this religious Thesaurus had been accumulating before its publication began. The names of its contributors, as well as of its editors, are a guaranty of general accuracy and completeness. The article on Congregationalists was prepared by our co-editor, Rev. A. H. Quint, D. D. (misprinted in Vol. II. A. s. Q.), whom all our readers, and the public generally, can safely trust to say only the right things in our denominational matters. The first volume begins with "Aadrak" and ends with "Bzovius." There are three thousand two hundred and eighty-five topics in this volume alone, and these are illustrated by three hundred and seventy-two wood engravings. This work is valuable in bibliography as well as in biography, history, theology, and the like. The second volume begins with "Cab," and exhausts the letter "D." These noble volumes are well printed, on good paper, and in cloth are sold by the publishers at \$5.00; in sheep, at \$6.00; and in half morocco, at \$8.00 a volume. We know of no similar work of such comprehensive plan and satisfactory execution.

LITTELL'S LIVING AGE. — This periodical, the first number of which was issued May 11, 1844, now enters upon its one hundredth volume, having attained to dimensions which but few of our serials can boast. It is a weekly reprint of selections, chiefly from English periodicals, so various and so suited to a cultivated taste as to merit from the public even a wider patronage than it now receives. Price, \$8,00 a year, free of postage.

* Cyclopedia of Biblical, Theological, and Ecclesiastical Literature. Prepared by the Rev. John McClintock, D. D., and James Strong, s. t. D. Vol. I. A-B. pp. 947. Vol. II. C-D. pp. 933. Price, \$5.00 per volume.

THE elegant two-volume edition of sermons, by Rev. Henry Ward Beecher, recently published,* demands a longer and more critical notice than is possible in this number of the Quarterly. It is probably true that the sermons of no clergyman, living or dead, have been so widely circulated by the press as those of the Plymouth pastor; but this is the first collection made at his request and revised by him, and therefore it has an especial interest and value, as giving an authoritative exposition of his theological system, and his views of Christian truth in its varied bearings. The selection has been made by Rev. Lyman Abbott, and Mr. Beecher says those sermons have been chosen which would, as far as possible, give a correct view of the range of subjects which he is accustomed to employ in his ministry, with the exception of discourses in regard to the application of Christian truth to public questions of the day; "these it has been thought best to reserve, and, should they ever be republished, to place them in a volume by themselves." The perusal of these volumes will give to many people what they have long desired, - his doctrinal views on special subjects, while on practical religion the reader will find a richness of thought and expression rarely, if ever, equalled. The selection covers a wide range, and, as Mr. Abbott well says in his introductory note, with reference not so much to the demands of theological scholarship as to the wants of the popular heart. While the public gladly read the reports of Mr. Beecher's sermons as they appear from week to week, we suggest that these volumes be thoroughly consulted by all who have occasion or the disposition to pass judgment on his views, for "each sermon has been carefully revised by him." We dissent from some of his doctrinal views, but cordially say that the collection is one of which any man or denomination might well be proud, and we heartily welcome it as a valuable addition to our standard religious literature.

The numerous pupils and personal friends of the late Professor Shepard, of Bangor, will be gratified with the volume of his Sermons recently issued.† The lifelike steel engraving, and the discriminating and faithful memorial discourse by Professor Talcott which precede the thirty-one sermons embraced in this volume, will vivify the interest felt in it as a tribute to his memory. Those who were not personally acquainted with their distinguished author, but who appreciate sterling truth forcibly presented, will also welcome this fresh example of pulpit power. At the present time, when there are such varied and strong temptations to lead the youthful preacher to adopt a superficial, flippant, and sensational style, this volume of sermons may well be made a study, as showing how the truth may be presented effectively, without the sacrifice of dignity, or a degradation of the pulpit to the level of the merely literary lecture or the political harangue. God honors his truth when set forth appropriately and in a becoming spirit. We would commend to our brethren beyond the sea this specimen of American sermons.

^{*} Sermons by HENRY WARD BEECHER, Plymouth Church, Brooklyn. Selected from Published and Unpublished Discourses, and Revised by their Author. In two volumes. New York: Harper and Brothers. 1868. pp. 484, 486. Price, \$ 5.00.

[†] Sermons by the late Rev. George Shepard, D. D., Professor in Theological Seminary, Bangor, Me., with a Memorial by Professor D. S. Talcott. Boston: Nichols and Noyes. 1868. 12mo. pp. 368. Price, \$ 2.00.

ANOTHER, and this time a really good Life of Christ.* It is by Rev. Lyman Abbott, of Brooklyn, N. Y., and is especially characterized by careful study, sound doctrine, good taste, and excellent judgment as to the proprieties of narrative, discussion, and inference. We like the plan on which the book is based; there is proper discrimination between the work of the critic, the philosopher, and the simple historian. Mr. Abbott assumes the Bible to be the inspired word of God, that faith in the Christian miracles is the truest rationalism, that Jesus is the incarnate Son of God. Questions of inspiration, of authenticity, and discussions of fundamental doctrines, are not touched and a single sentence in the Preface will index the character of the whole book: " Reverencing Jesus as the only begotten Son of God, accepting him as the Lamb slain from the foundation of the world, in whom alone is the remission of sins, and loving him with daily increasing love as my Saviour and my Lord, I have sought simply to tell the story of his life, believing that his character is its own best evidence of his divinity, his life its own highest eulogy." No better prima facie evidence of the spirit of the book could be desired, and the author has well done his work. The introductory chapters, which treat of the Holy Land, of the Jewish commonwealth, and the Jewish civilisation of the first century, are very interesting, and throw much light forward upon the direct narrative. Aside from the "Life," the book is peculiarly rich in descriptions of manners and customs, places, incidents, and historical illustrations, so that the intelligent reader is put in possession of all that is necessary to a clear understanding of the topics discussed. In typography and pictorial embellishment the volume is all that could be desired.

THE life of a man who has, by his own intellectual powers and force of will, raised himself from penury and obscurity to affluence, and to extensive influence over mankind, is always a worthy subject of careful study. Such an example stimulates to exertion and to heroic deeds.

Horace Greeley, so widely known as a prince among journalists, was induced by the proprietor of the "New York Ledger" to prepare for that paper "a series of autobiographic reminiscences"; and these "Recollections," rewritten in part, and enriched by accretions, constitute the chief portion of a volume † of 624 pages, inscribed by its author to "our American boys, who, born in poverty, cradled in obscurity, and early called from school to rugged labor, are seeking to convert obstacle into opportunity, and wrest achievement from difficulty." It is impossible to separate such a life as Mr. Greeley's from the history of the times with which it is identified, and this volume is interesting not only in its personal delineations of its author, but also in its historic narrations. A'though but few readers will agree with all the sentiments expressed, and although Mr. Greeley affords in

* Jesus of Nazareth: His, Life and Teachings; founded on the Four Gospels, and illustrated by Reference to the Manners, Customs, Religious Beliefs, and Political Institutions of his Times. By LYMAN ABBOTT. With Designs by Doré, Delaroche, Fenn, and others. New York: Harper and Brothers. 1869. Crown octavo. pp. 522.

† Recollections of a Busy Life; including Reminiscences of American Politics and Politicians, from the Opening of the Missouri Contest to the Downfall of Slavery; to which are added Miscellanies, Literature as a Vocation, Poets and Poetry, Reforms and Reformers, a Defence of Protection, &c. Also, a Discussion with Robert Dale Owen of the Law of Divorce. By Horace Greeley. New York: J. B. Ford & Co. 1868. 8vo. pp. 624. Price, \$3.50.

himself another illustration of the fact that men who are "self-made" are ordinarily, as respects balance of character, poorly made, yet no unprejudiced reader can fail to admire his tender sympathy, and his all-conquering resolution. The high stand which he takes on temperance, and on morals in general, will commend his work to philanthropists, and his advice to young men as to incurring "debts" is, at such a time as this, worthy of special consideration. The volume abounds in practical suggestions, which, if heeded, cannot but be of great utility to those who are entering upon life's struggle with the determination to make their influence in society extensively and permanently felt.

Among the recent issues of the Tract Society is a work by Rev. Dr. Wickes, of Marietta, Ohio, entitled "The Son of Man." Starting with the position that the eternal life of the soul consists in the "knowledge of God," the author maintains that this knowledge can only be obtained through Jesus Christ, and that, to understand the Scriptural narrative respecting him, "we must reproduce in our minds the age in which he lived, and stand amid the scenes, the conflicting parties, and agitating questions to which his times gave birth." He then sketches, in about forty brief chapters, the principal events in our Saviour's life, and attempts so "to reproduce the age in which he lived" as to present a view of his life in its true relations.

The compiler of "Golden Truths" — Mrs. C. A. Means, of Dorchester, Mass. — has prepared another volume, "Words of Hope," † designed to minister consolation to mourners. It is in all respects a beautiful volume. The selections are from the writings of some of our best authors, and are judiciously arranged under the headings, "God chasteneth in Love," "Trust in God," "The Sympathizing Friend," "The Fruit of Sorrow," "Children in Heaven," "Peath," "The Eternal Home." The style of the volume is in exquisite taste, the contents excellent in thought and expression, and we know not where there could be found a more appropriate gift for a sorrowing friend.

"THIS AND THAT"; is a fragmentary work in which there are attempts at fine writing, and some display of classic learning; but it is not classic in its style, nor can it be said to be well written. Its moral influence is good; but its religious teachings are variable, sometimes very correct, and at other times erroneous. It is remarkable that a professed Christian should write a chapter on Faith without any mention of Christ as the object of faith. The book treats of fifteen themes, moral and religious. There are many things in it well said, and the clearness and vivacity of the style will interest many a reader.

THE radical changes in the general structure of the "Quarterly," and the great space required for the Statistics, compel the omission of many notices, especially among our valuable "exchanges." With the mext number it is expected that all arrangements will be so perfected that authors, editors, and publishers will have no cause for complaint.

- * The Son of Man. By Thomas Wickes, D.D. American Tract Society, 164 Tremont Street, Boston.
 - † Words of Hope. Boston: Lee and Shepard. 1869.
- † This and That, or Thought on Different Subjects. By HENRY G. McARTHUE. Chicago: Church and Goodman. 1868.

THE ANNUAL STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA.

[For explanations, see page 142.]

MAINE.

Cuurcues.	ij	Ministers.	ed.	1000	-	EMBI , 186		80.2	ргт 67-	0.11			VAI 7-8.		BAP 1867	COLUM
Place and Name.	Organized.	Name. Page	Commenced.	Male.	Pernale,	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	100
Abbot and Guilford,	1841	John A. Perry, s. s. 1842	1860	6	9	15	1	U	U	U	0	0,	0	Or		114
Acton,	1781	None.		15	22	87	10	0	0	0	3	5	0		0 0	
Albany,	1803	Samuel L. Gould, s. s. 1839	1856		32	50	16	0	0	0	1	0	0		0 0	11
Alexander,	1854		0.0	1	2	3	0	0	0	0	0	0	0		0 .0	5
Alfred,	1791			29	67	96	25	0	0	0	1	0		1	0 0	8
Alna,	1796	G. B. Richardson, s.s. 1857	1866	11	45		16	0	0	0	0	2	2	6	0 1	1 7
Amherst and Aurora,	1830	Henry S. Loring, s. s. 1850	1867	9	14	23	3	2	0	2	0	0	0	0	0 (8
Andover,	1800	[H. B. Frye, Lic.]	1868	85	48	88	18	0	0	0	2	0	0	2	0 (9
Anson,	1804	Alex. R. Plumer, s. s. 1854	1864	19	34		16	17	0	17	0	2	0	2	0 (
Athens,	1867	C. R. Daggett, s. s. 1862	1867	9	13	22	-0	0	4	4	0	0	0	0	8 1	
Atkinson,	1842	R. W. Emerson, s. s. 1856	1863	4	11	15	4	0	1	1	2	0	0			5
Auburn,	1826		1868		173	264	0	32	6	88	1	7	0	8	0 (180
" West,	1844	Alpha Morton, s. s. 1844	1863	71	92	168	46	0	2	2	4	0	0		0 (
Augusta,	1794	Joel F. Bingham, p. 1856	1867	82	233	315	46	4	6	10	47	4	0			1 67
Baldwin,		None.	100	164	(49)	(4	64	0.0	bâ		Ш	. 3	-			1
Bangor, 1st,	1811	John R. Herrick, s. s. 1854	1867	65	197	262	45	7	3	10	2	8	0	101	0 (245
" Hammond st.,	1833	Solomon P. Fay, p. 1849	1866	100	223	323	42	18	17	85	6	7	3	1611	2 (3 34
" Central,	1847	George W. Field, p. 1853	1864	88	164	252		13			6	7		18		85
Bath, Winter st.,	1795	John O. Fiske, p. 1843	1843	107	256	363	68	23			4	5	0			8 83
" Central,		Augustus F. Beard, p.1860	1862	56	146	202		4	ĭ	5	3	3	5			3 15
Belfast, 1st,		Wooster Parker, p. 1832				114	19	0	1	1	1	1	ő			9
" North,	1846	None.		12	25		8	0	0	ő	ô	0	0	ō	0 0	
Benton,		[Frank G. Clark, Lic.]	1868	4	19		2	4	5	9	ŏ	ŏ	ŏ			7
Bethel, 1st,	1799			57		123	18	Ô	õ	0	ĭ	ŏ	ŏ			0110
" 2d,	1849	David Garland, p. 1849	1849	29	59		12	6	ž	8		ő	o	2		1 8
Biddeford, 1st,	1730		1867	24	60	84	0	ŏ	ō	ŏ	2	o	o	2		10
" 21,		John D. Emerson, p. 1858		78		271	0	8	3	ıil	5	5		lõl		1 20
er Pavilion,		Charles Tenney, p. 1844			128		36	5	1	6	7	3				122
Bingham,	1805	John K. Deering, s. s. 1850	1867	22	38	60		11	î		i	ő	0	1	8	
Blanchard,	1833	R. W. Emerson, s. s. 1856	1868			39	16		ô	0	0	3	ĭ		0 4	
Bloomfield and Skow-				17.	100		-	1		7	ď	~	1	1	9	1 "
hegan,	1801	Fred. E. Sturgess, p. 1868	1868	52	91	143	21	0	0	0	0	0	0	0	0 6	12
Blochill,	1772		-	40		117	0	2		2	1	2	ŏ		1 (
Boothbay, 1st,		Andrew J. Smith.		~				-	-	7		-	0	٩	* 1	7 "
" Harbor,	1848			20	29	49	19	0	0	0	2	0	0	2	0 (0 4
Bradford.	1838			7	11	18	4	ő	0	ŏ	ō	ŏ	o			5
Bremen, Brewer, 1st,		[S. W. Pearson, Lie.]	1867	3	ii	14	ő	ě	ŏ	ŏ	ŏ	o	o			2
Brewer, 1st.	1800	Supplied from Sem.	2001	30	67	97	22	ŏ	2	2	8	o	ő			hi
" Village,	1843	W. Newell, s. s. 1856	1869	21	60		11	16	0	16	2	ĭ	ŏ		0 6	
Bridgton,			1866		86		20	1	9	3	î	9	0		1 (
" South,	1829	Addison Blanchard, p.1868	1868	28	41	64	15	ô	0	ő	0	20	0			7
16 North,		[E. F. Borchers, Lic.]	1868	15	33	48	16	ŏ	ŏ	ŏ	2	2	0		0 6	
Bristol, 1st,	1765	None.		ii	18	29	2	ő	ŏ	ŏ	î	ő	0		0 0	
" 2d,		[S. W. Pearson, Lie.]	1867	13	22		9	ŏ	ŏ	ŏ	ô	ĭ	0		0 0	
Brooksville, West,	1826	William W. Dow, s. s.1866			51	87	7	ĭ	0	ĭ	ĭ	ô	ő		1 1	
Brownfield.	1804		1867	19	28	47	5	8	0	8	0		ŏ		8 (
Brownville,	1819	Leander S. Coan, s. s. 1868		52		143		57		63	ő	228	ő		3 5	
Brunswick,		George E. Adams, p. 1829						24		93	6	0			7 4	
Bucksport,	1779	George P. Tyler, s. s. 1841	1868	35		126		14		15	2	1	0			116
Burlington,	1827	None.	2000	10		25	2	0	0		0	0	0			
Buxton,	1763			10	20	20	-	V	v	v	v	V	U	9	0 0	6
" Centre,		Chas. C. Parker, s. s. 1848	1867	12	87	49	12	6	0	ام	-	0	0	-	0	10
Calais,	1996	[R. K. Harlow, Lie.]	1867		188			0		0	1	0			0 0	
Camden,	1805		1001		100		15	0	0	2	24	3	0			12
Cape Elizabeth,		Henry M. Vaill, s. s. 1861	1965						0	7	3	1	0			12
Carmel,	1853	None.	1000	1	8	9	8	0	0	4	2	0	0		0 0	

NEW BERIES. — VOL. I. NO. 1. 6.

Caurches.	.por	Ministers.	ced.	100	i. Mi		54 YI	100	bir 67-			186°				17-8	0
Place and Name.	Organize	Name. Poly	Commenced	Male,	Pemale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN BAB.
Casco,	1859	G. F. Tewksbury, s.s. 1888	1564	10	16	20	8	1	U	1	U	U	U	U	1	U	80
Castine,	1820	Alfred E. Ives, p. 1838	1855	20	72	92	9	0	0	0	2	4	0	6	0	1	120
Cherryfield,	1833	No report.		7.4				ш		Ш				16	13		63
Chesterville,	1790			7	13	20	0	0	0	0	0	0	0	0	0	0	0
Clinton,	1858	Prof. S.K.Smith, s.s. 1	1867	2	4	6	0	0	0	0	0	0	0	0	0	0	75
Cooper, Cornish Village,	1825	None.	1000	5	12	17	6	0	0	0	0	1	0	1	0	0	0
Cornish Village,	1840	Albert Cole, s. s. 1847		13		58	7	1	0	1	0	0	0	0	1	0	60
Dedham,	1011		1858	25 60	125	69	18 12	20	0	20	1	3	0	2	11	0	85 175
Deer Isle, 1st, 2d,	1858	Hiram Houston, s. s. 1850 None.	1000	17	23	40	3	8	ő	8	0	2	0	2.0	7	0	40
Denmark,	1829			7	21	28	6	0	o	0	ő	õ	ŏ	ō	Ó	o	25
Dennysville,			1860	46		117	0	ĭ	Õ	ĭ	2	o	ŏ	2	ĩ		220
Dexter,	1854	W. S. Kimball, p. 1867	1867	9	25	84	8	0	4		õ	2	o	2	ô	3	85
Dixfield.	1806	John Eliot, s. s. 1831	1867	6	21	27	8	2	5	7	ŏ	0	ŏ	0	ĭ	ő	40
	1861	Wm. S. Sewall, s. s. 4 1839		3	8	11	0	ō	0	Ó	Ö	Ö	ě	0	Ô	o	75
Durham,		[A. F. Shattuck, Lic.]		15		47	10	11	5	16	2	0	0	2	3	Õ	40
Eastport, Central,	1819	[E. R. Osgood, Lie.]		18		69	25	1	1	2	4	1	0	25	0	0	60
Edgecomb,	1783	Joseph Loring, s. s. 1833	1865	15	58	68	19	1	0	1	3	1	0	1	1	2	70
Elliot,	4723	Charles Penbody 8, g 1841	1866	15	60	75	11	1	0	1	0	1	0	1	1	1	40
Ellsworth,	1812		1835	25		106	28	0	2	2	4	0	0	4 5	0		125
Falmouth, 1st,	1704	John C. Adams, s. s. 1851	1859	33		129	17	2	ī	8	4	1	0		0		100
Farmington, Falls,	1830	Edward C. Miles, s. s. 1860	1866	28	70	98	84	0	0	0	4	0	0	4	0		.50
Farmington,	1814	R. B. Howard, p. 1860		66	139		11	6	4	10	1	4	1	3	4		225
Falls,	1859	Isaac Rogers, s. s. + 1826	1865	8	9	12	1	0	0	0		0	0	1	0	0	40 75
Fort Fairfield,	1848	Frank D. Austin, s. s. 1853	1867	2		10	2	0	0	0	1	0	0	8	0	0	75
Foxeroft and Dover,	1822		100		126		29	8	1	4	1	1		20	2		185
Frankfort,	1851	None.	1000	4	11	15	2	0	0	.0	0	0	0		0	0	50
Freedom,	1858		1800	11		22	10	3	1	4	0	0	0	0	1	0	40
Freeport, 1st, South,	1787	Benj. T. Sanborn, s. s. 1864 Horatio Ilsley, s. s. 1837	1868	84	110 149		18	1	0	1	3	2 57	0	6	1	0	90
Fryeburg,	1775	Horatio Ilsley, s. s. 1837 David B. Sewall, p. 1842	1859		153	83	15 39	3	2	5	4	9		11	2	0	65 100
Gardiner,	1885	Austin L. Park, p. 1864	1864	28	94		22	1	ő	1	2	í	o	8	î		135
Garland,	1820	Peter B. Thayer, p. 1848	1848	41		102	14	ô	Ö	o	ō	2	0	2	0		100
Gilend,	1818	None.	1040	31		23	2	0	ŏ	o	Ô	ő	0	ō	ő		35
Gorbam,	1750	Chas. C. Parker, p. 1848	1868		170		50	14	13	27	3	1	0	4	11		180
Gray,	1803	Ebenezer Bean, p. 1862 Chas. G. McCully, p. 1860 Steph J. Bouley, p. 1860	1863	18		66	- 3	2	1	8	o	ō	0	ΙÕ	2		74
Hallowell,	1791	Chas. G. McCully, p. 1860	1867	40		194	40	5	8	8	1	8	0	9	2		180
Hampden,	1817	Steph. L. Bowler, s. s. 1853	1865	19	67	86	26		1	3	0	4	0	4	1		120
Harpswell,	1753	None.	0.11	16	49	65	16	1	1	2	0	0	0	0	1	4	25
Harrison,	1826		Bap.	19	23	42	21	0	0	0	2	0	0	2	0	0	45
Hiram,	1826	None.	1.50	2	9	11	2	2	2	4	0	0	0	0	0	0	30
Hodgdon & Linneus,	1845			6	8	14	0	0	0	0	0	0	0	0	0	0	0
Holden,	1828			23	54	77	8	0	0	0	3	0	0	3	0		110
Houlton,	1883		2000	2	18	20	3	0	0	0	2	0	0	2	0	0	99
Industry,	1859	John Lawrence, s. s. 11848		22	19	41	0	0	0	0	0	0	0	0	0		118
Island Falls,	1857	Wm. T. Sleeper, s. s. 1854	1860	10	12	19	6	0	0	0	0	0	0	0	0	0	50
Isle of Haut, (Ev.) Jackson and Brooks,	1812	None. Thos. E. Brastow, p. 1865	1905	18	49	15	17	0	0	0	1	0	0	3	0	1	30
Jonesboro',	1840	None.	1000	10	39	67	44		V	0	2	1	0	.0	V	5	50
Kenduskeag,		Supplied from Sem.	100	17	28	45	12	2	1	3	2	0	0	2	1	0	80
Kennebunk, Union,	1826	Walter E. Darling, p. 1862	1866	37	52	89	0	ō	0	ő	2	0	ŏ	2	0	0	93
Kennebunkport,	1730	None.	2000	17	42	59	14	2	1	3	2	ŏ	0	2	2	Ö	50
" South,		None.	170	8	42	50	5	õ	0	ő	2	o	o	2	0	Ö	0
Kittery, 1st,	1714	Samuel S. Drake, s. s. 1834	1868	11	23	34	O	0	ŏ	ő	2	5	õ	7	0	1	94
Lebanon,	1765	No report.		100	-	7	-	li)		Ĭ	15	-	-	1			-
Lee,	1863	Charles Emerson, s. s. 1857	1863	6	11	17	4	0	0	0	0	0	1	1	0	0	70
Lewiston, Pine st.,	1854	Uriah Balkam, p. 1841	1856			313	4	60	21	81		10		11	46	3	270
Limerick,	1795	Philip Titcomb, s. s. 1847	1865	31	67	98	21	0	0	0	0	2	0	2	0	1	50
Limington,	1789	Albion H. Johnson, p. 1865	1864	33	77	110	45	0	0	0	1	1	0	2	0	0	125
Lincoln,	1836	E. G. Drake, s. s.	-	5	23	28	18	0	0	0	0	0	0	0	0	0	70
Lisbon,	1839	No report.	4	(49)	distri	(10)	100	10	00		(1)	Ü		Nő)	16		
Litchfield,	1811	Josiah T. Hawes, s. s. 1828	1865	28	89	66	14	1	2	3	1	0	0	1	0	0	75
Lovell,	1798	None.	9	47	88	135	19	2	1	3	3	8		12	1		100
Lubee,	1818	None.	100	-1	2	3	0	0	0	0	0	0	0	0	0	0	0
Lyman,	1801	Wm. A. Merrill, s. s. 1852	1864	41		105	9	0	2	2	5	2	0	7	0		100
Machias, Centre st.,	1/82	Henry F. Harding, s.s. 1855 Edward P. Wells, s. s. 1866	1855		132		27	2	1	3	1	1	0	2	0		425
East,	1826	Comer Probables 8. 8. 1886	1866	27		115	45	7	0	7	0	8	0	3	7	0,	125
	1001	Gilman Bacheller, s. s. 1831	1867	18	22	40	5	0	0	0	0	0	0	0	0		80
Madison, East,	1959	Thos. G. Mitchell, s. s. 1846	1801	80	46	76	21	2	2	4	0	1	0	1	0	0	100
Mechanic Falls,	1840	G. W. Hathaway, s. s. 1833	1904	8	12	15	0	0	3	3	0	0	0	0	0	2	0
Mercer,		None. [A. McLeod, Lic.]	1868		17	26	7	1	1	2	0	4	0	4	0	0	30
	40000	Lar. McLeon, Mc.]	14000	10	17	33	9	0	0	0	3	0	0	8	0	0	25

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CHURCHES.	ped.	MINISTERS.	ace.				_				_	2	95	_	-	-	
MERCHERN		8	l et	DI	é	14	4	51	ان	1	13.		1	.5	29	51	
Place and Name.	Organi	Name.	Commenced.	Male.	Pemale	TOTAL	Absent	Prof.	Letter	FOTAL.	Deaths	Dism.	Excom	POTAL	Adul	Infants	
dinot,	1791	Elijah Jones, p. 1823	1823	40		125	0	0	0	0 1 2	0	0	0	0	0	tr	H
" W., & Hebron,	1802		1864	21 8	33	54 22	0	0	1 2	1	0	0	0	0	0	0	1
Ionson,	1821	Sup. from Bang. Sem. John A. Perry, s. s. 1842	1868	23	29	52	17	0	0	0	1	ő	0	1	0	1	ú
laples,	1858	None.	F291	3	15	18	4	0	Ŏ	Ö	ô	o	0	ô	0	ô	14
ewcastle, 1st.	1799	G. B. Richardson, s.s. 11857	1866	13	19	32	8	0	0	0	0	2	0	2	0	0	13
2d,	1844	John J. Bulfinch, s. s. 1860	1862	51	116		22	12	2	14	4	2	0	6	10		1
lewfield, West, lew Gloucester,	1765	George S. Kemp, s. s. 1856 W. R. Cross, p. 1865	1865		119	192	22	0	12	13	0	0	0	0	0	0	1
lew Sharon,	1801	Horace Toothaker, p. 1861	1864	50			30	ô	2	2	2	2	0	4	Ö	il	i
lew Vineyard,	1830	Horace Toothaker, p. 1861 John Lawrence, s. s. 1848	1867	10	12	22	0	Ö	2	2	ō	3	0	3	ŏ	0	n
forridgewock,	1797	Benjamin Tappan, p. 1838	1858	39		127	30	3	9	12	5	3	0	8	0		1
forthfield,	1835		2000	5	7	12	12	0	0	0	0	0	0	0	0	0	
forth Yarmouth,	1806 1808	Nathan F. Carter, s. s. 1867	1867	53 13	42	139 55	14	42	0	46	2	0	0	1 2	28 2	0	1
Norway, 1st,	1852	Thomas T. Merry, p. 1864 Thomas T. Merry, p. 1864	1866	16		66	8	2	3	5	í	8	2	6	i	ol	
oldtown.	1884	H. Allen Shorey, s. s. 1865	1867	13		56	23	3		7	3	2	õ	5	8	2	î
orland,	1850	Geo. N. Marden, s. s. 1862	13865	15	49	64	7	5	1	6	2	1	0	3	4	0	2
Prono,	1826	Smith Baker, Jr. p. 1860	1868	12	38	50	7 22 15	3	0	6000	1	2	0	3	1		3
brington, East,	1534	Sup. from Sem. part time.	100	29	50	73	15	3	0	99200	1	4	0	5	2	5	
tisfield, xford,	1826	Philo B. Wilcox, s. s. 1851 None.	1865	10	34	80	12	0	0	20	0	0	0	0	0	0	3
arsonsfield,	1795		MR	5	10	15	5	0	0	0	ĭ	0	ó	1	ő	0	И
assadumkeag,	1845	None.	100	ĩ	5	6	- 0	ŏ	ŏ	0	ô	0	õ	0	0	ŏ	
Patten,	1845	Wm. T. Sleeper, s. s. 1854 [Wm. C. Wood, Lic.]	1860	19	87	56	9	Ö	0	0	0	2	0	2	0	1	19
embroke,	1835	[Wm. C. Wood, Lic.]	1868	6	20	26	0	0	0	0	0	0	0	0	0	0	
erry,	1822	[John S. Bane, Licen.]	1868	10	22	32	4	0	0	0	0	0	0	0	0		1
hillips,	$\frac{1822}{1765}$		1000	13			14 29	0	0	0	1	0	0	1	0	0	
Phipsburg, Pitteton,		[I. A. Stanwood, Lay.]	1867	42	98 24	185	7	0	0	0	1	0	0	1	0	4	
Poland,	1825	None.			4.5	OF	-	V	0	U	*			*	M	Y	H
Portland, 2d.	1788	J.J. Carruthers, p. 1819	1846		278		31	0	3	3	5	2	0	7	0	0	1
80,	1825	None.	That I	56	154		0	0	0	0	4	8	0	12	0	0	Ĭ
" High st.,	1831	William H. Fenn, p. 1859	1866		256		25	8	9	12	7	12		20	2	2	
4th (col'd),	1860	J.W.C.Pennington,s.s.1838 F. Southworth, p. 1857	1866	42	44	13	20	0	0	0	0	0	0	0	12	8	
State st.,	1852	None.	1866	92	248		30	23	5 8	28 12	0	2	0	5	2	0	
" Central,		Benjamin M. Frink, p. 1862	1868			265	25	1	2	3	6	2	ő	8	ĩ	o.	
St. Law. st.,	1858	None.		30	50	80	20	ô	ō	ő	2	0	Ö	2	0		2
W. Cong.,	1862	Geo. A. Tewksbury, p. 1868	1863	16		56	7	13	1	14	1	4	0	5	11	0	2
Pownal,	1811	Charles L. Nichols, p.1861	1866	28	62	90	8	0	0	0	3	0	0	3	0	1	
Presque Isle, Princeton,	1050	Frank. D. Austin, s. s. 1853	1867	6	17	13 23	2	0	4	4	0	0	0	0	0	0	ij
Richmond,	1897	[J. E. Pierce, Licen.]	1868	14	34	48	10	0	0	0	0	0	0	0	ő		1
Robbinston,	1811	Wm. C. Curtis, s. s. 1863 [Wm. C. Wood, Lie.]	1867	28			30	Ö	0	0	1	Ď.	2	š	ŏ		-
Rockland,	1838	Edward F. Cutter, s. s. 1883	1863	7	101		30	3	0	3	ô	0	0	o	2		1
Rockport,	1854	None.	Luc I	12	31	43	10	0	0	000	0	0	0	0	0	2	7
Rumford,	1808	John Elliot, s. s. 1831	1859	14	18	32	2	1	0	1 7	1	0	0	1	0	0	
Saco, 1st, Sanford,	$\frac{1762}{1786}$	None. None.		20	207	296 56	64	2	5	0	3	5	0	8	1	0	1
" South,	1776			10	23	33	2	8	2	10	1	ĭ	0	i	8	ö	
Sangerville,	1828	John A. Perry, s. s. 1842	1859	4	13	17	4	0	õ	ŏ	o.	ô	ŏ	ô	o	2	ì
Scarborough,	1728	Leon. W. Harris, s. s. 1842	1866	33	51	87	13	8	0	8	2	0	0	27	4	2	3
Searsport, 1st,	1815	Jonathan E. Adams, p. 1859			110		21	6	1	71	4	3	0	7	6	0	1(
Industrials and Proche	1855	Joseph Kyte, s. s. 1862	1868	5	18	23	0	0	0	0	0	0	0	0	0	0	1
sedgwick and Brooks- ville.	1793	None.		12	18	30	4	0	0	0	0	0	0	0	0	0	1
edgwick Village,	1848	None.		10	19	29	11	0	0	0	0	0	0	0	0	ő	1
Shanleigh	1823	No report.		-			37	1	1	1	4	-	"	"	-	"	
herman (Washburn	100			15	(5)			0									
Mem.)	1861		1860	29	35	64	2	0	6	6	0	0	0	0	0	0	10
Sidney, Solon, South,	1829	None.	1000	9	15	24	10	0	0	0	1	1	0	2	0	0	ď
Solon, South,	1849	[Charles Bean, Licen.]	1867	8	11	14	0	0	0	0	0	0	0	0	0	0	3
South Berwick,	1709	John K. Deering, s. s. 1850 Silvanus Hayward, p. 1861	1880	28		125	33	0	2	6	3	3	0	8	0	8	1
South Paris,	1812	J. B. Wheelwright, p. 1850	1867		106	161	81	2	2	4	4	6	2	12	2	0	
St. Albans.	1830	William S. Sewall, s.s. 1839	1864	7	17	24	4	0	0	ō	i	2	ō.	3	ō	o	1
Standish,	1834	Samuel Hopkins, s. s. 1831	1866	5	43	48	19	3	1	4	1	2	0	8	1	0	1
Stockton,	1839	Joseph Kyte, s. s. 1862	1868	33	50	83	16	5	2	7	1	0	0	1	3	0	3
Stow and Chatham, Strong,	1861	None.	1000	14	64	86	.7	0	0	0	0	0	0	0	0	0	
Sumner,	1000	J. Loring Pratt, s. s. 1867 [H. H. Hutchinson, Lic.]	1900	45 31		109	45 28	0	1	1	2	2	0	6	0	0	15

CHURCHES.		MINISTERS.	peq.	227	ay 4			100	67-	97.0		186°			1.	17-E	
Place and Name.	Organized	Name.	Commenced.	Male.	Fernale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.)	Infants.	Tw San S
Sweden,	1817			28	31	59	14	6	0	6	0	0	0	0	2	01	56
Temple,	1805	Simeon Hackett, s. s. 1830	1857	19	39	58	7	5	0	5	1	0	0	1	3	0	70
Thomaston.	1809		1864	28	114	142	22	1	i.	2	2	1	2	5	1	10	180
Topsfield,	1861	None.		7	16		-8	0	Ô	ō	0	0	0	Ö	ô	0	71
Topsham.		Daniel F. Potter, s. s.1852	1856	30	68	98	17	4	0	4	3	ĭ	0	4	4	3	71
		David S. Hibbard, s. s. 1860				112	30	11		11	ĭ	î	0	2	6		200
		F. W. Dickinson, 1868		41		110	16			19	3	3	0	6	13		120
Turner,										0		0					
Union,		Flavius V. Norcross,p.1860	1900	19	56	75	9	0	0	9	2	0	0	2	0	0	13
Unity,	1804		100		2	-	100	10	4	-	1	-			100		
Upper Stillwater,		Sup. from Sem. part time.	1	5	21	26	3	0	1	1	1	2	0	3	0		100
Upton,		David Garland, s. s. 1849		3	11	14	9	0	0	0	0	0	0	0	0		55
Vassalboro',		Thomas Adams, s. s. 1818		5	34	39		0	0	0	0	0	0	0	0	0	75
Veazie,		[Wm. F. Ober, Lic.]	1867	17	36	53	24	0	0	0	2	0	0	2	0	0	35
Waldoboro', 1st, 2d,	1807	Charles Packard, p. 1846 None.	1868	46	135	181 20	20	0	0	5	3 2	0	0	2000	0		180
Warren,	1828	Edwin S. Beard, p. 1863	1864	48	115	163	35	2	0	2	1	0.	0	1	1		134
Washington,		[S. W. Pearson, Lic.]	1867	6	18	24	1	0	0	0	0	0	0	0	0	6	-0
Waterford,		John A. Douglass, p. 1821		41		114	0	0	0	0	3	0	0	3	ŏ	01	139
" North,		J. W. H. Baker, s. s. 1865		25		73	11	0	1	1	1	0	0	ĭ	0		115
Waterville,	1828	Benjamin A. Robie, p.1866			103		49	17		20	2	9			15	0	
Weld,	1809	C. Hamblin, 4 mo. Lic.]	500	26	83	59	3	0	0	0	2	3	0	5	0	0	100
Wells, 1st,	1701	Lewis Goodrich, s. s. 1850	1868	37	102	139	26	0	0	0	3	3	0	6	0	0	120
" 2d.		Samuel Bowker, s. s. 1845		32	62	94	7	0	0	0	1	1	0	2	0	0	90
Westbrook, 1st,		None.		9	21	30	1	0	0	0	1	0	0	1	0		70
24,		Joseph Danielson, p. 1865	1865	42		117		44		18	0	4	0		29	9	
Whiting,		[E. G. Smith, Lie.]	1867	3	10	13	1	0		0	0	î	Õ	i	0	0	
Whitneyville,		[E. Kingsbury, Lie.]	1868	18	24	42	6	ŏ		ŏ	ŏ	2	ŏ	2	õ	ŏ	50
Wilton,	1819	Jonas Burnham, s. s. 1858		37	52	89	25	6		12	2	3	ŏ	5	ĭ		85
Windham,		Luther Wiswall, p. 1837		8	50	58	14	2		2	ō	1	0	1	2	ob	
Windsor,	1820		1004	0	90	00	12	9	0	-	9	4	0	*	-	4	101
		John Dinsmore, s. s. 1852	1000	24	67	01	9/2	9	44	101	0	0	n	2		-1.	-
Winslow,				14		81	26		11		0	0	0	0	4	5	
Winterport,		Abiel H. Wright, p. 1866		16	59	75	12	4		6					2	0	
Winthrop,		Edward P. Baker, s. s. 1858				167	36		62		6	1	0	7	12	0	
Wiscasset,		George E. Street, p. 1864		23	75	98	7	5	0	5	5	3	0	8	8	0	80
Woolwich,		Henry O. Thayer, s. s. 1866		27	75	102	8	2	0	2	2	0	0	2		19	
Yarmouth, 1st, Central,		George A. Putnam, p.1860 Jacob J. Abbott, p. 1845		51	131		12	5	61	1	4	1	0	5	0	5 2	
York, 1st,		John Parsons, p. 1857		26	81		18	0		ô	ô	4	0	4	0	0	0
2d,		None.	2000	14	40	54	15	0			ŏ	0	ŏ	0	0		40
art.	Tion	Trongs.		4.76	30	0.7	4.07	AU.	10	V	M.	36	v	- 10	M	U)	23

OTHER MINISTERS.

Silas Baker, Standish.
Joseph Bartlett, Buxton.
Charles M. Brown, Mt. Desert.
David Q. Cushman, Bath.
Ephraim Fobes, Patten.
Samuel Harris, D. D., Pres. Bowd.
Coll., Brunswick.
William H. Haskell, Westbrook.
John R. Herrick, D. D., Prof.
Theol. Sem., Bangor.
William V. Jordan, Andover.
Elbridge Knight, Maple Grove.
Wales Lewis, Pittston.
John K. Lincoln, Bangor.
Thomas N. Lord, Limerick.
Amass Loring, Yarmouth.
Samuel H. Merrill, Agent Am.
Bible Soc., Portland.
John H. Mordough, Minot.
Samuel Morrison, Portland.
S. Gerari Norcross, Turner.
Alpheus S. Packard, Prof. Bowd.
Coll., Brunswick.

James M. Palmer, Portland.
John U. Parsons, North Acton.
George A. Porkins, Teacher, Gorham.
William Pierce, Buxton.
Enoch Pond, D. D., Prof. Theol.
Sem., Bangor.
John M. Putnam, Yarmouth.
Henry Richardson, Gilead.
Stephen Sanderson, Sweden.
John S. Sewall, Prof. Bowd. Coll.,
Brunswick.
Jotham B. Sewall, Prof. Bowd.
Coll., Brunswick.
Nathan W. Sheldon, Gray.
David Shepley, Yarmouth.
A. L. Skinner, P. M., Bucksport.
Francis P. Smith, Acton.
Charles Soule, Portland.
Daniel Smith Talcott, D. D., Prof.
Theol. Sem., Bangor.
Henry G. Storer, Oak Hill.
Stephen Thurston, D. D., Sec.
Maine Miss. Soc., Searsport.

Amory H. Tyler, Falmouth.
Thomas C. Upham, D. D., Kennebunkport.
William Warren, Dist. Sec. A. B.
C. F. M., Gorham.
Issac Weston, Cumberland Centre.
James Weston, Standish.
Richard Woodhull, Treas. Theol.
Sem., Bangor.

LICENTIATES.

Twenty-two mentioned in the above tables as supplying churches; also Edward N. Packard, Prof. Bowd. Coll., Brunswick, 1866. Richard C. Stanley, Prof. Bates Coll., Lewiaton.
Benjamin Stearns, Lovell, 1860.

SUMMARY. — CHURGHES: 59 with pastors; 91 with stated supplies; 88 vacant (including 22 supplied by ilcontiates and one supplied by Free Will Baptist). Total, 238.

MINISTERS: 58 pastors; 74 stated supplies (besides 22 licentiates supplying churches); 43 others.

Total, 175.

CHURGH MEMBERS: 6,028 males; 13,848 females. Total, 19,871, including 8,201 absent.

ADDITIONS in 1967-68: 782 by profession; 302 by letter. Total, 1,084.

REMOVALS in 1967-68: 823 by death; 312 by dismissal; 27 by excommunication. Total, 662.

BAPTISMS in 1867-68: 444 adult; 180 infant.

IN SABBATH SCHOOLS: 21,683.

BENEVOLENT CONTRIBUTIONS (from 205 churches, previous year 208): \$40,925,—an increase of \$2,813.

Of the total,—Foreign Missions, \$9,000; Home Missions, \$10,000; American Missionary Association, \$4,500; Tract Societies, \$1,700; American Bible Society, \$1,000; American Education Society, \$300; American and Foreign Christian Union, \$1,400; Seamen, \$600; Maine Congregational Charitable Society, \$400.

Thirty-four churches are officially reported to have made no contributions. tributions.

HANGES.— CHURCHES: New, Athens, organized June 6, 1867. Dropped as extinct, Augusta, North; Monticello; Thorndike; Washburn.— Net gain of members, 245. Mr. Harses: Ordinations; pastors 2, without installation, 8. Installations, 6. Dismissals, 10. Deaths, 5 without pastoral charge.

ORGANIZATION. — Fourteen Associations of Ministers. Fourteen County Conferences of Churches, united in a General Conference, which also includes two New Hampshire churches (Gorham and Shelburne), and one of New Brunswick (St. Stephen's).

NEW HAMPSHIRE.

				d.	11000		186			prr' 67-8	- 1		моч 867	-8.	BAPT. 1867-8.
CHURCHES.	2	MINISTERS.	4	100	_	_	-	_	-	-	-	_	_	_	-
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent,	Prof.	Letter.	LOTAL	Deaths.	Dism.	TOTAL.	Adults. Infants.
Acworth,	1778	J. L. Merrill, p.	1860	1866	48	94	142	24	5	T	5	3	8	11	
Alstend, Centre, 1st,		A. C. Field, p.	1866	1866	10	29	39	15	0	0	0	0	0	0 0	0 0
" New, 2d,		S. H Amsden, s. s.	1856	1867	29	47	76	18	0	0	0	1	0	0 1	0 1
" 34,		F. B. Knowlton, s. s.		1867	4	20	24	4	Ŏ	o	ö	o	1	0 1	
Alton,	1827		2000	200,	6	18	24	0	ő		ŏ	0	1	0 1	
Amherst,		J. G. Davis, p. p., p.	1944	1844		157	224	20	2		8	6	8	0 9	
	1841		TOAT	1044	2	11	13	5	ő			ŏ	0	0 0	
Andover,			100*	104			90				ő	1	3	0 4	
Atkinson,		Jesse Page, s. s.		1845		66		16							
Auburn,		James Holmes, p.	1842	1845		45	68	. 9	0	1	1	0	0	0 0	
Barnstead,	1804				12	25	87	0	0		0	1	0	0 1	
" Parade,	1867	William O. Carr, s. s.	1861	1 1	14	26	40	0			0	8	0	0 3	1 0
larrington,	1755	J. L. Arms, s. s.	1846		12	34	46	9	0	0	0	0	1	0 1	0 01
Bath,		Asa Mann, s. s.	1844	1866	18	85	103	18	1	0	11	5	3	0 8	0 01
Bennington,	1835			17000	17	35	52	7	0	0	ol	0	0	0 0	0 0
Bethlehem,	1799			1 1	6	6	12	Ď.	ŏ		ŏ	ĭ	ŏ	0 1	
	1740				53		140	39				3	10	0 3	
Boscawen,					16	28		18	0		ő	5	0		0 0
Bradford,	1803		100-	1000			44								
Brentwood,		Nathaniel Lasell, s. s.	1835	1866		50	67	6	0			2	0	0 2	0 3
Bridgewater,	1818				1	- 6	7	4	0			0	0	0 0	
Bristol,		Silas Ketchum, p.	1867	1867	17	52	69	- 8	0		5	4	0	0 4	0 0
Brookline,	1799	None.		100	23	38	61	16	2	0		3	5	0 8	1 01
ampton.	1774	Quincy Blakely, p.	1859	1864	30	71	101	17	2	1	8	4	2	0 6	1 31
anaan,		[J. H. O'Brien, Licen.]		1868	4	17	21	0	2			ő	0	0 0	0 0
Candia,		Lauren Armsby, s. s.		1866		121	195	38	ī	7	<u> </u>	9		0 10	1 02
		Howard Moody, S. S.			24	59	83	16	5	0		2	2	0 4	2 11
anterbury,			1010	1000	17	30	47	10	0			ī	0	0 1	0 0
lentre Harbor,		J. H. Bliss, s. s.	1010					10	0						
Charlestown,		H. H. Sanderson, s. s.	1949	4000	4	23	27			1		1	1	2	2 2
Chester,		J. L. Tomlinson, p.	1863	1863		125	202	44	3	4	7	7		0 11	2 3 1
Chesterfield, •	1777			Car.	5	20	25	- 6	0		0	1	1	0 2	0 0
Chichester,	1791	M. Gould, s. s.	1851	1864	32	44	76	26	5			2	1	0 3	2 0 1
Claremont,	1770	E. W. Clark, p.	1850	1864	70	184	254	68	2	13 1	5	5	14	19	2 72
olebrook,		Hugh McLeod, s. s.	1855		17	35	52	10	24 00	1	4	1	1	0 2	2 5
Concord, 1st,		Franklin D. Ayer, p.	1861	1867	64	168	222	31	6	6 1	il:	4	1	0 5	2 2 2
West,		H. D. Putnam, p.		1868		131		52	Ö			4	i	0 5	0 01
11 550.0	1837		1000	1000			298	69	2	91		4		0 9	0 03
South,			1000	1007				18							
mant,	1842	S Norton, s. s.		1867	29	59	88		0	1		3		0 5	0 2
onway,		Reuben Kimball, s. s.		1856		65	90	18	1	1		4	0	0 4	1 2 1
lornish,		Philander Bates, s. s.	1840		20	37	57	9	4	3	7	1	3	4	3 1
roydon,	1778	None.			10	14	24	- 6	15		1		1	1	
Dalton,	1816	Henry Farrar, s. s.	1867	1867	7	22	29	5	1	0	1	0	2	0 2	0 0
Osnbury,		John Le Bosquet, s. s.	1838	1865	30	37	67	7	1	0	1	1	0	0 1	1 2
Deerfield.		Jacob Chapman, p.		1866	28	55	83	7	3			3	ŏ	0 3	0 01
Deering,		Morris Holman, s. s.		1868	8	29	87	4	î			ő	1	0 1	
				1861	52		193	34	4			2	6	0 8	
Derry, 1st,		L. S. Parker, p.		1851	30		122	17	0			5		0 12	
Tue Cong.		E. G. Parsons, p.	1991	1991				11					7		
Dorchester,	1828				4	11	15	1	0			0	2	0 2	0 0
Dover, 1st,	1638					228		43	4		2 1			0 17	
" Belknap,	1856	C. C. Watson, p	1867	1867	12	51	63	14	0	0	Oi.	1	2	0. 3	0 01

CHURCHES.	1.	MINISTERS.		sed.	1		186			67-8	- 1	18e	0VA 87-8		130	APT. 67-8
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Dentha		Excom.	TOTAL.	Adults.)	Infints.
Danna,	1827			1866	9	13	22	5	1		1 (8	L	U
Dunbarton,	1789			1866	38 28		106	21	04	12 3	8	2 2		8	6	0
Durham,	1888	Alvan Tobey, p. p., p. 1	000	1000	5	61	23	8	0		0 6			0	20	0
Effingham,			Dos	1000		18										
Enfield,	1820	V. J. Hartshorne, s. s. l.	860	1800	6	31	37	0	4		6	1	0	3	3 2	0
ipping,	1747	J. H. Stearns, s. s. 1	844	1857	13	39	52		3	1		2	0	0		2
psom,	1761			1865	31	46	77	10	0		0		0	3	0	0
seter, 1st,				1866			158	44	4	3	8	4	1	1.5	1	1
201,	1818	J. W. Chickering, p. 1	860	1800	33	90	123	40	3	1	8	1 2	0	4	1	3
Farmington,	1819			1860	9	33	42	5	1	3		1	0	2	2	0
Pisherville,	1850	William R. Jewett, p. 1	887	1863	39		111	10	3	5		4	0	4	0	1
litzwilliam,	1771	John F. Norton, s. s. 1	007	1000		104		-	1	47	1 :	1 5	0	7	2	
rancestown,	1014	A. Richards, D. D., s. s. 1	021	1900	94	183		58	0			2	0	6	0	8
ranconla,	1814		000	1040			139		3		0		0		2	
ranklin,	1822	William T. Savage, p. 18	000	1040	45			41				1 0	0	1	0	
Centre.	1774	Joseph Blake, p. 18	851	1860	40	76	116	24	0		0 :			6	0	0
Centre,	1990	Jeremiah Blake, s. s. 18		1000	19	40	59	16	0		0 3		ő	8	0	0
Filsum,	1779	Homes Wood a s 1	990	1866	13	30	43	5	1			2	ő	2	ĭ	il
Joffstown,	1907	Horace Wood, s. s. 18	861	1868		117	160	85	7	-		1 4		8	5	2
Forham,	1000	S. L. Gerould, p. e. 19 G. F. Tewksbury, s. s. 19	200	1000	3	23	26	12	2			0	0	0	2	0
loshen.	1802	None.	305		10	15	25	2	-	0	9	1 2		2	-	4
reenfield,	1004		245	1868	31	66	97	6	1	11 1	9	3 0		3	0	0
Freenland,	1706	Edward Robie, p. 18		1852	14	42	56	10	0			0		0	0	2
Proton,	1797			1845	10	14	24	2	ŏ		o i			1	0	0
Impstead,	1759	Theodore C. Pratt, p. 18			21		100	5	2		9 5			2	2	0
Impton,	1638	None.	000	1000	65	131		24	õ		4		ŏ	2	ō	0
Iancock,	1789		828	1860	54		151	25	ĭ		5 1			8	ő	1
Janover Dart Col	1805	Samuel P. Leeds, p. 18			104	141		115	5		0 1			15	õ	i
Centre,	1810	Bezaleel Smith, s. s. 18		1861	24	56	80	22	0		2			2	ŏ	ol
Harrisville,	1840	C. M. Palmer, p.		1868	8	15	23	3	0	õ	o i		0	2	õ	0
Haverbill,	1790	None.		1000			180	33	5		5		0	ıĩ	3	4
Hebron,	1779		822	1845	9	26	35	- 1	0		0 0	1	O	1	O.	0
lenniker,	1769	None.	-				139	28	2		6 8			13	i	3
Iill,	1815	None.	- 4	- 1	7	12	19	1	0		ol i	1 0	0	1	0	01
Hillsboro', Centre,	1769		841	1111	16	23	39	7	0		ol i			2	0	ō
" Bridge,	1839		857	11.4	20	53	73	10	7		9 (0	0	1	8
Tinsdale,	1821	J. S. Batchelder, p. 18	858	1866	42		133	-6	4		5 3	3 6	0		2	10
Hollis,	1763	P. B. Day, p. p., p. 19	837	1852	28	146		20	10	21	2 :			8	9	13
Looksett.	1828	A. Burnham, s. s. 18	857	1865	12	28	40	21	0		0 6			0	0	1
lopkinton,	1757	J. K. Young, D.D., s. s. 18 S. M. Blanchard, s. s. 18	829	1867	47	140	187	33	0	0	0 8			11	0	0
Hudson,	1841	S. M. Blanchard, s. s. 18	858	1867	17	42	59	12	0	2	2		0	1	0	01
affrey.	1780	Rufus Case, s. s. D	314	1997	34		107	26	9	4 1	3 1	5 2	0	1	4	11
" East,	1850	C. W. Allen, s. s. 18	833	1863	18	48	66	15	5	2	7 (0	0	0	1	0
	1738	(T C Danstown n n 15	818	1818	32	F-C	77.75	20	100	91		100	1	240	1	2
and the same of th		W. S. Karr, p.		1868	34	200	188	16	8	29 1		10.00	100	145	150	
	1867	J. A. Lonch a a 12	864	1867	55	110	165	5	29	16 4	5 8	3 0	0	3	18	23
Kensington,	1859	E. D. Eldridge, p. 18	833	1864	9	36	45	7	1	1	2 :	1		3	1	0
Lingston,	1725	Solomon Bixby, p. 18	858	1868	7	33	40	5	0		0 (0	0	0
aconia,	1826	H. M. Stone, p. 18	848	1868			166	50		13 1		8 6	1	9	1	2
ancaster,	1794	H. V. Emmons, p. 18	860	1865	38	89	127	18	5			2 2	0	4	4	1
angdon,	1820	Moses Gerould, s. s. 13	828	100	9	29	38	11	3	1	4	1	1	1		
ebanon,	1768	Charles A. Downs, p. D.		1849		105	145	10	0	4	4 3			5	0	4
West,	1849	J. H. Edwards, p. 18		1863	49		136	21	1	2	3		0	11	0	4
00	1867	Mason Moore, s. s. 18	887		1	14	15	0	0	5		0		0	5	0
empster, 2d,	1781	Benjamin Howe, s. s. 18	845		25	29	54	21			13	1		6		
24,	1837	None.	na.		7	12	19	5	0	10		1 1	1	1	10	-1
ittleton,	1803			1860	34		133	25	3	1	4		0	6	3	0
oudon,	1863	W. S. Thompson, s. s. 1	850	1867	14	39	58	12	0		0 3	1 3	0	2	0	0
yme,	1771	Henry A. Hugen.		12.00				77	14		5 8	7	0	15	9	2
yndeboro',	1757	E. B. Claggett, p. 18	846	1846	40	59	99	17	3	1	4 6	3 2	2	10		1
Anchester, 1st, Franklin st.,	1828	C. W. Wallace, n.p., p. 18	840	1840	138	343	481	80	1	21 2		3 7	0	13	1	9
	1044	William J. Lucker, D. A.	991	7001		188		37		18 2				72	3	1
Chris. Miss.,	1852	T. P. Sawin, s. s. 15	843	1868	5	19	24	6	0			10		10	0	8
Marlborough,	1788	Giles Lyman, s. s. 12	832	1840	34	74	108	28	1		2	1 2		8	1	0
Mason, 1st,	1772	Daniel Goodwin, p. 19	839	1860	39	58	97	24	0	8	3 () 4	0	4	0	1
Village.	1847	George F. Merriam, p. 1	885	1865	38		110	12	1	0	1	1 2		3	1	3
Moredith,	1815	Charles Burnham, p. D.	851	1857	16	49	63	18	1	1	2	1 1		7	1	0
Meriden,	1780	E. E. P. Abbott, p. 13	368	1868	30		100	20	2			2 4	1	6	13	
Merrimack, 1st,	1771	Charles L. Hubbard, 1	868	1868		103		34	0			3 1		5	0	3
South,	1829	None.			9	24	33	17	0	0	0 (0	0	0	0	0
dilford,	1788	Geo. E. Freeman, p.			69	172	241		18.	12,8	0 4	1 2	44	58	10	1

	3						1868	-		17-8.			VALS.	100	PT.	
CHURCHES.	-4	MINISTERS.		pea				2		-	_			1	_	_
- Caronina	20	P. State Co. March.	8	8		4	(el	-	1	.1.	or.	Edi	61 .	ni i	21	ï
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Female	POTAL.	1.bsen	Prof.	Poral.	Deaths.	Dism.	Excom Toral.	Adult	Infants.	1
200000000000000000000000000000000000000		Vanish Walds a a	1853		16	46	62	0	17	4 21		1	0 2	15	6	h
Milton,	1819	James Doldt, s. s.	1000		5	12		14	0	0 0			0 5	0	0	
Moultonborough, Mount Vernon,	1790	S. H. Keeler, D. D., s.s.	1899		46	112	158	38	7 2	5 12	4	1	0 5	1	5	1
	1685	E. C. Hooker, p.	1860	1865			444	68	2	6 8	4	5	0 9	1		4
Nashua, 1st, "Olive street,		Hiram Mead, p.	1858	1867	66	176	242	57	2	5 7	2 2	4	0 6	2	0	
" Pearl "	1840	Wm. L. Gaylord, p.	1860	1867	60	157	217	41	0	1 1	2		0 12		0	
Nelson,	1781	Joseph Marsh, s. s.	1828	1867	38	49	87	18	0	0 0	2	4	0 6		1	
Newcastle,	1671	Lucius Alden, s. s.	1825	1846	9	87	46	2	1	0 1	0		0 0		2	
New Ipswich,	1759	Prescott Fay, p.		1868	73	131	204	48	8 2	8 16	7	6	0 18		1	i
Newmarket,	1828	Isnac C. White, s. s. G. R. W. Scott, p.		1865	18	104	58	15	2	5 5	8	13	0 8	3 -	3	ŝ
Newport,	1779	G. R. W. Scott, p.	1868	1868	67	124	191	-55		5 5	1 2	10	24		U	r
Northfield and San-	****	a to a desidence	1040	1843	10	110	161	50	6	2 8	5	5	0 10	6	6	1
bornton Bridge,		Corban Curtice, p.		1867	54			22	ĭ	3 4			0 6		ĭ	i
North Hampton,	1730	T. V. Haines, s. s. E. C. Coggswell, s. s.			36		106	0	0	0 0			0 8		0	1
Northwood,	1840	None.	1010	2000	2	8	5	0	0	0 0			0 0	0 10	0	Г
Nottingham, Orfordville, West,		Horace Pratt, s. s.	1849	1865	16	27		. 9	0	0 0	1	4	0 5	0	0	
Wost.	1822	None.	750		19	51	70	2	2	2 4		2	0 2	2	1	
Ossipee,	1806	Thos. M. Lord, s. s.	1837		17	38		18	0	0 0			0 2	0	0	
Pelham,	1751	Augustus Berry, p.	1861	1861	23	48	71	5	8	1 4	0		0 0	2	0	
Pembroke,	1808	Augustus Berry, p. Benjamin Merrill, s. s.	1864	1866	38		128	27	12	6 18		0	0 8			
Peterboro', Un. Ev.	1858	George Dustan, p.	1859	1859	45	97	142	19	5	7 12		8	0 8	3	0 2	
Piermont,	1833	A. L. Marden, p.		1861	34		106	36	1	1 2			0 8	1 0	1	
Pittsfield,	1789	L. Z. Ferris, p.	1865	1865	46		127	30	0			1	0 2	2 2		ľ
Plainfield,		None.	91		6	24	30	7	5	6 11	1 2		1113	1 4		1
Plaistow (and North	1		1000	1000	21	60	81	14	0	1 1	2	1	0 8	1	1	
Haverbill, Mass.),	1780	Homer Barrows, s. s.	1880	1909	30		121	29	5	1 6			1 12	2	2	11
Plymouth,	1765	None.	1051	1909	85		340	76	2	4 6			0 18	2 2		lĝ
Portsmouth,	1701	George M. Adams, p. Edw'd D. Chapman,p.	1854	1866	61		159	22	19	4 2		2	0 2		2	1
Raymond,	1765		1003	2000	50		185	21	0	0 0			0 12		0	
Rindge, Rochester,		A. F. Marsh, p.	1867	1867	21	94		26	4	6 10		2	0 4	3	0	1
Rollinsford,	1841	Thomas S. Robie, s. s.			21	67		49	1	0 1	1	7	0 8	0	1	
Roxbury,	1816	H. H. Colburn, s. s.	-		2	9	11	2	0	0 0			0 (0		
Rye,	1738	Giles Leach, s. s.		1868	18	54	72	23	0	2 2		0		0	0	
Balem.	1739	Geo. W. Rogers, s. s.	1850	1863	18	62		10	0	0 0	2		0 2	9	0	
Salisbury,	1778	J. B. Cook, s. s.	1850		30	58		15	8	0 8			0 2		0	1
Sanbornton,	1772	M. T. Runnells, p.	1856	1868	42	88 20	130	15	0	4 5			0 8	0	ő	
Sandwich,	1824	None.	1010		16	20	38	4	2	0 2			0 0			
" North,		Otis Holmes, s. s.	1842		10	200	00	-	1	0 2	1°	1	۷,	7-	1	
Seabrook and Hamp	1990	Albert B. Peabody, s.s.	1860	1867	12	23	35	12	ō	0 0	1	1	0 2	0	0	1
ton Falls, Seabrook, South,	1887	[W. A. Rand, Lie.]	2000	100	12	16		0	25	3 28			0 0	24	0	
Shelburne,	1818	None.		100	0	8		0	0	0 0			0 0		0	
Somersworth,		E. N. Hidden, p.	1841	1865	52	130	191	85	0	2 2	5	5	0 10			
South Newmarket,	1780	Israel T. Otis, s. s.	1825	1868	10	22		11	0	0 0			0 0		0	
Stewartstown, West,	1846	None.			9	22		13	1	1 2			0 0		0	
Stoddard,	1787				16			12	8	3 11			0 4			1
Stratham,	1746		3000	1000	12	29		19	0	0 0		0	0 8		1	
Sullivan,	1792	J. M. Stow, s. s.	1850	1863	34	56 12		12	4	0 0		0	0 8		0	
Surry,	1837	None.	1901	1904	18	45		9	1	1 2			0 0			1
Swanzey,	1741		1895	1800	34	79		19	1	2 8	3		0 8		ŏ	i
Tamworth,	1771	Samuel H. Riddel, p. None.	1041	1000	46	84		34	4	0 4			8 17		0	1
Temple,	1780				3	8	11	5	0	0 0		0	0 0	0 10	0	
Thornton, Troy,	1815			1 7	19	25		13	0	0 0		ĭ	0 2	0	0	1
Tuftonborough,	1839		1826	1865	3	4	7	3	0	0 0	0	0	0 0	0	0	١.
Wakefield,		Daniel D. Tappan, s. s.			10	29	-89	12	0	0 0	0		0 0	0	1	1
Walpole,	1761	L. Dickerman, s. s.			18	71		16	0	2 2			0 2	1	1	į.
Warner,	1772	R. S. Huntington, p.		1866	34	80		10	5	0 6	2	3	0 5		1	1
Washington,	1780	E. B. Bassett, s. s.	1857		4	22		7	4	1 5			0 1	3		1
Webster,	1804	Edward Buxton, p.		1837	58	84		8	2	0 2	2		0 8			
Wentworth,		J. C. Seagrave, s. s.	1851	1865	13	52		14	0	3 3			0 4	0		1
Westmoreland,	1764	None.	1000		18	49		21	0	0 0		0	0 5		0	
Evang.	1852	William Claggett, s. s.	1000		10	23	28 46	7 16	0	0 0		0	0 0		0	
Wilmot,	1829	C. B. Tracy, s. s.	1830	1860	19		114	6	6	4 10		2	0 6		0	2
Wilmot, Wilton, East,		Daniel E. Adams, p.		1867	37 58	177	114 176	40	12	2 14	1 5	9	0 7	9		2
THE LIBERT CO. LOT 1	100	Elijah Harmon, p. Sumner Clark, s. s.	1845	1865	25	50		17	5	3 8	2	ő	0 7	4	o	
Wolfeborough,		F. P. Smith, s. s.	1838	1000	40	13		0	1	8 8	20	1		10		

OTHER MINISTERS. Nathaniel Barker, Wakefield. Almon Benson, Centre Harbor. Nathaniel Bouton, D. D., Provincial Historian of New Hampshire, Concord. Sam'l B. Bradford, Francestown. Sam'l B. Bradford, Francestown. Amos W. Burnham, p. D., Rindge. B. R. Catlin, Meriden. John Clark, Plymouth. William Clark, Sec. N. H. Missionary Society, Amherst. Charles Dame, Exeter. Franklin Davis, preaching at Newington. ington. homas W. Duncan, Nelson Tho Thomas W. Duncan, Nelson (1821).
Henry Fairbanks, Prof. Dart. College, Hanover.
Albert W. Fiske, Fisherville.
Walter Follett, Temple.
D. C. Frink, s. s., Presb. ch., New Boston. Joseph Garland, Hampton. George Goodycar, Temple. Edward H. Greeley, Claremont.

James B. Hadley, Campton.
Frank Haley, Wolfeborough.
Jeffries Hall, Chesterfield.
Exra Haskell, Dover.
Thomas Jameson, Exeter.
Elwin Jennison, Winchester.
Erastus M. Kellogg, Manchester.
Crastus M. Kellogg, Manchester.
Henry A. Kendall, East Concord.
Samuel Lee, New Ipswich.
Nathan Lord, D. D., Hanpver (ordained 1816).
Jonathan McGee, Nashua (ordained 1819).
Humphrey Moore, D. D., Milford (ordained 182).
Danlel J. Noyes, D. D., Prof. Dart.
Coll., Hanover.
Harrison G. Park, Hancock.
Henry E. Parker, Prof. Dart. Coll.,
Hanover.
Danlel Pulsifer, Danbury. Hanover.
Daniel Pulsifer, Danbury.
Haman Rood, Hanover.
C. W. Richardson, Canaan.
Jacob Scales, Plainfield (ordained

Asa D. Smith, p. p., Pres. Dart. Coll., Hanover. William Spaulding, Hanover. Benjamin P. Stone, p. p., Treas. N. H. Missionary Soc., Concord. George W. Thompson, Stratham. Samuel Utley, Concord. Issac Willey, Sec. N. H. Bible Society, Pembroke.

John Wood, Agent Am. Tract Society, Wolfsborough.

LICENTIATES. Three supplying churches, as in tables above; also, — J. W. Churchill, Nasht J. W. Churchill, Nashua.
Warren Cochran, New Boston.
Addison Heald, Hudson, 1840.
Cyrus S. Richards, LL. D., Meriden,
1850.
Edwin D. Sanborn, LL. D., Prof.
Dart. College, Hanover, 1838.
William A. Packard, Prof. Dart.
Coll., Hanover, 1857.
Abel Wood, Meriden, 1848.

UMMARY. — Churches: 70 with pastors; 75 with stated supplies; 41 vacant (including 3 supplied by licentiates). Total, 186.

Ministers: 71 pastors: 74 stated supplies; 45 others. Total, 190.

Church Members: 5,469 males; 12,782 females. Total, 18,201, — including 8,527 absent.

Additions in 1867 - 68: 481 by profession; 406 by liciter. Total, 887.

Removals in 1867 - 68: 388 by death; 546 by dismissal; 139 by excommunication. Total, 1,078.

Baptisms in 1867 - 68: 318 adult; 174 infant. In Sabbath Schools: 22,486.

Charitable Collections (from 152 churches, the preceding year 158): \$33,998.11, a decrease of \$12,534.71. Thirteen churches are officially reported to have made no contributions; 21 make no report. SUMMARY.

1820).

CHANGES.—CHURCHES: New, Barnstead, Parade; Keene, 2d ch.; Lee; Scabrook, South. Dropped from the list,—none. Net loss of members, 276; of this loss, a considerable portion (inaccurately reckoned among the "excommunications") was due to dropping names, by three churches, for long

MINISTERS: Ordinations; pastors 3, without installation, 3. Installations, 7. Dismissals, 12. Deaths, 1 without charge.

GANIZATION. — Twelve Associations of Ministers; which, with eight County Conferences of Churches (represented by lay delegates), make the GENERAL ASSOCIATION. Two churches, Gorham and Shelburne, belong to the Maine General Conference. Six Presbyterian churches belong to the New Hampshire General Association, not included, of course, in our tables or summary. ORGANIZATION.

VERMONT.

CHURCHES.	d.	MINISTERS.	و.	ced.	7 100	лу,				67-	8.			-8.		67-	
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	Adults.	Infants.	
Addison,	1804								0	0	01	0	0	0 (1 0	0	1
Albany,	1818				8	15	23	6	0	0	0	0	0	0 (0	
Alburgh,	1824	Calvin B. Cady, a. p.	1838	1851	14			6		0	4	0			0	0	
Arlington, East,		Wm. O.Baldwin, a. p.						10		5	7	1	1	0 :	2 2		
Bakersfield,	1811	George F. Wright, p.	1863	1866	43		121	20		0	2	1	3	0 4	2		10
Barnard,	1782				5		10	0		0	0	0	0		0	0	
Barnet (McI. F.),		M. B. Bradford, a. p.		1859			107	30		2	3	1	0	0. 1	1 3	0	13
Barnet,		L. S. Watts, a. p.		1867	21		87	10		13	26	0	8	0 4	1 6		15
Burre,	1799	Leonard Tenney, a. p.	.1845	1868		100		31		1	4	6	8	01			1
Barton,		W. A. Robinson, p.		1866				21		4	4	2	1		3 0		10
Bellows Falls,		Cyrus Hamlin, p.		1868				20	4	11	15	0	9		9 8	0	
Bennington, 1st,		Isaac Jennings, p.		1853		147		17			2	11	2	0 13			10
24,		C. H. Hubbard, a. p.		1851		134		15			3	5	1		3 2		23
Worth,		Leavitt Bartlett, a. p.	.1865	1868			27	0		25	27	0) 1	0	11
Benson,		Geo. P. Byington, p.		1868			189	29	0		4	3	1	0	7 0		10
Berkshire, East,	1820	Elias W. Hatch, p.	1866	1866			45	5	2		2	0	1	0	1 1	0	10
Berlin,	1798	E. I. Carpenter, a. p.	1842	1867	17	50	67	12	6	6	12	0	0	0 1) 4		112
West,		John F. Stone, a. p.		1864	3	10	13	1	0	0	0	0.	0	0 6	0 10	. 0	1

CHURCHES.	-	MINISTERS.		peq.			1868		100	67-8.			VAL:		667-	
Cultural	Organized.		Ordained	Commenced.		ale.	4	mt.		AL.	hs.	3.	m.	1 2	ots.	Ī
Place and Name.	Orga	Name.	Ords	Com	Male.	Fema	ToT	Absen	Prof	l'or	Deaths	Dism.	Excom.	Adul	Infants	ı
Betnel,		T. H. Johnson, a. p. J. K. Williams, p.	1852	1862	18	81	44	5	4	2 6		12	0	8 1	2	
Bradford,	1818	J. K. Williams, p.	1866	1866	45	130	175	42	27	4 31	6	9	0.1	5 18	1	P
Braintree, 1st,	1794	(Ammi Nichols, a. p.	1807		11/14/	1	100	TV	11.5	10/10	183		1	213	\$77	1
		1 [J.B.Griswold, Lic.]	100.0	1866	15			9	0	0 0			0	3 (
Branden,	1785	Franklin Tuxbury, p.	1857	1865	61		184		11	5 16	7	0	0	7 3		
Brattleboro', West,	1770	Joseph Chandler, p.	1846	1846	51	94	145	17	16	8 24	0			9 10	0	Æ
Branden, Brattleboro', West, East,	1816	Nathaniel Mighill, p.	1864	1867	95	216	311			13 34		7	01		5	į
Estingewater,	1793	None.	100		11			10	0	0 0		7	0	7 (
Bridport,	1790	W. W. Winchester, p.	1854	1867	40			47	0			2		7		Ŋ
Brighton,	1841				8		20	6	0	0 0		4			0	1
Bristol,	1805	Amzi B. Lyon, p.	1858	1867	29			9	7	6 13				8		۴
Brookfield, 1st,	1785	Daniel Wild, p.	1830	1830	22			7	-0	0 0		3		4 (
	1848	None.	1	E.S	25		62	12	0	0 0	1	2		8 (Ŋ.
Brownington,	1809	David Shurtleff, p.	1868	1868	26			6	7	0 7			0.1			P
Burke,	1807	Daniel Ladd, a. p.		1868	23			22	1	4 5				2		N
Burlington, 1st,	1805	Edward H. Griffin, p.	1868	1868	95		285	40		11 21		9	0.1			
31,	1990	George B. Sanord, p.	1898	1900	85			16					0	3 1		Ŋ.
Cabot,	1801	S. F. Drew, p.	1857	1860	53		145	21	12			6	0	7 6	6	
Cambridge,	1792	Edwin Wheelock, p.	1856	1855	18			172	0	2 2			0	3 1		
Cambridgeport,	1868	Edwin Wheelock, p. [J. C. McCollom, Lic.]	1.00	1867	9				16				0	1/10		
Castleton,	1784	Lewis Francis, p.	1863	1864	71		220		2	0 2			0.2	1 4		Ų.
Charleston,	1844	None.			15			18	0	9 9				1 9		
Charlotte,	1792	None,	200		26			+9	10		2			5 3		
Chebea,	1789	William A. James, p.	1867	1867			167			12 46		1		2 3		
Chester,	1778	Charles E. Lord, p.	1847	1867	42	98	140	17	33	12 45	1	3	0	4 12	1 0	1
STATE OF THE PERSON ASSESSED.	1834			1000	1.50	172	20	10	12	155 112	12	12	410	٥.	17	ı.
Clarendon,	1822	William T. Herrick, p.	1851	1861	25			- 8	15	0 5				5 6	0	
Colchester,	1804	E. E. Herrick, a. p.	1864	1866	9			18	1	0 1				6 1	3	1
Corinth,	1820	None.		B. 3	24			11	1	2 8	4	2			0	1
Cornwall,	1785	S. W. Magill, p.	1836	1867	59		170	26	25	8 28			0	5 14		
Coventry,	1810	Pliny H. White, a. p.	1859	1858	51		142		50		4	4		8 27		1
Craftsbury,	1797	Edward P. Wild, p.	1865	1865	42		133	-11	13		6			9 10	6	þ
Danville.	1792	None.			37	73	110	35	0	0 0	2			6 6		Þ
Derby,	1807	John Rogers, a. p.	1861	1868	34	50	84	- 9	1	2 3	1	3		4		
Dorset,	1784	Parsons S. Pratt, p.	1847	1856	36		107	16	6	2 8				5 4		
East,	1867	F. W. Olmsted, a. p.	1848	1867	2			0	0	0 0				0 1		
Dover, West,	1868	None.			-8		18	2	5	13 18		0		0 0		
Dummerston,	1779	Augustus Chandler, p.	1860	1867	25		108	25	7	2 9			8		3 4	
Duxbury,	1836	D. M. S. 22 weeks.		1	11	13	24	13	4	0 4			0	2 2	2 2	4
Eden,	1812			100	4	8	12	- 1	0	0 0		0	0	2		ı
Enosburgh,	1811	Alfred B. Swift, a. p.	1855		54	67		22	2	2 4	3	7	0 1			
Essex.	1791	A. J. Willard, a. p.	1857	1867	28	64	92	17	6	6 12		0		1 1		
Pairfield,	1800	Daniel Wild, a. p.	1830	1867	-8			- 5	2	1 3		0		1 1	1	
Fairhaven,	1800	R. L. Herbert, a. p.	1854	1864	30	45	75	10	8	4 12		4	0	5 7	7 0	1
Fairlee,	1883	S. McKeen, D. D., a. p.	1815	1866	17	89	56	3	18	5.28	0			1 10		1
Fayetteville,	1774	None.		1	11	37	48	5	0	0 0	0	0	0	0 0	0	4
Ferrisburgh,	1824	H. F. Leavitt, a. p.	1830	1867	9		36	4	2	0 2		0	0	0 1	1 0	1
Franklin,	1817	G. M. Blodgett, a. p		1867	13	27	40	3	0	0 0			0	8 (
Georgia,	1798	Chas. C. Torrey, p.		1868	28	62	90	16	10		2	1	0	3 (
Glover,	1817	S. K. B. Perkins, p.	1860	1860	22		78	12	13	2 16				5 6		
Grafton,	1785	Earl J. Ward, p.	1868	1868	40	68	108	27	3	1 4 3 7	1	4	0	5 8	3 4	H)
Granby and Victory,	1825	Jeremiah Glines, a. p.	1827	1859	17	29	46	2	4	3 7	1	0	0	1 (
Greensboro',	1806	A. W. Wild, p.	1864	1864	85	58	93	19	6	2 8	3		0	5 1		þ
Guildhall.	1799	James Laird, p.	1866	1866		42	68	17	2	8 5	0			2 1		
Guilford, Halifax, West,	1768	None.	- 7		3	7	10	- 3	0	0 0				0 6		1
Halifax, West,	1778	None.			7	8	15	8	-0	0 0		.0	0	0 (
Hardwick,	1803	Joseph Torrey, p.		1860	38		114	13	14	2 16		4	0	8 12		
Hardwick, Hartford, West,	1786	Benjamin F. Ray, p.		1860	67	126	193	30	8	6 14		0		4 1		
West,	1830	H. Wellington, a. p.	1847	1860	26	87		12	15	1 16	0			3 18		
ELECTION DOL	1799	Chas. W. Clark, a. p.		1864	21	49		16	1	8 4	2	5	0	7 1	2	
Highgate,	1811	Elam J. Comings, a.p.	1841		23	54	77	10	5	9 14	0	2	0	2 1	4	
Hinesburgh,	1789	Clark E. Ferrin, p.	1851	1856	32			32	5	0 5			0	4 4	1 2	4
The second secon		(J. T. Howard, p.	1841	1844	16.3	1023	1	10	1.5	100		1 1	151			J
Holland,	1842	T. E. Ranney, a. p.	1844	1867	3	15	18	3	0	0 0		1 - 1	100	1 (1
Hubbardton,	1784	Calvin Granger, a. p.	1834	1864	11	23	84	1	14	1 15	3	1	0	4 12	0 2	ı
Hydepark.	TRUE	J. G. Bailey, D.	1864	1862	7	19		-8		1 4	3			8 8		
" North,	1863	J. G. Bailey, a. p.		1862	11			-5	2	1 8		2		3 1	0	
Trasburgh.	1818	J. H. Woodward, p.		1864	53			20	25	0 25	2	2	1	5 18		ŀ
Jamaica.	1791	J. G. Bailey, a. p. J. H. Woodward, p. [L. G. Chase, Lic.]		1867	9	13	22	0	0	2 2	1 2	ō	0	2 (
Jamaica, Jericho, 1st,	1791	Austin Hazen, a. p.	1860	1864	85			20	ĭ	1 2	2	4	0	2 (ŀ
" Corners,	1826	None.	2000		8			6			ō	2	1	2 6		ľ
Johnson,		Frederic Oxnard, p.	1001	1868			114									1

CHURCHES.		MINISTERS.		.pec		ay,				DIT'S. 67-8.	1		7-8.		17-8
Place and Name,	Organized.	Name.	Ordained.	Commenced.	Male.	Pemale.	TOTAL.	bsent.	Prof.	Letter.	Deaths.	Dism.	Excom.	Adults.)	nfants.
Londondarius Kauth	-	Ione W Towns a b		1866	15		88	4	18	0.18		0	0 0	9	0
Londonderry, South, Lowell,	1516	Jonn H. Tnyng, a. p. Azro A. Smith, p.		1864	17	20	87	6	10	0 10	ĭ		0 1	7	2
Ludlow,	1808	James P. Stone a n	1889	1857	24	65	89	24	6	5 11	3		1 7		2
Lunenburg,	1800	James P. Stone, a. p. James R. Bourne, p.	1850	1867	48		139	24	3	5 8	4		1 7		3
Lyndon,	1917	M. H. Wells, a. p.	1945	1866			90	21	4	0 4	4	3	0 7		o
Manchester,	1794	R. S. Cushman, p.		1862	88	139		16	22	8 30	3		0 12	18	7
Mariboro'.	1770	No. 8. Cushiman, p.	10:00	1002		100	90	-2	0	0 0	ĭ	0	0 12	lõ	ó
Marshfield,	1776 1826	None. None.			7	16	15	2	0	0 0	ô		0 0	ő	ŏ
Marshneid,						248	200	44	14	9 23	2		0 10		ő
Middlebury,	$\frac{1790}{1782}$	None.		100	147	27	40	12	0	0 0	ī	1	0 2		ĭ
Middletown,	1004	A Y Sames A W		1868	12	20		4	2	5 7	ô		0 1	O	o
Milton,	1050	A. J. Samson, a. p.	1000		10	32 22	32	0	5	0 2	ŏ	3	0 3		0
" West,	1808	J. K. Converse, a. p.	1862	1000	10	37	54	4	2	1 2	3		0 4		0
Montgomery,	THE	Sewall Paine, p. W. H. Lord, p. p., p. Jacob S. Clark, p.	1040	1040	17				7	6 13	î		0 6	1	
Montpelier,	1908	W. H. Lord, D. D., p.	1094	1047	161		0.000	70		100		L C			
Morgan,	1823	Jacob S. Clark, p.	1044	1864	11	23	34	8	3	0 3	1	1	0 2	2	0
	AC 25	I A. R. GIRW, R. D.	1044	TOOK	33	61	97	24	4	8 9	2	1	0 3	0	0
Morristown, Newbury, West,	1507	J. C. Houghton, a. p.		1867	02	100		18	1 5	3 8	2		0 4		2
Newbury,	1764	H. N. Burton, p.	1004	1857	191	122	199				î	0		8	o
west,	1867	David Connell, a. p.	1842	1865	8		021	0	6		i		0 1	3 48	0
Newmayen,	1800	C. B. Hulbert, p.	1899	1859		172	90	85	79	13 92					12
Newport,	1881	Geo. H. Bailey, p.		1867	34		88	14	12	9 21	5		0 5	9	4770
Northfield,	1822	Wm. S. Hazen, p.	1864	1864	40	78	112	28	6	5 11	6	7	0 13		No.
North Hero,	1862	None.			3	4	7	0	0	0 0	0		0 0		0 2 1
Norwich,	1819	Wm. Sewall, p.		1868	74	149	223	87	1	8 9	8	3	0 11	1	3
Orwell,	1789	M. L. Severance, p.	1864	1868	78	109	187	24	9	3 12	4	3	0 7	9	- 33
Pawlet,	1781	Levi H. Stone, a. p.		1866		65	85	10	0	0 0	8		0 5	0	0
Peacham,	1792	Perrin B. Fisk, p.	1868	1866	86	159	245	45	27	2 29	7	9	0 16	17	8
Pern	1807	Asa F. Clark.	C July	13	64	101	165	10	92	4 13	2		0 6	2	3
Pittsfield,	1803	S. Sparhawk, a. p.		1864	35	62	97	20	2	0 2	1		0 4		0
Pittsford, Plainfield,	1784	M. A. Munson, p. C. M. Winch, a. p.	1866	1866	78	118	196	34	25	2 27	3	11	4 18	18	4
Plainfield,	1826	C. M. Winch, a. p.	1853	1861	13			5	0	0 0	2		0 3		0
Plymouth,	1806	Thomas Baldwin, a. p.	1886	1845	7	13	20	1	4	8 12	0		4 4	0	0
Pomfret.	1783	Charles Duren, a. p.	1841	1867	14	41	35	- 6	13	1 14	0		0 2		4
Post Mills.	1839	Charles Scott, a. p.	1854	1865	24	50	74		32	3 35	2	1	0 3	30	0
Poultney,	1780	John G. Hale, p.	1852	1860	46	88	134		15	8 23	3	î	0 4	7	4
Pownal,	1851	[G. L. Cook, Meth.]		1868	6	23	29 76	6	0	0 0	1	3	0 4	0	0
Patney.	3776	Amos Foster, a. D.	1825	1866	19	57	76	5	0	2 2	2	4	0 6	0	0
Queechee,	1831	J. W. Kingsbury, p. Dana B. Bradford, p.	1886	1866	8	41	49	0	5	0 5	0	4	0 4		1
Randolph, 1st,	1786	Dana R. Bradford, p.	1838	1866	40	64	104	20	2	7 9	1		0 4	2	0
" West,	1891	[S. W. Dike, Lic.]	-	1868	50		154	50	4	7 9	5	1	0 6	3	1
Richmond,	1801	J. E. Goodrich, a. p.	1864		8		33	12	î	0 1	ĭ	0	0 1	ĭ	0
Ripton,	1099	Cephas H. Kent, p.	1928	1862	26		63	22	0	0 0	ō	3	0 1	0	O
Rochester,	1001	H. M. Holliday, a. p.	1990	1907	37	75	112	8	6	4 10	3		0 4		2
Roxbury,	1024	Alden Ladd, p.	1965	1865	12	93	48	9	3	2 5	ĭ		0 2	Ô	0
ROZDUTY,	1034	(C P Droke p. p.	1897	1997							100				
Royalton,	1777	(C. B. Drake, D.D., p. Jas. Caldwell, a. p. [D. W. Fox, Lie.]	1001	1969	48		142	45	2	0 2	5	4	0 9	0	1
" South	1000	In W For Lie		1969	10	15	25	1	10	15 25	0	0	0 0	10	0
Rupert, South,	1700	I. D. Clerk	1990	1857	29	60	97	5	6	0 6	i	4	0 5		0
Patland West	1770	J. B. Clark, a. p. George L. Gleason, p.	1900	1904	94	154	949	28	8	10 18	4		0 16	271	ő
Rutland, West,	17700	Vana	1000	1001		295	495	104		20 25	0		0 4	1 4	5
No Hoberson	1788	None.	104	1867	16	90	49	9	5	0 5	ő		0 0	1 2	0
Salisbury,	1204	Eben Smith, a. p.	2030	1007		9	48 18	2	2	0 5	0	0	0 2	2	0
Sandgate, Saxton's River,	1/84	W. C. Bowen, a. p.	1000	1866 1867	38	00	104		42	7 40	2 2	0	0 2	33	0
Saxton's River,	1540	Levi Loring, a. p.	1002			00	513	26	34	7 49	0	2		2	
haron,	1782	Philetus Clark, a. p.	1021	1858	16	00	53	.7	5	2 3	2 2	3	0 4	0	0
Sheldon,	1816	George B. Tolman, p.		1862			54	14	1	0 1	2	0		1 0	
Shoreham,	1794	wm. N. Bacon, p.	1859	1864	38		123	10	16	2 18	3	6	0 9	8	0
South Hero, Springfield, St. Albans, 1st, 2d,	1795	Wm. N. Bacon, p. O. G. Wheeler, p.	1840	1840	17	-02	69	4	17	2 19	5	0	0 2		6
springfield,	T101	L. Henry Cond, p.	1807	1867	104			30		30 93			0 25		12
St. Albans, 1st,	1803	None.		1711		159	241	20	34	9 43	4		0 8		2
2d,	1841	None.	a shall		14	22	36	18	0	0 0	0		0 0	0	0
t. Johnsbury, 1st,	1809	E. T. Fairbanks, p. E. C. Cummings, p. J. P. Humphrey, p.		1868	23	63	86	18 17	0				0 1	0	0
" North,	1825	E. C. Cummings, p.		1860	109		306	75	4	5 9	6		0 12	2	131
" 31,	1840	J. P. Humphrey, p.	1847	1868	83	45	78	20	9	1 10	0	2	0 2	4	3
South	1851	Lewis O. Brastow, p.	1861	1861	70	124	194	47	17	9.26	2	11	0 13	11	3
Stockbridge, 1st.	1827	T. S. Hubbard, a. p.		1864	15	50	65	8	7	0 7 6 14	2	3	0 3	3	2
Stowe,	1818	James T. Ford, p.		1856	30	70	100	20	78	6 14	3	9	1 13	4	2
Strafford,	1820	Samuel Delano, a. p.	1827	1867	12	21	33	2	5	3 8	3 2	3	0 5		ō
Stratton.	1801	None.		2001	5	12	17	5	3	8 8	5	ĭ	0 6	3	2
Sudbury,		H. F. Rustedt, a. p.	1841	1857	6			0	i	0 1	ĭ	o	0 1	0	i
Swanton,	1800		TOFT	1001	38		194	22		10 10		3	0 5		
Thetford,	1770	D T Secula a a		1868	05	107	101								4
THEMORU,	1110	R. T. Searle, a. p.		12000	07	127 34	47	20	14	2 16	7	5 2	1 13	CEUI	31

CHURCHES.	T.	MINISTERS.		.pec	15.	20	1868	2.5	1.7	DIT 67-		15	-	VAL:	11.0	67-	0.1
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.			1
Townshend, East, West,	1792 1850	Alanson S. Barton, p. None.	1862	1867	42 12	80 87	122	15 11	4	3	5	10	8		4 3		17
Troy, North,	1818 1845	D. H. Babcock, a. p. Daniel Goodhue, a. p.		1867 1868	17	41 15	58 21	9	24 00	0	2	0	1	0	1 2	3	5 3
Tunbridge, Underhill, North,	1801	None. S. Lysander Bates, p. None.	1864	1864	17 42 8	24 48 8	41 90 11	17	140		180	000	8 0		2 2 8 1 0 0	0	11
Vergennes,	1793	H. A. P. Torrey, p.	1865	1865		123	175	27 14	8	4	7	8	4	0 1	2 1	0	10
Vershire, Waitsfield,		Joseph Fuller, a. p. James H. Babbitt, p.	1888	1867 1868			132	20	0	0	0	2	4	0	2 4		12
Wallingford,		A. Walker, D. D., a. p.		1862	27		112	10	1	5	6	8	1 8	0	4 (18
Wardsboro', Warren.	1816	Wm. C. Bowen, a. p. None.		1868	14	40	54	1	0	0	0	2	0		5 6		
Washington,	1800	None.		1.7	0	0	- 6	0	0	0	0	0	0		ol c	ő	
Waterbury,		J. Copeland, a. p.	1944	1867			146	20				4	3		7 3		111
Waterford,	1793	D. McClenning, a. p.					104	29			5	3	4		żl è		12
Waterville,	1823		400-	2000	- 8		13	3		õ	o.	0	0		ol è		6
Weathersfield, Centre,	1785			1866	28 20		103	28	11 5	2 3	13	0	10		2 9	1 3	
Wells River.		Wm. S. Palmer, p.	1862	1862	36	102	138	26	33	8	38	3		0	7,25		21
West Fairlee,		Solon Martin, a. p.	1835	1866	29	64	93	21	7			3		0	4 6		7
Westfield,	1818	Daniel Goodhue, a. p.		1868	20	40	60	9	1	1	2	8	1		4 1		10
Westford,		E.B.Chamberlain, a.p.	1856		29		102	14		2	4	6	3		9 2		22
Westhaven,		- Hunting, Lie.		1868	5	- 8	18	5	2	1	3	2	1		8 1		
Westminster, East, West,		F. J. Fairbanks, p. Alfred Stevens, p.		$1864 \\ 1843$	27	101	114 155	16		4	5	8 10	6		$\frac{9}{6} \frac{0}{26}$		18
Weston,		J. W. C. Pike, a. p.		1866		26	40		4	0	4	5	2		7/ 2		
Weybridge,		H.D.Kitchel, p.p., a.p.			23	46	74		24	0		2	2		4 9		7
Williamstown,		Pliny F. Barnard, p.		1860	24	66	90	19		5	9	3	3		6 4		hò
		J. L. Maynard, p.		1885		57	91	7		1	3	2	0		2 6		17
Wilmington,		None.	190		29	52	81	12	2	0	2	0	4	0	4 2		12
Windham,	1805	Stephen Harris, p.	1861	1861	42		105	25	9	2		4	4		8 6		15
Windsor,	1768	Ezra H. Byington, p.		1859			163	25		7:		1	7		9 13		18
Winooski,		Lester H. Elliot, p.		1866	17	34	51	3	6	5		1	1		3 2		12
Welcott,			1844		18	34	52	11		1	4	1	1		2 1		6
Woodstock,		A. B. Dascomb, p.	1862				202		46			4	8		2 25		15
Worcester,	1824	David Perry, a. p.	1828	1865	18	38	56	20	0	0	0,	1	2	0	3 6	2	5

OTHER MINISTERS.

Solon Albee, Prof., Middlebury.
Silas Aiken, D. D., Rutland.
James Anderson, Manchester.
Seth S. Arnold, Ascutneyville.
John W. H. Baker, Brighton,
B. C. Birge, Underhill.
Meison Bishop, Windsor.
John Q. Bittlinger, Windsor.
J. W. Brown, Manchester.
James Buckham, Burlington.
Franklin Butler, Windsor.
J. W. Brown, Manchester.
James Buckham, Burlington.
Franklin Butler, Windsor.
James Buckham, Burlington.
Franklin Butler, Wordsor.
James Bougherty, D. D., Norwich.
Jonathan Clement, D.D., Norwich.
Jonathan Clement, D.D., Johnson.
Lyndon S. French, Franklin.
Solomon P. Giddings, Rutland.
William H. Gilbert, Norwich.
John Gleed, Morrisville.
E. Z. Graves, Middlebury.

SUMMARY.—CSURGERS: 81 with

OTHER MINISTERS.
Solon Albee, Prof., Middlebury.
Silas Aiken, D. D., Rutland.
James Anderson, Manchester.
Seth S. Arnold, Ascutneyville.
John W. H. Baker, Brighton.
R. C. Birge, Underhill.
Neison Bishop, Windsor.
John Q. Bittinger, Windsor.
John Q. Bittinger, Windsor.
John Q. Bittinger, Windsor.
James Buckham, Burlington.
Franklin Butler, Windsor.
James C. Houghton, Chelsea.
Otto S. Hoyt, New Haven.
James Buckham, Burlington.
Stamban Clement, D.D., Norwich.
James Dougherty, D.D., Johnson.
Robert V. Hall, Newport.
S. R. Hall, Ll.D., Brownington.
Harvey O. Higley, Castleton.
James G. Houghton, Chelsea.
Otto S. Hoyt, New Haven.
Harvey D. Kitchel, D.D., Pres.,
Middlebury.
Samuel Marsh, Underhill.
Ulric Maynard, Castleton.
Stillman Morgan, Bristol.
James Dougherty, D.D., Johnson.
Robert V. Hall, Newport.
S. R. Hall, Ll.D., Brownington.
Harvey O. Higley, Castleton.
James C. Houghton, Chelsea.
Otto S. Hoyt, New Haven.
Harvey D. Kitchel, D.D., Pres.,
Middlebury.
Samuel Marsh, Underhill.
Ulric Maynard, Castleton.
Stillman Morgan, Bristol.
Anyon G. Pease, Waterbury.
Charles M. Scaton, Charlotte.
Buel W. Smith, Burlington.
Charles S. Smith, Sec. V. Dom.
R. Z. Graves, Middlebury.

SUMMARY. — Culurcless: 81 with pastors; 73 with acting pastors; 41 vacant (including 6 supplied by licentiates).
Total, 195.

MINISTERS: 3 pastors; 72 acting pastors; 50 others.
Total, 203.
LICENTIATES.
George N. Abbott, Burlington.
M.H. Buckham, Prof., Burlington.
Charles M. Scaton, Charlotte.
Buel W. Smith, Burlington.
M.H. Buckham, Prof., Burlington.
Charles S. Smith, Sec. V. Dom.
Miss. Soc., Montpeller.

ELEMMARY.— Culurcless: 3 with acting pastors; 41 vacant (including 6 supplied by licentiates).
Total, 18, 329, including 2,992 absent.
Abbutton S. Hotton S. School S. Stophenson of Families (172 churches reporting): 10,707.

Bensvolent Contraction of the device of the supplied of the post of the supplied of the suppl

CHANGES.— CHURCHES: New, Dorset, E.; Royalton, S.; Dover, W.; Cambridgeport; Bennington, N. Dropped from the list, none. Gaysville appears as Stockbridge.— Net gain of members, 802.

MINISPERS: Ordinations; 6 pastors, 2 without installation. Installations, 8. Dismissals, 14. Deaths, 1 pastor, 1 acting pastor, 1 without charge.

ORGANIZATION. — Twelve Conferences of Churches, and fifteen Associations of Ministers, which to-gether form the General Convention.

MASSACHUSETTS.

Churches.	-	Ministers.		paq.			, 18		100	867		16.1	18	VALS		APT. 1867.
- Contractor	ise	State of the state	ped	en		l et	1	4		1.1		8.		il.	12	161
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female	TOTAL	Absen	Prof.	Letter.	TOTAL	Deaths.	Dism.	Excom.	Adults	oc Infants
bington, 1st,	1712	Frederick R. Abbe, p.	1857	1857	69	103	162	9	7	Ti	81	2	1	UE	31 2	8
2d South,	1807	None.		11		175		20	0	2	2	4	0	1 1		0
od East,	1813	None.	1040	1000		123		16	1	3	4	2	6	0 8		
4th North,	1000		1848		34	110	108	45	4	0	15	2	0	0 1		1
dams, North,	1997	George W. Colman, p. W. Gladden, p.	1900	1867	95	163	176	31	11	9		4	3	0		10
South,	1840	Lewis Jessup, a. p.		1867	27		108	9	3	5	8	1	5		3 2	2
gawam, Feeding	2020	nents oceanp, at p.	1001	1001		O.	200	-		"	ീ	1		0	1 -	1
Hills,	1762	C. S. Sylvester, a. p.	1857	1866	18	41	59	8	2	1	3	ō	2	0 5	2 2	1
gawam,	1819	Ralph Perry, p.		1847	50	95	145	8	26	4	30	0	0	0 (2	2
liford,	1846	None.		()	(P)	EM	639	13	100	16		Ò		110	10	
mesbury, West,	1726	Lewis Gregory, p.		1868	92	182	274	41	0	0	0	8	0	0 1		
Mills,	1831	William F. Bacon, p.		1867	58			18			35	2	5	0 7	18	
& Salisbury	1835	E. O. Jameson, p.		1865	27	68	95	6	4	4	8	2	1	1 4	37	0
mherst, 1st, 2d, East st.,	1789	J. L. Jenkins, a. p.		1867			335		14		33	4	8	0 1	17	2 3
2d, East st.,	1784	F. P. Chapin, p.	1897	1868		151	201	41	8	2	5	3	14			
Un.or South	1000	None.	1001	2004	40	81	121 122	15 19	0	22	2	0	0	0 5	0 2	
" College, " North, N.,	1998	Pres. W. A. Stearns, p. Wm. D. Herrick, p.	1860		97		215	28	7	4	4	0	3	0 8		6 5
indover, South,	1711	Charles Smith, p.		1861	94	959	336	60	-10	8		4	12	0 16		6 5
West,		James H. Merrill, p.		1856	79	169	247	38	i	0	1	9	6	1 5	1	1
" Free Chr.,	1846	James P. Lane, p.	1861			147		53	4	7	11	1	13	0 14	3	
Ballardvale.	1854	Henry S. Greene, p.	1837		14	53		2	8	1	9	î	0	0 1		5
" Theo. Sem.	1865	Professors.		-	37	42		6	8 2	2	4		10	0 11	li	8
rlington,	1842	Daniel R. Cady, p.	1845	1856	38	94	132	33	4	8	12	1	7	0 8		3
shburnham, 1st,	1760	M. A. Stevens, a. p.	1862	1868	75	117	192	38	33		39	5	7	0 6	18	0
" 2d, North	1860	Daniel Wight, p.	1842	1864	6	-8	14	2	0	0	0	0	0	0 0	0	
shby,	1776	Horace Parker, p.	1861	1865	69	129	198	23	41	4	45	2	7	0 5	29	2 2
shfield, 1st,	1763		1868	1868	51	114	165	10	8	5	13	3	8	0 11	4	1
2d,	1855		100	2000	7.00		1269	-0	00	-21	7.3	161		10139	lec.	1.00
shland,	1885	Marshall M. Cutter, p.	1868	1868	42		140	00	6	0	6	1	3	0 4		1
thol,	1700	Temple Cutler, p.		1868		148		25	0	4	4	2	1	1 4	0	
ttleboro', 1st, West,	1740	H. P. De Forest, p.	1867	1867	26	31	$\frac{107}{224}$	18 30	10		16	1	0	0 2	9	0
uburn, 2d, East,	1770	Francis N. Peloubet, p. Geo H. French, a. p.	1991	1868	48	$\frac{170}{105}$		51	17	8	25	2	6	0 8		8 2
Barnstable, West,	1616	Henry A. Goodhue, p.	1862	1863	28	56		10	1	ô	8	ī	0	0 1	1	1
	1840	George H. Morss, a. p.	1864	1866	29	70	99	15	8	1	9	2	2	0 4	9	2
Hyannis,	1854	Joseph D. Strong, a.p.	1001	1868	10	9	19	1	Ö	ô	o	2	õ	0 5	7	0
Barre, Ev. Cong.,	1827	Edwin Smith, p.	1865	1868	64		240	55	3			10	6	0 10	2	0
Becket,	1758	John Hartwell, a. p.	1859	1864	24		62	20	0	0	0	0	3	0 3		
" North,	1849	J. Jay Dana, a. p.	1835	1866			120	40	2	1	-3		11	0 17		1
Bedford,	1730	None.	77.7	-		111	149	62	3	1	4	3	8	0 6	2	1
Selchertown,	1737	W. W. Woodworth, p.	1842	1866	96	232		17	20		27	1	4	0 8	8	
elmont, Waverley,	1865	Josiah W. Turner, p.	1837	1866	9	12	21	1	0	5	5	1	0	0 1		
Belmont, Waverley, Berkley, 1st,	1787	None.	1001	2000	56	91	147	33	2	2	4	1	0	0		
Berlin,	1770	J. Austin Roberts, p.	1024	1856	12	28	156	29	10	0	0	0	0	0 (9	
Bernardston,	1894	Wm. A. Houghton, p. T. A. Merrill, a. p.	1859	1865	57	43		14	10	2	12	1 2	0	0 3	4	3
Beverly, Dane st.,	1800	O. T. Lanphear, p.		1867	86		260	2	1	2	6	6	0	0 3	1 0	1 2
" 4th, North,	1834	None.	40'20	1001	7	24		6	0	0	0	1	4	0 1		
Wash'ton st.		Chas. Van Norden, p.		100	C	-	0.4			4	4	*	*	0 .	1 "	1
lillerica,		JPCleaveland, D.D.a.p.		1867	16	52	68	20	0	1	1	4	5	0 5	0	1
Blackstone,	1841	John E. Edwards, p.	1840	1862	16	31	47	7	2	1	3	i	0	0 1		
llandford,	1735	John E. Edwards, p. Theo. A. Leete, a. p.	1845	1865	23	47	70	15	8	0	3	1	0	0 7	2	0
loston, Old South,	1669	G.W.Blagden, D.D.D.	1827	1836	99	273	ggg		3	5	8	8	16	24	100	100
		J.M.Manning, D.D.p.	1854	1857	5.74	110	200		1.0	120	127			JUL FA		1 3
Park St.,	1809	W. H. H. Murray, p.	1868	1868	312	616	928		15		33		23	23		
ESSCE St., UHIOH,	1822	N. Adams, D. D., p.	1829	1834	154	381	515	30		2	9	1	9	0 10		
Phinips, South		E. K. Alden, D. D., p.	1850	1859	112	243	999	47	23	22	45	5	17	0 22	12	32
Satem and (1827	Jas. M. H. Dow, p.	1843	100			510	8	5	3	8		11	0.11	1	
Mariners',	1007	William D Watch	-	1000		100			n							
Derkeley st.,	1994	William B. Wright, p.	1010	1867	100	005		90	-	10	0.	-	10	000		0
" Central,	1895	A.C.Thompson, DD., p. John E. Todd, p.	1800	1842	111	990	247	86 68	3	18	25 10		15	0 22		9
" Mayerick Past	1838	Joel S. Bingham, p.	1846	1869	127	205	449			14		0	9 14			
Mt. Vernon,	1849	E. N. Kirk, D. D., p.	1829	$\frac{1863}{1842}$	214	410	692	20	22	23	16	6	28	0.10		
" Shawmut.	1845	E. B. Webb, D. D., p.	1850	1860	169	279	435	59	20	33	69		14	0 34		13 9
" Vine st., -	20.0	and an arrang property pro	2000	1000	200	-10	200	00	-	90	-		4.8	0 20	1 "	103
Roxbury,	TOPH	John O. Means, p.	1057	1851	200	171	041	19		10	10	0	14	0 10	2	5.5

CHURCHES.		MINISTERS.		.poq.	100		, 18e			186	7.	Ri	18	VAL 67.	S.		67.	6
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female.	TAL.	Absent.	Prof.	etter.	TOTAL.	Deaths.	Dism.	Excom.	LOTAL.	Adults.	nfants.	SAB.
la base Manda al al d	0	18-4-571-5	6	ಕ	N	8	TOT	A	P	5	To	ă	ŭ	2	F	3	튀	IN
Boston, Springfield street,	1859	Benj. F. Parsons, p. e.	1847	1868	57	136	193	41	3	1	4	1	6	0	7	0	0	250
" Est., South,	1860	Edward A. Rand, p.	1865	1867		118		30	7	6	13	î	4	0	5	4	3	262
" Chambers st.,	1861	Pastors of Old South	2000	1000			00	ne		2	1		10			-		~
Boxford, 1st,	1702	Amos Holbrook, p. S. D. Gammell, p.		1866 1868	24 40	40	$\frac{64}{128}$	25 18	5 2	0	7 2	20	0	0	2	5	0	68 175
West.	1736	None.		100	26	39	65	12	0	o	0	3	1	ŏ	4	0	0	81
Soyiston,	1743	A. Bigelow, p.p., a. p	. 1841	1866	37		122	34	8	0	8	0	î	0	1	2		110
Bradford, 1st,	1682	John D. Kingsbury p	1856	1866		$\frac{215}{132}$	310 175	15	45	8	53	0	0	0	2	3		$\frac{496}{207}$
south.	1829	R. S. Storrs, D. D., p. None.			21	53	74	6	2	î	53	ŏ	2	ŏ	27	2		160
Bridgewater, 1stTr.C.	1821	Horace D. Walker, p.	1844	1868	23	70 38	93	23	0	1	1	0	27	0	7	0	3	150
Scotuand.	1500	Abel G. Duncan, a. p. David T. Packard, p.	1020	1200	17	38	55 133	11 33	0	0	9	0	0	0	0	0	0	138
krimfield, 1st,	1724	Charles M. Hyde, p.	1862	1866 1862	89 46	130		20		5	9	0	8	0	11	20	5	$\frac{130}{265}$
Brookfield,	1756	Joshua Coit, p.		1860	58	83	141			4	85	0	4	0	4	17		125
brookfield, brookline, Harvard, buckland,	1844	C. M. Wines, p.	****	1868		106		-	5	3	8	1	5	0	6	1		100
buckland,	1785	Alfred S. Hudson, p.	1843 1867	1860 1867	19		120 57	26	18	0	18	3	4	0	7	13		120
buckland, burlington, ambridge, 1st,	1636	Alex, McKenzie, p.	1861	1867	100	236	336	. "	10	17	27	2	8	0	iô	10	1	257
FOLL, ASE,	1827	Kinsley Twining, p.	1858	1867	129	308	437	80	3	28	31	6	20	1:	37		- 1	410
Last,	1842	H. R. Timlow, a. p.	700	1000	35		126	26	2	0	2	1	5	0	6	2	5	200
Port, Stearns	1001	David O. Mears, p.	1867	1867	52	372	144	18	2	48	52	1	2	0	3	2	1	200
Chapel,	1865	Edward Abbott, p.	1863		87	77	114	18	12	13	25	1	4	0	5	7 3	6	
antou, Ev. Cong.,	1828	Wm. E. Dickinson, p.	1860	1868	22	44		18	7	0	7	1	0	0	1	3	0	112
arlisle,	1880	Wm. H. Dowden, p.		1866	13 20	34 52	47	13	0 2	0	2	2	0	0	2	0	0	80
larver, North,	1788	Henry L. Chase, p. Benjamin W. Pond, p.	1864	1887	24	63	72 87	20	2	2	4	3	9	0	12	ī	0	100
East,	1845	Aaron Foster, p.	1825	1850	23	50	73	10	ĩ	ō	i	ĭ	ő	0	ī	ô	ŏ	80
harlestown, 1st,	1632	James B. Miles, p.	1855	1855	104	252	366	10	15	5	20	5	5		to	9	4	522
" Winthrop,	1833	J. E. Rankin, p.	1855	1864	157		528 96	20	19	16	85	3	20			11	6	866
Chariton, Cal. Cong. Chatham, 1st,	1720	Ogden Hall, a. p.	1886	1868	24 30	72 82	112	32	$\frac{1}{2}$	0	1 2	0	50	0	5	1	7	$\frac{180}{150}$
helmsford, 2d, Nor.,	1824	Benjamin F. Clark, D.	1839	1839	28	48	76	10	ō	ŏ	õ	4	ĭ	0	5	0	î	130
helses, Winnisim't,	1841	Albert H. Plumb, p. Samuel E. Herrick, p.	1858	1868	217		587	58		20	22	8	23	0 3	31	2	16	650
" Broadway,	1851	H. A. Dickinson, p.	1863	1864	102 30	261 45	363 75	15	20	13	15	3	0	0	8			670
Depot,	1844	E. A. Smith, a. p.	1865		8	21	29	4	ĭ	1 2	3	0	0	0	1	0	5	45
hesterfield,	1764	Edward Clarke, a. p.	1839	1865	12	88	50	5	3	9	12	1	1	Ö	2	2	2	65
Ancopee, 1st.	1752	Eli B. Clark, p.	1839		33	57	90	in	9	3	12	1	6	0	7	5	0	75
203,	$1830 \\ 1834$	Joshua T. Tucker, p. None.	1999	1867	67	$\frac{105}{175}$	$\frac{157}{242}$	40	23	10	43	5	14	0	9	2		$\frac{132}{196}$
hilmark	1700	None.	1	10-	2	14	16	1	0	0	0	0	0	o.	0	0	0	0
linton, Ist Ev.,	1844	DeWitt S. Clark, p.	1868			206		59	46	14	60	1	9	0		13	14	315
Cohasset, 2d Cong.,	1824	Calvin R. Fitts, p.	1866		17	84 17	101	16	6	1	7	1	1	0	2	5		162
oleraine.	1750	Charles B. Smith, a.p.	1849		15	51	66	10	3	0	9	0	0	0	3	0		$\frac{100}{100}$
Coleraine, Concord, Trinity,	1826	David A. Strong, p. C. H. S. Williams, p.	1868	1868	23	72	95	29	3	î	4	1	Ö	0	1	2		109
OHWAY	1768	Wm. A. Thompson, p.	1868	1868			251	29	1	6	7	9	9		18	1	5	255
unmington, 1st,	1779	None. Joseph H. Feltch, p. J. B. Baldwin, a. p.	1907	1907	39	20 57	29 96	20 15	0	8	7	0	5	0	8	0	9	180
West, Village,	1840	J. B. Baldwin, a. p.	1832	1864	24	43	67	15	4	1	5	1	4	0	5	0	o	75
Dalton,	1785	H. M. Rogers, a. p.		1868	25	47	72	16	0	1	1	3	3	0	6	0	1	60
Dien,	1852	None.	****	W (5/10)	17	. 8	25	20	0	0	0	2	1	0	3	0	0	7.5
Maple st.,	1844	Charles B. Rice, p. None.	1859	1863		158 158	206	15	6 3	6	12	8	8	0	8	3	7	335 440
Dartmouth, South,	1807	None.	- 1	-	11	35	46	9	ő	3	3	0	5	0	5	0		60
bedham, let.	1638	Jonathan Edwards, p.	1848	1863			202	70	4	5	9	1	9	0	10	1	3	220
" South.	1736	J. P. Bixby, a. p.	1862	1867	31	76	107	15	12	9	21	4 7 2 1	5	0	9	9		190
Deerfield, South,	1895	E. L. Jaggar, a. p. R. Crawford, p. p., p.	1840	1858	121 28	204 62	325 90	7	96	11	103	0	7	0	9	1	0	$\frac{250}{65}$
Dennis, South,	1817	None.	2020	*000	27	53	80	4	4	2	6	ĩ	2	ŏ	3	3	11	150
" North,	1866	None.	100	2.2	18	36	54	2	1	8	9	0	0	0	0	0	0	110
Dighton, 1st Cong.	1710	Ebenezer Dawes, p.	1864		28	48	76	15		0	10	2	0	0	2	0	11	100
Dorchester, 2d, Village,	1829	James H. Means, p. H. M. Tenney, p.	1848	1848 1868	87 29	236 59	323 88	50	0	0	18	4	9		16 18	0		$\frac{260}{100}$
Port Norfolk,	1859	Clark Carter, p.		1868	14	88	47	4	4	2	6	i	0	0	1	ĭ	4	97
" Cottage st.,	1862	Edmund Squire, p.	1867		10	24	34	12	3	3	6	1	0	0	1	3	0	40
Douglas, 1st,	1747	None.		77.1	22	46	68	25	0	0	0	2	0	1	8	0	0	50
	12034	William T. Briggs, p.	1846	1866	459	145	194	30	1	3	4	8	5	9	8	1	1	177

CHURCHES.	-	MINISTERS.		.peq.	100		, 186		1.3	867	- 1		186	7.		186	
Place and Name.	Organized	Name.	Ordnined	Commenced	Male.	Female.	FOTAL.	Absent.	Prof.	Letter.	FOTAL.	Deaths.	Disto.	Exeom.	Adville)	Infants.	Ī
Draeut, Ist Ev. Con.,	1721	None.			y	390	do	6	9	U	07	ö	0	U	or i	1 2	
West,	1797 1847	None. None.			43 37	76 58	119 95	14	2 3	5	4	1 8	1	0		0 0	
Central,		Henry Pratt, p.	1854	1854		102		12	3		3	1	4	ŏ	5	3 1	
Dudley, Dunstable,	1767	Wm. H. Cutler, a. p.	2001		18	37	55	12	10	0		2	2	0			16
East and West Bridge-	-101				190	199	177	6	Ú:		1		g	æ	8)HB	1
water,	1826	J. K. Aldrich, p.		1868	50	74	124	12	31-18	7	10	2	3			1 1	
Easthampton, 1st,	1785	Aaron M. Colton, p.		1853	81	164	245	13	.7	18	25	6		0 3		4 9	
" Payson,	1852	S. T. Seelye, D. D., p.	1846	1868	128	285 101	358	87	13	25	27	2	6	0 1		8 10	
Easton, Unkn	own.	None.		1868	31		94	36 26	í	0	í		0		8		ľ
Edgartown,	1010	L. H. Angier, a. p. Timothy A. Hazen, p.	1954	1865	47	87	134	17	2		8	2		0 1		0 4	th
Egremont, South,	1790	Edward C. Ewing, p.	1863	1867	65	145		**	2	11		3		0 5			÷
Enfield, Erving, Ev. Cong., Essex, 1st,	1832	None.		1	16	16	32	16	4	0	4	ĭ	0				ħ
Essex, 1st,	1681	James M. Bacon, p.	1846	1856	44		143	22	2	0	2	0		0		0 3	4
Fairbaven.	1794	Avery S. Walker, p.		1868		160		53	0	3	3	3	8	0 1	3	0 1	h
Fall River, 1st,	1708	William H. Adams, p.	1860	1864		147		37	5	2	.7	4	5	0		2 4	
Central,	1821	Eli Thurston, D. D., p.	1838	1849	108	181	2289 226	68	11		13	2	3	0		4 4	K
Falmouth, 1st,	1883	James P. Kimball, p. Edwin Scabury, a. p.	1804	1860	85			37 10	5	0 2	6	0	î		5	4 2	ı
-Arabet,	1849	Ebenezer Burgess, a. p.	1940	1868	88	46	78	16	0	ő	0	0	0			0 0	5
Waquoit,	1816	David Brigham, a. p.	1819	1863	31		111	5	5	ŏ	5	2	0			8 6	
Fitchburg, Calv.,	1768	Alfred Emerson, p.	1845	1858			525	82	14	20	34	6	14			8 7	ď.
" Trinit.,	1843	None.	589	-	39		121	42	6	12	17	5		0 1	5	5 8	
Foxborough,	1779	N. S. Dickinson, p.	1847	1858	59	177	288	35	8	1	9	3	6				绀
Framingham, Hollis,	1701	Minot J. Savage, p.		1868	130	100	309	54	6	8	14	4	5	0	9	5 6	1
" Saxonville,		A STATE OF THE REAL PROPERTY.			92		5.1	20	L.							1.	J.
Edwards,	1835	George E. Hill, p.	1851	1863			146	12	3	0	3	2	9	0		3 2	
Franklin,	1787	Luther Keene, p.	1868	1867			155	21	5	0	7	0	3	0 1		6 5	
isouth,			1004	1867	8 7	18 12	26	3 2	o	0	ŏ	1	2	ŏ		0 0	
Freetown, Gardner, 1st,	1786	F. H. Boynton, a. p. Wm. W. Belden, p.		1868		181	257	35	0			ô	8	0			ik
Georgetown,	1732	Charles Beecher, p.		1857		108		18	14		14	2	1	0	3 1		ij.
" Orth. Cong.,	1864	D. Dana Marsh, p.		1868	32		101	4	10	2	12	8	1	0	4	5 1	B)
Gill	1798	E. J. Giddings, n. D.	1857	1867	10	40	50	14	0	1	1	2	0	0	2	0 3	
Gloucester, West,	1716	None.			15	19	34	17	0	0	0	0	6	1		0 6	
" Harbor, Ev.	1829	Isaiah C. Thacher, p.	1844	1860	28		118	20		6	6	3	1	1			
				1868	15		61	6	8	0	3	1	0	0		1 (ŀ
Goshen,	1780	Townsend Walker, p.	1844	1808	19 76	45	238	62	23	2	25		12		5		
Grafton, "Saundersville,		John H. Windsor, p. None.	1000	1000	17		48	1	18	4	92	0	1		1 1		
Granby,	1769	J. P. Cushman, a. p.	1860	1867	71		195	17	3	i	4	5	9				žŀ:
Granville, East,	1747	Archibald Gelkie, p.	1846	1864	22	48		8	0		0	3	0			0 1	
West,	1786	Wakefield Gale, a. p.	1826	1867	22		65	10	0	3	3	3	6				ij.
Great Barrington, 1st,	1743	Evarts Scudder, p.	1859	1867	46	171	217	1	3	2	5	2	8			1 3	
" Housatonic	1841	A. E. Lawrence, a. p. E. S. Potter, a. p.	1848	1866	.34	65	99	9	0	2	2	0	3	0			
Greenfield, 1st,	1754	E. S. Potter, a. p.	1843	1867	31	58	89 286	8	1	1	2	2	0	0		4 7	
	1740	Samuel H. Lee, p. Edw. P. Blodgett, p.		1843	98		150	34	0	2	2	5	6	03			ŭ
Greenwich,	1664		1020	1040			244	10	7	5	12	5	2	0			1
Groton, Junction,	1861		1861	1866	13	22	35	1	0	1	1	0	2	Ó		0 6	Ħ.
Champland	1727	None.				111	147	18	10		15	3	2	1	6 !		ф
Hadley, Ist, 2d, North, Russell	1659	Rowland Ayres, p.		1848	78		206	37	15		16	5	3	0			
" 2d, North,		Warren H. Besman, p.			43		132	12	3	0	8	0	4	1	5	2 1	П
Trunchi,	1841	Edward S. Dwight, p.	1844	1864	29		110	14	8		11	3	6	0		3 6	
Halifax,	1734	William A. Fobes, p.	1800	1866	58	41	68 144	33	18	5	28	3	3	0	4 1		H
Hamiiton, Hanover, 1st, " 2d, Four Corners,	1790	S. Franklin French, p. Joseph Freeman, p.	1844	1855	11	39		11	0	0	0	2	t	ő			ï
" 24 Four Corners	1854	James Aiken, p.		1859	19	44		10	ĭ		12	î	0	ŏ			ìh
Hanson.	3/90	D. Boutenworth, a. p.		1860	11	30	41	5	0	0	0	î	0	0		0 6	Ŋ1
Hardwick, 1st Calv.,	1733	Martyn Tupper, p.	1828	1852	26	69	95	12	7	0	7	3	4	0	7 4	4 6	9
Harvard,	1733	George H. Pratt, p. Jos. R. Munsell, a. p.	1806	1860	34		121	27	4	5	9	1	4	0	51		
Harwich,	1747	Jos. R. Munsell, a. p.	1881	1857	18	57	75	10	0	0	0	0	1	0			IJ
" Port, Pilgrim,	1865	None.			13	36	49	1	2	0	2	0	0				12
Hatfield,	1670	William L. Bray, a. p.	1010	1868		161		00	1	2	3	2	5	0	7	1 7	P
Haverhill, West,	1735	Ephraim W. Allen, p.	1543	1800	*87	28	103	29	0 2	0	6	1	5	0		2 0	
ff Contro	1999	Then T Muneur n	1850	1864	59	173	925	12	î	4	5	3	8	0		i	
u Centre,	1850	R. H. Seely, D.D., p.	1848	1860	102	110	277	**	12	5	6	3		0 1		1	k
Hawley, East,	1778	R. Dexter Miller, a. p.	1856	1866	27	47	74	22	o	1	ĭ	1	6	0		0 0	
West,	1825	Robert Samuel, a. p.	1859	1855	16	25	41	1	õ	0	o	4		0	4	0 2	2
Heath,	****	B. B. Cutler, a. p.		1867	100	20	28						4	0		0 0	الغد

Cuoncars.		Ministers.		ped.	100		, 18		7,143	B67.	- 1		180	VALS. 87.		AP1 867	
	pag.		Ped	ence		1 4		4	7	1		41	7	21.	3	*	7
Place and Name.	Organi	Name.	Ordalned	Commenced.	Male.	Pemal	POTAL.	Absen	Prof.	Letter	LOTAL	Death	Dism.	Excom Foral.	Adults	(nfint	1
Hingham,	1847	Henry W. Jones, p	1866	1866		29	45	5	8		13	1	0	0 1	6	3	i.
Hinsdale,	1795	Ephraim Flint, Jr., p	. 1867	1867	62		175	15	31		18	4	4	0 8	0	4	
Holden,	1742	W. P. Paine, p. p., p.	1833			218	305	34	4	3	7	5	3	0 8	0		1
Holland,	1765	Daniel J. Blies, p.	1868	1868	17	25	42	2		0	0	3	0	0 3	0		4
Holliston, 1st,	1728	William H. Savage, p	1867	1867	129	277	406	49		12	16	0	12	0 12	3		
Holyoke, 1st,	1799	Simeon Miller, p.		1846		58	74	15	1		2	2		0 2			۱
Tankintan	1724	John L. R. Trask, p. None.	1804	1867			135	19	3		18		48	0 51		1	
Hopkinton, Hubbardston,	1770		1859	1868	60	120	180	23	23	9	32	4	8	0 12			12
Huntington, 1st,	1778	None.	1000	1000	28	69	101	21	0	2	2	4	6	0 10	0	0	1
24,		John H. Bisbee, p.	1834	1867	24		83	16			11	2	4	0 6	0	0	
Hyde Park,	1863	Perley B. Davis, p.	1862				52	6	2		17	ĩ	2	0 8		2	
lpswich, 1st,	1684	Thomas Morong, p	1854	1868			208	23	0	0	o	3	ĩ	0 4	O		
CONTRACTOR OF THE PARTY OF THE		f Daniel Fitz, D. D., p			755		1000	10000		(C)				107 1490		1.5	п
South,	1747	Wm. H. Pierson, p	. 1868	1868	30	185	165	26	1	0	1	14	0	0 14	0	0	1
" and Rowley,-	0.00	11,500, 308,000,004,004	Boars.	1000	144	iii.	100	1.2	14	-10	П	М	14	1		lii.	ı
Linebrook	,1749	A. M. Richardson, a.p.	. 1866	6.00	24	31	55	18		0	3	1	1	0 2	1	0	1
Kingston,	1828	Joseph Peckham, a. p.	1842	1869	18			12		0	0	0					
Lakeville,	1725	James W. Ward, a. p. George R. Leavitt, p.	. 1884	1863	40	61	101	12	2	0	2	2	1	0 3	2	0	1
Lancaster,	1839	George R. Leavitt, p.	1865	1865	36	86	122	19	18		16	5	7	0 12			1
Lanesborough,	1/64	Charles Newman, a. p	. 1858	1863	13		43	10	2	0	2	1	1	0 2			1
Lawrence, Lawr. st.	1847	Caleb E. Fisher, p.	1843	1859	140	311	451		19 :		44		16			11	
Central,	1899	William E. Park, p. W. Franklin Snow, p	1867	1867	113	224	887		0		0		29	0 30			N 3
Eliot,	1200	W. Franklin Snow, p	1862	1866	150	69	450	-7	9		28	2	1	0 3			N2
Lee,		Nahum Gale, D. D., p	1010	1800	100	800	300	70	73	-	84	6	6	0 12	40	40.7	10
Leicester, 1st Cong.,	1721	John Nelson, D.D., p	1957	1012	111	187	298	18	61	7	68	2	5	0 7	33	13	3.3
Lenox,	1769	George M. Smith, a. p	4004	TOO!	1.34		230	87	0	2	2	3	1	0 4	100		h
Leominster,	1899	William J. Batt, p.	1850	1865	99		316		6		25			0 14			2
Leverett.	1784	J. H. M. Leland, a. p			38		111	14	o	1	1	3	12	0 4			li
Leverett, Lincoln, 1st,	1747	H. J. Richardson, p.	1860	1860	28	60	88	14	8	ô	â	4	0	0 4	i		
Littleton,	1840	Elihu Loomis, a. p.	1851	1854	23			7		0	10	2	3	0 5		i	
Longmeadow,	1716	John W. Harding, p.				92		5		0	5	2	9	0 11		9	1
** East	1829	H. B. Underwood, a.p.	. 1866	1867	20		84	14	0	3	3	0		0 1		li	ı
Lowell, 1st Cong.,	1826	Horace James, p.	1843		92	302	394	150	14		21	4	12	0 16			14
" Appleton st.	1880	None.		1	62		286		15	15	30	3	13	0 16	7	5	14
John st.,	1889	E. B. Foster, D. D., p	. 1841	1866	72	245		40	14		21	3	6	0 9			
Kirk st.,	1845	A. Blanchard, D. D., p	.1829	1845	88	260	348	100	27	11	38	3	16	0 19	12		1.8
Anga st.,	1846	Owen Street, p.	1848	1857	80	146	226	44	11	10	21	4	2	0 6		2	14
Ludlow,	1790	C. L. Cushman, p.	1859	1866	83	92	130	21		0	3	3	1	0 4			1
BAARAN,	1804	Austin Gardner, p. Alfred Goldsmith, a.p.	1860	1867	4	16	20	0			20	0	0	0 0			
Lunenburg,	1699	Alfred Goldsmith, a.p	1885	1866	26	61		4	8		13	1	4	0 5			
Lynn, 1st, "Central,	1850	J. M. Whiton, PH.D.,p	1900	1800			282	34	10	8	18		11	0 17			
" Chestnut st.,	1857	Albert H. Currier, p. None.	1000	1000	9	50	133	24			19	1	5	0 6			1
Lynnfield, Central,	1720	M. B. Boardman, p.	1863	1000				1		1		1	0	0 1			1
2d,	1854	Jacob Hood, a. p.	1850	1865	16		69	15		0	0	0	1	0 0			
Malden let	1649	Charles E. Reed, p.	1859	1858	00		261	20		0	18		11	0 0	1 4		5
Malden, 1st, South,	1861	None.	1000	1000	30		90	20	5	8	8	0	6	0 6	3		î
Manchester, O. Con.	1716	None.		1	38		128	18	7		12	3	3	6 12			î
" The O. Con.	1716	Francis V. Tenney, p.	.1845	1858	24		96	11	Ó	0	0	2	2	1 5	0		li
Mansfield,	1888	Jacob Ide, Jr., p.	1856	1856			116	i	2	6	8	4	3	0 7	2		li
Marblehead, 1st,	1684	Benjamin R. Allen, p	. 1829	1854			338	40	4	0		6	ŏ	0 6			8
3d.	1858	E.A.Lawrence, D.D., D	1839	1868			72	13	2	0	2	3	4	0 7	lî		lĭ
Marion,	1703	Leander Cobb, p.	1827	1841		60		7	0	1	1	2	0	0 2	o		li
Earlborough, Un.,	1886	George N. Anthony p	.1855	1860	68	157	220	19	5	2		1	9	0 10			(ŝ
Marshfield, 1st,	1632	Ebenezer Alden, Jr.,p	1843	1850	11	35	46	1	7	1	8	2	4	0 6	5		
" 2d, East	1835	None.			17	26	43	4	1	1	2	2	1	0 3	0		
Mattapoisett,	1736	B. F. Manwell, a. p.		1868	48		142	39	0	0	0	8	1	0 9	0	0	1
Medfield, 2d Cong.,	1828	None.	***	-	28		117	11	3		10	2	3	0 5			1
Medford, 1st Tr. Con	1823	Jas. T. McCollom, p.	1841	1865	56		196		33 1		44	4	1	0 5	15		1
Mystic,	1847	Edward P. Hooker, p	. 1861	1861		147		24			48	1	6	0 7	24		
Medway, 1st, East,	1714	Jacob Roberts, p.	1839	1856	47	98	145	20	0	4	4	3	8	0 11	0	5	1
" 2d, West,	1750	S. Knowlton, p.	1814	1814	88	196	284	32	6		12	2	4	0 6	3	1	•
	100 M	S. Knowlton, p.	1865	1865	1	lGro-	March 1	155	TO I	m	_				100	11/2	Т
A Tringle.	1865	David Sanford, p.	1829				195	45	5	1	6	4	8	0 12			
Melrose,	1000	Albert G. Bale, p.	1868	1868	47	102	149	33	3	16	19	8	12	0 15	8	14	
Mendon,	1828	None.	1000	1000	10	no	140	or.			,l		ш	100	1		1
Methuen, 1st,	1/29	Thomas G. Grassie, p	1863	1867	48		146	35	0	2	2		11	0 17	0		
Middleborough, 1st,	1004	Rufus M. Sawyer, p.	1851	1866	94	167	261	32	98	51	03	2	2	0 4	87	0	3
North,	1748	H. L. Edwards, a. p. Stephen G. Dodd, p.	1867	1868			200	-	12	-	.1	O.		10			1
Contral	1041	Stephen G. Dodd, p.	1852	1866	• 61	135	197	10	8	2	5	2	0	0 2	1.9	0	408

CHURCHES.	_	Ministers.		.pac	100		, 18t			bit 1867	-01	RI	18	VALS		APT. 1867.
Place and Name.	Organized	Name.	Ordsined.	Commenced.	fale.	remale.	TOTAL.	Absent.	Prof.	Letter.	COTAL.	Denths.	Disto.	Exeom.	Adults. 1	Infants.
Mudicheid,	1789	Charles M. Pierce, p.	1503		40	00	111	b	2	1	3	ö	0	0 8	1 6	2
Middleton, Milford, 1st Cong.,	1729	D. W. Richardson. S. C. Kendall, p.	1854	1000	33	82	$\frac{115}{232}$	10 28	2	12	2	5	4 3	0 1	14	2
dillborg, 1st Cong.,	1747	E. Y. Garrette, p.	1954	1857	51	110	161	34	2	0	2	2	8	0 1	0 0	
dilibury, 1st,	1897	Stney Fowler n	1889	1866			180	28	2	3	5	3	2	0		
filton, 1st.	1678	Albert K. Teele, p. Albert K. Teele, a. p. Chas. B. Sumner, p.	1844	1850	40	74	114	30	4	ĩ	5	3	õ	0	3 1	
dilton, 1st, 2d, Railway,	1843	Albert K. Teele, a. p.	1844	1865	-8	28	114 36	- 8	n	î		0	ŏ	0		
fonson,	1762	Chas. B. Sumner, p.	1868	1868	77	163	240	27	ĭ	0	1	2	0	0 :	2 0	0:
iontague, 1st,	170%	Edward Norton, p.	1809	1804	56	110	166	12	12	5	.7	8	8	0 1		
Ionterey,	1750	James A. Clark, a. p.	1838	1864	30	72	102	20	4	2	6	8	2	0	5 2	
Montgomery,	1797	[J.C. Greenough, Lic.]	1.07	57.14	2	7	9	2	0	0	0	0	1	0	0	0
Mount Washington,	1831	None.	1000	1000	2	001	6		0		10			0		131
Vantucket,	1802	S. D. Hosmer, a. p. None.	1990	1802	110	201	275 318	40	9 21		$\frac{10}{24}$	13	8	2 2		3
Natick, 1st Cong., John Eliot,—		78071100		711	110	200	010	20	-	0	44	10	0	4	100	0
South,	1859	B. F. Clark a. p.		1867	17	34	51	2	6	2	8	0	0	0	0	1
eedham, Wellesley,	1798	B. F. Clark, a. p. George G. Phipps, p. James M. Hubbard, p.	1868	1868	45	94	139	33	ıĭ	ī	12	0	2	0	2 2	1
" Grantville,	1847	James M. Hubbard, p.	1862	1868	25	42	67	.9	0	5	5	0	2		2 0	1
Ev. Cong.,	1857	Wm. B. Greene, a. p.	1855	1859	14	32		5	1	0	1	2	0	0	2 0	
New Bedford, 1st,	1696	Asahel Cobb, p.	1826	1857	16			18	0	0	0	0	0		0 0	1
" North ch.,	1807	A. H. Quint, D. D., p.	1853	1864	119	295	414	90	4	2	6	2	9	0 1		4
Trin.,	1831	None.	1867	1007			148 176	5 86	0 20	0	24	5 1	1	0		5
iew Braintree,	1754	Bernard Paine, p. John H. Gurney, p.			19		100		0	1	1	1	1	0		
		CT With howken we we	1816	1816	120		1,000	1.50	25.00	100		1.7	11.74	100		
lewbury, 1st,	1635	J. R. Thurston, p.	1859	1859	44	134	178	85	5	1	6	5	8	0	3	3
" Byfield,	1706	J. R. Thurston, p. Joshua S. Gay, a. p.	1848	1866	40	72	112	36	1	2	8	1	2	0 :	3 1	1
ewburyport, North,	1768	Wm. A. McGinley, p.	1859	1865	58	187	245	7	0	5	5	2	6	0 6		08
4th,	1798	R. Campbell, p.	1885	1837	62	147	209	4	7	2	9	0	8	1 4	1	7 2
Derievine,	1808	Dan'l T. Fiske, D.D., p.	1847	1847	68	158	221	20	2	6	8	4	7 2	0 1	1	2
minenera,	1850	S. J. Spalding, D.D., p.	1846	1851	56	140	196	36	6	6	12	2	2	0 1	8	1
New Marlboro', 1st,	1744	None.	1907	1000			156 86	41	1	3	4	0	8	0 1		
New Salem,	1845	Thomas Crowther, p. David Eastman, a. p.	1840	1869	10	34	44	5	0		2	ĭ	0	0		
lewton, 1st. Centre.	1664	Daniel L. Furber, p.	1847	1847	72	143	215	30	ıĭ		19	7	13	02		
2d, West,	1781	Daniel L. Furber, p. Henry J. Patrick, p. J.W. Wellman, p.p.,p.	1854	1860			196	22	25	20	45	1 7 3	7	0.1		2
" Eliot,	1845	J.W. Wellman, D.D.,p.	1851	1856	112	214	326	38	3	26	29	5	19	0.2		
Auburndaie,	1990	Calvin Cutier, p.	1002	1901			103	27		16		4	4	0 1	3	
" No. Village,	1866	Samuel E. Lowrey, p.	1867	1867			57	16		8		1	8	0 3		
orthampton, 1st,	1661	Wm. S. Leavitt, p.	1845	1867	155	361	516	56 28			24	8	12	0 2		8
ii Florence	1888	Gordon Hall, p.p., p. Elisha G. Cobb, p.	1948	1002	108	109	156		4	14 25	18	500	8	0 1	3 3	1:
forth Andover, Ev.,	1834	B F Hamilton D	1865	1865			156	18			80	5	4	0	17	
					30			26	0		3	3	0	0	0	1
Worthbridge, 1st, Whitinsville, Wo. Bridgewater, 1st	1782	None.		16-1	24	69	93	11	7	2	9	ĩ	ũ	0		
" Whitinsville,	1834	Lewis F. Clark, p.		1842	80	130	210	24	17		24	3	6	0 1		
			1861	1868	75	155	230	18	0	0	0	2	5	0	0	
So., Campello,	1837	Charles W. Wood, p.	1839	1858	79	115	194	6	2	1	4	1	0	0	11	
Porter Ev.,	1850	John V. Hilton, a. p. G. H. De Bevolse, p.	1860	1866			276	14	26		31	2	4	0		
orth Brookheid, 1st,	1752	John H. Dodge, a. p.	1849	1967	103 84	110	278 115	42	4	5	0	8	10	0.1		
orth Chelses,	1898	Wm. H. Bessom, a. p.	1860	1868	4	20	24	3	0	1	9	0	8	0		
Jorthfield, Tr. Cong.	1825	Theo. J. Clark, a. p.	1842	1865	20			5	î	3	4	2	2	0		o
orth Reading,	1720	T. Newton Jones, p.	1848	1853	17	51	68	3	6	5	11	0	0	0	0 0	o
forton,	1832	None.	36	2.7	38		149	36	0	2	2	2	1	0 :	3 0	
akham,	1773	Joseph C. Halliday, p.	1864	1866			232	17		10		8	4	0 1		
range, Central,	1846	A. B. Foster, a. p.	1844	1865	43	87	130	16	0	2	2	2	7	0 3		
" North,	1543	John H. Garman, a. p.	1847	1866	13		27	12	1	1 3	00 00	0		0	1	
rleans, East,	1770	J. E. M. Wright, a. p. Lewis P. Atwood, a. p.	1954	1860	26	101	130 73	18	0	0	0	1	0	0	0 0	
xford,	1821		1001	1000	97	179	276	75	15		19	4	4	2 1		
		William B. Bond, a. p.	1840	1865	19	45		10	0		2	i	4	0		
		(Jos. Vaill p.p. p.	1814	1854	100		$V \rightarrow V$	12.7.74	1,574	-24	-		0.04	1224	1	100
	1847	B. M. Fullerton, p.	1868	1868	27		106	25	2	1	8	1	4	124.00	5 2	10.5
Paxton,	1767	William Phipps, p.	1840	1840	34	80	114	12	10	2	12	1	4	0		
Peabody,	1713	None.	100	11	81	214	295	8	1	4	5	1	4	0		
Pelham,	1837	None.	200	200	0		58		1	1			1		No.	444
epperell,		S. Leroy Blake, p.	1864	1864			306	66	3	5	8	10	6	0 1		
Peru, Petersham,	1815	None.	1844	1000	51	70	126 100	26	47	D	52	1	2		3 27	
etersham, hillipston,	1785	Abijah Stowell, a. p. Lyman White, p.		1868	40	109	151	26 21	1	8 2	3	00 00	2	0	11	9
	1700	John Todd, p.p., p.		1842	20		785	-	8		16	0	9	0	1 4	10.5

CHURCHES.	·pe	MINISTERS.	q.	peed.	Ja	n. 1	, 180	18.	1	867		_	186	57.	4	18	67.	Sougare
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Pemale.	FOTAL.	Absent.	Prof.	Letter.	FOTAL.	Deaths.	Dism.	Excom.	POTAL.	Adults.	infants.	Te Stn
Pittonelu, 2d, South,	1840	Na public services. Edw. Strong, p.D., p.	1849	1885	79	10	10 285	21	3	10	13	6	6	1	18	,	2	201
Plainfield,	1786	Solomon Clark, a. p.	1841	1858			109	22	3	5	8	2	3	1	65	3	1	22
Plymouth, 2d, So.,	1738	None.			39		94	22	0	1	.1	7	0	0	7		0	8
" 8d, " 4th,—	1801	None.	- 1		60	188	248	8	8	3	11	2	4	0	6	6	1	19
Chiltonville,	1818	M. B. Angler, a. p.	1853	1867	31	58	89	28	0	0	0	0	1	0	1	0	0	9
" 5th,	1862	Alex. Fuller, Jr., p.	1868	1863	18	42		2	0	0	0	2	0	0	2	0		8
Plympton,	1698		1000	1858	17	84	106	22	2	3	20	3	1	0		14		10 8
Prescott, Princeton, 1st, C'tre,	1764	David Bancroft, p. None.	1000	1000	60	90		. 0	17	0	0	0	0	0	1	0		12
Provincetown.	1714	None.			10	41	51	1	0	0	0	1	0	0	1		1	7
Quincy, Ev. Cong.,	1832	James E. Hall, p.		1868			129	8	8	1	4	4	4	0	8	0.	0	
Randolph, 1st, " 2d, East,	1818	John C. Labaree, p. No public services.	1803	1865	37 19	39	135	2	8	0	10	0	1	0	8	3	0	25
" Winthrop, East,	1856	E. Russell, p. p., p.	1884	1857	33		117	3	Ö	ŏ	0	0	1	0		ŏ	6	
Raynham,	1731	Wm. J. Breed, a. p.	1835	1864		108	160	29	0	1	1	4	1	0	5	0	0	
Reading, Old South, Bethesda,	$1770 \\ 1840$	Wm. Burrows, p.p., p. Wm. H. Willeox, p.	1840	1855	70		193	12 21		3	18	3 7	3	0		26	0	31
Rehoboth,	1721	None.	1001	1001			154		80	2	32	2	4	0	6	19	ŏ	
Richmond,	1765	F. G. Sherrill, a. p.	1850		28	63	92	18	0	1	1	3	2	0	5	0	0	4
Bochester, Centre,	1703	None.	1000	1000	22			2)	0	2	7	4	0	0	4	3	0	0
Rockport, 1st,	1755	Jas. R. Cushing, a. p. James W. Cooper, p.	1848	1868		151	248	10	4	7	11	14	6	0	10	0		32
2d Cong.,	1855	None.	1000	1000	21	25	4/5	10	0	ó	0	*	"		10	0	of	-
Rowley,	1839	John Pike, p.p., p.	1838	1840		117	158	6	1	0	1	1	0	0	1	0	0	
Royalston, 1st,	1766	None.		1868	37 35		181	10 25	2 3	0	2 3	1	0	0	7	1	0	17
Rutland.	1720	Walter Rice, a. p. Henry Cummings, p.	1851			141	213	26		5	51	2	8		ń		2	
	1629	Chas. Ray Palmer, p.	1860	1860			321	40	6	14	20	9	8		12	6	2	29
" South,	1735	B. Emerson, p.p., p.	1805	1805	85	265	350		6	5	11	5	1	0	6	2	4	45
	-1-5	Edw. S. Atwood, p. Hugh Elder, p.	1849	1868	1		229	55	5	3	8	3	5	0	8	2	- 1	19
Salisbury Rocky Hill	1718	Benj. Sawyer, a. p.	1809	1000	5	14		3	ő	0	0	ő	0	0	o	0	n.	
Sandi-field,	1756	None.			30	54	84	20	.0	0	0	2	4	0	6	0	0	7
Sandwich,	1639		1865	1867	29	74 21	103	34	1	0	1	1	0	0	1	0	0	11
Monument,	1732	None.			18	33		7	8	3	6	1	2	0	3	1	2	17
Scituate, North,	1635	Alex. J. Sessions, p.	1839		30	65	95	7	1	1	2	0	0	0	0	0	0	9
Seekonk, Sharon, 1st Cong.,	1628	Samuel E. Evans, p.	1867	1868	75		181	21	43	5	48	2	3	0	5	20		16
Sheffield,	1795	S. Ingersoll Briant, p. Daniel D. Sahler, p.	1858	1864	33	135	112	17	0	0	0	2	4	0	6	0	0	14
Shelburne, 1st,	1770	Richard S. Billings, p.					179	6	1	0	1	5	3	0	8	1	1	16
Falls,	1850	Print S. Boyd, p.	1805	1865			186	85	.7	5	12	0	3	0	3	1	2	
Sherborn, Shirley Village,	16%	Edmund Dowse, p. Albert I. Dutton, p.	1888	1884 1863	21		173	15 19	10	0	10 10	8	4	0	7	8	1	
Strewsbury,	1723	E. Porter Dyer, p.	1:39	1867			1-3	8.1	ğ	6	15	ğ	8	ō	12	ă.	î:	22
Shutesbury,	1742	William K. Vaill, p.	1866	1866	17	29		6	1	2	8	1	6	0	7	1	9	
Somerset, Somerville, East,	1861	L. R. Eastman, Jr., p.	18/39	1907	10	24	34 268	9 33	2	8	5 11	0	9	0	11	0	0	
" North, Winter		and the second second second	100	1001	1 "			٠,	-	اٽا		-	1	1			- 1	
Hill,	1864	S. H. Virgin, p.	1868	1868	21	39	59	7	17	9	26	2		0	6	7		15
Southampton, Southboro', Pilgrim,	1748		1000	1845		108	254	61 19	8	5	5 10	в	9	0	15	0	8	165 166
Southville.	1865	Simon L. Hobbs, a. p.	1864	18:14	100	22		8	2	í	3	0	î	ŏ:		2	ŏ	11
South bridge.	1801	Elwin B. Palmer, D.	IN A	18.4	41	122	143	52	0.	6	6	2	7	0	9		2	
South Hadley, 1st,	1783	John M. Greene, p.		1868			853		88 '0'	7 2	95 2	1 6	22	0	29' 1	45	10 1	81
E 46.5.177	1824	George E. Fisher, p. Richard Knight, p.		1867 1853	81		109 189	15 44	ĭ	4	5	i		ŏ	7	ŏ	1:	24
Southwick,	1773	None.		1 1	19	53	75	12	0	1	1	1	2	0	8	0	1	10
Spencer.	1744	Jas. Cruickshanks, p.	1868	1864	66	132	193	19	53	10	6.3	2	2	0			8	
Springfield, 1st, "Olivet,	1637	Henry M. Parsons, p. Luther H. Cone, p.	1954	1854 1867	159	1/4	233	(ji)	43 9	01 12	107 22	12 7	8 11		20 18	28	4 9	
" South.	1842	S. G. Buckingham, p.	1827	1847	113	281	348		ำรั	19	27	5	23	0	28	7	12	26
" North,	1846	Richard G. Greene, p.	1853	1856	184	225	857	85	12	11	23	5	11		16	6	7 3	84
" IndianOrchard	1848	[William Rice, Meth.	i	1866	17	82	49	29	0	1	1	0	4	0	4	0	0.	6
" Sanford st., Sterling,	$1864 \\ 1852$	Samuel Harrison, a. p. None.	1860	1803	15 24	17 51		2 19		1	1 9	1		0		4	8	
	1704	N II Dawlecton n	1845	1860	68	1/9	287		21	8	24	1	5	0	6	4	4	8
" Ourtisville,	1824	George T. Dole, a. p.	1842	1864				13	Ŏ	0	0		ĺ	0		0		.8
OWNERS,	1120	Swift Byington, p. Thomas Wilson, p.	1004	1850			121	22 17	6 0	8	9	8	. 8 . 5	1	5	4	8	18 20
Bloughton, 1st,	*1.53	Luomas wilson, p.	1020	TOTO	, - -0	0	110		, ,,	-		, 0	, 0		, -	٠,	•.	-

CHURCHES.	τ.	MINISTERS.		.peq.			, 186			B67.	- 1		186		5.		PT.
Place and Name.	Organized.	Name.	Ordained	Commenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.		Deaths.	Dism.	Exeom.	TOTAL.	Adults.	Influts.
Stowe, Assabet,	1852	T. D. P. Stone, p.	1843	1868	26	73	99		10	16.	26[2 5	Ď	0	7	3	1
Sturbridge,	1786	M. L. Richardson, a.p.	1860	1867		176		68	0	0	2 2		7	0	2	0	1 2
Sudbury, Un.,	1710	Erastus Dickinson, p.	1000	1867	108	139	158	16	5	5	10	3	6	0	9	3	6
	1720	David Peck, p. None.	1004	1901	100	121	160	30	5	9			13	0		4	3
Sutton, 1st, Swampscott, 1st,	1846	None.			14	47	61	90	ő	2 2	7 2	ő	0	0	o	0	il
Faunton, 1st, West,	1627	T. T. Richmond, p.	1822	1860	31		101	CM	0	õ	ō	~	-	9	~	õ	0
" Trin. Cong.,	1821	Erastus Malthy, p.		1826		202	417	23	3		4	2	1	0	3	3	8
Winslow.	1887	M. Blake, D. D., D.		1855		124	191	44	8	7	101	4	2	1		0	3
Ev. Cong., East,	1853	F. A. Reed, a. p.	1848	1866	7	22	29	9	0	1	1	0	1	0	177	0	0
rempieton,	1552	Lewis Sabin, D. D., p.	1836	1837	36	85		19	8	2	5	2	5	0	7	0	2
rewksbury,	1785	Richard Tolman, p.	1845	1852	49	108		29	2	3	5	5	6		11	2	2
lisbury, 1st, West,	1673	W. H. Sturtevant, a.p.	1858	1861	27	42		0	1	0	1	1	0	0	I	1	0
Polland,	1009	George Ford, p.	1846	1865	40	58		28	6	0	6	2	0	0	6	4	0
Copsfield, Cownsend,	1794	Anson McLoud, p. George Williams, p.	1965	1841 1867		$\frac{104}{145}$		40	0	0	2	6	6	0	12	0	2
	1711	Edward W. Noble, p.			88		102	18	0	0	ō	ĭ	0	2	3	ŏ	0
" North,	1842	Sup. by Methodist.	AUSD	1010	4	12		20	-	~	~		4	4	~	-	ĭ
Jpton,	1735	Spencer O. Dyer, a. p.	1858	1865	62	168		47	6	5	10	6	3	0	9	5	1
Exbridge,	1730	Thomas C. Biscoe, p.	1838	1868		141		28	0		2	2	0	0	2	0	0
Vakefield.	1645	Charles R. Blies n	1859	11862		132		21	24	82	32	2	0	0		15	0
Walpole,	1826	Edw. G. Thurber, p.	1862	1862		116		87	3	4	7	1	2	0	3	2	3
Waltham,	1820	Edw. G. Thurber, p. E. E. Strong, p. William G. Tuttle, p.	1859	1865	51	139	190	44	9	7/	16	1	4	0	5	8	9
Ware, 1st,	1601	William G. Tuttle, p.	1851	1861		102		34	0	6	4	3	4	0	,8	0	1
Wareham,	1749	Ariel E. P. Perkins, p. None.	1044	1800	26	197 82		48 18	6		0	6	14	0	7	3	7
Warren,	745	Samuel J Anstin n	1867	1968	74	127	201	80	36		13	5	4	0	9	23	6
" West,	1866	Samuel J. Austin, p. Arthur A. Somes, p.	1866	1866	24	30	54	1	7		9	1	4 2		3	5	I
Warwick, Tr. Cong.,	1829	None.	2000	2000	20	49	69	14	4	0	4	1	1	0	2	1	O.
Washington, Union.	1772	None.			18	16	34	- 8	0	2	2	0	5	0	5	0	0
Vatertown, Phillips.	1855	James M. Bell, p.	1858		32	84		36	22	3 2	25	1	7	0	8	15	1
Vayiand,	1828	Ellis R. Drake, p.		1868		116		26	12	0 1		1			2	0	0
Vebster,	1888	David M. Bean, p.	1863			114		27	4	8	7	2	3	1	6	2	1
Wellfleet, 1st,	1730	Samuel Fairley, p.	1010	1868		126		20	0		0	3	2	2		0	0
Vendell Centre, 1st,	274	Willard Brigham, a.p.	1898	1991	46	78		83	0		0	4 8	3	0		0	0
Venham,	644	Caleb W. Piper, a. p. None.	1044		32	22 81	30	5	0 11	2 1			6				3
Vestborough,	784		1849	1867	103	216	219	50	5	51		5	2	ŏ		1	6
West Boylston,		James H. Fitts, p.	1859			115		23	5		5	3			17	0	0
Vest Brookfield, 1st,]	1717	Samuel Dunham, p.	1864	1864	95	205	300		65	13 7			5	0 7	10/3	30	3
Vestfield, 1st.	1679	E. H. Richardson, p.			86	221	307	20	12	12 2	44	2	10	0	12	7	5
" 2d,	1856	Henry Hopkins, p. H. D. Woodworth,		1866		151	238	40		8 2	6	2	6	0	8	12	17
Westford, Westhampton,	828	H. D. Woodworth,		1867	33	83		12		6 1	3	1	2	0			1
Westminster,	7.19	Thomas Allender, p. A. Judson Rich, p.		1866	18	103	182	11	2		3	1	6	0	.7	1	2
	698	None.	1001	1001	30	125 54	84	14	6	0		3	CO-1 CO	0	6	4	3
" " 24, 1	731	None.			38		135	25	13	13			i	ő	4		1
Westport, Pacific Un.,]	1858	H. P. Leonard, p.	1863	1868	12	31	43	17	1	î		1	ô			i	0
V. Roxbury, So. Ev.,	1885	Wm. S. Hubbell, p.	1868	1868	24	54	78	24	1	5		1	11	0			1
" Central, -				0.00	54		-			9		1		ĕΗ	a	88	i I
Jam. Plain,	853	Francis B. Perkins, p.	1860	1864		100		37		11 1	17	0	7	0	7	4	4
W. Springfield, 1st,	1950	Henry M. Grout, p. Perkins K. Clark, p.		1867	69	158		58	7	31		3	8		11		5
West Stockbridge,	1000	Perkins K. Chark, p.	1950	1866	19	50	69	14	1	6	6	1	6	0	7	1	9
Centre,	1789	Lewis Pennell, p.	1822	1854	25	40	65	26	1	1	2	0	2	0	2	0	0
" Village.	1833	Henry Niell, a. p.	2000	1867	19		64	11	0		0	0	2	0		0	of
Weymouth, 1st,	1623	Joshua Emery, p.		1838	43	86	129		16	i		2	7		9		ĭ
ment processed	1728	James P. Terry, p.	1839	1848	32	81	113	15	3	1	4	8	2	0	5	1	0
Landing,	1811	A. A. Ellsworth, a. p.		1868	46	108	154	6	0	0	0	3	1	0	4	0	0
Cat-1 Contents	1842	Stephen H. Hayes, p.	1844	1358	29		122	7	31		35	2	1	0	3	25	7
Fugrum, No.	1800	S. L. Rockwood, p.	1840	1858	18		68	5	10	1	11	1	0	0	1	7	1
Whately	1771	Daniel W. Waldron, p. John W. Lane, p.	1860	1860		137			81		40	3	1	0		29	0
Wilbraham.	1741	Martin S. Howard, p.	1856	1869	52	97 108		19	6	1	7	1	6	0	12	3	3
South,	1785	None.	2000	1000	36		113	28	0	3	3	1	1		2	0	0
Williamsburg, 1st,	1771	None.					240	38	1	8	9	2	8	2	19	1	4
" Haydenville,	1851	George W. Phillips, p.	1864	1864	50	80	130	30	3	4	7	2	12	3	17	ô	3
CONTROL OF THE PARTY OF THE PAR	1765	Edw. P. Wells, a. D.	1866	1867	133	223	302	99	4	11	15	2 5	11	0	16		4
Williamstown, 1st,																	
College,	1834	Pres. Mk. Honking w.	1828	1836	34	. 8		18	0	0	0	0	4	0	4	0	0
" College,	$\frac{1834}{1833}$	Pres. Mk. Hopkins, p. Chas. M. Pierce, a. p. Samuel H. Tolman, p.	. 1836	1867	0.71	22		18 6 18	0 0 40	0	0	000	0	000	4	0	0 0

Caurches.	q.	MINISTERS.		.pag	17.75		, 186	53	186		RI	18	0.7		1867.
Place and Name.	Organized	Name.	Ordained.	Commenced	Male.	Female.	TOTAL.	Absent,	Prof.	TOTAL.	Deaths.	Dism.	Excom.	Adults.	Infants.
Woburn, 1st, North, Worcester, 1st, Calvinist, Union, Salem st.	1840 1772 1642 1849 1716 1820 1886 1848 1865 1771 1692 1889 1639	R. T. Robinson, p. Sidney Holman, a. p. S. R. Dennen, p. M. G. Wheeler, p. Royal B. Stratton, p. S. Sweetser, p. p., p. E. Cutler, p. p., p. Merrill Richardson, p. H. T. Cheever, a. p. David S. Morgan, p. W. R. Tompkins, a. p. None.	1852 1833 1855 1829 1848 1836 1850 1841 1847 1867	1864 1867	129 17 203 18 175 91 165 87 19 55 41	25 360 47 386 281 308 192 31 93 150 29 111	849 42 563 65 561 822 468 279 50 148 191 40	14 90 90 70 40 20 82 1	2 16 20 0 5 50 9 3 0 23 46 11 9 12 26 13 18 4 4	4 86 5 59 8 69 20 87	8516177	4 8 5 8 1 24 6 11 11 2 17 5 1 1	01 01 01 03 01 01 01 01	2 0 8 12 6 2 2 2 1 18 8 8 7 7 7 7 6 2 8 1 1 18	0 1 5 8 0 0 12 5 0 1 1 4 2 2 1 4

OTHER MINISTERS. William P. Aikin, Groton. William P. Alkin, Groton. George Allen, Worcester. George E. Allen, Norton. Revisand H. Allen, Chelsea. Marcus Ames, Chaplain State In-dustrial School, Lancaster. Bufus Anderson, D. D., Boston. S. Ralph Arbury, Greenfield. Daniel H. Babcock, South Plym-meth. paniei H. Babcock, South Plymouth.
Abijah R. Baker, Dorchester.
John Bascom, Prof. Williams
Coll. Coll.
Charles C. Beaman, Cambridge.
Spencer F. Beard, Andover.
George C. Beckwith, D.D., Sec.
Am. Pence Society, Boston.
William H. Beecher, North BrookSalth William H. Beecher, North Brookfield.

Henry B. Blake, Belchertown.

Milton P. Braman, D. D., Danvers.

David Bremner, Boxford.

Josiah Brewer, Stockbridge.

Levi Brigham, Saugus Centre.

Ass Bullard, Sec. Cong. S. S. and

Pub. Society, Boston.

A. Parke Burgess, East Donnis.

Ebeneser Burgess, D. D., Dedham.

Daniel C. Burt, Kairhaven.

W. Bushnell, Physician, Boston.

M. Bushnell, Physician, Boston.

George W. Campbell, Bradford.

John W. Chickering, D. D., Sec.

Suffolk Temp. Union, Boston.

Joseph B. Ciark, Jr., p. of new ch.

Newtonville.

N. George Clark, D. D., Sec. A. B. falsi Newtonville.
N. George Clark, D. D., Sec. A. B.
C. F. M., Boston.
Seeno D. Clark, Brighton.
Brous Clarke, D. D., Waltham.
Thothy F. Clary, Wareham.
Jay Clinbe, Amherst.
Sathan'l Cobb, Evangelist, Kingston.
William S. Coggin, Boxford.
Nathaniel Cogswell, Yarmouth.
Heary Cooley, Springfield.
Joseph A. Copp, p. D., Chelsea.
John P. Cowles, Principal Young
Ladies' Beminary, Ipswich.
San'l W. Cozzens, So. Plymouth.
Josiah D. Crosby, Ashburnham.

Joseph W. Cross, West Boylston.
Preston Cummings, Leicester.
Christopher Cushing, Sec. Am.
Cong. Union, Boston.
Elijah Cutler, Conway.
Einathan Davis, Fitchburg.
Elijah Demond, Westboro'.
Henry M. Dexter, D. D., Editor
Congregationalist, Boston.
8. R. Dole, Charlemont.
Ezekkel Dow, Huntington.
John Dudley, Boston.
Isaac Dunham, s. s. of new ch.,
Taunton. Isaac Duniam, s. s. of new ch., Taunton.
Calvin Durfee, Williamstown.
John Dwight, Cambridge.
Lucius R. Eastman, Boston.
Joseph Emerson, Sec'y Amer. and
For. Chris. Union, Andover.
Henry C. Fay, Norton.
Joseph B. Felt, LL. D., Salem.
Jonas Fisk, Danvers Plains.
James Fletcher, Danvers.
William C. Foster, County Missionary, Wilbraham.
Robert W. Fuller, Stowe.
Ebenezer Gay, Bridgewater.
Nath'l H. Griffin, Williamstown.
Ogden Hall, Chatham.
Thomas A. Hall, Otis.
Charles Hammond, Principal
Academy, Monson.
Stedman W. Hanks, Sec'y Am.
Seaman's Friend Soc'y, Lowell.
Sewall Harrington, No. Beverly.
Phineas C. Headley, Quincy.
Charles J. Hinsdale, Blandford.
Eliwin R. Hodgman, Lynnfield.
I. F. Holton, McIford.
I. F. Holton, McIford.
Francis Homes, Missionsry, Lynn.
Edward W. Hooker, D. D., New-buryport.
Henry B. Hooker, D. D., Sec. Mass. Taunton. Edward W. Hooker, D. D., Newburyport.
Henry B. Hooker, D. D., Sec. Mass.
H. M. Soc y, Boston.
Erastus Hopkins, Northampton.
Henry L. Hubbell, Amherst.
Alexis W. Ide, West Medway.
Sami C. Jackson, D. D., Assistant.
Sec. Mass. Bd. of Ed., Andover.
William C. Jackson, Dunstable.
Forrest Jefferds, South Boston.
H. G. Jessup, Amherst.
George B. Jewett, Salem.

John E. B. Jewett, Pepperell.
Joseph B. Johnson, Boston.
Caleb Kimball, Medway.
Matthew Kingman, Amherst.
Benjamin Labaree, p. D., Andover.
Issac P. Langworthy, Sec'y Amer.
Cong. Association, Boston.
Thomas Laurie, p. D., Chelses.
Edwin Leonard, Milton.
George Lewis.
Charles Livingstone, U. S. Consul.
John M. Lord, Newbury, Vt.
Charles D. Lothrop, Amherst.
Henry A. Lounsbury, Boston.
Leonard Luce, Westford.
Ephraim Lyman, Northampton.
George Lyman. George Lyman.
Solomon Lyman, Easthampton.
William A. Mandell, Cambridge.
Abijah P. Marvin, Winchendon.
Elihu P. Marvin, D. D., Welles ley. Charles M. Mead, Prof., Andover. Elbridge W. Merritt, Williams-Elbridge W. Merritt, Williamsburg.
John R. Miller, Williamsburg.
Rodney A. Miller, Worcester.
William Miller, Petersham.
David M. Mitchell, Waltham.
Eli Moody, Montague.
Sardis B. Morley, Pittsfield.
Ebenezer Newhall, Cambridgeport.
Samuel Nott, Wareham.
Daniel P. Noyes, Secretary Home
Evang., Boston.
Theophilus Packard, South Deerfield. Charles C. C. Painter, New Mariboro' Calvin E. Park, West Boxford. Edwards A. Park, D. D., Prof.,

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Andorer.

Jonas Perkins, Braintree.

John B. Perry, Cambridge.

Austin Phelps, D. D., Prof., Andorer.

Winthrop H. Phelps, South Egre-

Winthrop H. Preips, South Egre-mont.
Lebbeus R. Phillips, Groton.
Jeremiah Pomeroy, South Deer-field.
Lemuel S. Potwin, Boston.
Francis G. Pratt, Middleboro'.
Miner G. Pratt, Soc., Andover.

Alonso B. Rich, p. p., Sec. Western Alfonso B. Rich, B. B., Soc. Workson Coll. Soc., Boston. L. Burton Rockwood, Sec. Am. Tr. Soc. N. E. Branch, Boston. Lorrain Rood, Worcester. William L. Ropes, Librarian, Angover.

Baalis Sanford, East Bridgewater.

Enoch Sanford, Raynham.

William H. Sanford, Worcester.

P. A. Schwarz, Missionary, Greenfield. Julius H. Seelye, D. D., Prof., Amherst.
L. Clark Seelye, Prof., Amherst.
Henry Seymour, East Hawley.
Charles B. Smith, Boeton.
William S. Smith, West Newton.
Rgbert C. Smyth, D. D., Prof., Andover. Robert Southgate, Ipswich. Charles V. Spear, Prin. Institute, Pittsfield. Pittsfield.
George F. Stanton, Gardner.
Jesse G. D. Stearns, Billerica.
Harvey M. Stone.
Alexander D. Stowell.
Christopher J. Switzer.
Increase N. Tarbox, Sec. Am. Education Society, Newton or Boston. John Tatlock, LL. D., Prof., Williamstown. John L. Taylor, Prof. Theol. Sem., Andover. Calvin Terry, North Weymouth. J. Henry Thayer, Professor, Andover Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin. Leander Thompson, Wolfebor-Alliance, Francisco.
Leander Thompson, Wolfeborough, N. H.
Bdward P. Thwing, Boston.
Bugene H. Titus, Charlestown.
Joseph Tracy, D. D., Sec. Mass.
Colonization Soc., Beverly.

SUMMARY.

George Trask, Anti-Tobacconist, Fitchburg. Selsh B. Treat, Scc. A. B. C. F. M., Boston. James Tufts, Monson. William Tyler, Auburndale. Wm. S. Tyler, p. D., Prof., Am-berst. William A. Bushee, 1867.
J. Weeley Churchill, 1867.
Joseph Cook, 1867.
Edward P. Crowell, Prof., Amherst, 1837.
Ethan Curtis, 1867.
Marshall M. Cutter, 1867.
John G. Davenport, 1866.
Danlel Denison, 1864.
John H. Denison, 1855.
Charles T. Dering, 1867. William A. Bushee herst.
George Uhler, Curtisville.
John A. Vinton, South Boston.
Aaron Warner, D. D., Amberst.
Oliver Warner, Secretary of the
Commonwealth, Boston.
Israel P. Warren, D. D., Sec. Am.
Tract Soc., Boston.
Rufus P. Wells, Gilbertville.
John Whitehill, South Wilbraham. heret John G. Davenport, 1866.
Daniel Denison, 1864.
John H. Denison, 1867.
Henry C. Dickinson, 1867.
James G. Dougherty, 1867.
Charles T. Bering, 1867.
James G. Dougherty, 1867.
Charles S. Durfee, 1888.
M. Everett Dwight, 1868.
John Edgar, 1837.
Gilbert O. Fay, 1862.
Goorge H. French, 1867.
Thomas L. Gulick, 1867.
A. W. Haslewood, 1866.
C. M. Jones, 1863.
Josiah E. Kittredge, 1894.
Henry B. Ladd, 1865.
Charles M. Lampson, 1867.
Joseph Lamman, 1895.
Everett E. Lewis, 1868.
Albert J. Lyman, 1866.
Charles Manning, 1866.
Charles Manning, 1866.
Henry G. Marshall, 1867.
Richard M. Mather, Prof., Amhert, 1863.
William L. Montague, 1868.
M. H. Pasco, 1867.
Webster Patterson, 1867.
Samuel B. Pettengill, 1866.
Joseph W. Parren, 1867.
E. Ward P. Sprague, 1868.
M. H. Pasco, 1867.
Charles R. Treat, 1863.
Joseph Ward, 1867.
Charles R. Treat, 1868.
William H. Warren, 1868.
William H. Warren, 1868.
William H. Warren, 1866.
William H. Warren, 1867.
Charles N. Wilder, 1865. ham Charles H. Williams, 54 Bowdoin St , Boston. Francis F. Williams, East Marsh-Jonathan E. Woodbridge, Au-Jonathan E. Woodbridge, Auburndale.
Samuel Woodbury, Chiltonville.
Henry A. Woodman, Newbury-port. naries L. Woodworth, Agent Am. Mission. Association, Bos-ton. Charles ton.

Isaac R. Worcester, Editor Missionary Herald, Auburndale,
Ebenezer B. Wright, Hunting-LICENTIATES, with date of licensure. Elward T. Bartlett. 1887.

ward T. Bartlett, 1867. William E. Boles, 1860. Albert Bowers, 1867. Kara Brainard, Prof. Midd. Coll., 1867.

Joshua Buffum, 1862. UMMARY.—Churches: 301 with pastors; 113 with acting pastors; 82 vacant (including 4 supplied by licentiates and 1 by Methodist). Total, 496.

Ministers: 337 pastors: 112 acting pastors; 186 others. Total, 605. Licentiates, under care, 71; approbated in 1867-68, 32.

Church Members: 24,734 males; 54,792 females. Total, 79,528,—including 11,509 absent.

Additions in 1867: 3,518 by profession; 2,163 by letter. Total, 5,676.

Removals in 1867: 1,170 by death; 2,122 by dismissal; 58 by excommunication. Total, 8,350.

Baptisms in 18-7: 1,928 adult; 1,072 infant.

In Sarbath Schools: 93,440; average attendance, 62,780.

Benevolent Contributions (from 413 churches, last year, 391): \$298,533.04,—a decrease of \$16,788.68. (One church reporting over \$12,000 the previous year makes no report this year.)

HANGES.—Churches: New,—Ludlow Mills. Replaced on the list,—Mount Washington; Monument, in Sandwich. Dropped from the list,—a church in Boston, by the union of Salem and Mariners'; a church in Gardner, by the union of two churches; and Russell, independent. Hyde Park, in Dorchester, appears as a distinct town; South Danvers is now Peabody; South Reading is now Waskeld; and the Roxbury churches are now in Boston.—Net gain of members, 1,632.

MINISTERS: Ordinations, 17 pastors, 3 without installation. Installations, 37. Dismissals, 48. Deaths, 1 pastor, 5 without charge. CHANGES. -

ORGANIZATION. — Twenty-seven Associations of Ministers and twenty-four Conferences of Churches are united in the General Association of the Congregational Churches of Massichusetts. The union of the General Association and General Conference was consummated June 16

RHODE ISLAND.

Causcies.	d.	Ministers.		ced.	1		, 186	100	TIS.	B67.	. R	18	VA1	ıs.	1.500	167 167	- 2
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Distn.	Excom.	POTAL.	Adults.	Infinite	To Gin o
Barrington,	1667	Francis Horton, a. p.	1829	1856	54	125	179	18	41	34	4 1	1	0	2	34	1	18
Bristol,	1687	T. Shepard, D.D., p	.1818	1835 1865	100	225	339	45	65	57	0 8	1	0	9	52	7	34
Central Falls, Chepachet,	1845 1846	J. H. Lyon, p.	1862	1867	58	118	176 18	40	12	10 2	2 1	1	2	4	6	0	33
Kingston,	1821	J. H. Wells, a. p.	1851	1862	7	28	35	4	0	0	0 1	2	0	3	0	0	9
little Compton,		Geo. F. Walker, p.	1863	1867	33	109	145	80	9	11		1	0	4	4	0	25
Newport, United, Union,	1888 1859	T. Thayer, D. D., p. None.	1887	1841	61	150	211 14	4	6		6 1	1	0	422	4 3 0	.0	200
North Scituate.		T. L. Ellis, a. p.	1859	1868	8	14	22	4 2	0		0 1	ĩ	0	2	õ		4
Pawtucket,		C. Blodgett, p. p., p.	1830	1836	75	253	328	60	19	92	8 5	4	0		11	7	25
Peacedale,	1857	None.		0.0	14	21	35	7	6	1	7 0	0	0	0	0	2	8
Providence, Benef.	1748	James G. Vose, p.	1857	1866	132	333	465	69	22	183	5 10	12	0	22	14	8	45
Richmond st.,		None.		1000		211		51		10.1	3 10	18	0	28	6		30
" High st.,	1833	None.		33.5		270		93		82		5	0		10	0	
" Free Evan.,		E. O. Bartlett, p.		1868	58	178		46		31		14		18	4		30
Elinwood,	1851	H. A. Wales, p.		1866	25	43	68	20	6	1	7 0	0	0	0	6		15
Central,	1852	L. Swain, D. D., p.		1852	112		370			12 4		10		14			43
Charles st.,	1865	G. Huntington, a. p.		1865	26	49	75			8 2			0	2	6		28
liver Point,		L. H. Blake, p.	1867	1867	12	41	53	36 54		3 1			0	4	6		10
Slatersville, Sverton,		W. Haglewood, a. p. A. L. Whitman, a. p.	1004	1900	87	122	35	3	7 2	0 3		1	0	1	2		25
Westerly.	1843	E. W. Root, a. p.	1850		82	64	96	10	8	14 2		5	0	8	ī		18
Woonsocket, Globe,	1884	J. E. Dockray a n		1867	17	37	54	17	5		8 0	18		18	3	0	
		E. Douglass, a. p.		1867		27	36	1		0		0	0	0	ö	2	

OTHER MINISTERS.

| John C. Hutchinson, Providence. | Nathan W. Williams, Peacedale. | Thomas Williams, Providence. | LIGENTIATES. — None.

William Gould, Pawtucket.

SUMMARY.—Churches: 10 with pastors; 8 with stated supplies; 6 vacant. Total, 24.
Ministers: 11 pastors; 8 acting pastors; 4 others. Total, 23.
CHURCH MEMBERS: 1,110 males; 2,725 females. Total, 3,885,—including 663 absent.
Additions in 1867: 298 by profession; 110 by letter. Total, 403.
Removals in 1867: 56 by death; 101 by dismissal; 3 by excommunication. Total, 160.
Baptisms in 1867: 162 adult; 33 infant. In Sabbart Schools: 5,089.
Benevolent Contributions (from 18 churches): \$42,864.

CHANGES.—Churches: New.,—Woonsocket, Plymouth ch. Dropped from the list,—none. Elmwood now appears in Providence.—Net gain of members, 309.

Ministers: Ordinations, none. Installations, none. Dismissals, 2. Deaths, none.

OBGANIZATION. — One Association of Ministers. The churches are united in the CONGREGATIONAL CONFERENCE.

CONNECTICUT.

			Jan.	1, 186	8. 1867	11.	1867.	[1867.]
Andover,	1749 None.	1	9 8	3 42	8 8 2	10 2	8 0	7! 4 0 8
Ashford, Westford,	1718 S. A. Barnard, s. p. 183 1768 None.	0 1866	14 2	9 43	2 0 0	19 0 0 2 6 5	8 0	2 0 0 4
Avon, West Avon,	1751 Alfred Goldsmith, s.p. 183	8 1868		6 131		6 5	5 0	10 8 0 10
" Avon,		5 1866			20 11 1	12 2	4 0	6 8 3 15
Barkhamsted, Riverton.		$\frac{6}{2}$ $\frac{1868}{1863}$		3 56 5 68	8 0 1 16 3 6	1 0	8 0	6 0 1 8
Berlin, Kensington, Berlin,		0 1868 7 1867		5 107	1 1 8 30 2 5 7 3 0	4 8	6 0 12 0	9 1 2 16 17 1 6 22
Bethany,	1763 David M. Elwood, s. p. 185			3 45	7 3 0	3 1	0 0	1 0 0 4
Bethel.	1760 George A. Pelton, s.p. 186	5 1867			28 1 10	11 2	4 0	6 1 8 28
Bethlehem,		6 1866	41 8	3 124	21 13 6	19 1	1 0	2 8 3 10
Bloomfield,	1738 J. B. Cleaveland, p. 185	2 1867	29 7	0 99	9 1 0	1 4 8 3	2 0	6 0 1 10
Bolton,	1725 Wm. E. B. Moore, p. 186	5 1868	80 6	1 91	29 8 0	8 3	4 0	7 0 0 9
Bograh.	1739 Nathan S. Hunt, v. p. 183	4 1858	31 5	1 91	17 14 4	18 1	2 2 3 0	5 10 0 9
" Bozrahville,	1828 [Geo. Cryer, Meth.]	1857		8 44	6 5 1	6 1	8 0	4 5 0 5
" Fitchville,	1854 None.		12 2	3 35	16 3. 2	5 0	2 0	2 8 0 5

Сповония.	d.	Ministers.		ced.			, 186			B17'.	- 1		ST.	s.		PT. 67.	Somoore
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.		Prof.	Letter.	LOTAL	Dism.	M 18	LOTAL.	Adults.	Inmute.	IN RAB.
Branford,	1646	Edjah C. Baldwin, p.	1860	$\frac{1865}{1866}$	86	185	470	10	28	18 3	Ö,	6 4				17/3	35
Bridgeport, 1st,	1090	George Richards, p. Daniel Lord, p.	1847	1865	100	$\frac{267}{227}$	397 336	10	13	25 8 18 2		3 11		14		56	33
	180	William H. Dean, p.		1867	31	77	108	20		88		0 1					10
Bristol,	1,47	Leverett Griggs, p.		1856		269		60		5 5		7 14				8 2	
Brookfield,	1757	None.	2000		42		139	12		1 2		0 8		3		ili	to:
Brooklyn,	1734	Chas. N. Seymour, p.	1844	1859		122	167	23	4			6 0		6	1		14
Burlington,	1782	Brown Emerson, s. p.		1867	27	47	74	9	0		3	0 .5		5	0	01	
Canaau,	1741	None.		17	23		110	8	0		9	1 0		1	0	0 1	
Falls Village,	1758	None.	1001	1000	21 28	42	63	88	0		0	1 0	0	1	0	01	2
Canterbury,	1770	Chas. P. Grosvenor, p.	1999	1869	44		72 118	21	$2\tilde{1}$	6.2	0	7 7	0		11	0	96
Canton, Centre,	1750	Jos. W. Sessions, p. e. None.	1000	1000	81	131	915	6	0	3	3	9 8	01		0	17/2	26
" Collinsville,	1832		1864	1867	125	131 198	323	25	9	61	ă	8 5		8	3	12 3	33
Chaplin,	1810	Francis Williams, p.				103		26	4	3	7	5 9		14	3	11	
Chatham, M. H. 1st,	1740	None.		100	17	38	55	13	1		1	0 0		0	1		3
" East Hampton,	1748	Geo. W. Andrews, p.	1867	1867	60		154	7	1		1	2 5		7	1		150
Mid. Had. Land'g,	1855	Stephen A. Loper, s.p.	1827	1867	15	27	42	2	0	1	1	0 4		4	0	11,	6
" East Ham., Union,	1856	Henry E. Hart, p.	1866	1866 1867	32	216	87	30	15	11		3 19		1		1 1 3 2	
Cheshire, Chester,	1749	J. H. Towne, D.D., s.p.	1949	1981	69	121	189	21	2	1		0 2		3	0	21	17
Clinton,	1887	Edgar J. Doolittle,s.p. William E. Brooks, p.	1887	1867	100	149	940	6	î		5	2 11			1	1119	ma
Colchester,	1703	S. G. Willard, p.	1848	1868		203		30	8		5	7 6			3	82	n
" Westchester.	1729	Hiram Bell, s. p.	1840	1864	34		111	16	3	0	3	0 2	0	21	2	0 1	ũ
Colebrook,	1795	Henry A. Russell, s. p.	1854	1868	13	41	54	8	1		1	3 8		6	1		8
Columbia,	1716	Frederick D. Avery, p.	1850	1850	68	110	178	10	45	6 5		4 1	0		29	15 1	
Cornwall,	1740	None.	2000	400W	40		137	9	4	4		3 3		6	1		15
" North Cornwall, Coventry, 1st,	$\frac{1782}{1712}$	None.	1809	1867	60	95 57	155 79	12 13	0	1 0	1	7 5	0 1	4	0	5 2	00
" 2d,	1745	Wm. J. Jennings, p.	1850	1869		101	159	12				5 5	0 1		0	11	
" South Cov.	1849	None.	1000	1004	18		62	20	ĭ			0 2	0		ĭ	21	
Cromwell,	1715	None.		1		116		11	5	81	8	4 5		11	3	4 1	15
Danbury, 1st.	1696			1865	115	247		-9	4			9 13	5 2	27	2	4 2	273
24,	1851	Henry Powers, s. p.		1865	45		141	27	30		5	0 2	0	2	1	5 1	
Darien,	1744	Frederick Alvord, p.	1858	1866		119		16		4	2	7 2	0	9	0	2 2	
Derby,	1017	Thomas M. Gray, p.	1054	1867 1866	42		128	.0	0 4			3 7	0 1	9	0	8 1	
" Ansonia,	1850	S. L. Mershon, p. James T. Hyde, s. p.	1859	1868		105	131 156	10 37	0	2	2	1 6	ő	7	0		0
Durham,	1710	Asa C. Pierce, s. p.		1866	47	79	126	5	ĭ	3	4	i	0	2	Ö		ii
South,	1847	None.	****	2000	42	68	110	20	Ô			0 0	0	õ	0		7
Eastford,	1778	None.		13.5	47	70	117	34	0		0	1 4	0	5	0		7
East Granby,	1787	R. M. Chipman, s. p.			17	29	46	0	0		2	2 2		4	0		6
East Haddam,	1714	Silas W. Robbins, p. Aaron C. Beach, p.		1856		156		40	4	4	81	0 8		8	2		12
Millington,	1785	Aaron C. Beach, p.	1842	1859	33		85	0	0		의	4 (4	0		8
East Hartford,	1095	None. Theo. J. Holmes, p.	1000	1861	27	277	85 357	16	10	21	5	3 1		47	0		8
East Haven,	1711	D. William Havens, p.	1847	1847		165		6	0	0	0	7 0		ģ	0		27
" Fair Haven, 2d.	1852	Gurdon W. Noyes, p.	1849	1861		133		1	ŏ	7	ř	4 0		5	0	1 2	22
East Lyme,	1724	Joseph Ayer, p.	1825	1857	30	44	74	3	2	3	5	2 2	0	4	0	0	7
Easton,	1768	Martin Dudley, p.		1851	26		98	- 3	5	0	5	5 2		7	3	1	7
East Windsor,	1752			1836		127	190	18	.0			2 3	0	5	0	2 1	
broad brook,	1851	Edwd. T. Hooker, p.	1868	1868	27	54	81	14	1	2	3	1 1	0	2	0	2 1	13
Ellington, Enfield, "North, Essex, Centrebrook.	1022	H. B. Woodworth, p.	1002	1867	80	127	173	14	6		40	1 4		5	0		12
Morth.	1955	Cyrus Pickett, p. C. A. G. Brigham, p.	1951	1955	33		$\frac{202}{108}$	15 10	0			3 1		43	ő	0	12
Essex, Centrebrook,	1725	None.	1001	1000	35	61	96	8	ĭ	1	2	4 2		6	ĭ		9
14 Euroy			1864	1867		104		15	î	3	4	1 2		3	0		11
Fairfield,	1650	Edward E. Rankin, p.	1844	1866	43	121		12	10	4 1		2 3	0	5	1	10 1	12
Greenfield,	1726	None.		1	27	47	74	13	0	3	8	1 0	0	1	0	01	12
gouenport,	1843	C. E. Lindsley, p.		1860	35		126	8	4	2		3 2		5	0	5	7
DIRCK ROCK,	1849	[F.W Williams, Prb.]	1001	1866	20	108	60	1	1		1	1 0		1	0	1	71
Farmington,	1840	Levi L. Paine, p. Moses Smith, p.		1861		198 190		25	3 7	12 1	6	5 8 4 15	0 1	4		0 2	
" Unionville,	1841	None.	1000	1859	60	108	168	27 17	4	11	5	4 15 2 6		9	7	4 1	171
Franklin,	1718	Franklin C. Jones, p.	1869	1863	52		143	22			3	1 4			10		15
Glastenbury,	1692	None.	2000	1		175		3	2		5	1 6		8	0	13 1	2
Buckingham,	1731	Jairus Ordway, p.	1848	1867	33	59	92	8	ō	0	ot	21 9	0	4	0	01	
" S. Glastenbury,	1833	Ellas B. Hillard, p.	1855	1867	26	74	100	25	0	0	0	2 2	0	4	0	11	17/
Goshen,	1740	Wm. T. Doubleday, p.	1847	1864	64	132	196	24	29	18			0	6	13	10 2	25
Granby,	1739	Thos. D. Murphy, p.	1868	1868	33	75	108	9	1		4	2 5		3	1		Ιġ
Greenwich, Mianus,	1707	W. P. Hammond, p. Fred. G.Clark, p.p., p.		1867	25	98	123	15		0 1		1 0		1	3	3 4	8

Caurcaes.		MINISTERS.		.peq.			, 18e		100	967	- 1	BI	18	VALS.		867.
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	Adults.]	Infants.
Greenwich, Stanwich,	1785	Benj. Lockwood, s. p. Wm. P. Alcott, p.	1868	1868	85	80	115 116	12	2	1 2	4	2 2	8	0 0	2	
Friswold,	1720	B. F. Northrop, p.	1839	1853	50	85	135	24	28	0	28	1	5	0 7	18	5 12
" Jewett City.	1825	J. W. Tuck, p.		1866	41		128		21	8		2	2		15	4
Proton.	1700	Joseph E. Swallow, p.	1848	1867	26	92	118	29	0	5	5	3	4	0 7	0	0
Builford,	1639	E. Edwin Hall, s. p.	1843	1866	114		295	10	5		18	7	5	0 12		2
N. Guilford,	1725	William Howard, p.	1859		36	42	78	8	1	1	2 2	8	7	0 10		1
	1848	G. M. Boynton, p. James L. Wright, p.	1839	1868	70		181 125	12	0	0	1	8	4 2	0 4	0	4
laddam,	1844	Schooter Hine s. n.	1848		28		115	5	ō	o	ô	2	ĩ	0 8		
Ismden, Mt. Carmel,	1761		1845		33	78	106	6	3	0	3	2	3	0 5		
" Whitneyville,	1795	Austin Putnam, p.	1854		49	92	141	20	7	1	8	4	5	1 10	6	1
Whitneyville, Iampton, Iartford, 1st,	1723	None.					166	20	2	0	2	3	0	0 8	0	
Impton, Iartford, 1st, 2d,	1636	George H. Gould, p.	1864				540		19	28 20	47			0 18		13 12
	1009		1861		150	246		35	17	14		10	13	4 88		
4 4th,	1832	Nath'l J. Burton, p.	1853				430	100		12			12	0 14		11
" Talcott st.,	1833	R. B. Johns, p.		1868	18	51	69	20	0	3	3	3	0	0 8		1
Ponri st.,	1852	R. B. Johns, p. William L. Gage, p.		1868				80	4	5	9		38	0 48		
" Asylum Hill,	1865	J. H. Twichell, p.	1865	1865		126		9		25		1	5	0 3	8	
Hartland, W Hartland	1780	John B. Doolittle, p. Chas. G. Goddard, p.	1950	1867	19	28 38	60	12	1 2	3	5	3	3		0	1
Larwinton,	1787	Chas. H. Bissell, s. p.	1862	1865	110	162	272	ii	2	6	8	5	14	28 47		4
Iarwinton, Iebron, "Gilead,	1717	Chas. H. Gleason, p.	1867	1867		100	152	22	0	õ	n	4	-0	0 4	0	
" Gilead,	1750	A. W. Clark, p.	1868	1868	33			3	0	0	0	2	4	0 6		0
Iuntington.	1724		1864		39		122	9	12	5	17	7	0	0 7	8	0
Kent,	1741	Edward P. Payson, p.	1007	1867	12	24	129	11	6 19	1	7	5	3	0 8		0
Killingly, South, West,	1801	Ezra D. Kinney, s. p. None.	1021	1001		215		44	5	8	8	2	4	1 7		2
" Dayville,		John H. Mellish, s. p.	1855	1868	22	54		7	ŏ	1	1	1	5	0 6	0	
Cillingworth.	1738	Timothy Lyman, p.	1859	1866		182	282	17	0	3	3	6	5	0 11	0	1
ebanon,	1700	Orlo D. Hine, p.	1841	1856		124	194	7	42	3		1	0	0 1	25	1
" Goshen	1729	D. B. Lord, p.	1868		27 39	60	87 103	8 14	9		3	1	1	0 2		0
" Exeter,	1810		1848 1868		14	51	65	2	3	3		2	0	0 2	3	
Lisbon,	1723		1850		40	49	89	-20		6	15	6	6	0 12		ŏ
itebfield.	1722	William B. Clarke, p.	1855	1866	75	188	258	10	36		44	8	11	0 19	5	6
Northfield,	1795	Hiram N. Gates, s. p.	1850	1866	30	58			21	5		0	7	3 10		4
" Milton,	1798	G. J. Harrison, s. p.	1849	1854	18	37	55	12	11	0	11	1	2	0 8		
	1757	Enoch F. Burr, p. William A. Hyde, p.	1850 1833	1887	38	28	120	17	2	0	4	2	0	0 1	0	
fadison.	1707	James A. Gallup, p.	1854		163	235		80	0		10	4	4	0 8		
	1757	None.	9.97		39	59	98	17	0	0	0	1	2	0 8	0	0
lanchester,	1779	Lester M. Dorman, p.	1860	1860		154		25	0	6	6	3	9	0 12		
North,	1851		1868			98	143	17	0	3 2	7	8	8	0 11		0
	1744	K. P. Glidden, a. p.	1860	1867	23		78	8	0	0	0	3	4	0 8	ő	2
farlborough,	1749	Moses C. Welch, p. S. G. W. Rankin, s. p.	1841	1867	23	47	70	8	1	0	ĭ	ĭ	4	0 5		
feriden, W. Meriden,	1729	None.			145	238	378	24		21	36	4	17	6 27	13	
deriden, W. Meriden, Centre,	1848	Joseph J. Woolley, p.	1860	1862			242	10	41	13	54	2	8	0 10		8
S. Meriden,	1200	None.	1845	1005	14		46 146	15	8	5	7	0 3	9	0 10	1	6
fiddlebury, fiddlefield,	1808	Clinton Clark, s. p. Theodore S. Pond, p.			23			0	0	9	9	0	1	0 1	l ô	4
fiddletown, 1st,	1668	Jeremiah Taylor, p.	1847	1856	64	229	293	35		13		8	6	0 14	Ιĩ	6
South,	1747	J. P. Taylor, p.	1868	1868	65	209	274	20	0	8	8	8	5	0 8	0	
4th,	1773		1865		67		149	19	3	3	6	2	5	0 7	1	1
filford,	1539	James W. Hubbell, p.	1864	1864	141	$\frac{323}{194}$	904	24 18	9 12	13		13	12	1 26	8	13
filford, "Plymouth, fonroe,	1764	George H. Griffiu, p.	1826	1863	87	77	112	15	4	1	5	1	2	0 8	1	0
Montville.	1721	T. T. Waterman, s. p. W. M. Birchard, s. p.	1843	1868	40		104	18	1	3	4	2	4	0 6		1
" Mohegan,	1832	[C. F. Muzzy, Presb.]		1895	4	14	18	5	3	0	3	0	0	0 0	3	. 01
	1768	D.D.T.McLaughlin, p.	1846	1867	46		123	5	0	2	2	3	0	0 3		2
Nangatuck,	1781	Charles S. Sherman,p.	1838	$\frac{1849}{1858}$			179	20 15		27	3		10 13	0 14		12
New Britain, 1st,	1849	Lavalette Perrin, p. C. L. Goodell, p.		1859				10	14	13	27		10	0 15		
New Canaan,	1733	Henry B. Elliot, s. p.	1843	1866			189	15	8	1	9	2	3	0 5	2	3
New Fairfield.	1742	[Chas. B. Dye, Presb.]		1868	12	50	62	13	1	0	1	0	2	0 2	1	0
New Hartford.	1828	Alpheus Winter, p	1863		31		112	6	0	0	0	8	7	0 15		
" South,	1848	Edwin Hall, Jr., p.	1854		46		123	5	4	2	6	4	1	0 6		
New Haven, 1st,	1639	L. Bacon, D. D , p. Geo. L. Walker, p.	1824	1825 1868	137	372	509	76	2	22	24	18	6	0 24	1	3
	1740	Edward L. Clark, p.	1981	19/17				48	90	44	00	6	4	0 10	16	2

CHURCHES.	-1	MINISTERS.		.peq.	7.11		, 186		1867.	- 1		WALS. 87.	1867.
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Fernale.	TOTAL.	Absent.	Prof.	TOTAL.	Dism.	Exeom. Total.	Adults. Infants.
New Haven, Yaie Con	1,58	O. E. Daggett, D. D., P.	1084	1867	11		106	-0	15 14 2	29	1 33 2 17		8 3
0.14	1820	D. S. Gregory, p. C. R. Brown, p.		1867	145	64	388 85	5	28 39 6	2	2 0		1 1
" F Haven lat	1830	C. R. Brown, p. Geo. Def. Folsom, p.	1850	1862	65	204		26	1 10		3 11		
" College st.,	1881	None.	2000	8004	167	350	517	125	8 5 1		0.38		
" Westville,		James L. Willard, p.	1855	1855	90	120	210	0	5 14		2 8		3 4
" Howe st.,	1838	J. M. Wolcott, s. p.		1868	106			16	3 18 2	21	2 6	0. 8	2 5
" Chapel st.,	1833	Wm. T. Eustis, Jr., p.	1846	1848	222	382	604	55	4 9 1	13	3 30		0 13
" Davenport,	1862	Edward E. Atwater, p.	1841	1863	20	57	77	4	3 3		2. 3	0 5	0 5
" West,	1865	Orlando H. White, p.	1851	1866	48	71	119	-6	4 15		1 3		
New London, 1st,	1650	Thomas P. Field, p.	1840	1856 1859	87	176	263	16	14 8		2 0		3 5
2d,	1835	G. B. Willcox, p.	1858	1859	125	278	398	26			8 5		55 12
New Milford,	1715	David Murdoen, p.	1850	1850		298	87	28		11	6 3		
Newtown,	1780	Henry B. Smith, p. Joseph Eldridge, p.		1832	17	186		15			1 4	0 15	1 8
Norfolk, North Branford,	1794	Eison L. Clark, s. p.		1867	33		105	1	0 2		0 0		
" Northford	1750	Albert C. Hurd, s. p.					118	16	0 4	4	0 5		
North Canaan,	1769	None.	977		63	107		27	4 2	6	1 5		
North Haven,	1718	Wm. T. Reynolds, s.p.						41	8 2	5	7 3		
North Stonington,	1727	Stephen Hubbeil, p.	1830	1853	35	62	98	5		1	3 1	1 5	
Norwalk,	1652	T. S. Childs, p. p., p. Homer N. Dunning, p. H. P. Arms, p. p., p.	1852	1856	101	266	367	25	11 15 2		9 5		
So. Norwalk	,1836	Homer N. Dunning, p.	1852	1866	110	210	320	35		9	3 5	0 8	0 13
Norwich, Town,									59 16		7 1		30 12
att,	1000	M. McG. Dana, p. Robert P. Stanton, p.		1864					25 4 2 62 13	76	7 4 2 12		23 18
" Broadway,	1849	Daniel Merriman, p.		1868	164	295	450		19 14		8 16		
" Taftville,	1867	[H. A. Tracy, Presb.]	1000	1867	4	7	11	0	0 11		0 0		
Old Lyme,	1633	Davis S. Brainerd, p.	1841	1841			179	6			3: 0		
Old Saybrook,	1:346	Salmon McCall, p.		1858		143		37		10	6 1	0 7	4 2
Orange, West Haven,	1719	George A. Bryan, p.		1858			188		2 5		5. 9	0 14	1 5
Orange,	1400	Henry T. Staats, p.		1864			133	-8	10 2		4 3		18 0
Oxford,	1745	C. Chamberlain, s. p.	1842	1867	25	58	83	-6		4	4: 0		0 2
Plainfield,	1705	James D. Moore, p.		1867	25			14	15 0		1 1		11 0
" Central Village	1846	James D. Moore, p. S. H. Fellows, s. p.		1867				30		10	3 0		
" Wauregan, Plymouth,	1000	Henry E. Cooley, p.		1859 1866			160			25	7 2		
Thomaston	1837	Joseph W. Backus, p.			62		172	0	3 12		2 12		
" Terry ville,	1838	E. M. Wright, s. p.	1861	1865	143		234	25		11			
Pomfret,	1715	Henry F. Hyde, p.	1864	1867	54	121	179	36	0 2	2	1 9	0: 9	
Abington,	1753	David Breed, s. p.		1868	29	. 75	104	13	0.0	0	2 1	0 8	
Portland,	1721	None.		100	23			6		5	6, 2		0 2
" Central,	1851	None.			24	52	. 76	. 2			1 0		0 0
Preston,	1698	Asher H. Wilcox, p.	1895	1865	30	. 15	117	17		33	2 0		20 2
Prospect,	11200	F. W. Chapman, s. p. Thomas Taliman, s.p.	1833	1866	28 13		80 72	10		0	0 0		
Putnam,	1618	G. J. Tiliotson, s. p.	1821	1959	67		204	20		6	4: 0		
Redding,	1733	None.	1001	1000	51		154	8		86	2 1		
Ridgefield,	1712	Sunuel G. Coe, s. p.	1844	1885	67		205	5	4 1	5	1: 7		
" Ridgebury	.1768	Augustus Alvord, s. p.	1465	1867	10		30	5	0 0	0	1 0		
Rocky Hill,	1.2.	Merrick Ament, p.	1850	1867	2.		128	18		2	2. 2		
Roxbury,	1744	None.			70		183	30			1 3		9 1
Salem,		Warren G. Jones, s. p.	1833	1865	22		68	13	0 2	2	2 0		
Salisbury, Saybrook, Deep River	1001	Adam Reid, p.	1950	1837	02	146		16	4 4	8	2 5		0 0
Scotland,	1795	Luther H. Barber, p.					134	20		8	4: 3		
Seymour,	1917	Allen Clark, s. p.	1010	1868	21	51	72	7	2 1	3	3 2		0 0
Sharon,		A. B. Bullions, p.		1868			135	ni	4 3	7	2 3		
Elisworth,	1802	A. Goodenough, s. p.	1865	1865	33		75	9		13	1, 1	0: 2	5 1
Sherman,	1751	Watson W. Torrey, p.	1868	1868	27	-60	87	. 8	0 0	0	1 3	0 4	0 0
Simsbury,	1982	Newell A. Prince, p.	1848	1866	63		194	20	27 54		6 2		
" Tariffville,	1862	None.		lacon	4	10	14	2		0	1 7	0 8	
Somers,	1724	[J. C. Dutcher, Ref.] Asa B. Smith, s. p.	100	1867 1860	26		2%	30		8	7 13 2 10		
Southbury,	1750	(H.S. Newcomb, Prb.)	150	1867			161	46		6	2 10		
Southington,	1799	Elisha C. Jones, p.	1897	1837			856	5	3 4	7	6 15		
Planteville	1965	Wm. R. Eastman, p.		1896			1.00	4	8 22 3		2 1		
South Windsor,	1-230	G. A. Bowman, p.		1896			109	8		0	2 1		
" Wapping	1881	W. S. Hawkes, p.	190	1868	16			14	0 0	ě	3 8	6 17	
Sprague,	1766			1996		75	110			12	1 3		
Engleville,	1500	[H. A. Tracy, Presb.]		1867	K	- 10	17	1	0 1	1	0 2	0. 5	0 0
Stafford,	1723	Charles Hode, s. p.		INER		14	17	2		9	1 0		
" West Stafford	1764	Ira Pettibone, p.	1884	1857	23	. 83	. 50	. 0	0. 0.	O.	1 1		0 0

CHURCHES.	d.	MINISTERS.	,	ced.	1000		, 18		100	67.	R		VAL:	110	1867	
	Ize		ped	en		0	1 .	4	T.	1	180		ė1		100	î
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female	TOTAL.	Absent	Prof.	TOTAL.	Denths.	Dism.	Excom.	Adults	nfants	
Stafford, Springs, "Staffordvill		Newton B. Bell, p. None.		1868	26 8	58 30	84 38	13	1	5 6		3	0	4 1		
Stamford,	1641	Richd. B. Thurston,p	. 1848	1865	68	176		25		6 11				9 0		
" North Stamfor	d, 1782	H. L. Teller, p.		1866	48		125			6 85				7 18		
Long Ridge,		[H. W Gilbert, Pr'b. Paul Couch, s. p.		1867 1863	8	21	93	6 14		1 2				1 0		
Stonington,	1883	Edwd. W. Gilman, p.				148		28		1 2	2	5		7 6		
" Paweatuck.	1843	Edward W. Root, p.	1863	1867	32		96	10	8 1		3	5		8 0		1
	e, 1852	William Clift, s. p.		1867	33	95	131	22	8	1 9	0	0	0	0 3		1
Stratford,	1640	William K. Hall, p.		1866		188				9 42				8 12		2
Suffeld,		Walter Barton, s. p.	1864			140		22		4 7	1 7	10		7 1		1
	d,1744	William Wright, s. p.	1040	1866	22		67	14 42		0 0		2		3 (1
Thompson, Tolland,		Andrew Dunning, p. Abram Marsh, p.	1820	1831	30	137	103	22		0 0			0 1	6 8		1
Torrington,		Jacob H. Strong, s. p.			30		79			3 17		3		511		1
		Jos. F. Gaylord, s. p.			58		141			0 19				8 6	2	1
	e, 1832	Geo. B. Newcomb, s.p.	.1861	1866	50	104	154	20	40 2					4 20		1
Trumbull,		Nathan T. Merwin, p			69		161			7 31				4 10		1
Union,		Samuel I. Curtiss, p.					61	5		0 4				3 8	0	١.
Vernon,	1762	Reuben S. Kendall, p.	1845	1866		98 115		18	5 21	2 7		11 11		6 1		1
MOCKVILIO, LE	1 1849	Henry S. Kelsey, p. Asa S. Fiske, p.	1860					92	29 1	1 40				3 9		
" Talcottville,		George A. Oviatt, p.		1867	50		134			2 143			0			
Voluntown & Sterl'			2000	2001	12		51	ĭ		0 0				8 (
Wallingford,	1675	Edwin R. Gilbert, p.	1832	1832		203				9 18			0	6 7		2
Warren,	1756	William E. Bassett, p	.1856	1864	49	75	124			1 22				8 18		
Washington,		Willis S. Colton, p.		1866		141			16	4 20				9 5	5	
Men Tiesto		Henry Upson, p.	1862	1863	36	78	109	12	10	2 12	0	6	0	6 8	0	1
New Freste		Lewis Williams, p.	1867	1987	25	37	62	7	6	1 7	1	0	0	1 0	0	ŀ
Waterbury, 2d,		Joseph Anderson, s. p.						52	8 2							3
2d.		Elisha Whittlesey, p.				144		25	41				0.1		10	
Watertown,		Stephen Fenn, p.		1868		143		17	11		4	8	0 1	2 1	0	2
Westbrook,	1726	None.				122		12		0 1				6 (
West Hartford,		Myron N. Morris, p.						6	76 1						23	
Weston,	1757	Zalmon B. Burr, s. p	1843	1850	13	37	50	4	0	2 2	8	0	0	3 (0	1
Westport, Green's Farms,	1715	Benjamin J. Relyea,p	1848	1961	66	00	165	7	0	0 0	1	1	2	4 6	5	
	t 1832	Andrew J. Hetrick, p	1865	1865	48		140	7	2					7 6		
Wethersfield,	1641	Aaron C. Adams, p.	1839	1868		204		32	ō	7 7	9		0 1			3
" Newington		Sanford S. Martin, p.				114		28		2 3	2	0	0	2 (1
Willington,		Samuel Howe, s. p.		1866			106		15	6 21		0		2 7	1	1
Wilton,		S. J. M. Merwin, s. p				120			10	6 16	7	7	0.1			1.
Winchester,		William M. Gay, s. p					115	14 12	0	3 3		3		6 6		11
wy litterent,	4 1854	J. B. R. Walker, s. p. Charles Wetherby, p.	1850	1966		111		14	0	6 6			11			
Windham,	1700	Hiram Day, p.		1866			99	11		2 5				il		li
" Willimanti	c, 1828	None.		1		172		19						4 (2
Windsor,	1630	Gowen C. Wilson, p.	1861	1867	87	.99	133	7	13	3 16				1 . 7		1
" Poquennoc	k, 1841	N. G. Bonney, s. p.	1864	1868	- 8		42			0 (3 0		L
Windsor Locks,	1844	P. Mason Bartlett, p.	1853	1867	26		114		13 1					5 8		
Wolcott,	1110	Lent S. Hough, s. p.	1991	1909	44		125			1 3		1		9 19		2
Woodbridge, Woodbury,		Sylvanus P. Marvin,p Horace Winslow, s. p				152 121		14 20		1 1				5 6		1
North,	1816	John Churchill, p.		1840		120		15		0 6				3 6		i
Woodstock,		Nathaniel Beach, s. p			51		133	20		0 1				4 1		
West.	1747	W. H. Kingsbury, s.p	. 1859	1867	38	80	118	20	0	0 (2	1		3 (0	1
East,	1756	Francis Dyer, s. p.	1851			100	163	28	5	5 10	2	7	0	9 4	3	
North,		None.		1	58	105	158	25	0	3 8	1 1	1	0	2 (0	11

OTHER MINISTERS.

John S. C. Abbott, New Haven. Samnel H. Allen, Windsor Locks. Samuel J. Andrews, Hartford. William W. Andrews, Wethers-William W. Andrews, Wethers-field.
William W. Atwater, Plainville.
Charles L. Ayer, Agent Orphans'
Home, Mansfield Centre.
David R. Austin, South Norwalk.
Jared B. Avery, Groton.

Frederick H. Ayres, Long Ridge. William T. Bacon, Derby. John G. Baird, New Haven. Henry Barbour, London, Eng. Samuel W. Barnum, New Haven. Elijah P. Barrows, p. b. Middle-town Brosson B. Beardley Bridgeport. town
Bronson B. Beardsley, Bridgeport.
Hubbard Beebe, Agent S. F. Soc.,
New Haven.
Charles Bentley, Berlin.

Isaac Bird, Teacher, Hartford.
Samuel B. S. Bissell, Am. Sab.
Sch. Union, Norwalk.
Joseph C. Bodwell, p. p., Prof.
Theol. Inst., Hartford.
Alvan Bond, p. p., Norwich.
Jonathan Brace, p. p., Editor,
Hartford. Hartford.
Seth C. Brace, New Haven.
Charles H. Bullard, State Missionary, Hartford.

Horace Bushnell, D. D., Hartford. Noah Coe, New Haven. Augustus B. Collins, Norwalk. Erastus Colton, Agent Un. Con. Henry M. Colton, Middletown.
New Haven.
Henry M. Colton, Middletown.
Nehemiah B. Cook, Ledyard.
Chauncey D. Cowles, Farmington.
Lucius Curtis, Berlin.
William B. Curtiss, North Branwilliam B. Curuss, North Bran-ford.
Oliver E. Daggett, D. D., Prof., New Haven.
Wm. W. Davenport, Fin. Agent, Theol. Sem., Hartford.
George E. Day, D. D., Prof., New Haven.
Guy B. Day, Teacher, Bridgeport.
Henry N. Day, D. D., New Haven.
William E. Dixon, Enfield.
Solomon J. Douglass, New Haven.
Timothy Dwight, Prof. Theolog.
Sem., New Haven.
John E. Elliot, Higganum.
Edwin B. Emerson, Teacher,
Stratford.
Thomas K. Fessenden, Farmington. Haven. ton. ton. Geo. P. Fisher, D. D., Prof. Theol. Sem., New Haven. Warron C. Fiske, Colchester. Eleazar T. Fitch, D. D., New Ha-Ten. Samuel B. Forbes, West Winsted. William C. Fowler, Durham Centre. John Greenwood, Bethel. Frederick Gridley, Newington. Daniel Hemenway, Suffield. Benjamin B. Hopkinson, Middletown. Samuel Hopley, City Missionary, Samuel Hopley, City Missionary, Norwich.

James M. Hoppin, Prof. Theol. Sem., New Haven.
George L. Hovey, Dis. Sec. A. F. C. U., Hartford.
Elijah B. Huntington, Stamford.
Daniel Hunt, Pomfret.
Joseph Hurlbut, Chaplain, Fort
Trumbull, New London.
Charles Hyde, Ellington.
Austin Isham, Roxbury.
Spofford D. Jewett, Middlefield.

Henry Jones, Bridgeport.
Philo Judson, Rocky Hill.
John R. Keep, Teacher, Hartford.
Rodolphus Landfear, Hartford.
Ammi Linsley, North Haven.
Joel Mann, New Haven.
Fred. Marsh, Winchester Centre.
Robert McEwen, D. D., New London. Robert McEwen, D.D., New Losadon.
Charles B. McLean, Wethersfield.
Nathaniel Miner, Salem.
William H. Moore, Sec. Conn.
Home Miss. Soc., Berlin.
Charles Nichols, New Britain.
Birdsey G. Northrop, Sec. Conn.
Board of Education, Hartford.
James Noyes, Higganum.
Issac Parsons, East Haddam.
Benjamin Parsons, Watertown.
James B. Pearson, Middletown.
John H. Pettengill, Seamen's
Chaplain, Antwerp, Belgium.
Dennis Platt, South Norwalk.
Noah Porter, D.D., Prof. Theol.
Sem., New Haven.
Thomas S. Potwin, East Windsor
Hill. don. HIII. Hill.
Edward H. Pratt, Sec. Conn.
Temp. Union, East Woodstock.
George P. Prudden, Teacher, New George F. Fruduen, Assembly, Haven.
Haven.
Alfred C. Raymond, New Haven.
Henry Robinson, Guilford.
David S. Rodman, Hartford.
Henry A. Russell, Colebrook.
John W. Salter, Mansfield Centre.
Thomas L. Shipman, Jewett City.
John P. Skeele, Dis. Sec. A. B. C.
F. M., Hartford.
James A. Smith, Unionville.
Samuel Spring, D. D., Chaplain
Ins. Ret., East Hartford.
Judson B. Stoddard, South Meridan tre. den.
Collins Stone, Sup. Deaf and
Dumb Asylum, Hartford.
Calvin E. Stowe, D. D., Hartford.
Thomas B. Sturges, Greenfield Hill.
Thomas Tallman, Thompson.
William Thompson, D. D., Prof.
Theol. Inst., Hartford.
Stephen Topliff, Cromwell.

Henry Clay Trumbull, Dist. Sec. A. S. S. U., Hartford.
Mark Tucker, D. D., Wethersfield.
William W. Turner, Sec. Mis. Soc. of Conn., Hartford.
Herman L. Vaill, Litchfield.
Robert G. Vermilye, D. D., Prof.
Theol. Inst., Hartford.
Joseph Whittlesey, Berlin.
John Willard, Hartford.
Robert G. Williams, Teacher,
Waterbury. John will. William, Waterbury. Woodford, well L. Avon. hen West Avon.
Theodore D. Woolsey, D. D., Pres.
Yale College, New Haven.
William S. Wright, Giastenbury.

LICENTIATES, with years of licensure.

LICENTIATES, with years of licensure.

Simeon O. Allen, 1867 – 71.
Edward W. Bacon, 1868 – 72.
Edward W. Bacon, 1868 – 72.
Edward N. Bartlett, 1868 – 69.
John W. Beach, 1867 – 71.
Thomas D. Biscoe, 1865 – 69.
Jason H. Bliss, 1868 – 72.
Charles F. Bradley, 1866 – 70.
Henry B. Buckham, 1865 – 69.
Philip D. Corey, 1868 – 72.
George A. Dickerman, 1867 – 71.
Samuel W. Dike, 1865 – 69.
Charles H. Gaylord, 1867 – 71.
John P. Hawley, 1868 – 69.
Samuel Ingham, 1868 – 72.
Frederick J. Jackson, 1866 – 69.
W. C. Martyn, 1868 – 72.
George S. Merriam, 1868 – 72.
Isaac C. Meserve, 1868 – 72.
Laward A. Mirick, 1866 – 70.
James B. Okan, Jr., 1868 – 72.
Leward A. Mirick, 1866 – 70.
James B. Okan, Jr., 1868 – 72.
L. Packard, Jr., re-lic., 1868 – 72.
Lisaac C. Rogers, 1868 – 72.
Elias B. Sanford, 1868 – 72.

UMMARY. — CHURCHES: 167 with pastors; 67 with stated preachers; 55 vacant (including 9 supplied by Presbyterians, 1 by Methodist, and 1 by Reformed).

MINISTERS: 167 pastors; 67 stated preachers; 111 others.

TOTAL, 346. Licentiates, under care, 35. CHURCHE MEMBERS: 16,052 males; 22,547 females.

TOTAL, 346.,—including 4,703 absent.

ADDITIONS IN 1867: 2,217 by profession; 1,495 by letter.

TOTAL, 3,683.

REMOVALS IN 1867: 235 by death: 1,352 by dismissal; 109 by excommunication.

TOTAL, 2,296.

BAPTISMS IN 1867: 1,057 adults; 847 infants.

IN SABATE SCHOOLS: 45,461.

FAMILIES: 28,935.

BENEVOLENT CONTRIBUTIONS (from 288 churches, last year 288): \$216,835.64,—a decrease of 10.521.35. **BUMMARY.** -BENEVOLENT \$ 10.521.36.

HANGES.—CHURCHES: New,—Taftville, in Norwich; Talcottville, in Vernon. Dropped from the list,—none.—Net gain of members, 1,117.
MINISTERS: Ordinations: 11 pastors, 4 without installation. Installations, 19. Dismissals, 22. caths, 1 pastor, 8 without charge. CHANGES. -

ORGANIZATION.—Twelve Consociations, including 221 churches. Seven district Conferences of Churches. The Consociations and Conferences are represented in a General Conferences, which was organized November 12, 1867. Fourteen Associations of Ministers are united in the General ASSOCIATION.

NEW YORK.

CHURCHES.		Ministers.		.pa	100	н. ма 1g. 3		9501		67-	's. -8.	-	1867		- 1		PT.	0
Place and Name.	Organized	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.	bsent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	OTAL.	Adults.	nfints.	IN SAB. S
Albahar	_	Winiam S. Smart, p.	_	1864	97	216		13		22	28		10	0		3	51	440
Allesmany Mission	1835	William Hall, a. p.		1864	23	45	68	1	7	0	7	2	ő	0	2	3	ŏ	40
Angola,	1863	Charles Strong, a. p.	- 13	1867	26	24	50	6	1	3	4	0	3	0	3	0	0	135
Antwerp,	1819	Jesse H. Jones, a. p.		1865	32	72	104	9	34	9	43	1	4	0		32	1	100
		J. H. Nason, a. p.	13	1866	17	23	40	8	0	0	0	1 0	0	0	7	0	0	75 135
	1813		١,	1867	18 22	19	60	8	3	0	1	1	7	0	i	0	ő	100
Ashford, East, Ashville,	1820	John Johnston, a. p.		1864	27	48	75	15	1	0	i	î	4	o	5	ŏ	ŏ	60
Bainbridge,	1798	[C. Burgess, Presb.] H. W. Lee, a. p. A. W. Allen, p.		1866	25	45	70	11	0	5	5	0	0	0	Õ	0	0	105
Baiting Hollow,	1791	A. W. Allen, p.		1867	22	33	55	8	5	7	12	1	5	0	6	5	1	50
Bangor,	1862	R. H. Gidman, a. p.		1867	24	65	89	1	1	4	5	2	3	0	5	0	0	125
Barry ville,	1886	Felix Kyte, a. p.		1833	.8	22	30	4	1	0	1	0	0	0	0	1	0	40
Bay Shore,	1860	C. Lockwood, a. p.		$\frac{1866}{1853}$	17	224	39	8	0	0	0	0	1	0	1	0	0	35 30
		J. Gibbs, a. p. S. R. Griffith, a. p.		1866	68	102	165	0	ő	4	4	î	5	ŏ	6	10	3	00
Binghamton,	1888	E. Taylor, a. p.		1868	44	106	150	4		40	54	3	14	0	17		11	210
Black Creek.	1822	C. C. Johnson, a. p.		1868	17	80	47	5	0	2	2	1	2	0		0	5	80
Bloomfield, West,	1843	C. C. Johnson, a. p. [P. F. Sanborne, Pres.]		1857	44	116	160	33	22	5	27	2	7	0	9		3	210
Blue Point,	1991	Henry Clark, a. p.		1868	8	14	22		4	0	4	0	0	0	0	3	0	100
Bridgewater,	1798	C. H. Beebe, a. p.		1864	21	47	68	9	1	0		20	8		28		1	75
	1817	James Orton, a. p.	1	1864	21	71	92		0	3	3	1	0	0	1	0	0	130
Bristol,		None.			1	N 31			Ш			81		. 1	п	1	- 1	
Brooklyn, -			- 1						Ш			'nIJ		. 1	- 1	. 1	- 1	
	1844	R. S.Storrs, Jr., D.D., p.	- 1	1846	280	308	588		6	19	25	8	17	0	25		18	223
		H. W. Beecher, p.	1	1847	712	1084		209	76	54	130		56	0	62	38	30	1500
" Clinton Av.	1847	W.I.Budington D.D. D.	1	1855	172	324	496	-	25	58	78	2	50	34	52	4	23	425
Bedford,	1849	R. G. Hutchins, p. H. M. Storrs, p.D., p. L. W. Bacon, p. None.		1865	28	63	91	17	14	11	25	0	2	0	2	4	5	150
" South,	H	H. M. Storrs, p.p., p.				4.75	(40)	Jim			. 21	K	4	J.			0	-
" New Engl'd,	1851	L. W. Bacon, p.	: 1	1865	74	143				25	34		14	0		1	6	220
Elm Place,	1853	None.	5		94					26	30		19	0	35	7	5	405 600
Central,	1804	J. C. French, p.		1857	130	228	358		11	40	51	D	30	0	00	1	11	000
Watten St.	1854	James E. Round, a. p. S	5			100						н	Ш		Ш	П	- 1	
" Union,	1001	None.				1							4		П	Ш	_	
" State st.,	1864				111	208	319		22	17	39	3	88		42		9	735
" Puritan,	1864	C. H. Everest, p.		1865	121	249	370	13	59		120		18	0:	20		26	225
" Fifth Av.,	1866	Frank Russell, a. p.	13	1868	22	32	54	3	7	13	20	0	37	0	37	1	2	
" Ch. of the			1.	****		100	-				**	١,	4				10	325
" Ch. of the	1866	Bishop Falkner, a. p.		1863	28	44	72	8	6	5	11	1	1	0	2	2	10	820
Coronant	1989	Franklin Noble, a. p.	1	1868	18	28	46		29	17	46	0	0	0	D	5	5	336
" Park Cong'l	1868	H. H. McFarland, a.p.		1868	16	25	41	2		38	41	ŏ	0	0	ŏ	2	4	120
Burrville,	1834	L. W. Chaney, a. p.		1864	9	14	23		0	0	0	4	0	0	4	0	0	61
		I. R. Bradnack, a. p.		1863	34	72	106	25	2	0	2	2	3	0	5	2	1	95
Camden,		Ethan Curtis, p.		1868	107	214	321	. 174	10	9	19	2	21		23	7	3	150
Cansan Four Cor.	1772	G. W. Warner, a. p.		1868	11	44	55	0	11	7	18	0	0	6	0	7	7	130
Canandaigua,	1799	F. B. Allen, p.		1868	97	280	877	21	7	9	13 12	6	8	0	13	3	10	185
Candor,	1005	[G. N. Todd, Presb.]	1	$\frac{1863}{1866}$	61	106 31	167	5	ó	5	0	1	2	Ö	g	0	ŏ	125
		G. A. Rockwood, a. p. [P. J. Burnham, Pres.]	1	1857	34	64	98	3		9	16	i	9		10	4	ŏ	108
Centre Lisle,	1830	O. Ketchum, a. p.	1	1867	30	42	72	0	29	3	32	î	11		13		0	100
Champion,	1801	O. Ketchum, a. p.		1866	20	85	55	20		0	0	8	3	0	6		0	70
Chenango Forks,	1821	None.	- 1		11	25	-36	0		0	0	3	8	0	11	0	0	80
Chippewa st.,	1852	Samuel Young, a. p.		1852	20	39	59	7	1	0	1	1	2	0	3	1	2	75
Churchville,		C. A. Ruddock, a. p.	13	1867	46	85	131	5		10	57	8	2	0		26	0	130
	1849	None.		1005	3	4	7	0	0	0	0	0	0	0	0	0	0	40
	1817		1	1867	5 8	15	20 26	6 2	0	0	0	0 2	0	0	4	0	0	35
	$\frac{1806}{1857}$	None. None.	- 1		8	18	20	3	0	0	0	0	o	0	2	0	o	24
	1885		1		7	17	24	6	"	0	,	ľ	4	4	7	"	1	
Crown Point, 1st	1804	W. Child, D. D., a. p.	1	1866	32	65	97	ő	0	0	0	1	0	0	1	0	0	125
. 24,	1846	C. C. Stevens, p.	1	1845	14	23	37	15	0	0	0	-0	0	0	0	0	0	64
Danby,	1807	R. A. Wheelock, a. p.	1	1866	44	77	121	6	8	3	6	1	3	0	4	2	0	180
Deansville,	1853	[C. Jerome, Presb.]		1868	20	36	56	0	6	0	6	1	0	0	1	6	9	58
Deer River,	1826	Olney Place, a. p.		1868	15	87	52	8	1	0	1	0	2	0	2	0	0	140
De Peyster, East Pharsalia,	1828	J. G. Spencer, p.		$\frac{1863}{1868}$	20 29	41	61	13	1 0	0	1 2	3	8	0	5	0	0	75 50
	17944	[C. W. Burt, Lie.]	1.0	4.000	239	38	67	3	157	4	- 44	- 57	- 63	1.7				- 00

CHURCHES.	1.	MINISTERS.		peq.			1, 18	-1011		67-			186°			186	37-
Place and Name.	Organized.	Name.	Ordained.	Commeneed.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.
Eaton,	1001	Noue.			11	04	51	25	U	U	0	1	1	0	3	0	0
Eden,	1817	Ward I. Hunt, a. p.		1867	18	27	45	2	0	0	0	1	0	0	3	0	0
Elizabethtown,	1821	G. W. Barrows, p.		1864 1867	35	87 88	41 118	11	1 2	2	1	1	2	0	3	2	0
Ellington,	1040	H. O. Howland, a. p.		1854	121		312	33	4	10	14	8	8		16	-	ď
Elmira,	1010	T. K. Beecher, a. p.		1887	13	26	39	5	0	0	0	0	0	ŏ	0	0	0
Evans, East, " North,	1000	[C. A. Keeler, Presb.]		1868	21	35	56	i	1	0	2	ŏ	3	0	3	1	ĩ
" Centre,	1895	Ezra Jones, n. p. [C. A. Keeler, Presb.]		1867	14	25	39	4	ô	ô	0	2	3	o	6	o	0
Fairport,	1894	J. Butler, a. p.		1864	70	99	169	14	13	8	21	5	9		14		4
Farmingville,	1858	None.		2002	13	12	25	6	4	0	4	1	4	0	5	1	2
Fire Place Neck,		J. Gibbs, a. p.			5	6	11		0	0	0	0	0	0	0	(m)	\mathbf{H}
Flatbush St. Paul's,	1858	Hardy Mobley, a. p.		1868	12	25	37	0	4 7	0	4	0	0	0	0	1 2	12
Flushing,	1851	J. A. French, a. p.		1866	32	59	91	10	7	7	14	2	1	0	3	2	4
Fowlerville,	1826	None.		15.31	22	55	77	14	14	4	18	17	0	0		10	0
Franklin,	1792	Joel J. Hough, p.		1867	101	147	248	10	3	10	18	7	5		12		4
Frewsburg,	1856	Wm. A. Hallock, a. p.		1866	10	29	39	5	1	1	5	0	0	0	0	.0	0
Friendship,	1835	None.			25	43	68	6	5	0		1	0	0	1	5	0
Gaines,	1864	H. M. Higley, a. p.		1865	21	49	70	18		0	0	4	0	0	4	0	0
Gainesville,	1815	J. L. Jenkins, a. p.		1866	35	50	85	40	4	1	5	1	0	0	1	2	0
Gloversville,	1852	None.		1000	103	182	285	12	0	0	0	0	6	0	6	0	0
Greece, West,	1819	E. N. Ruddock, a. p.		1868 1867	20	48	63 107		2	3	3	0	4	0	6	1	1
Greene,	1900	John Cairns, a. p.		1868	85 12	72	39	10	1	5	5	0	4 2	ő	2	0	2
Greenfield,	1000	Henry Belden, a. p.		1867	12	31	43	5	5	0	5	9	4	0	6	1	0
Greenwich,	1001	H. M. Holmes, p. W. O Baldwin, a. p.		1868	15	80	45	8	0	0	0	2	1	0	9	-	17
Groton, West, Groton,	1849	J. C. Taylor, a. p.		1867	58	113		6	8	10	18	2	5	0	7	3	0
Hamilton,	1824	Charles Barstow, a. p.		1868	32	63	95	10	4	2	6	4	7	0	2 7 11	ĭ	3
Hancock,	1820	I. D. Cornwell, a. p.		1865	19	47	66	3	4	20	4	ô	4	0	4	2	4
Harpersfield,	1794	John T. Marsh, a. p.		1867	12	84	46	4	0	2	2	0	0	0	0	0	1
Harrisville,	1864	None.		1868	7	11	18	5	0	0	0	0	0	0	0	0	0
Henrietta,		George R. Merrill, p.		1866	36	59	95	14	3	0	3	1	6	0	0	1	0
Holland,	1861	None.		100	5	12	17	.9	12	(II)		χ_{λ}	100	d)			ΗÝ
Hollywood,	1863	R. S. Armstrong, a. p.		1	4	5	9	0	bb.			12		u			di
Homer,	1801	J. C. Holbrook, D.B., p.		1864	179	318		0	119		150	7	26		33	73	13
Hopkinton,	1808	Jas. W. Grush, a. p.	12	1866	24	45	69	. 8	2	0	2	2	8	0	5	1	0
Howells,	1782	George J. Means, p.	repor	1863	87	.77	114	14	5	1	6	0	.7	0		2	-5.
Jamestown,	1816			144	74	102		20	.9	7	16	2	15		17		5
Jay,	1813	T. Watson, a. p.	No	1865	2	9	11	0	0	0	0	0	0	0	0	0	0
Java, North,	1847	None.	-		2	5	7 39	3	100	Ш		Á	1	0	1	0	0
West,	1854	None.		1000	15	24 57	91	12 12	33	6	89	0	1	0		25	2
Kiantone,	1819	W. A. Hallock, a. p.		1866	84	19	23	0	7	2	9	0	0	Ö	0	6	0
Kirkland, Lawrenceville,	1000	[C. H. Wetmore, Lic.]		1866	17	26	48	14	0	0	0	0	1	0	1	0	ĭ
Le Roy,	1843	John Gray, a. p. None.		1000	24	64	88	32	3	4	7	ĭ	5	ŏ	R	ŏ	ô
Lewis.		G. W. Barrows, a. p.		1885	13	28	41	0	0	0	0	ô	ŏ	ŏ	6	ě	0
Lincklaen,	1859	[T. Fisher, Bapt.]		1000	4	10	14	8	0	ő	0	ő	0	ŏ	Ď	o	0
Lisbon,	1842	M. L. Eastman, p.		1847	56	80		11	3	0	3	2	2	0	4	3	3
Lisle,	1797	T. N. Benedict, a. p.		1865	21	48	69	-8	8	2	10	2	3	0	4 5	8	0
Little Valley,	1840	None.		1	6	8	14	-0	0	0	0	0	0	0	0	0	0
Lockport,	1838	Joseph L. Bennett, p.		1857	121	255	376	20	15	6	21	2	6	0	800	4	8
Lumberland,	1799	Felix Kyte, a. p.		1832	33	61	94	19	8	1	9	0	2	0	2	0	5
Macomb,	1857	J. G. Spencer, a. p.		1867	- 3	4	7	0	CT.	10		Ιď		13		123	15
Madison,	1796	A. S. Yale, a. p.		1867	56	74		13	22	1	26	3	1	0	4	11	1
Madrid,	1807	G. Strasenburgh, a. p.		1867	33	51	94	26	0	1	1	5	2	0	7	0	8
Maine,	1819	James Weller, a. p.		1867	31	47	78	3	1	5	6	1	0	0	1	0	1
Manusville,	1833	Calvin Chapman, a. p.		1867	45	80	125	20	2	3	5	3	2	0	5	0	0
Marshall,	1797	[C. Jerome, Presb.]		1868	14	28	42	15	0	0	0	0	0	0	0	0	0
Massena, 1st,	1819	S. Nelson, a. p.		1867	11	15	26	2	- 1								
24,	1883	S. Nelson, a. p.		1867	16	39	55 28	0		0	0	n	ō	2	9	0	0
Meredith,	1807	W. McNab, a. p.		1866	9	19	28 164	10	19	3	3	0	2	1	2	10	8
Middletown,	1189	C. P. Parament, P.		1860	54	110		18		5 2	24	4	8	0	10		2
Millerton,	1000	Jonathan Crane, p. [G.R.Ferguson, Pres.] S. H. Williams, a. p.		1869 1868	16	48 38	59 53	8	0	2	0	1	2	0	-3	0	0
Moira,	1026	D. H. Could a p.		1868	15 32	58	90	10	0	1	1	0	4	0	4	0	5
Moriah,		D. H. Gould, a. p.		1866	40		117	10	10	8	18	3	4 7		10	9	10
Morrisania,	1001	Henry G. Blinn, p.		1867	87	77 87	124	35	13	2	15	3	4	0	4	10	0
Morrisville, Mott's Corners,	1900	H. F. Dudley, a. p. W. S. Hills, a. p.		1868	25	30	55	0	6	4	10	0	0	0	0	6	0
Mt. Sinai,	1790	Agron Sport a. p.		1863	83		132	10	10	0	10	i	1	ő	9	8	97
Munusville,	1833	Aaron Snow, a. p. None.		1900	14	24	33	2	2	1	3	2	8	0	10	ô	ó
Napoli,		N. H. Barnes, a. p.		1866	25	34	59	0	4	i	5	î	2	ŏ	3	1	o
Newark Valley,	1809	S. Johnson, a. p.		1866	80	133	219	19	2	7	9	3	5	0	8	Ô	0
									3	-81	3		3	0			

CHURCHES.	٠	MINISTERS.	ed.			1, 18		18	рп 867-				7-8.		367-	-8
Place and Name.	Organized.	Name.	Commenced	Male.	Fernale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.)	Dism.	Exeom.	Adults. 1	nfants.	Ī
New York City, -		T D 00	To b	1	losa	535			10	74	10		16	1	5 20	1
Bethesda,	1847	J.P.Thompson, p.p., Charles B. Ray, p.	1845	221	314	999	40	28	40	14	10	04	16	0	120	100
Ch. of the Pilgrims,	1862	S. A. Baker, D. D., p.	1862		89		27	17	3	20	2			3	32	
Harlem,	1862	S. Bourne, p.	1862	48			17	4	12	$\frac{16}{26}$	3			6	2 1	1 17
New Eng.,	127-1	Lyman Abbott, p.		47	95	142	18	19	1	26	1	6	0	7 3	2 5	4
[Welsh Church, see New Village,	1815	Otis Holmes, a. p.	1868	8	18	26	3	5	0	5	0	0	0	0	3 0	0 6
Ningara City,	1853	Abel S. Wood, p. 18		19	52	71	10	10		15	1	12		3		
Norfolk,	1817	Wm. R. Powers, a. p.	1867	26	19	45	9	1	3	4	4	3	0	7	1 0	0 6
	1853	None.	1000	5	11	16	6				4		0	1	1	
	$\frac{1852}{1837}$		1866	17	29	11	8	0	0	0	1	2 2		3 (0 0	
North Pitcher, Norwich,	1814	None. Samuel Scoville, a. p.	1861	59				1.	-		*	-	"	°l'	1	17
Ogden, Stone Ch.,	1867	C. A. Ruddock, a. p.	1867	16	11	27	0	7	2	9	0	0	0	0 5	9 0	
Oriskany Falls.	1828	[A. J. Buell, Presh.]	1868	8	23		0	0	5	5	1		0		0	
Orwell,	1858	J. Turbitt, a. p.	1867	1 .7	14	21	1	0	0	0	0	2		2 (
Orympro:	1857	S. S. N. Greeley, a. p. Elliot C. Hall, a. p.	1866		178		27	8	6	14	7	14		6 6		
Otto, East,	1884	None.	1867	28 10	66		3	0	8	0	1	5			6 6	
Owego,		J. C. Beecher, a. p.	1867	89			20	ıĭ	9	20	2	14	8 2		1	17
Paris Hill,	1791	M. H. Wilder, a. p.	1867	24	51	75	13	4	4	8	3	1		5 5		
Parishville,	1828	Bliss Burnap, a. p.	1865	28	50	78	5	2	0	2	8	1		4	2 1	1 6
	1864	None.		12	18	80	6					١.		1.	1.	3
Patchogue,	1788	F. Munson, a. p.	1868 1866	40 28	90		9	0	0	0	2	3		8 (
Perry Centre,	1897	J. P. Root, a. p. Edgar Perkins, a. p.	1868	36	57	98	20	9	8	12	î	8	2 1	5 4	1	2 1
ierrepont,	1820	W. W. Warner, a. p.	1868	4	12	16	6	0	0	0	ô			0 0	5 2	2 3
itcher,	1805	None.	1000	40	70	110	80	5	1	6	2			6 2		
lymouth,	1857	G. C. Judson, a. p.	1862	15	27	42	4	0	1	1	0	1	0	1 1		3 5
oosepatue,	1750	C. Youngs, a. p. George A. Miller, a. p.	1867	1.6	11	16	0	0	0	-0	1	0	0	1 (
2't Leyden and Greig,	1854	George A. Miller, a. p.	1867		84 61	49	11	3	6	.9	1			8 1		
Potsdam Junction, Poughkeepsie,	1837	George Hardy, p. J. L. Corning, p.	1867 1863	24 82	166	85 248	11	6	9	14 15	3	20		4 1		118
Pulaski,	1808	J. Douglas, a. p.	1864	49	121	170	2	28	3	26	ĭ	5		6 2		1 16
Randolph.	1830	E. P. Clisbee, a. p.	1868	26	51	77	1.0	0	1	1	0	1	0	1 (0	0,10
Raymondville,	1828	W. R. Powers, a. p.	1857	8	25	33	11	2	0	2	0	0		0 0		
Reed's Corners,	1843	Joseph Lowry, a. p.	1838	11	27 25	38	0	17	4	21	2			5 5		
Reusselaer Falls, Richford,	1890	[R. Theo. Cross, Llc.] George Porter, a. p.	1868	17	25	42 35	ő	6	5	16	1	0		1 (2	
Richville,	1828	Gorham Cross, a. p.	1839	15	33	48	4	0	0	0	2	2		4		
Riga,	1809	[E. N. Pomeroy, Lic.]	1868	20	47	67	4	Ö	ŏ	ō	ĩ	4		5 (il i	1 9
River Head,	1834	Charles Hoover, p.	1865	44	84	126	18	3	8		.0	3		3		1 13
Rochester,	1855	D. K. Bartlett, p.	1835		211	325	39	6		21	1	10	0 1	1		32
Rodman,	1817	A. B. Dilley, a. p. [J.M.Marcussohn, Pr.]	1866 1868	44	21	120	14	0	0		0	2 2		2 1	11 6	1 1:
Royalton, Rushville,	1802	W. Kineaid, Jr., a. p.	1867	68			25	22	4	26	2	6			7 6	
Russell.	1856	None.	400	7	15	22	4	0	0	0	2	2		9 1	oli	0
Rutland,	1808	L. W. Chaney, a. p.	1864	27	81		47	2	3	5	1	2	0	3 5	2 2	
Sand Bank,	1853	J. Turbitt, a. p.	1867	11	21	32	.8	0	1	1	0	0		0 (
Sandy Creek,	1817	None.	1000	50	90	140	10	6	1	1	8	2 3				0 12
Saratoga Springs, Saugerties,	1859	P. R. Day, a. p. George W. Martin, p.	1837 1868	39	68		12	1	14	20	3	0		6 3		
Sayville,	1858	Henry Clark, a. p.	1865		35	70	10	4	7	11	ô	2		2		
Schenectady,	1859	James G. Cordell, p.	1864	20	85	55	0	í	2	8	.0	0		ō i		
Schroon Lake,	1829	None.	1	2	13	15	0	0	0	0	0	0		0 (10
	1827	J. F. Severance, a. p.	1868	83	62	95	2	8	0		0		0	1 3	2 (
Shinnecock,	1751	C. Youngs, a. p.	1867	18	13 26	31 42	13	0	0	0	1	0		1 1		
Sidney Centre, Sinclearville,	1849	[S.N.Robinson, Presb.]	1868	21	49	70	19	0	0	0	0			ا أؤ		
Smithville,	1823	[E. P. McElroy, Lic.] [Edward Lord, Presb.]	1867	12	11	28	14	ő	0	0	1	2		3 (1 6
Smyrna,	1824	S. M. Keeler, a. p.	1866	81	71	102	28	5	1	B	2	4	0	6 1	5 2	2 2
South Canton,	1824	W. W. Warner, a. p.	1866	20			5	0	0		0	2	0	2 () 2	2 8
South Colton,	1862		1861	5	14	19	7	2	0	2	0	1	0	1	1 2	2 2
South Hermon,	1863	None.	1866	21	19	40	3	2	2	ادا	2	0	0	2	10	1
Spencerport,	1850	S. A. Califf, a. p. F. W. Adams, a. p.	1868			167	18		8	23	1	8		9 1		3 20
Stockholm.	1807	George Anderson, a.p.	1868		47	80	12		5	6	0			21		3 10
West,	1828		1888		7	11	3	Ô	0		ŏ		0	2 (10
Strykersville,	1825	O. M. Smith, a. p.	1867	13		.60	3	0	0	0	2	6	0	8 (0 0	3 4
Syracuse,	1853	None.	1000		207			12	4		4	14		1 3		
Thompson's Station,	1864	U. Lockwood, a. p.	1866	6	1 12	18	2	0	0	0	1	0	0	1 () 1	1 2

CHURCHES.	4.	MINISTERS.	_	pao.			1, 18	368.	100	67-	57	100	186	37	700	B/186	17-E	0
Place and Name.	Organized.	Name.	Ordained.	Commenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infinite.	IN BAB.
Ticonderoga, Triangle, Union Centre, Union Valley, Union Valley, Upper Aquebogue, Wadham's Falls, Wading River, Waiton, lst, "2d, Warsaw, Wellsburg, West Monroe, Westmoreiand,	1819 1841 1845 1758 1793 1816 1840 1865 1867	[H. O. Whitney, Lie.] W. H. Sigston, a. p. J. Weller, a. p. S. Carver, a. p. S. Carver, a. p. C. Ransom, p. [C. P. Mallery, Lie.] S. J. White, a. p. S. N. Robinson, a. p. E. E. Williams, p. None. F. Hebard, a. p. J. Deane, a. p.	No report.	1868 1867 1849 1867 1867 1865	11 21 36 9 67 20 38 111 85 99 6	15 110 38 68 183 60 151 10	51 53 90 24 177 58 106 294 95 250 16	2 6 10 0 5 7 28 15 30	0 0 0 0 0 5 8 2 8	0 0 0 0 4 0 0 9	0	1 1 3 0 4 3 1 4 2 4	1 6 2 0 1 6 2 19 4 5	0 0 0 0 0 0 0 1 0	27 50 79 38 60 10 19	0001000422	00005101412	30 90 40
West Newark, Willfams' Bridge, Willsborough, Wilmington, Winfield, Woodhaven, Woodville,	1833 1834 1799 1863	S. A. Califf, a. p. Saml. Orcutt, a. p. A. D. Barber, a. p. T. Watson, a. p. C. H. Beebe, a. p. William James, a. p. H. H. Waite, a. p.		1866 1865 1864 1866 1867	29 11 21 33	52 18 35 46 19	81 29 56 79	7 12 3 0 14 6	0	0 0 1 2 2	1 0 0 1 9 2	0	0 0 6 0 1	0 0	0 0 10 1 2	0 000000		40 57 50 123 125

WELSH CHURCHES.

The reports of the Weish Churches are given for the first time; we have obtained them through the kindness of Rev. E. Davies, of Waterville.

					N	ov.	1868	3.	18	67	-8.		186	7-8		1	867	-8.
Rethany,	1840		223	V-63				П	1		T.S	1	1	1		1		
Bethel,	1839	M. Roberts, p.		1839			85		32		32	2	8		9	M		1
Deerfield,	1831	Wm. D. Williams, p.	1888	1833		100	52 85			1	1	2			2			30
Fairview,		None.		1.00			85			-	. 60					12		1
Floyd,		J. R. Griffith, p.	1854	1866	24	87	61		13	5	18	1	228		6		12 1 2 8	72 26 45 70
Holland Patent,				1	7	12	19		1		8 9	1	2	1	4		1	26
Jamesville,		Samuel Jones, p.	1864	1865		11			1	7-5	- 8	1			10	10	2	45
Middle Granville,		Samuel Jones, p.		1864	19	29	48		4	5	9		3	1	4		8	70
Nelson,		Benj. Williams, p.					0.7		100				13	6.0	1	hi.		1
New York,		E. Griffith, p.		1864		1.1	N						1			ш		
New York Mills,	1848	E. W. Jones, p.	1857	1859	22	44	66		- 6	5	11	2	7		9		2	43
Ninety Six.		[Thos. Jones, Lic.]		3.5	50.7		16		10	1		1	1					
Pen Mount,	1832	S. Phillips, p.	1847	1867			16 50	ti	14	1	15	1	1		2	6		27 32
Plainfield,	1861	Hugh R. Williams, p.	1845	1868	24	30	54	00	3	6	9	-	3		3		3	- 32
Prospect,	1856	None.		HOZ.		100	20 90	report.		- 1	Y						11	
Remsen,	1838	M. Roberts, p.	1831	1839		144	901	-	11/			18		h I			M	
		David Jones, p.	1850	1865	22	33	55 35	No	-			. 1	1		2		4	80
Rome,	1851	D. E. Pritchard, p.	1853	1864		1.7	35		1	4	5		4		4			80 15
Siloam,	1856	None.			12	18	80		1 2 2	1 2 2	5	88	1		1 4 4		2	35
Steuben,	1804	R. Everett, D. D , p.	1815	1838	23		76 31	- 1	2	2	4 2	2	2		4		100	28
Trenton,	1854	None.		0.00	18	18	31	ш		2	2	1	4		4		4	Part Co
Tug Hill,		Thos. M. Owen, p.	1868	1868	1.14		1					U)			100		17	
Turin.	1843	Thos. M. Owen, p.	6433	1868	11	15	26		3	2	-5	9	10		10		- 1	15
Utica, Whites-	100			1120	100	100			1	-	-	1	1		100	10.7	104	6-0
boro' st.	1802	R. Gwesyn Jones, p.	1851	1867			190	U	18	15	33	2	12	6	20		44	105
" Columbia "	1862	James Griffith, p.	1833	1862			83	. 74	16	14	30				34		20	40
Waterville,	1852	E. Davies, p.		1853	31	44	75	. 1	2	4	6		2	1	8		6	65
Total, 26 church	es.	(7 vacant); 16 pasto	ors.		241	875	1222		118	74	194	31	90	10	131	6	59	728

OTHER MINISTERS.

Edwin W. Allen, Pitcher.
Milton Badger, D. D., Sec. Amer.
Home Miss. Soc., New York.
Theron Baldwin, Sec. West. Coll.
Soc., New York.
Samuel Bayliss, Brooklyn.
Asher Bliss, Onoville.
John E. Bray, Brooklyn.
Slias C. Brown, West Bloomfield.
George B. Cheever, D. D., New York.

Home Miss. Soc., New York.
David B. Coe, D. D., Sec. Am.
Home Miss. Soc., New York.
Ethan B. Crane, Brooklyn.
William Dewey, Le Roy.
Azel Downs, Riverhead, Long Isl.
David Dyer, Sup't City Miss., Albany.
Henry B Elliot, New York.
George B. Entler, Franklin.
Pindar Field, Hamilton.

A. Fleming, Constable.
William Hall, Little Valley.
Luther C. Hallock, Wading River,
Long Island.
William A. Hallock, D.D., Sec. Am.
Tract Soc., 150 Nassau st., N. Y.
Richard C. Hand, Brooklyn.
Joseph Harrison, Brooklyn.
William D. Henry, Evan., Jamestown.

town.
L. Smith Hobart, Agent Am.
Home Miss. Soc., Syracuse.

James D. Houghton, Teacher, Adams.
Adams.
Alfred Ingalls, Smithville.
Simeon S. Jocelyn, Agent Am.
Miss. Ass'n, Williamsburg.
Thomas W. Jones, Brooklyn.
Henry Lancashire, Whitehall.
Daniel Lancaster, New York.
Joebua Leavitt, D. D., Editor
Isadependent, New York.
Benjamin C. Lockwood, Brooklyn.
Walter B. Long, Troy.
Dwight W. Marsh, Teacher, Rochester.

Absalom Peters, D. D., New York.
Nathaniel H. Pierce.
Alpheus J. Pike, Rome.
Gustavus D. Pike, Rochester.
Theodore Poud.
Thomas R. Rawson, Chap., Albany.
Samuel T. Richardson,
W. T. Richardson,
Ultra Bernards W. T. Richardson.
Gilbert Rockwood.
Thomas H. Rouse, Jamestown.
Eli N. Sawtell, D. D., Saratoga Benjamin C. Lockwood, Brooklyn
Walter R. Long, Troy.
Dwight W. Marsh, Teacher, Rochester.
Benjamin N. Martin, D. D., Prof.,
New York.
Darius Mead, New York.
Philetus Montague, Bible Agent,
North Potsdam.
Ray Palmer, D. D., Sec. Am.
Cong. Union, New York.
William L. Parsons, D.D., Le Boy.
Whitman Peck, Fishkill.

Bi N. Sawtell, D. D., Saratoga
Springs.
Bdward P. Smith, Am. Miss.
Ass'n, 61 John st., New York.
William Peck, Fishkill.

Williams H. Whittemore, Brooklyn. Reuben Willoughby, Little Valley. Nathaniel T. Yeomans, Fowlerville.

Welsk

J. J. Jones, New York. William Roberts, retired, Turin. William Thomas, Fairview.

LICENTIATES.

Seven mentioned in tables above.

Welsh

William B. Williams; Daniel A. Evans, both of whom are in the Theol. Dept., Yale College.

MMMARY.— CHURCHES: 58 with pastors; 138 with acting pastors; 58 vacant (including 11 supplied by licentiates and 11 by ministers of other denominations). Total, 252 (including 23 Welsh).

MINISTERS: 55 pastors (including 16 Welsh); 128 acting pastors; 68 others. Total, 247.

CHURCH MEMBERS: 8,771 males; 15,940 females. Total, 24,711,—including 2,175 absent.

Additions in 1867—68: 1,228 by profession; 1,062 by letter. Total, 2,890.

REMOVALS IN 1867—68: 371 by death; 1,105 by dismissal; 45 by excommunication. Total, 1,521.

Bayerishs in 1867—68: 591 adult; 571 infant. In Sabbath Schools: 72,081.

Families in Congregations (155 churches): 9,127.

Beyevolent Contributions (168 churches reporting, 150 last year): \$103,706,—an increase of \$15,605. SUMMARY. -

**Els,605.

HANGES.—Churaches: New, or replaced on the list,—Bay Shore; Berkshire; Bristol; Brooklyn, Church of the Covenant: Brooklyn, Park; Camden; Danby; Deansville; Elmira; Groton; Groton, West; Hamilton; Harrisville; Homer; Kirkland; Lisle; Mott's Corners; New Haven; Ogden; Richford; Union Valley; West Monroe. (Some of these churches have hitherto been Independent, and some connected with Presbytery.) Also, all the Welsh churches (except New York) are now reported for the first time. Dropped from the list,—New York, Church of the Puritans; Penataquit; Peterboro'; Sheldon; Versailles. North East Centre now appears as Millerton; and North Potsdam as Potsdam Junction.—Net gain of members (including the 1,222 Welsh memberships), 3,559.

MINISTERS: No report. From record in Quarterly we find,—Ordinations, 2 pasters, 3 without installation. Installations. 2. Dismissals, 4. Deaths, 4 without charge.

EGANIZATION.—Sixteen Associations of Churches which are united in a Gravery. Association. CHANGES. -

ORGANIZATION. — Sixteen Associations of churches, which are united in a General Association, which also includes 12 New Jersey churches and 14 Pennsylvania. One church (Millerton) is connected with a Connecticut Consociation.

NEW JERSEY.

Chubches.	ď.	MINISTERS.	ced.	100	ug. 8				967-	-72	R		0VA	LS. 8.	100	67-	- 5
Place and Name.	Organized.	Name.	Commenced.	Male.	Female	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.
Chester,		J. E. Evans, D.D., p.	186			111	33		U	U	1	0	U	1	10	3	
Elizabethport,	1864			25	44	69	15	14	11	25		0		0	3	0	120
Fort Lee,	1867	J. L. Danner, p.	186	7 8	21	29	2	12	6	18	1	4	0	5	3	7	120
Franklinville,		M. S. Platt, a. p.	100	1	Tan.	100	2.0			100		1		123			100
Jersey City,		J. M. Holmes, p.	186				50	20	11	31	0	15			4	0	500
Lodi,		S. Y. Lum, a. p.	186				3	10	5	7	1	1	0	2	1	1	174
Newark,	1851	Wm. B. Brown, p.	2 186 2 185		335	525	40	10	24	34	4	78	0	82		15	250
" Belleville Av.,	1868	M. E. Strieby, a. p.	F 186	3 32	42	74	0	1	78 17	74	1	0	0	9 0 2	0	2	140
Orange Valley,	1860	Geo. B. Bacon, p.	186	1 63		169	10	10	17	27	6	3	0	9	1	10	200
" " 2d.	1867	T. Atkinson, a. p.	186	7 17	30	47	4	-8	9	17	0	0	0	0	2	0	125
		Allen McLean, p.	186	17		47 85	1	10 8 4 6	33	37	0	2	0	2	0	0	100
" Franklin Dist.	1868	[H. Harris, Meth.]	186	12	25	87	4	6	31	37	0	0	0	0	0	5	157
Newfield.	2011	M. S. Platt, a. p.	1	2.2	1	1	um	100	100	200	100	100	1.0	129			1
North Vineland,		M. S. Platt, a. p.	1		200	1.5						1.		11-			1
Paterson,	1853	Geo. Pierce, Jr., p.	186	58	158	216	121	26	6	32	0	0	0	0	10	9	310
TOTAL:				562	1080	1642	288	113	226	889	14	98	0	107	28	52	2306

OTHER MINISTERS.

Simeon S. Hughson, Agent, Newark.
Andrew Huntington, Freehold.

J. H. Northrup, Millville.
Aimon Underwood, Evangelist,
Irvington.
Rufus S. Underwood, Irvington.

LICENTIATES. None reported.

SUMMARY.—CHURCHES: 7 with pastors; 6 with acting pastors; 2 vacant (including 1 supplied by Methodist). Total, 15.—Ministers: 7 pastors; 4 acting pastors 5 others. Total, 17. CHURCH MEMBERS, Abditions, Erc., as above. Benevolent Contanuations (from 8 churches, 6 last year): \$9,728,—an increase of \$5,126.

CHANGES.—CHURCHES: New, — Franklinville; Newark, Belleville Avenue; Orange East, Grove st.;
Orange, Franklin District; Newfield; North Vineland.
Oronged, Franklin District; Newfield; North Vineland.
Oronged from the list, — none. — Net gain of members, 222. — MINISTERS: From Quarterly, etc.
Ordinations, 1 pastor. Installations, 2. Dismissals, 2. Deaths, — none.

ORGANIZATION.—Twelve of the churches are united with the Philadelphia and some other churches in the New Jersey Conference. This is attached to the General Association of New York, but has taken measures to become an independent body.

PENNSYLVANIA.

Caurenes.		MINISTERS.	sed.			мве 1, 18		100	DIT 67-			1867				17-E	- 6
Place and Name.	Organized.	Name.	Commenced.	Male.	Femule.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN BAB. S
Asmami, w.		Noue.	1		T.	60		10									
Audenried, W.		None.			11.7	40	- 1	110	Ш				Н				
Beach, W. Beaver Meadows, W.		None.			Ш	28		Ш			П	П		н		П	
Blossburg, W.	1842	None.	1		1. (25		(0)	Ш			Ш	4.1	1		14	
Bradford,		[Henry B. Hart, Lie.]	1867	4	9	13	1	1	0	1	1	5	0	6	0	1	50
"W.	2000	Samuel Williams,	1200	1	-	60						1	~	~	1	n	-
Brady's Bend, W.		D. Davies,	1 0	(4)	100	1.51											
Cambridge,	1851	Wm. D. Henry, a. p.		23	30	58	7	16	1	17	1	1	0	2	9	2	170
Carbondale, W.		L. Williams,		1		25							u			11	
Centreville,		H. T. Delemater,	1	38	42	80	8	2	1	3	0	2	0	2		Ш	
Charlestown, W.		H. C. Harris,			30	50					١,				4		
Conneaut,	1888		8 1864	10	19	29		8	0	8	2	0	0	2	1	1	50
Dunville, W. Dundaff, W.		J. B. Cook,				65								Н			
Ebensburg, W.		Daniel Daniells, Thomas R. Jones,	1			250					Ш		υľ				
" North, W.		D. D. Thomas,	1			50		ш	ш				Ш		П		
" South, W.		D. D. Thomas	1			40	10						н				
Farmer's Valley,	1859	D. D. Thomas, M. W. Strickland, a.p. 183	4 1867	3	6	9	1	0	0	0	0	2	0	2	0	0	0
Farmington,	1830	S. Rowland, a. p. 188	7 1867	27			4	0	2	2	1	2	0	2 3	0	2	65
Hawley, Ger.	1867		3,1867			112	18	5	0	5	2	0	0	2	0	25	36
Hyde Park, W.		E. B. Evans,	1	177		260		1				17	10		17		
Jeansville, W.		None.	1		1							ш				ш	
Johnstown, W.	00.0	Thomas Jenkins,	1	ΙU		160	0.7	1		l.					4		
Lafayette,	1858	None.		4	7	11	10			0	0			0		0	30
Leraysville,	1808	[J. W. Raynor, Presb.]	1866	39	50		100	0	8	8	8	7	0	10	0	ш	60
Mahanoy, W.	2045	R. D. Thomas,		10	00	10	5		0	0				1	n		-
Mercer,	1847	None. Daniel T. Davies,	1	16	28	80	-0	0	U	0	0	6	0	6	0	0	35
Minersville, W. Morris Run, W.	1834		1			40		ш			Ш			ш		ш	
Oliphant, W.	1001	Lewis Williams,	1			**	211	ш						ш		Ш	
Philadelphia, 1st,	1862	H. B. Lamb, p. e.	1868				M.	П	N.								
" 2d,	1864	M. H. Williams, p. 186	8 1867	40	77	123	22	3	5	8	2	7	0	9	1	1	451
" Central,			8.1864	70	115		- 8	11	25	33	1	9	0	10	4	7	178
" Welsh,		None.	1	1.5						5	15		13	ы			7
		[W. E. C. Wright, Lie.]	1	21	22		5		4		0		0		1	0	12
Pittsburg, Plymouth	1859		1	57	79	133		16	17	23		20		20			
TV CLEAR y		None.	1	1	In	300										Ш	
Pittston, W. Plymouth, W.		D. Davies,				80									П	Ш	
Potterville,	1011	John P. Evans, [J. W. Raynor, Presb.]	1867	11	20	50 31		2	0	2	0	6	0	6	0		50
Pottsville, W.	1001	E. R. Lewis,	1867	111	20	48		6		6	10	0	U	. 9	٧	П	- 50
Prentissvale,	1851	M. W. Strickland,	1001	1		32		"		v					ш	Ш	140
Provi lence, W.	*00.	D. Parry,			U	120					1					м	***
Randolph,	1837	D. R. Barker, a. p.	1	50	80	130	11	0	2	2	2	1	0	2	0	0	120
Riceville,	1856		1	18				11	1	12	0	î	0				.60
Riceville, St. Clair, W.		E. R. Lewis,	1867	1	1	11		11	5	6	1	1	10				100
Shamokin, W.		None.	100			100		10			L				ш	ш	
Shenandosh, W.		None.		1		1											1
Slatington, W.	****	None.	1			45		6		8	١.		5				40
Smithdeld,	1801	[C. C. Corss, Presb.]	1847		88		11		3	3	1	3	0		0		50
Sugar Grove,	1856	D. L. Gear, a. p.	1866	10	25		0	1	5	6	1	0	0	1	1	0	8
Summit Hill, W.		Thomas G. Jones.				80					1	10			1		
Ta Maqua, W. Townville,	1839	Thomas G. Jones.			0	70	-	1.	10	10	1.						
West Bangor, W.	1000	John Williams,		9	9	18	7					0	0	0	0	0	100
West Spring Creek,		None.	1		2	44		7	0		1	0					100

OTHER MINISTERS. Richard Crittenden, Towards. Dans Goodsell, Philadelphia. Burdett Hart, Philadelphia. Irem W. Smith, Upeonville.

LICENTIATES. Two in tables above.

112

MMARY.—The returns this year are far more full than hitherto, but are still quite deflective. For nine of the churches not reporting we make no estimate; and we have struck off even the names of some churches of whose existence we can get no proof. We apportion "males" and "females" according to proportions in churches reporting these items. The Welsh returns were forwarded by Rev. Thomas Jenkins. The "Sabbath school" "total" includes his aggregate of the Welsh schools.—Additions, etc., are reported by 25 churches only. SUMMARY. -

CHURCHES: 3 with pastors; 7 with acting pastors; 24 with ministers whose pastoral relation is not specified; 23 vacant (including 2 supplied by licentiates and 3 by Presbyterian). Total, 57.
MINISTERS: 3 pastors: 7 acting pastors; 18 in pastoral service not specified; 4 others. Total, 32.
CHURCH MEMBERS: 1.372 males; 2.082 females. Total, 3,404,—including 130 absent (and doubtless many more not reported).
Additionally 1867 - 68: 28 by profession; 71 by letter. Total, 163.
REMEMBERS IN 1867 - 68: 18 by death; 77 by dismissal; 0 by excommunication. Total, 95.
Baptisms in 1867 - 68: 25 adult; 39 infant. In Sabbath Schools: 4,797.

CHANGES.—CHURCHE: New, or replaced on the list,—Beach (Welsh); Bradford (Welsh); Dundaff (Welsh); Pittston (Welsh); Smithfield. Dropped from the list,—Beach Pond; Beaver Dam; Columbia (Welsh); Corydon; Cwmburia (Welsh); De Riseville (Welsh); Knoxville; Lawrenceville; Picture Rocks; Rushdale (Welsh); Sterretania; West Greenville; Wilmington; Worth. Some of those dropped are doubtless old churches appearing under a new name, but we cannot tell which. Others are dropped because we can find nothing about them either in reports, letters, or Home Missionary lists. Doubtless some will reappear.—Net loss of members, 736.

Mixistress: No report. From Quarterly lists,—Ordination, 1 pastor. Installation, 1. Dismissals, 3. Deaths, none.

ORGANIZATION. — Fourteen churches are connected with the General Association of New York; one with the General Conference of Ohio. The Congressional Association of Western Pernstlyania includes churches in that section. The Welsh churches are in the Pennsylvania Welsh Congressional Union Association.

MARYLAND.

													_
				-			MBERS 1868.	1	DIT's. 867–8.	ı		BAPT. 1867-8	•
CHURCHES.	Ę	Ministers.	નં	1 8				J_		<u> </u>			Ğ.
Place and Name.	Organia	Name.	Ordaine	Comme	Male.	Female.	Toral.	Prof.	Letter.	Deaths.	Excom.	Adults. Infants.	IN BAB.
altimore,	1865	Edwin Johnson, p.	lsől	1866	41	82	78 1	5, 8	6,11	0	0 1	1 1 1 1 1 1 1	75

The church is self-supporting, and with good prospects. A church is said to have been organised, not extrecognized by Council, at Potter's Landing, Eastern Shore.

OTHER MINISTERS. - None reported.

CHANGES. — None in the list. — Net gain of members, 10.

DISTRICT OF COLUMBIA.

_			Nov. 1, 1	1868. 1867-8.	1867-8.	1867-8.
Washington,	1865 C. B. B	oynton, D.D., p.	1865 127 120 24	7 119 23 42	8 6 0 8	9 5 5 5 17
OTHER MINISTE	RS.	John Kimball. George F. Needhar	m.	William Whi	•	
John W. Alvord, Ger		Danforth B. Nicho	ols.		ENTIATES.	•
of Schools, Freedmer	's Bureau.	Ebenezer W. Robin	nson.	A. J. Downin	g.	
Samuel C. Fessenden.		William Russell.		Amzi L. Barb	er.	
Solomon P. Giddings.		E. Goodrich Smith	1.	Wm. H. Mav	erick, pre	aching at
H R Grannis		Elinhalet Whittles	le♥.	Occaonan		

CHANGES. - None in list. - Net gain of members, 43.

ORGANIZATION. - A MINISTERIAL ASSOCIATION.

VIRGINIA.

				No	ov. 1	, 18	38.	18	67-8.	1	1867	-8.	186	7-8	=
Greenwood, Guilford, Herndon,	1866 Harvey Hyde, s. p. 1868 Jos. R. Johnson, s. p. 1868 Jos. R. Johnson, s. p.		1866 1866 1866	12 5 7			0 0 2		0 2 4 9 10 12	1 0	0	0 0	0 4 2	8	80
TOTAL: 3 ch	urches, 2 ministers.	. §		24	20	44	2	9	14 28				6	0	60

114 N. C.; S. C.; Ga.; Ala.; La.; Tex.; Ark.; Tenn. [Jan.

Besides the above three, an organization is said to have been effected, not yet recognized by Council, at Occaquan, where Mr. Wm. H. Maverick is laboring. Mr. Maverick and Rev. Mr. Johnson receive aid from the American Home Missionary Society. Mr. Hyde's address is "Independent Hill."

CHANGES. - The above churches are all new.

NORTH CAROLINA.

See end of tables.

SOUTH CAROLINA.

	İ			CHE. 1	KEMBI	us.	ADDIT'S	. REMOVALS	BAPT.
			ų.	Nov.	1, 18	68.	1867-8	. 1867-8.	1867-8
Ситвония. 🚽	Ministra.	4	8		نـــ	_		.	قسما
Ą		ă	8		اداا	범	. انوا	i i i li l	3.8
Place and Name.	Name.	3	Į		12	1	92	2 8 0 2	34 3
్ ర్		ō	ಶ	Ŋ.	ĕ	 	77.7	DE	
Charleston, Plym'th, 1867	Giles Pease,		1868		$\neg \neg$			IIII	

OTHER MINISTERS. - D. M. Wolcott, American Missionary Association, Beauthet.

GEORGIA.

		 No	v. 1	, 186	18. T			_		_	\perp		
Andersonville, Atlanta, 1st Cong. Macon,	1868 S. W. Pierson, 1867 C. W. Francis, a. p 1868 Philip D. Cory, a. p.	26	28	54 54 82	2 5	9	7 46	2	1	1	43	2	400
TOTAL : 8 churches	. 8 ministers.	26	28	91	7 8	9	7 46	2	1	1	4.8	2	400

OTHER MINISTERS. - C. W. Sharp, American Missionary Association, Savannah.

ALABAMA.

		Nov. 1, 1868.
		NOV. 1, 1806.
Talladega,	1838 H. E. Brown.	15 10 25 17 8 25 0 0 0 0 120
Terrenog 2	1030 II. B. DIOWE,	1 110 110 201 111 8 201 0 0 0 0 1 1 1120

This church was organized May 17, 1868.

OTHER MINISTERS. — J. De Forest Richards.

LOUISIANA.

							_	_	_			7		_
		Nov.	1,1	868.	Т			Т				T		Γ
New Orleans,	1863 Joseph W. Healey, a.p. 1857 1868		1	T	T	T	ī	Ì	T	T	I	Ī	1	亡

Former pastor dismissed. Mr. Healey has recently taken charge.

TEXAS, AND ARKANSAS.

See end of tables.

TENNESSEE.

			De	c. 1, 1	868. 1867-8. 1867-8. 1867-8.
Chattanooga, Memphis, Memphis,	1867 Kwing O. Tade, 1864 Thomas E. Bliss, 1858 W. W. Mallory,	1851 1957 1852 1854			34 8 13 2 15 2 1 0 8 10 6 250 100 2 1 1 0 8 10 6 250 100 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
TOTAL: 3 churche	s. 8 ministers.		19	15 12	8 3 17 22 39 2 1 0 8 10 5 360

OTHER MINISTERS.

Cecil F. P. Bancroft, Chattanooga. Amos G. Beman, Greenville, E. T. Zerah K. Hawley, Memphis. CHANGES.—CHURGES: New,—Memphis, 2d. Dropped from the list,—none.—Net gain of members, 22.

оніо.

CHURCHES.		Ministers.		.pa			, 1S			ртг' 67-4	-			VAL	- 1		PT. 7-8.
Place and Name.	Organized.	Name.	Ordained.	Commenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	LOTAL.	Adults.	Infants.
Auron,	104.	Campas omini,	1004		8	105			8		9	1	4	0	5	-	0 2
Alexandria, Amherst, South,	1834	[E. A. McClean, Lic.] Henry C. Hitchcock,	1860	1860		41	62	-		3	7	î	1	3	5	7	0
" North,	1840	Henry C. Hitchcock,		1860	21	51	72		7	4	11	ĩ	2	0	3	2	0
Andover, West,	1818	Lemuel B. Beach,	1842	1860	22	40	62		20	1:	21	0	0	0	0	6	0
" Centre,	1832	Henry D. Lowing,	1858	1885	13	25	38		3		5	2	2	1	5	1	0
Ishtabula,	1860	Edward Anderson,	1858	1868	34	81	115	١.,	11		18	0	3	0	3	6	0 1
urora,		B. Grover,	1041	1000	9	15	24		0	0	9	0	10	0	,2	2	0 1
ustinburgh,		E. Smith Barnes,	1841	1867	45 26	97 61	142		5	4	2	6	9	0	10	1	
ellevue,		Samuel B. Sherrill,	1000	1868		98	87 139		7	6	13	0	7	0	7	2	62
elpre,	1856	James A. Bates, p. None.	1000	1866	12	18	25	21/2	10	0	10	U		0	1	-	9
eres., erlin Heights,	1929	George Candee,	1982	1865	17	34	51		4	3	7	1	5	0	6	3	11
loomfield,	1821	D. L. Hickok, p.		1858	17	28	40	10	lî	3	4	î	ŏ	ŏ	1	1	ili
lowling Green,	1867	William Irons,	1882	1867	7	18	25		2	2	4	0	0	0	0	0	0
righton,	1836	Gideon Dana,	1838	1867	11	28	34		1	0	1	0	1	0	1	1	0
ristol,	1817	D. L. Hickok,		1858	12	34	45	71	4	3	7	1	0	0	1	1	0 1
ronson,	1835	Alexander S. Walsh,	1868	1867	9	21	30		16	0			20		20		10
rooklyn,	1819	Chauncey L. Hamlen	,1867	1868	7	19	26		0	4	4	0	2	0	2	0	0
rownhelm,		No report.	1000	2000		000	-			100	. A	0	0	0			31
imbridge,	1867	John C. Myers,	1860		8	27	85		9		14	0	0	0	0	7	
anfield,	1804	[T. S. Clark, Presb.]		1865	10	29	39		3	2	5	0	0	0	0	1	7
entre, Moscow Mill	1946	None.		1	3	5			0	0	0	0	0	0	0	0	0
Post Office,	1835	None.			12	20	32	10	lő	ő	ŏ	0		ŏ	ŏ	ŏ	0
harlestown,		D. Darwin Waugh,	1861	1866		48	76	31		13		3	0	Ö		12	2 1
neinnati, 7th st.,	1847	None.	AUUA	1000	118		299	177		12 2		2	21	1 5			16 2
Vine st.,		H. D. Moore, p.	1842	1867	50	110				21 4		0	10	0	10	8	7 1
laridon,		E. D. Taylor,	1847	1855	43	77	120	н	14	7.3	21	0	8	1	9	7	11
larksfield,	1822	John M. Fraser,	1840	1867	11	28	39		0		2	1	2		8	0	0
leveland, 1st,	1834	James A. Thome, p.		1856		162	275	10	6	15 5	21		12	0		2	02
Plymouth	, 1850	S. Wolcott, p. D., p.		1862	100		301			33 3			15	0		1	33
Heights,		William H. Brewster,	1838	1859	32	74	106	2			10	2	8		10	1	28
Ziou,	1864	None.	104	1000	26 38	37	63	repor	13		14	0	2	1	8	6	2 1
ollamer,	1892	Charles W. Torrey, Thomas C. Thomas,	1845		4	43	81		7	0	8	0	0	0	8	0	0
olumbia, 2d,		[J. W. Peters, Meth.]		1868	19	34		N_O	ő		ő	0	0	1	ĭ	1	0.1
olumbus,	1859	Geo. W. Phillips, p.	1984	1868	91	178	269	7		20 8			14	0		1	7.5
onneaut,	1819	Russell M. Keyes,		1865	35	94	129		30	73	37	õ	5	0		17	71
loolville,	1841	[Wm. H. Bay, Presb.]		-	15	35	50		0		ol	2	0	0	2	0	0.1
uyahoga Falls,	1834	E. V. H. Danner, p.	1867	1866	21	54	75		9	11 5	20	1	7	0	8	3	8 1
ayton,	1854	James C. White, p.		1863	13	87	50		4	5	9	1	3	1	5	4	22
larger	1847	Heman B. Hall,	1851	1866	37	45	82		21	6.2		1	0	0		13	0,1
last Cleveland,	1843	Albert M. Richardson	,1847	1860	61	116				39 4		1	7	0	8	5	22
dinburg, airfield, North,	1823	D. Darwin Waugh,		1866	22	56	78		27	88		3	1	0		13	0,1
mirfield, North,		James H. Laird,		1864	25 21	45	70 62		5	11	9	3 2	3	0	5	8	0
armington, West,	1881	Joseph B. Davison,		1868 1861	11	47	33		13		0	î	2	ő	8	6	0
earing,	1901	Levi L. Fay, John A. Meeks,		1865	26	22 56	82		6	ĭ	7	0	3	0	3	ő	01
itchville, 1st,	1857	John C. Thompson	1846	1867	28	44	72		ŏ	ô	ó	2	ĭ	0	8	Ö	ol.
Union,	1855	John C. Thompson, John C. Thompson,	1846		13	44 18	31		ō		ŏ	ō	2	1	3	Ö	0
ort Ancient,	1868	J. H. Jenkius,	1865		7	18	23		15		3	0	0	0		11	0,1
our Corners,	1846	Daniel E. Hathaway,		1867	21	38	59		0		1	0	0	0	0	0	0 1
owler,	1818	None.		Ger)	1	4	5			1.			-1		Ш		
ranklin,		John C. Hart,		1864	38	77	115			15 2		1	0	0	1	8	11
reedom,		Augustus Cone,	1854		39	62	92		3	1	4	3	4	1	8	2	0,1
ambier,	1867	William J. Trimble,	1861		12	24	33		13	01		0	0	2	2	7	0
arrettsville,	1834	[Isaac Winans, Presb.]	1826	1860	12	26	38		6	91		0	2	0	2	0	0
eneva,	1210	Amzi D. Barber,	1864	1864	55	99	154		14	14 2	0	3	4	0	1	11	31
reenfield, lustavus,	1859	James H. Laird, William Foot,	1864	1867	25	48	73		1	0	1	3	1	0	4	1	0
Limbden,	1800	Phineas A. Beane, p.	1852	1882	20	87	57		4		6	1	1	0	2	1	2
larmar,	1840	William Wakefield, p.	1847	1853	27	64	91		0	7	7	2	7	o	9	ô	01
Iartford,	1818	Le Roy Royce,	1854	1867	37	44	81			17 4		3	ó	0	3		11
Iudson,	1802	George Darling, p.	1850	1858	58	128	186		10	5 1		3	9	0 1	12		loli
Inntaburg,	1850	[H.W. Stratton, Pr'b.	11867	1836	30	48	78		18	4 2	2	1	3	0		11	11
efferson,	1831	Abner D. Olds,	1842	1857	8	26	34			10.1	8	0	0	0	OI.	3	0
erome,	1866	Austin L. Hamlin,	1844	1867	8	17	25		6	2	8	0	1	0	1 3	1	7
lohnston,		None,			7	12	19		0	0.	0	1	2	0	31	0	0

CHURCHES.		MINISTERS.	ij	.pac			, 186		17-55-5	67-				7-8	- 1	186	PT -	-
Place and Name.	Organized.	Name.	Ordained	Commenced.	Male.	Fermule.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	1
Kettey's Island,		Robert McCune,	1881	1861 1861	24	47	71		5	0	5	0	0	0	0	4		14
Kirtland, Lafayette,	1834	Geo. F. Bronson, p. [P. Randall, Bap.]	1001	1867	10	30	40		ĭ	0	ĭ	o		0	2	0	0	
Lagrange,	1884	No report.		1111	100	100	0.00	14	PU	10	15		12			1	н	1
Laporte,	1822	None.		10	5	7	12			M		1	15	0	15	72		3
Lawrence, Moss Run P. O.,	1940	Levi L. Fay, p.	1942	1843	18	30	48		12	1	13	1	2	0	3	5	2	10
Lebanon,	1857	J. H. Jenkins.		1864	18	27	45	-11	16	î	17	0	10	1		12	0	
Lenox,	1845	J. H. Jenkins, Abner D. Olds,	1842	1865	38	65	103		20	5	25	2	5	0	7	13	0	15
Lexington,	1844	George V. Fry,	1847	1864	33	84	117	13	4	3	7	1	6	0	7	2		3
Litchfield,	1833				24	54	78 11	100	10	8	13	2	3	0	4 2	8	0	10
Little Muskingum, Lock,	1843	LeRoy Royce,	1854	1867	7	9	16	64	5	3	8	0	0	o	0	1	0	9
Lodi,	1817	Samuel F. Porter,		1866	16	85	51	Di	1	0	1	0	1	0	1	0	0	17
Lowell & Rainbow.	1858	Calvin N. Ransom.	1828	1864	1		100	M		J.O								
Madison, 1st, North, "Central,	1814	J. C. Burnell,	1857	1867	8	29	87	m	2	1 0	8	2 2	3	0	6	0	4	16
Central,	1880	J. E. Twitchell, p.	1901	1866		119 168	172 266		6 15		81		14		15	3	취	2
Mansfield, Mantua,	1000	G. C. Reed,	TOOL	1000	7	12	19	M	2	2	-4	1		*	~	H	M	Ī,
Marietta.	1796	Thos. Wickes, D. D., p.	1839	1840	69	126	195	X.	3	.2	5	3	10		18	2	1	2
" Township,	1859	None.		100	7	16	23	28	0	0 2	0	0	8	0	3	0	0	1
Martinsburg,	1866	W. J. Trimble,		1866	24	28 64	52 103	M	10 43	3	12 46	0	5	0	5	20	21 15	1
Marysville,	1810	P. G. Buchanan, Chauncey N. Pond,	1866	1867 1866	39 28	117	145	110	11	0	20	3	2	0	6	4		2
Medina, Monroe,	1820	Wm. T. Richardson,	1000	1867	15	33	48	ш	0	9 5	5	0	ī	î	2	0	0	Ī
Montgomery,		Nathaniel T. Fay,	1843	1843	7	21	28	10	2	2 2	4	0	0	0	0	0	0	E
Morgan,	1819	[E. Latimer, Meth.]		1865	15	53	68		4	2	6	8	3	0	6	3	1	1
Morgan, Mt. Vernon,	1834	Thomas E. Monroe,	1857	1860	87	228	315	18	33	3	36	3	15	0	18	15	7	1
Nelson,	1848	None. Thomas C. Thomas,	1867	1907	16	40 36	56 53	10	3	3	6	0	5	1	6	0	0	
New Albany, Newbury, South,	1882		1001	1001	18	26	44	h'i	2	8	10	ĭ	0	0	ĭ	2	0	3
New London 1st		[H. R. Price, Presb.]	1837	1867	-	-	13.34	M	10.7	1	TA:	T				75	œ	п
2d,	1866	C. H. Churchill,		1866	11	19	30	0	9	0	9	0	0	0	0	2	0	18
Norwalk,	1867	Alexander S. Walsh,	1868	1866	19	34	53	2	6	4	10	0	0	0	0	3	0	н
Oberlin, 1st,	1834	Chas. G. Finney, p.	1822	1887	465	561	1026	repor	44	41	85	4	87	0	91	21	4	45
		James H. Fairchild,	1841	1867			000	15			00		90	0	1.	10	34	2
" 24,	1860	John M. Ellis,	1866	1864	125	174	299	No	41	27	68	100	39	- 2I	45	13	4	
Olmsted Falls,	1835	[Thos. Towler, Presb.]	1	1867	11	14	25	-	0	0	0	1	0	0	1	0	0	
Olive Green,	1861	Austin N. Hamlin,		1867	16	23	39	N.	7	3	8	0 2	3	0	8	4 3	0	1
Orwell, Painesville,	1831	W. F. Milliken, Presb.] H. C. Hayden, p.	1969	1866	10 119	242	361	W	110	26	136	6	11		18	53	11	2
Paint Valley,	1867	William J. Trimble,		1867	9	21	30	M	3	0	3	ŏ	0	Ô	0	1	î	Ĩ
Parkman,	1823	William Potter,	1820	1867	2	8	10	N	1	0	1	0	3	5	3	0	0	Ŋ,
Penfield,	1829	John H. Preutice,		1857	19	37	56	Ю	1	1	2	0	1	0	1	0	0	
Pierpont,	1849	Wm. H. Brinkerhoff,	1832	1868	17	17 25	24 42	10	0	0	0	0	0	0	1	0	0	1
Pittsfield, Plain,		Fayette Shipherd, William Irons,	1862	1867	17 27	31	58		10	0	10	0	0	0	0	9	ĭ	ľ
Plymouth,		E. F. Baird,	1852		15	28	43		5	7	12	ő	1	0	ĭ	2 2	ô	B
Providence.	1860	Austin N. Hamlin,	1844	1867	6	12	18		3	1	4	2	0	0	2	0	0	13
Randolph,	1812	Joseph Meriam, p.		1824	18	86	54		1	1	2	0	2	1	3	0	1	Į,
Ravenna,	1822	Edward B. Mason, p.	1862	1862 1868	47	92 88	139 43		4	4	8	2	2	1	5	0	1	2
Rawsonville, Richfield,	1818	Sidney Bryant, John A. McKinstry,	1842		10	51	74	M	1	1	2	2	2	0	4	1	0	1
Ridgeville, North,	1822	Q. M. Bosworth,		1863	14	28	42		Ô	3	8	2	7		10	0	0	Ŕ
Ripley,	1851	E. F. Baird,	1852	1867	9	12	21		1	0	1	0	0	0	0	1	0	þ.
Rochester,	1835	Gideon Dana,	1833		6	14	20		1	8	4	0	3	0	3	1	0	1
Rootstown,	1810	Edward E. Lamb, p.		1860	52 23	93 44	145		12	1	18	0	4	0	4	6	00 00	1
Ruggles, Sandusky,	1848	J. McCutchen, p. None.	1000	1834	70	200	270	M	7	10	17	4	3	1	8	5		2
Saybrook,		Samuel Cole,	1840	1867	17	28	45		9	4	13	0	9	0	9	5	3	B
Seville,	1838	A. S. Shafer,	1842	1867	17	27	44		4	4	- 8	0	0	0	0	4	0	В
Sheffield,	1818	James R. Wright,	***	1867	18	37	55		0	0	0	1	2	0	8	0	2	
Springfield,	1850	A. Hastings Ross, p.	1861	1866	80	76	106	17	14	2	16	1	6	0	7	4	1	1
St. Joseph's,	1000	None.	1832	1894	18	12 20	18 40	Ш	9	0	9	0	3	0	1 3	0	1 2	2
Storr's Township,	1849	Horace Bushnell, Lucius Smith,	1841	1866	32	38	70	16	111	0	11	9	10		111	6	0	o
Sullivan,	1835	Curtis C. Baldwin,		1866	14	18	32	11	2	ő	2	î	8	0	9	1	0	ľ
Sylvania,	1884	J. Emmons, a. p.		100	22	25	47		10	ΙĤ		G.	0		2	13	и	10
Tallmadge,	1809	S. Willard Segur, p.		1862		186	304	14	11	6	17	3	6	0	9	1	9	
Thompson,	1820	Samuel Manning,	1866	1868	18	41	59		0	0	0	1	1	0	2	0	10	13

CHURCHES.	d.	Ministers.	-	ced.		ril 1		7	1	67-	~1		1867	100		-	PT.	SCHOOLS.
Place and Name.	Organized	Name.	Ordained	Commenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.
Twinsburg, Unionville,	1822	None. J. C. Burnell,	1057	1867	26 13	56 34	82 47		0	0	0	0	2	0	2	0	1	43
Vermillion.	1004	Nelson D. Porter,		1867	11	30	41		1 4	9	13	ĭ	0	6	1	2	5	25
Wakeman,	1844	Andrew Sharpe,		1968	31	53			lî	2	3	0	7	2	9	2	9	
Wanseon,	1861	George W. Walker,		1865	40		116	+	26	6	32	1	3	1	5	14	0	
Wayne,		[E. Thompson, Presb.]		1867	41		110	port	1	5	6	0	6	0	9	0	0	
Wellington,		Larmon B. Lane,	1848	1864	49	104	158	rep	85	2	37	5	7	0	12	14	2	
West Mill Grove,	1843			100	22	31	58 20 80	.0	4	0	4	2	0	0	2	2	1	60
West Newton,	1862		22.0		6	14 51	20	No	0	0	0	1	7	0	1	0	0	0
Weymouth,		Daniel W. Marvin,		1867	29		80	(3)	16		21	0	5	0	5	7	9	80
Williamsfield, West,		Henry Avery,		1866	29	47	76		9		12	2	2	0	4	3	2	50
		Henry Avery,		1866	28	24	52	215	25	3	28	2	2	0	4	1	9	20
York,	1839	John Holway,	1863	1867	31	60	91		0	0	0	8	5	0	8	0	01.	2

WELSH CONGREGATIONAL CHURCHES IN OHIO.

The Welsh Congressional Churches being united in a district Association, it is thought best to in-sert them in the table as they appear in their own report; but they are included in the Summary below.

Alliance,	1867 L. R. Powell,	1885	1867	1 14	15	29		1-8		31	F	2	0	2	0	4	140
Beren,	1865 D. M. Evans,	1865	1865	10	18		1	0					0	2	0	2	40
Brookfield,	1866 None.	-	1	32	63	95		111	27	38	0	12	1	18	0	4	150
Brown Township.	1850 None.			12	16	28	-	1	1	2	0	1	0	1	0	1	50
Canal Dover,	1866 None.		100	9	7	16		1 1	5	6	0		1	6	0	0	45
Centerville.	1859 D. S. Davies,	1862	1867	36	.33	69		29	28	32 34	2	0	0	2	0		100
Cincinnati,	1840 Griffith Griffiths,	1853	1866	51	72	123		6	28	34	1	14	5	20	5	1	112
Coal Burgh,	1866 None.	200	1000	13	37	40	V	8	5	13		8	2	10	0	9	50
Columbus.	1837 Rees Powell,	1838	1860	16	26	42	1	10	5	- 5	0	0	0	0		2	85 65
Crab Creek,	1859 John Edwards,	1851	1853	34	62	96	١,	8	5	13	0	17	1	18	1	6	65
Delaware,	1842 John H. Jones,		1863		19	34		2	0	100	2	4	0	6	0	2	25
Gomer.	1835 None.		-	190	227	417		90	10	100	2	4	0	6	9	n	272
Granville,	1841 David Price, p.	1829	1862	24	43	67		1	1	7.50	15	10	lΩ	Ιñ	19		65
Hubbard,	1865 D. E. Evans,	1866	1868	26	40	66		15	8	23	0				0	16	120
Ironton,	1854 J. M. Thomas,	1864	1868	18	40	58		3	4	7	0	6	0	6	0	7	86
Mineral Ridge,	1856 None.		173	29	60	58 89	report,	3 2	8	10	0	6	2	8 21	0	7	
Minersville,	1853 John Lloyd,		1864		40	70 27	8	1	10	11	2	2	17	21	0	8	90
Mount Carmel,	1848 D. S. Davies,	1862	1867	9	18	27	6	15			П				. 1		100
Nebo.	1855 Evan Davies,	1832	1857	44	45	89	No	0	2		2	2	1	5	0	8	79
Newark.	1841 David Price, p.	1829	1862	49	87	136	-	28	14	22	2		1	- 6			-
Newburgh.	1859 John E. Jones, p.	1855	1866	30	55	85		13	20	83	0	10	0	10	1	5	150
Oak Hill,	1842 D. M. Evans,	1865	1865	19	28	47		4	0	4	2	9	0	11	0	7	48
Palmyra,	1835 J. J. Jenkins, p.	1866	1868	16	35	51		1	0	1	2	2	2		0	0	
Paris.	1850 W. T. Hughes,	1868	1868	22	41	63		12	9	21	0	9	0	9	4	0	55
Pomeroy,	1843 John Lloyd, No rej	p. 1851	1864	-	(3)	100				100			0			12	100
Radnor,	1821 James Davies,	1818	1863		65	110		26	3	29	0	3	0	8	3	0	90
Siloam,	1860 J. A. Davies.	1836	1860	17	24	41			14.	-	1	2	1	4	0	6	60
Springfield,	1867 David Davies,	1852	1867	7	18	20		0	20	20	0	0	0	0	0	8	18
Syracuse,	1858 None. No report	t.				12		-0	1	1							-
Tallmadge,	1847 David Davies,	1852	1854	23	47	70		12	6	18	1	31	3	35	5	9	60
Troedrhiwdalar,	1839 Rees Powell,	1838	1839	23	28	51		0	0	7	0	4	0	4	0	1	50
Tynrhos,	1841 None.		1	40	47	87		4	1	5	3	1	0	4	0	6	70
Youngstown,	1846 None.			80	45	75		2	3	5	0	24	0	24	0	6	60

OTHER MINISTERS.

OTHER MINISTERS.

ISRAE! W. Andrews, D. D., Pres.
Coll., Marietta.
John T. Avory, Cleveland.
John P. Bartiwell, Oberlin.
Leonidas E. Barnes, Mt. Vernon.
Rooch N. Bartlett, Oberlin.
William N. Briggs, Oberlin.
William N. Briggs, Oberlin.
Williard Burr, Pittsfield.
George Clark, Oberlin.
Leonidas G. Vermillion.
Robert Cochran, Austinburg.
HenryCowles, D.D., Prof., Oberlin.
E. M. Cravath, Dist. Sec. Amer.
Miss. Ass'in, Clincinnati.
Thomas W. Davies, Youngstown.
Joseph Davison, Oberlin.
Marchall W. Diggs, Fort Recovery.
William Edwards, Syracuse.
Thomas Evans, Palmyra.

Edwin H. Fairchild, Pres. Coll.,
Oberlin.
J. D. Foreman, West Millgrove.
Heman Geer, Oberlin.
James Gray, Seville.
Mason Grosvenor, Cincinnati.
Russell Hawkes, Painesville.
H. B. Hosford, Prof., Hudson.
Luther Humphrey, Windham.
Daniel J. Jones, Walnut Hills.
Eben D. Jones, Syracuse.
John Keep, Oberlin.
Theodore J. Keep, Oberlin.
Lysander Kelsey, Sec. Ohio H. M.
Soc., Columbus.
Samuel Kelso, West Millgrove.
William Kincaid, Laporte.
J. C. Kingsley, Gleveland.
Stephen C. Leonard, Oberlin.
Henry Matson, Oberlin.

Edwin H. Fairchild, Pres. Coll.,

James Monroe, Oberlin.
Robert Page, West Farmington.
Charles H. Penfield, Oberlin.
David C. Perry, Barlow.
John Pettit, Bueyrus.
H. R. Price, New London.
William Russell, Cleveland.
John Shafer, Seville.
Luther Shaw, Tallmadge.
Judson Smith, Prof., Oberlin.
M. Smith, Cincinnati.
Ass Sperry, Morgan. M. Smith, Cincinnati.
Asa Sperry, Morgan.
John O. Thomas, Mineral Ridge.
O. W. White, Strongsville.
George W. Wells, Moscow Mills.
William Westervelt, Oberlin.
John Vetter, Oberlin. LICENTIATES.

" Two."

UMMARY.—Churches: 27 with pastors; 117 with stated supplies; 39 vacant (including 1 supplied by Boentiate, and 10 by ministers of other denominations). Total, 188.

Ministers: 23 pastors; 92 stated supplies; 52 others. Total, 170.

Church Members: 5,387 males; 9,7:6 females. Total, 15,172. No mention is made of absentees, but the circulars for statistics say, "Those church members only are to be reported of whom you are well informed as to their locality and good standing."

Additional in 1867-68: 1,498 by profession; 942 by letter. Total, 2,435.

Removals in 1867-68: 18 by death; 843 by letter; 76 by excommunication. Total, 1,104.

Baptisms in 1867-68: 673 adult; 387 infant.

In Sabart Schools: 17,587.

Benevolent Contributions (from 148 churches, 144 last year): \$85,782,—an increase of \$2,671; 7 churches are stated to have made no contributions. Parish Expenses: (157 churches, 148 last year): \$244,823,—an increase of \$92,658. The contributions of the Weish churches were \$2,896; parish expenses, \$15,951.

CHANGES.— CHURGES: New, Bowling Green; Columbia, 2d; Fort Ancient; Gambier; New London, 2d; Norwalk; Paint Valley; Springfield (Welsh). Replaced on the list, Brooklyn; Chagrin Falls; Greenfield: Hartford; Mantua; Montgomery; Ruggies. Dropped from the list, Cincinnati, Kpiphany ch.; Middlebury; Windham. Burgh (Welsh) now appears as Coal Burgh.—Net gain of members, 1,278.

Ministras: Ordinations; no pastors, 2 without installation. Installed, 4. Dismissed, 3. Deceased, 2. Stated supplies, 1 without charge.

ORGANIZATION.—Ten Conferences of Churches, not including the Welsh, are united in General Conference. The Welsh churches are united in the Welsh Congregational Association of Ohio.

INDIANA.

CHURCHES.	_	MINISTERS	.pac		n. 1			AD	867	5.41	RI		87.	LS.		1PT.	3
Place and Name.	Organized	Name. po	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disni.	Excom.	TOTAL.	Adults, 1	Infants.	IN SAB. S
Booneville, Cold Spring T'nship,	1863			15	20	25			U								O.
Francisco.	1862	T. B. McCormick, s.p.	1868	15	4	35		181	2	2	1			1			30
Harrison County,	1867	None.	2000	1	1.19	1.00		ш	10		1		М	M			100
Hart Township,	1857	Lewis Wilson, a. p.	1859	4	58 25	9 95		O.	43				ш	4			WE
Indianapolis, Plym.	1857	E. P. Ingersoll, p. 1863	1868	37	58	95		8	22	30	1	9		10		34	125
Kokomo,		George Hicks, a. p.	1867	15	25	40			10	100			1	1	ш	- 1	80
Liber,		Ebenezer Tucker, a.p.	1859			23		ш					X	m			MOC.
Mechanicsville,		T. B. McCormick, a.p.	1868	2	5	. 7		ы					ш	ш	ш		35
Michigan City,	1835	[J. J. Ward, Presb.]	1867			110	10	ш				1		ш		-	150
Montgomery,	1850	Lewis Wilson, a. p.	1857			40	report.	1			1		М				160
New Corydon,	1848			3	4	7		m						Ш		-	244
Ontario,	1840	[W. Pattinson, Presb.]	1866	26	43	69	No	1								201	145
Orland,	1836	Corbin Kidder, p. 1832		80	54	84	11-21	1			1	1		2.0			
Pisgah,		Marshall W. Diggs, p.	1864	4	8	12		1	ш		1			ш			
	1800	Levin Wilson, a. p.	1867 1868	14	14	28		ı						ш		2	Un.
Solsberry, Terre Haute.	1000	Asron Brown, a. p. E. Frank Howe, a. p.	1865		138	238		1 .	11	14			и	Ш		~	175
	1954	Dean Andrews, a. p. 1843	1858		7	14		2		2	0		n,	9			40
Vigo, South, West,		M. A. Jewett, D.D., n.p.	1867			43		29		29	١.	1	W				40 45
Westchester.	1954	Joseph H. Jones, p.	1854		13	21		9		2			00	17	107		40
Waterloo,	1863		1301	6				*		1			Pi)	-0	ú		
TOTAL.				334	567	931		44	35	79	4	9	1	14		2	1000

OTHER MINISTERS. George Barnum, Waterloo.
J. G. Bryce, Winchester.
William G. Ewing, New Albany.

Nathaniel A. Hyde, Agent Am. Home Miss. Soc., Indianapolis. Rufus Patch, Prin. Coll. Insti-tute, Ontario.

LICENTIATE. G. S. Codington, 1867.

SUMMARY. — CHURCHES: 4 with pastors; 11 with acting pastors; 7 vacant (including 2 supplied by Presbyterians). Total, 22.

Минував: 4 ракоток; 9 acting pastors; 5 others. Total, 18.

Снижен Маневав, Арритока, 27.0., 28 above.

CHANGES.—Churches: New, Solsberry. Replaced, Mechanicsville. Dropped from the list, Adams County.—Net gain of members, 92.

MINISTERS: Ordinations, None. Installations, 1. Dismissals, None. Deaths, None.

ORGANIZATION. — Three Associations of Churches. The churches are also united in a GENERAL Asso-CLATION, which also includes three Illinois churches, vis. Albion, Marshall, and Wabash Co.

ILLINOIS.

CHURCHES.		Ministers.		.pea	1		, 18		100	67-	100		186°			20	67-8	0
Place and Name.	Organized.	Name.	Ordained	Commenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. S
Abinguon,	1000	Noue.	10/1	1868	11	25 16	27	11	0	0	0	0	0	0	0	0	0	75
Albany,	1840	Oliver Emerson, Jr., Alfred Connet,		1866	22	32	54		2	ĭ	2	ĭ				1	3	75 85
Albion, Algonquin,		Isaac B. Smith, p.		1867	11	20		6		5	12 12 44	Ô	0	0	0		3	66
Altona, 1st Cong.,	1857	James D. Wyckoff.	1859	1867	29	49		10	7	5	12	1	5	0	6	47	4	101
Amboy,	1854	James D. Wyckoff, George H. Wells, p.		1867	65	98		27	19	25	44	0	7	0	7	11	4	278
Annawan,	1803	J. A. Atlen.	-	425			1	No.	100		8000				1			-
Arcola,		Wilson D. Webb,	1848	1868	8	9	17	0		17	17	0	1	0	1	0	0	80
Arispe,	1858	None.	1000	Soom	8	9		7	9	9	0	0	0	0	0	0	0	8
Atkinson, 1st, '63, 2	d, 63	E. G. Bryant,		1867 1866	12 17	19 88		5	2	0 8	9	0	5	0	17	1	0	9
Atlanta,	1840	George B. Hubbard,		1868	59	117		D	4	10	14	4	58	2	59	î	î	20
Aurora, 1st, P. '38,	1050	Edward Ebbs, p.	1849	1866	41	79	120	100	1	40	41	i	6	0	7	6	4	20
tron,	1855	Jacob P. Richards,		1867	12	15	27	10	4	3	7	Ô	ĭ	õ	7	1	1	5
Babcock's Grove,	1866		2001	200.	1 **	-	.51		-	-		ľ			ि	13	13	
Barry,	1846	Alfred A. Whitmore,	1846	1867	9	15	24	0	0	2	2	0	0	0	0	0	0	
latavia.	1885	George A. Rawson, p.	.1860	1866			169	0	9	6	15	.0	4	0	4	2	7 2	22
Seardstown, P. 45,	C. 50	W. A. Chamberlin, p.	.1861	1864	56		161	24	17	0	17	1	27	0	28	6	7	30
Severly.	1859	Alfred A. Whitmore,	1846		9	21	30	0	1	6	7	0	2	0	2	0	2	68
dig Grove,	1834						4.		W				0	0	0	0	0	2
Big Grove, Big Rock, Welsh,	1852				8	9	17		0	0	0	0	U	v	0		U	24
	1854		1040	1000	5	8	13		3	0	8	0	4	0	4	0	0	50
dig Woods,	1842	George C. Partridge,	1866	1865	0		10	hr.			-0	9	*	~		1	2	
Bloomingdale, Blue Island,	1960	Warren F. Day, Lemnel Foster,		1863	8	16	24	2	3	2	5	0	0	0	0	K.,	0	110
Brenton,	1860	W. E. Catlin,	1851	*****	17	17	34	10	ő	4	4	0	1	0	1	0	0	40
Brickton,	1848			1	6	- 8	14	7	2	4	6	0	0	0	0	0	0	1
Brighton,		Charles L. Tappan,	1864	1868	15	20	35	1		31	35	0	0	0	0	1	0	60
Brimfield,	1847	Cephas A. Leach,		1866		50	92	21	- 8	0	8	1	7	0	8	3	1	-80
Brimfield, Bristol, 'Station, Bruce,	1836	Joel Grant,		1868	22	37	59	9	0	3	8	1	1	0	2	0	2	116
" Station,		Joel Grant,	1845		40			1.2	High		-					-		100
	1855	[John Shay, Lic.]	2004	1867	10	11	12	0	8	0	8	0	0	0	0	0	0	80
Buda,		H. L. Bollwood,		1867	16	15 79	31	5	50	5	55	0	3	0	5 9	25	11	148
Bunker Hill,		Richard C. Stone, None.	1994	1868	66	1	145	11	0	0	0	0	0	0	0	0	0	130
Burlington,	$1850 \\ 1856$				•	1.0	-			4	U	Ĭ	"	0	ľ	ĭ	~	13,
Burritt, Byron,	1837	James P. Stoddard,	1861	1861	36	53	89	- 8	6	8	14	0	4	2	6	0	4	123
Cambridge,		Joseph D. Baker, p.		1852	23	50	73	10	. 1	0	1	1	6		10	0	5	140
Canton,	1842	Henry Bates, p.	1843	1867	43	108		26	12		24	6	5	2	10	4	1	170
Carpenterville,	1864	[D. D. Hill, Lie.] Samuel A. Vandyke,		1868	4	9		5	0	0	0	0	5	0	5	0		60
Champaign,	1853	Samuel A. Vandyke,	1857	1857	58	98		18	17	7	24	1	7	0	8	12	8	36
Chandlerville, P. '36	C 47	Joseph R. Kennedy,	1857	1866	27	36	63	13	4	1	5	0	2	1	8	0	1	140
Chatsworth,	1867	Na report.	1040	100=	16	19	85	2	11	-	18	2	0	0	2	0	0	50
Chenes,	1867	Henry G. Pendleton,	1051	1858		35		12	2	7 2	4	0		0	5	1	3	40
Chesterfield,	1951	Henry D. Platt, Edw. P. Goodwin, p.			222	341	584	0		47	62	4	49		53	2	16	62
Chicago, 1st, " Plymouth,	1852		1000	1001		119		0	12	32	44	2	27		29	0	0	200
" South,		Charles M. Tyler, p.	1857	1867	42		135	18	3	16	19	2	18	0	20	20	3	150
" New England	.1855	None.			109	142	252	50	19		56		22		24	0	6	250
" Salem.	1857	C. B. Thomas,		1866		25		14		10	14	0		0		0	2	87
" Union Park,	1860	Charles D. Helmer, p.	1859	1866	104	167		13			78		19		21	8	12	200
" Tabernacle,	1866			1865	151	261	412	28	124	39	163	3	24	0	27	38	32	1800
" Lincoln Park,	1867	Chas. H. Wheeler, p.	***	1867	00	no	40		01		in		0	0			0	
	1868	C. Cornelinsson,		1867 1866	20 23	20 29	40 52	5	81	5	40	0	0	0	0	0	7	40
Chiii,		Ammi R. Mitchell, Nathaniel P. Coltrin,			14	13	27	3	9	3	7 12	ô	1	Ö	î	5	í	100
Clement, Clifton,	1859		1000	1001	12	28	40	8	2	o	2	ŏ	4	1	5	0	Ô	70
Como,	1851	Pliny F. Warner,	1860	1866	14	35	49	8	4	ĭ	5	ĭ	2	0	3	2	0	140
Concord, P. 1844, C	1848	Edward B. Tuthill,	1861	1865	49	47	96	22	2	2		2	5	0	7			- 8
Crete,	1853	B. M. Amsden,	1849	1864	14	24	38	2	0	2	2 5	0	4	0	4	1	.0	160
Crystal Lake,	1842	[Samuel Hay, Presb.]			31	57	88	14	5	0		2	5	0	7	1	0	140
Dallas City,	1859	William C. Merritt,	1846	1866	19	29	48	1	2	2	1	0	6	1	7	2	0 2 0	9
Danby,	1862	None.			.7	20	27	1	0	1	1	0	10	0	10	0		7
Danvers,		Henry N. Baldwin, p.	1867	1867	11	17	28	22 14 1 1 2 0	20	1	8	0	0	0	29	2020	0	3
Deer Park,	1857			100=	15	15	36	0		2	0	0	5	24 1	20		0	2
De Kalb,		[S. P. Putnam, Lic.]		1867	15	28		4	1	1	3	0	1	6	3 2	0	4	60
Dement,					10	80	50		0		*			"		-	*	- UN
Dover			1898	1867	47	67	114	12	13	3	16	1	0	0	1	8	0	100
Dement, Dix, Dover,	1856 1864	None.	1828	1867	15	35	50 114	1 7 12	8	1	4	1	0	0	9	2		4

CHURCHES.		MINISTERS.		.pa	100		, 18		1.80	DП 67-		100	186°			186	67-	8.
Place and Name.	Organized.	Name.	Ordalned.	Commenced.	Male.	Pemale.	TOTAL.	Absent,	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Exeom.	TOTAL.	Adults.)	Inflants.	1
Downer's Grove,	1866	Thomas F. Cuaier,	1866	1866	9	15	24	3			4	0	1	0	1	2	0	3
Dundee, Dunleith,	1861	[D. D. Hill, Lic.] E. W. Garney,		1868 1866	34	57	91	2	14	3	14	2	4	0	6	6	6	7
Durand,	1858	James Hodges,	1838	1867	18			100	17									
Dwight,	1866	J. A. Montgomery.		1866	32	36	68	9	15	3	18	2	0	0	2	4	3	10
Eagle Point,	1848	None.		la face	8	18	21	7	0	0		0		0	4	0		
Earlville, East Paw Paw, P. '54, Eden,	1868 0.162	Charles S. Harrison,		1868 1864	18	18	36 18	5	9	27		0	0	0	0	4	0	
Elgin,	1836	C. E. Dickinson,	1863	1867	50	100	150	16	8	19	27	1	8	0	9	2	0	14
Eik Grove,		David H. Kingsley, p.			16			10		0		0		0	0	0	0	
Eikhorn Grove,	1854	None.		2.71		12	6.1		Νű	B	66	Má.					1	
Elmore,	1847	Benj. F. Haskins,	1851	1862	17	22	39	. 5	4	8	12	2	0	2	4	0	2	
Elmwood.	1854	William G. Pierce, p.	1861	1861		125		33	8	8	16	4			15	3		
El Paso,	1859	George W. Phinney, Charles E. Conrad,		1867	20			10	6	2	8	1	0	0	1	3		15
Fall Creek, German,	1860	Charles E. Conrad,		1860	8	14	22	4	1	0		1	2	0		0		
Farmington,	1849	Lathrop Taylor, p.		1864		112	192	22	43		50	1		0	4	20	0	16
Forest,	1833	William E. Catlin, None.	1991	1867	13 53	19	32 125	30	4	11	10	4	7	0	11	1	4	15
Fremont, Galena,	1860	None.		1.0	14	35	49	25	i			0		ő	4	0		14
Galesburg, 1st,		Fred. T. Perkins, p.	1843	1860	129	214		51	5	4	9	7	42		51	2	4	
" Ist Cong.,	1855	Edward Beecher, p.		1855					19				16		28	0		20
Jalva,	1855	Rufus B. Guild, p.		1864			122	19	3	7	10	2	9	0	11	2	8	1
Sap Grove,	1859	None.		100		V.	1	1	Ш	M	6				1		W	1
Garden Prairie,	1838		100					(2)		1		0.0			-41		10	Ų.
Jeneseo,	1836	Harry Brickett,		1865		197	307	59		3			11		17	0	4	2
deneva,		Aurelian H. Post,		1867	53	77	130	30		12			12		12	0	0	E
Franville,	1857	[H. V. Warren, Presb.]	1859	1866	69	91	160	6		35		3			9	28	8	2
Greenville,	1846		1846	1868	11	18	29	6	U	0	0	1	34	0	35	0	1	3
reenwood, ridley,	1989	No report. Bethuel C. Church,		1865	5	18	18	2	0	1	1	0	ė	0	0	0	0	3
Friggsville, 1st, '34, 2d	1902	H. J. McArthur	1950	1866			199		18			2		0	5	10		
Hamilton,	1859	Fred. A. Armstrong,	1850		6				0		1	0	ĭ	o	ĭ	0	0	
Hampton,	1852	None.	****		1					16	1	17		1	10			15
Iarvard.	1858	James Watts,		1868	10	20	30	5	2	0	2	0	3	0	3	1	0	
Henry,	1850	Richard B. Bull,		1866	19	38	57		2	1	3	0		0	0	1	0	
Hillsboro, Central,	1859	James Scott Davis,		1867	18	24	42	8	2	0		0	8	0	8	2	2	11
Hinsdale,	1867	C. M. Sanders, p.	1867	1867	- 8	13	21	.0	2	2		0	4	0	4	0	1	1
Homer,	1860	Henry C. Abernethy,	1845	1868	25	35	60	11	8	1	4	2	3	0	5	0	0	١,
Hoyleton,	1000	John Blood,	1800	1868 1865	29	32	61 52	15 22	6	6	12	1 2	10	0	11	1	ō	1
Huntley, Illini,	1868	Daniel Chapman, None.	1842	1900	23	29	15	0	i	14		0	0	0	40	ō	0	ľ
Jacksonville,		James Grey Roberts,	1858	1864	64	131	195	30	5	16		0			13	2		16
Jefferson,	1861	Elihu C. Barnard, p.	1866	1866	10	28	38	9	6		8	2	3	1	6	ī	2	î
Jericho, P. 1838, C.	1839	None.			8	9	17	1.9	0	0	0	0	0	0	0	0	0	1
Saneville,	1857	None,				1	139		13	14		19		10	74	100	(0)	
Kankakee,		Frederick W. Beecher,	1860	1862		40	58	8	0	0		0	2	0	2	0	0	В
Kewanee,	1855				54	110	164	0	1	13	14	0	8	1	9	0	1	2
Knoxville,	1859		1010	1000	1.		100	10		1	0	6				1		
acon,	1865		1848	1867 1867	41	59		12	8	5	8	20	0	1	4	1 0		13
afnyette, a Harpe, 1st, '86, 2d,	1094	Samuel Dilley,	1849	1865	23	16	22 64	9	0	0		1	4	0	5	1	0	
Lamoille,	1940	Darius Gore,		1860		60			15		18	0	8	0	8	4		1
lanark,		Lucius H. Higgins, p.							2		5	ő		0	2	2	ò	
La Salle,	1853	[A. L. Payson, Presb.]	1839	1866	30	59		5	12	4	16	ŏ		ŏ	3	5	ŏ	
Lawn Ridge,	1845	Lewis Benedict,	1844	1864	47	76			16	2	18	0		2	7	10	3	1
ee Centre,	1843	S. Wallace Phelps,	1854	1852	25	44	69	15	9		10	0		0	0	6	2	
Lincoln,		A. E. Baldwin,		1867	29	54	83		16	12	28	0		0	4	0	0	1
Lisbon,		Uriel W. Small,	1859	1864	55	114		86		0	8				34	2	3	
lisle,	1860				10	16		8	1	2	3	1	0	0	7		2	
Lockport,	1888	Henry C. Abernethy,	1845	1867	17	51	68	15	6	6	10	1	6	0	3	0	8	A
Lodi, Lombard,	1854	James Tompkins,	1867				38	-1		14					12	177		
Lyndon,		Wilson D. Webb,	1949	1863	26	63		8	2	1	3	0	4	1	5	2	0	1
Lyonsville,	1849	[Leroy S. Hand, Lic.]	1010	1868	36			14	ī	2		ĭ		0	1	î	0	ď
Macomb,	1858	John L. Granger,		2000	18		45	8	ó	õ	0	0		ŏ	0	î	0 2	1
Malden.	1857	None.			38	48	86	22	ĭ	ŏ	1	2			11	0	õ	10
Malta,		[S. P. Putnam, Lie.]		1867	9	13		8		4	4	2	ĩ	0	3			
Manteno,	1862	None.		100	1	-	153		No	10	9.	NO	13		10	100	19	п
Marengo,	1858	None.			4	6		0	0	0	0	0		0	.0	0		
Marseilles,	1860	James T. Hanning,		1867	19		47	11			26	0		0	0	0	0	1
Marshall,	1841	Dean Andrews,	1843	1864	19	66	85		4	0	4	0	1	0	1	3.	2	11

CHURCHES.	_	Ministers.		.pa	0.00	ril 1		100	100	DIT 67-			186			130	17-8	- 0
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. Sc
MeLean,	1868	None.	1851	1855	47	78	120	8	12	2	14	1	7	0	8	4	6	150
Mendon, Mendota,		Alex. B. Campbell, L. H. Parker,	1885	1868	16	25	41	6	1	2		0	2	2	4	0	0	40
Metamora, P. 1843, C.	1844	J. J. A. T. Dixon.		1857	17	24	41	2	Ô	8	8	2	0	0	2		0	75
Milburn,	1841	Thomas Lightbody, p.			40		102	3	5	6	11	2	1	0	3	7	3	221
Milo.	1849	None.			8	11	19	2	0	1	1	0	6	0	6	0	0	0
Moline,	1844				100	555	133	1	M		L			4				
Monee,	1861	A. D. Wyckoff,		1865	16	18	34	9	9	0	15	1	0	0	1	0		100
Montebello,	1849	Fred. A. Armstrong,	1850		16 41	44	60	15	13		$\frac{10}{22}$	0	10		10	1		801
Morrison,	1050	William A. Lloyd, Silas F. Millikan,		1865 1868	21	51	$\frac{117}{72}$	10	0	2		2		Ö	6	0		68
Morton,		George L. Roberts,	1000	1000		OT	14	10		-	-	-	*	0	,	ď	4	00
Naperville,	1833	James C. Beekman,	1863	1866	17	44	61	2	1	9	10	1	2	0	8	0	2	100
Nebraska,	1858	Bethuel C. Church,			100	UGG		WE	10	hi	91							
Neponset,	1855	Samuel G. Wright, p.	1840	1866	34	55	89	7	2	7	9	0	18	0	18	0	0	200
Nettle Creek,	1850				30	100	1.2	100	11,1									
Newark,	1843	Benj. M. Amsden,	1849	1868	81	57	88	8	1	5	6		16		16	1	0	85
New Berlin,	1859		3000	1000	4	3	7	2	0	0	0	0	5	0	5	0	0	50
New Rutland,	1656	Renben Evarts,		$1865 \\ 1865$	15	12 15	27 25	2	0	0		ő	5	0	5	0	0	75 60
Newtown, Nora,	1955	George W. Williams, Samuel Penfield,		1865	27	42	69	14		4	23	ŏ	ĭ	0		12	0	110
Normal,		W. H. Daniels, p.		1865	52		129	26		17	95	ő	î	o	i	8	1	150
Oakalla,	1857	Cyrus L. Watson,		1863	9	26	35	9	2	5	7	0	3	0	3	0	0	65
Odell,	1862	Lemuel Leonard,		1864	20	48	68	8	0		7		1	0	1	0	4	100
Onarga,	1858	George R. Hewlings,	1837	1866	21	33	54	11	7	3	10	0	0	0		.0	2	71
Oneida,	1855	None.			56		146		32	11	43	0	10			18		225
Ontario,		Benj. F. Worrel,	1857		21	32		2	8		5	0		0		3		69
Osceola,		Samuel G. Wright,		1866	10	26	36	0	12		16	0	0	0		3		Un.
Oswego, Ottawa, 1st, Plymouth.	1846	David J. Baldwin,		1867	19	39	58	18	0	10		0	0	0	8	0	0	$\frac{105}{239}$
Ottawa, 1st,	1889	M. K. Whittlesey, p. Edwin N. Lewis,	1000	$\frac{1848}{1864}$	57	$\frac{121}{134}$		23 27	7	0	13 12	2	6 11	0	12	5	9	$\frac{260}{260}$
	1857	None.	1002	1003	61	10.5	195	21	7	D	12	1	77	v	14	0	9	200
Paw Paw, Ind. Union,	1865	J R Harris	1864	1867	25	34	59	8	15	5	20	2	9	0	11	12	7	110
Paxton,	1859	Israel Brundage,		1867	33	42	75	6		20		ī	1	0	2	3		120
Payson,		[R. F. Shinn, Meth.]		1867	34	59	93	5	5			1	0	0		1	2	100
Pecatonica.	1854	Edward P. Dada,	1864	1864	26	50	76	25	0	A	5	1	4	0	5	0	3	150
Peoria, Main st. Cong.	1847	Josiah A. Mack,	1860	1868		110		27	1		23	3	11		15	1		200
Pera, P. 1837, C.	1853	Hiram P. Roberts,	1863	1867	22		60	17	1				5	0		0		150
Pilot.	1868	None.	1000	1000	8	. 9	17	0	3	14	17	0	0	0		3	0	000
Pittsfield, P. 1837, C. Plainfield, 1st, 1834, 2d,	1841	William W. Rose,		1867		144		25	69	7	76	1	9		12 10			230
Planneld, 1st, 1804, 2d, Plano,	1867	Charles S. Harrison,	1858	1866 1868	29	9	107 13	7	17	9	18 18			0			0	75
Plymouth	19360	Charles M. Barnes		1866	38	55	93	1	2	0		ĭ	2	0		ŏ	ol	100
" South Pass,	1868	None.	2000	2000	9	8	17		10	1						-	1	
Poplar Grove,	1863	Levi Wheaton,	1849	1867	21	39	60	9	8	4	12	2	0	0	2	1	0	75
Port Byron,	1849	Almer Harper,	1853	1861	32	54	86	8	6	1	7	2		0		2		100
Prairie City.	1842	Andrew J. Drake,	1845	1866	15	27	42	8	2	4	6	1	3	0	4	0	8	50
Princeton,	1831	Flavel Bascom, p.		1864	72	146		0	8		11		11			16		230
Providence,	1841	David Todd,		1867	18		48	40	2 5	4	6 13	0	10	1	10	1	2	60 150
" Centre Cong.,	1947	S. Hopkins Emery, p. Levi F. Waldo,	1844	1866	63	140	145	20	A	19		2	4	0		2		190
" German Cong.	1858	Charles E. Conrad,		1858	9	11	20	5	4	0	4	2	3	0		0		60
Rantoul,	1866	George Schlosser,		1867	12		34		2		5	ō	3	0				105
Richmond,	1843	None.	2000		9	31	40	-4	0	0	0	1	5	0			0	50
Richview.	1867	Charles B. Barton,	1841	4, 11	9	. 8	17	10	ΙÜ	10			13	1				
Rilar	1860	Thomas Gillespie,	1867	1867	15	23	38	2	9	2	11	0	2	0	2	4	0	90
Ringwood, 1, 1848, 2,	1859	None.	-		00		000	40			-							020
Rockford, 1st,	1887	Henry M. Goodwin,	1851		62	156 207	288	40	14	5		0	17 14		17 16	7 9		$\frac{250}{326}$
Ringwood, 1, 1848, 2, Rockford, 1st, 2d, Rockport & Summer	1949	Martin P. Kinney, p.	1944	1804	90	201	Sino	91	10	20	30	2	1.2	U	10	9	"	020
Hill, 1, '84, 2, '37, 3,	1844	William Carter	1884	1867	17	44	61	5	10	2	13	1	5	0	6	5	0	120
Rockton,	1838	None.	2007	2001		-	-4		-	,	-	1		-	, i	1	1	
Roscoe.	1843	J. S. Graves,	1843	1866	11	29	40	5	0	8	3	0	3	0	3	0	0	50
Rosefield,	1859	L. H. Parker,	1835	0.00	193			1	ΥĐ	12								
Rosemond,	1856	John R. Barnes,		1867	29	31	60	10	4	9	13	1	7	0	8	1	3	110
Roseville, 1st Cong.,	1851	Arthur E. Arnold, p.	1867	1867	-	111	1	. 174	1									
Salem, Deaf & Dumb,	1000	None.	1050	1000	20	200	07	-	0	0		D	1	0		0	1	20
Sandoval,	1859	Nathaniel P. Coltrin,	1850	1807	10	17	27	12	8	25	33	0	15	0	18	7	3	$\frac{50}{130}$
Sandwich, Saunamin,	1861	John W. Cass, None.	1909	1866	51	8	115	0	0	0	0		0	0	18	0	0	190
Seward,	1841	Joel G. Sabin,	1858	1867		31	56	22	1	0	1	0	ŏ	0	0	1	0	100
Sheffield,		Addison Lyman,		1854			58	-	. 4	2		1						133

CHURCHES.		MINISTERS.		ed.	0.00		, 18		1	DII 67-	-	1	186	1000		B 18	57-	- 5
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Fernale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom,	TOTAL.	Adults.	Infants.	IN SAB. S.
Shirland,	1846							170		1	100		5.1		13	-01	100	100
Springfield,		John K. McLean, p.	1861	1867	36		79	3		17			14		15			160
St. Charles,	1837			200	40		125			5			15		18	4		142
Sterling,		Martin Post, p.	1862		87		115			15			17	0	17			125
Stillman Valley, Streator,	1856	James P. Stoddard, No report.	1861	1868	25	62	87	6	34	3	87	0	8	1	9	23	0	221
Sycamore,	1840	William Windsor,	1858	1867	38	88	125	19		8	8	0	8	22	30	0	4	80
Tonica,		James W. West,	1857	1865	50	73	123	21	0	12	12	2	2	0	4	0	2	110
Toulon,		Robert L. McCord,	1861	1867	51	81	132	12	4	3	7	1	3	0	4	0	1	150
Tremont,		George L. Roberts,		1	55	600	1	14	Vir	19	10	14	1.7	15	, (r	19.7	in	
Turner,		[Jerome D. Davis, Lic.]	P	1868	5	10	15	2	0	0	0	0	0	0	0	0	0	60
Twin Grove,	1859			1	9	5	14	11	0	0	0	0	0	0	0	0	0	Un.
Udina,	1848			Media	17	25	42	4	0	0	0	0	9	0	9	0	0	30
Union,	1864	Charles Hancock,	1861	1867	18	39	57	6	0	2	2	0	4	0	4	0	0	100
Upper Alton,		George P. Beard.	1865	1868	4	8	12	0	0	12	12	0	0	0	0	0	0	110
Vermilion,	1834	None.		1		100	1	(11)	10	111	10	0-1		6	77		hii	
Vermont,	1860	None.		100	100	Hiph	5.18	P. 4	m	779	100		-	10	11	100	(II)	
Victoria,	1849	Benj. F. Haskins,	1851	1862	18	23	41	10	8	0	8	0	5	0	5	1	0	70
Vienna,	1858	None.			-	E	100	1	H	1					64	13	MP.	163
Viola, 1st Cong.,	1858	Andrew L. Pennoyer,	1837	1866	13	30		10	12		12			0	3			
Wabash County,	1864	P. W. Wallace,		1865	10	12	22		2		2	1	1	0	2		4	
Wataga, 1st Cong.,	1855	John D. Sands,	1848	1867	31	66		7	11	10		2	15	1	18			150
Waukegan,	1848	M. M. Colburn,	1856	1866	12	42	54	16	0			1		0				60
Wauponsie,		Sylvester R. Dole,		1864	11	13		100	0				0	0				50
Waverly,	1836	Henry M. Tupper, p.	1859	1859	62	70	132	25	11	5	16	1	5	0	6	5	0	190
Wayne,	1841	Sylvanus H. Kellogg,	1857	1863		MY	C-0	13	Г.	19		1			1	X	30	100
West Point,		Ammi R. Mitchell,	1855	1866		8		1						0	1			
Wethersfield,	1839				51	70	121	13	0	5	5	1	15	0	16	0	3	70
Wheaton,		Prof. & Pres. of Coll.,			100	1	200	7	0	d							154	1
Winnebago,		Henry M. Daniels, p.		1861	55		126		16		24	0	10			11		175
	1842			1864	29	49		7	0				5	0				100
Woodstock,		James R. Danforth, p.			17	20		3	1	6		1	2	0	3			
Wyanet,		Ephraim H. Baker,		1867	-9	15		0						0	4			
Wythe,	1851	Ammi R. Mitchell,	1855	1866	15	19	34	6	0	0	0	0	0	0	0	0	1	50

OTHER MINISTERS.

Eithu Barber, Teacher, Lake Forest.

Henry E. Barnes, Moline.

Samuel C. Bartlett, D.D., Professor Theol. Seminary, Chicago.

Jonathan Blanchard, President Wheaton College, Wheaton.

William S. Blanchard, Chicago.

John Blood.

H. S. Boltwood, Teacher, Princeton.

Richard C. Bristol.

Hope Brown, Agent Female Seminary, Rockford.

Richard B. Bull, Henry.

Henry Buss, Dement.

Alezander W. Chapman, Minooka.

William B. Christopher, Galena.

Nathaniel C. Clark, Elgin.

Henry W. Cobb, Agent American Miss. Ass'n, Chicago.

William H. Collins, Beardstown.

N. P. Coltrin, Centralis.

Sylvanus S. Cone, Waynesville.

Joseph T. Cook, Sycamore.

Edmund F. Dickinson, City Missionary, Chicago.

William B. Dodge, Milburn.

Miner W. Fairfield, Oak Park.

Luclen Farnham, Newark.

Eii C. Fisk, Havana.

M. Heaker, 1894 1807 9 15 24
K. Mitchell, 1855 1868 15 19 34
K. Mitchell, 1855 1868 15 19 34
Franklin W. Fisk, p. d., Professor Theol. Seminary, Chicago.
Horatio Foote, Quincy.
Francis L. Fuller, Chicago.
Joeph Grow, Ottawa.
Henry L. Hammond, Treasurer Theol. Sem., Chicago.
Joseph Grow, Ottawa.
Henry L. Hammond, Treasurer Theol. Sem., Chicago.
James H. Harwood, Chicago.
Joseph Haven, p. d., Prof. Theol. Sem., Chicago.
Sem., Chicago.
Lias W. Hewritt, Pecatonica.
William E. Holyoke, Quincy.
Elbridge G. Howe, Waukegan.
Simon J. Humphrey, Dis. Sec. A.
B. C. F. M., Chicago.
Azariah Hyde, preaching, Polo.
Elisha Jenney, Agent American
Home Mise' Sec., Galesburg.
Gideon S. Johnson, Hale.
Benjamin T. Jones, Aurora.
George P. Kimball, Wheaton.
Lyman Leffingwell, Ontario.
James Loughead, Morris.
Joshua M. McLain, Aurora.
Millo N. Milee, Geneseo.
Daniel R. Miller, Lisbon.
John Morrill, Pecatonica.
Washington A. Nichols, Chicago.
Samuel Ordwsy, Neponset.
William B. Orvie, Atlanta.
Alvah C. Page, Eigin.

Lucius H. Parker,
George C. Partridge, Batavia.
William W. Patton, D. D., Editor
Advance, Chicago.
R. M. Pearson, Polo.
Henry G. Pendleton, Chenoa.
Samuel F. Porter.
John L. Richards, Big Rock.
David Root, Chicago.
Marvin Root, Eikhorn Grove.
Joseph E. Roy, Agent American
Home Miss'y Soc., Chicago.
George S. F. Savage, Sec. Western
Agency Amer. (Boston) Tract
Boclety, Chicago.
Calvin Seiden, Wyanet.
Jacob R. Shipherd, Dist. Sec. Am.
Miss'y Ass'n, Chicago.
Edwin G. Smith.
Stephen S. Smith, Chicago.
Roswell R. Snow, Gen. Agent Am.
(N. Y.) Tract Soc., Eigin.
Julian M. Sturtevant, D. D., Pres.
Illinois Coll., Jacksonville.
A. Warren, Roscoe.
John C. Webster, Prof., Wheston.
F. Wheeler, Agent for Theological
Sem., Ohicago.
Luman Wilcox, Earl.
John Woodbridge, D. D., Chicago.

Five in tables above; also, S. J. Stratton, Wheaton. s; 67 vacant (including 7 supplied by

LICENTIATES.

SUMMARY. — CHURCHES: 89 with pastors; 140 with acting pastors; 67 vacant (including 7 supplied by licentiates, and 5 by ministers of other denominations). Total, 246.

MINISTERS: 39 pastors; 126 acting pastors; 76 others. Total, 241.
CHURCH MEMBERS: 6,691 males: 11.136 females. Total, 17,877,—including 2,073 absent.
Additions in 1867-68: 1,345 by profession; 1,238 by letter. Total, 2,583.
REMOVALS in 1867-68: 179 by death: 1,121 by dismissal; 34 by excommunication. Total, 1,384.
BETTISMS in 1867-68: 179 by death: 1,121 by dismissal; 34 by excommunication. Total, 1,384.
IN SABBATH SCHOOLS: 22,029.
CONTRIBUTIONS: Foreign work (75 churches reporting), \$5,774.95; Home work, outside of the parish, such as Home Missions, etc. (168 churches), \$22,181.20; Parish Evangelization, such as Sunday Schools (which ought to be transferred to "church expenses"), relief of peor, etc. (118 churches), \$18,574.13. Total., \$52,803.28. CHURCHE REPENSES: (158 churches), \$98,292.35; this includes shurch building. The contributions for the "seven" objects recommended by the General Association were \$39,098.26, an increase of \$9,577.92.

CHANGES.—CHURCHES: New, or replaced on the list, Arcola; Baboock's Grove; Brickton; Brighton; Bristol Station; Chatsworth; Chenoa; Chicago, Lincoln Park; Chicago, Scandinavian; Durand; Earlville; Forset; Greenville; Greenwood: Illini; Lombard; Paw Paw; Pilot; Plano; Plymouth, South Pass; Richview; Streator; Upper Alton. Dropped from the list, Coal Valley (Welsh); Cornwall; Evanston; Munroe. Collins Station is now Clement; and Oakalls respicers by itself, instead of being in Loda.—Net gain of members, 1,185.

MINISTERS: No report. Will not Brother Emery give us the lists next year? From the "Record" in Quarterly we find as follows: Ordinations, 3 pastors, 2 without installation. Installations, 10. Dismissals, 5. Deaths, none. (This is from May 1, 1867, to May 1, 1868.)

ORGANIZATION. — Two hundred and thirty-four of the churches are united in thirteen Associations, and also in the General Association. Three churches belong to the General Association of Indiana, vis. Albion, Marshall, and Wabash County.

MICHIGAN.

CHURCHES.	-	MINISTERS.	ļ	.peq.	-	-5.4	, 18e	77	18	67-	25	7"	емо 186	100	-1)	3507	7-8 S
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Execus.	TOTAL.	Adults.	Infinite.
Ada,		D. L. Katon, a. p.		1000	10		-00	2	. 4	Ð	20	U	U		U	1	01 0
Adams,		J. L. Crane, a. p.		1867	25						25				18		5 U
Adrian,		E. P. Powell, a. p.		1861			261	28			19		16		25		0 35
" Town,		[A. Seaman, Student.]		1867	6			2	0		0				0		0 5
Alamo,		B. F. Monroe, a. p.	1850	1867	6	8	14	0	3	11	14	0	0	0	0	2	0 8
Algonac,	1841				129	-51		1.01	1/2	123	100				널		
Allegan,	1858	E. Andrus, a. p.	1850	1865	25	43	68	4			12		2	0	3		0 22
Almira,		E E. Kirkland, a. p.	1846	1866	4	4	- 8	.0	0			0		0	0	0	0 1
Almont,	1838	H. R. Williams, a. p.	1864	1864	34	68	102	15	3					0	3		4 7
Alpena,	1862	Rufus Apthorp, a. p.	1861	1867	10	25		7	0					0	4	0	0 14
Ann Arbor,	1847	W. A. Smith, a. p.	1861	1868	79	99	178	0			21		13		15		
Armada,	1838	R. G. Baird, a. p.	1859	1862	24	44	68	6	6	3	9	0	1	0	1	2	0 10
Atherton.		None.		P	100	per l	(3)	16	13	13			18		Ę.		
Augusta,	1849	J. Anderson, a. p.		1865	28	28	51	7	2	3				0	2	0	1 7
Augusta,	1854				22	26	48	7	7	0	7	2	26	0	28	0	9 19
Banks.	1867	L. Warren, a. p.	1862	1867	4	2	6	0	0		6	0	0	0	0		0 3
Barry,	1834				2 4	6	.8	0	0	0	0	1	1	0	2	0	
" and Johnstown	1865	J. FitzMaurice, a. p.	1867	1867	4	10	14	2	0	0	0	0	0	0	0	0	0 3
Battle Creek.	1836	[S. E. Wishard, Presb.]	1857	1867	87	146	233	30	3	13	16	2	4	0	6	19	3 20
Bedford,		J. FitzMaurice, a. p.		1867	33	56	89	5			10			2	11	0	0 15
Benona,		A. Dresser, a. p.	1841	1865	7	14	21	3	1	5	6	0	0	4	4	1	0 2
Benton Harbor,	1866			100	23	22	45		15		23	0	0	0	0	15	0 15
Benzonia,	1860	J.B. Walker, D.D., a.p.	1838	1866	46	51	97	9	10	21	31	0	8	0	8	3	2 10
Boston.	1848	G. C. Strong, a. p.		1867	12	21	33	4	2	0	2	1	0	2	3	0	0 5
Bowne,		G. C. Strong, a. p.		1867	4	7	11	6	0	0	0	1	1	0	2	0	0 4
Brady Village,		S. O. Bryant, a. p.	1868	1867	9	15	24	1	2	1	3	0	1	0	1	1	0 4
Bridgehampton,		D. Birney, a. p.		1862	7	9	16	. 2	0								
Bridgeport,		J. Estabrook, a. p.	-		1		1		1	. 6	1	П	1	10			100
Bruce.		R. G. Baird, a. p.	1859	1862	4	18	22	3	0	-0	0	0	0	0	0	0	0 3
anandsigua,	1859	E. Dyer, a. p.		1866			45	ĩ				O	0	0	0	0	0 6
lannon,		D. L. Eaton, a. p.		1867	21	28	49	5		4	10	Ιō	0	0	0	0	2 2
Gedar Springs,		J. S. Kidder, a. p.		1867	6	5	11	ĭ	8	9	11	lo	0	0	0	1	1 8
Charlotte,		B. F. Bradford, a. p.		1867	38		102				39			0	2		3 9
Rielsen,		B. Hovenden, a. p.		1868	48		116		44		48	3		0	7	24	
Chesterfield,	1847		2000	2000	16		38	9			0		2	ŏ	2		0 3
Clinton,		[W.W. Wetmore, Pres.]	1864	1868					17		20		8	0	ī	o	3 15
Columbus,	1851	F. Hurd, a. p.	1862	1865	18	30	48	10					ĭ		3		1 3
Cool Spring.	1863		a Live	2000	10	-	-	20	1			1 ~	-	1	, o	-	
Cooper,	1848				28	54	82	17	0	1	1	0	8	0	8	0	0 6
Coopersville,	1866				16			6	100								0 4
Croton,	1864				10	-1	01	0	0	u	10	ľ	10	0	U	1	1 4

CHURCERS.	÷	Мініятика.		red.		eil 1			•	D11				VALS. 7–8.		AP1 67-	
Place and Name.	Organised.	Name.	Ordained	Commenced	Male.	Female.	TOTAL	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Diem.	Torat.	Adults.)	Infante.	Ī
Delta,	1852	J. M. Ashley, a. p.	1857	1867 1866	8 88	160	15 248	0 84	6	10	14	0	0 11	0 15	10	0	h 1
Detroit, 1st, " 2d,	1866	A. Ballard, p. S. M. Freeland, p.	1881	1866			248 172	7	Ιiî	27	38	2	5	1 8	ıί	1	i
DeWitt.	1851	J. M. Ashley, a. p.	1857	1867	1	5	6	0	Īō	Ö	0	O	2	0 2	10	0)
lexter.	1889	A. S. Kedzie, a. p. N. K. Evarts, a. p.	1845	1866	20	45	65	7	7	5	12	ŏ	8	0 8	Ŏ	1	1
Dorr,	1867	N. K. Evarts, a. p.	1850	1866	17	24 61	41	11	0 2	0	0	9	0 10	0 0	8	200	
Dowágiac, Dundee,	1000	E. F. Strickland, a. p. S. R. Wells, a. p.	1000	1987	80	22	91 80	18 1 2 8	2	5	8		ĭ	0 11 0 1 0 0	Ĭ	ก็	1
Bastman ville,	1886	fC. Doolittle, Prest.	1867 1882	1806	21	18	39	2	Ιō	ίō	ŏ			0.0	20	Ŏ	1
Raston.	1851	L. E. Sikes, a. p. J. G. W. Cowles, p.	1648	1865	13	18	81	8	Ó	! 0	10	0	2	2 4	11	1	L
East Saginaw,	1857	J. G. W. Cowles, p.		1866	58	141	194 69	Ò	_5	10	15		19	0.16 8 7	1.0	6	2
Saton Rapids, Elk Rapids,	1000	N. D. Glidden, a. p. L. Warren, p.	1869	1862	28 11	41 19	80	2	24 1	10	28 1	2	1		14	8	1
Ennex,	1855	E. T. Branch, a. p.	1849	1868	ii	13	24	î	1 4			l î	2	0 8	lô	0	
Farmer's Creek	1848	E. T. Branch, a. p. [G. Winters, Presb.]		1866	4	6	10	ō		l n	10	0	0	0, 0	Ó	! Ó	
flat Rock.	1858	C. Machin, a. p. F. P. Woodbury, a. p.	1888	1864	16	45	61	10	Lo	2	2	1,	ا1 ا	8 8	0	1	L
flint, Frankfort,	1867	F. P. Woodbury, a. p.	1866	1867	82 12	60 11	92 28	Ö	21 0	2	LL L	0	0	0 0		20	1
ranklin,	1848	Otis B. Waters, a. p. J. R. Savage, a. p.	1991	1868	19	46	65	5		ĩ		0	2	0 0	Ĭŏ	١ŏ	1
redonia & Ceresco,	1863	[J. Verney, Lic.]	1001	1867	26	iš	44	8	8	2	5	Ŏ	ŏ	0 0		٠.	1
Jaines,	1863	J. W. Allen, a. p.		1	2	. 8	5	0	10	0	0	. 0	o	0 0	ŏ	0	1
Jalesburgh,	1852	J. W. Allen, a. p.	1862	1868	87	116	208	18	0	8	8	į'		0 2	0	U	
Jenerce, Jien Arbor,	1849	H. Lucas, a. p.	1884	1868 1868	. 8 11	20 12	28 23	0	2	2 15	28	8	8	0 6	2	0	1
Joodrich,	1855	G. Thompson, a. p. A. Sanderson, a. p.	1889	1867	16	26	42	7	lıŏ	1 2	12	ŏ.	ŏ	0.0	I R	ŏ	
Frand Blanc,	1853	Sam'l D. Breed, a. p.	1802	1867	23 28	41	64	8	19	Ī	12 20	0	2	0, 2	12	1	
Brand Haven,	1858	None.			8	19	27	8	2	10	12	1;	8	0 4	0	1	
Frand Ledge,	1864	J. M. Ashley, a. p.		1866	. 8	~7	10	0	1.8	4	58	0,	1	0, 1 0 18	1.0	8	L
Frand Rapids, Frandville,	1839	J. M. Smith, a. p. W. H. Osborn, a. p.	1660	1968 1965	149 14	289 89	58	10	8	6	8	1	7	0.6	î	î	12
Frass Lake,	1885	S. S. Hyde, a. p.	1847	1867	43	79	122	10		4	7	1	15	0 10	l i	Ō	'n
Greenville.	1852	Jas. L. Patton, a. p.	1862	1866	51	79	130	6	4	2	6	1	1	1 8	8	8	įī
Hart, Hartland,	1868	Jas. L. Patton, a. p. W. W. Crane. C. N. Colter, a. p.			2	4	6	1	0		6	0				ő	1
Hartiand, Homestead,	1844	E. E. Kirkland, a. p.	1040	1004	2 10	10	8	8		0	0	0	0	0 0			
Hopkin≉,	1851	W. F. Rose, a. p.	1988	1868	30	41	20 80	8	8ž		88	ŏ	4		111	Ā	
Hubbardston,	1861	James Gregg, a. p.	1846	1886	17	26	43	0	15	1	16	0	0	0, 0	5	0	h
Hudson.	1835	James Gregg, a. p. [W. S. Mesmer, Prest.]	1862	1868	31		108	0	8	8	11	8	7	0 10		2	11
Ithaca,	1866	Samuel Sessions, a. p.	1868	1865	7		16	1	2 2	l S	7	0	0 47	0 0 5 56	10	Ö	2
Jackson, 1st, " 2d,	1991	J. W. Hough, a. p. A. H. Brown, a. p.	1884	1868	115 6	201 19	25	2	Æ	19	20 25	ī.	30	0 1	2	١ĭ	٢
Johnstown,	1865	J. Fitzmaurice, a. p.	1867	1966 1867 1867	7	20	27	9	4	2	6 48	0:	1	0 1	1	ō	1
Kalamasoo,	1883	O. S. Dean, a. p.	1864	1867		202	810	55	19	29	48	4	85	0.39	5	4	1
Kalamo,	1867	J. Scotford, a. p.	1840	1867	11	16	27	,1	8	8	6	1		0.1	8	Ŏ	
Keeler, Laingsburg,	1860	W. M. Campbell, a. p. Wm. Mulder, a. p.	1848	1868	11 9	32 20	48 29	10 0	8	1 5		0	6	0 6	18	8	
Lamont,	1849	IC. Doolittle. Presb.1	1882	1867	87	53	90	18				1				١ĩ	h
Lansing.	1864	[C. Doolittle, Presb.] C. C. McIntire, a. p.	1861	1865	81	51	90 82	6	9	14	28		- 8	0.8	6	1	1
Leland,	1837	E. Cleveland, a. p.	1887	1867 1865	20	83	58	4	2	7	9	Q,	8	0 8	1	12	ш
leland,	1865	G. Thompson, a. p.	1848	1865 1866	8 26	12 41	20 67	11	7	2		2	8	0 5	9	Ō	
Leroy, Leslie,	1907 1885	S. Phillips, a. p. E. W. Shaw, a. p.	1858	1865	79	15	24	6	lέ	4	7	0	0	0, 0	ĭ	ŏ	1
Lexington,	1888	C. Spooner, a. b.		1866	8	19	27	8	14	¹ 1	5	0	0	0 0	8	20	
lima.	1830	None. D. D. Frost, a. p.			12	22		12	0	0	0	1	יו	0 2	0		1
Litchfield,	1889	D. D. Frost, a. p.	1844	1865	41	78 42	114	25 9	41	5	46 11	2	5	0 6	27 6	8	١.
Lodi, London,	1604	W. E. Caldwell, a. p. [B. T. DeWitt, Lic.]	1908	1887	22 8	22	64 80	2	7	ō	9	ő	2	0 7	18	ŏ	d.
Lowell,	1860	E. R. Stiles, a. D.	1864	1866	24	54	78	5	Ιì	5	6	0	2 0	0 8	1	0	
Manistee.	1862	E. R. Stiles, a. p. J. B. Fiske, a. p.	1855	1866 1867	20	29	49	9	1	4	5	0	0	0 0	1	2	
Maple Rapids,	1868	R. T. Branch, a. p. M. Q. Mc Farland, a.p.	1849	1868	.7	18	20	0	4	16	20	0	0	0 0	8	ŏ	1
Mattawan,	1867	M. Q. McFarland, a.p.	. 1848 1929	1867 1862	17	22 23	89 84	0 2 2	8	82 4	89 12	1	1 8	0, 1	8	0	1
Matteson, Memphis	1840	J. R. Bonney, a. p. W. P. Russell, a. p.	1841	1848	11 25	59	84	15	lŝ			Ô	4	U. 4	8	ŏ	
Middic ville.	1846	J. W Kidder, a. p.		1857	16	42	58 25	8	1	4	5	1.	11	0 12	0	0	1
Morenci,	1858	None.			7			2	10	0	0	0	1	0 1	10	0	11
Muskegon,	1859	L. Reed, a. p.	1866	1867	28	18 54	82	11	5	17	22	0	6	0 6	8		
Napoleon, Newaygo,	1866 1866	None. E. N. Raymond, a. p.		1866	5 4	10 8	15 12	6		0	0	0	0		ő	ŏ	
New Baltimore.	-1356	H. H. Van Auken, a.p.	. 1864		12	27	39	4	l a	6	12	0	0	9. 9	4	0	11
New Hudson,	1889	None.		1	4 7	14	18	28	١ŏ		0	0	Ŏ	o' o	Ιō	0	Γ
Northport,		G. N. Smith, a. p.		1868		12	19		2	1 2			Ŏ	0.0	0		L

CHURCHES.	q	MINISTERS.		.pea	200		, 18e	400	100	67-				VALS 7–8.	1	67-8	594
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	Adults.	Infants.	
Jeeola,	1848	U. N. Colter, a. p.	1000	2010	4		15	2	0	101	U	0	01	01 6	1 0		
old Wing Mission,		George N. Smith, a. p.	1836	1849	29		59	10	5		5	2		0 3			:
Olivet,		H. O. Ladd, a. p.		1868						18			22		24		2
)nondago,		J. R. Stevenson, a. p.		1866	5	5	10	0				0			0		Ż
rion,		W. E. Stickland, p.	1800	1866	6	7	13	0			0	0			0		
)tsego,		John Jackson, a. p.	2000	1865	23	48	71	5			2	0		0 1			
wosso,		John Patchin, a. p.	1850	1864	50	99	149			10		2	1		3 11		
aris,		None.	-		4	12	16		0		0	0	0	0 0			ŀ
Pentwater,		Amos Dresser, a. p.	1841	1865	5	7	12	0			5	0	0	0 4			
Pinckney,	1848			2000	1	19	26	2 2 0	0		0	0	0	0 (H
Plainwell,		J. Jackson, a. p.	***	1866	5	6	11	2	0		0	0	0	0 (
Pleasanton,	1866	H. A. Austin, a. p.	1856		6	7	13				1	0	0	0 (1
Pontiac,		A. H. Fletcher, a. p.	1845			128	182		11		18	0	8	0 8			1:
Port Huron,	1840	James S. Hoyt, p.	1858	1858		114	162	27	11		12	1	4	0 1			2
Portland,		L. P. Spelman, a. p.	1860		12	39	51	7	1	8	9	1	3	0 4		0	1
Port Sanilac,		Daniel Birney, a. p.	1835	1862	12		33	6	80	1	9	1	1	0 2	2 2	3	3
taisinville,	1849	[B. S. DeWitt, Lic.]		1867	5	7	12	0	0		0	0	1	1 2		0	1
tansom,	1848	J. F. Boughton, a. p.	1860	1864	27	46	73	- 8	2	6	8	1	2	1 4		2	
Ray and Lenox,	1838	None.			9	16	25	0		0	0	0	0	0 (0 0	0	
tochester,	1827	[C. P. Quick, Presb.]		1866	13	41	54	1	5	0	5	1	0	0 3	1 2	0	4
Rockford,	1847	J. S. Kidder, a. p.	1843	1867	5	15	20	0	3	9	12	0	0	0 (1	0	
Romeo,	1829	P. R. Hurd, p.	1840	1849	60	105	165	- 6	3	10	13	2	12	0 14		0	1:
Royal Oak,	1842	James Nall, a. p.	200	1861	17	30	47	6	1	0	1	1	0	0 1	ll 1	0	
Salem,	1844	O. C. Thompson, a. p.	1834	1867	10	23	33	0		7	12	0	0	0 (0	1
Saugatuck,		J. F. Taylor, a. p.		1868	24	16	40	0		9	17	1	1	2 4	4	0	- 5
Sharon,	1850		200	1	11	15	26	0	0		0	0	2				1
Sherwood & Leonidas	,1860	None.			6	15	21	3	0	0	0	1	4	0 2	5 0		i
smyrna,	1868	None.	- 4	-11	8	10	13	0		13	13	0		0 (
Somerset, 1st,	1858	R. J. Williams,		1867	18	26	44	0			3	0	Õ	0 0			À
" 2d,		E. M. Lewis, a. p.	1850	1868	4	13	17	0	11	6		0	0	0 6			1
South Haven,		D. Wirt, a. p.	1849		9	21	30	1		12		0	0	0 0			l
St. Clair.	1841	[W. P. Wastell, Pres.]		1867	24	69	93	0			6	3	4	0 7			1
St. John's.	1860	G. M. Tuthill, a. p.		1867	80	45	75	9	1	5	6	0	4	0 4			ě
St. Joseph,		J. B. Fairbank, a. p.	1860	1866	34	46	80	18		5	18	1	2	0 3			1
Summit,		O. C. Thompson, a. p.			29	36	65		2		7	0	8	0 8	2	1	10
Three Oaks,	1848	P. B. Parry, a. p.		1865	23	43	66	2	8		12	0	0	0 0			
Traverse City.	1863	Reuben Hatch, a. p.	1850		11	11	22	8 2 2	Õ	1	1	0	Ö	0 0			7
Union City,	1837	S. W. Streeter, p.	1836		78	131	209	23	0	2	2	0	3	0 3	3 0		1
Utien,		William Platt, a. p.	1847		8	39	47	-8	2	0	2	1	6	0 7	i		
Vermontville.		O. H. Spoor, a. p.	1861		51	70	121	14			8	o	5	0 6	0		1
Vernon,		W. F. Day, a. p.	1866		9	23	32			1	ĭ	0	9	0 5			1
Victor,		William Mulder, a. p.			22	34	56	1 6	2	î	3		ĭ	0 1	i		à
Genna,		E. W. Borden, a. p.	2001	1867	16	24	40	6	3	0	8	1	2	0 3	0	o	i
Wacousta,	2020	J. M. Ashley, a. p.	1857	1866	4	10	14	3	3	3	6	ô	0	0 6			ď
Watervliet,	1852	A. M. Shaw, a. p.	1860			10	17	0	1	3	4	ő	4	0			1
Wayland,		W. F. Rose, a. p.	1863		7	42	49		o	ő	ó	0		11 1/			í
Wayne,		Charles Cutler, a. p.	1857		10	27	37	3	2	3	5	0	2	0 2			ŝ
Webster,		[D. H. Taylor, Presb.]		1867	29	54	83	16	0	0	0	2	1	0 2	0		6
				1865	16	36	52	7	0	2	2	ī	1	0 2	0 0	1 0	i
Wheatland,		E. M. Lewis, p.									5						ž
Whitehall, Windsor,		A. St. Clair, a. p. J. R. Stevenson, a. p.	1844	1868	3	10	17	0	0	4	0	2	0	0 0			

OTHER MINISTERS.

OTHER MINISTERS.

A. B. Adams, Benzonia.
Charles E. Bailey, Bensonia.
James Ballard, Grand Rapids.
Isaac Barker, Rockford.
Alonso Barnard, Joyfield.
John M. Barrows, Olivet.
Abram L. Bloodgood, Monroe.
John H. Crumb.
Danforth L. Katon, Lowell.
Hiram Elmer, Olivet.
Joseph Estabrook, East Saginaw.
Harvey Grattan, Laingsburg.
William Hall, London.

P. H. Hollister, Hancock.
Diodate Jeffers, Kalamasoo.
Thomas Jones, Augusta.
William S. Lewis, Pleasanton.
Asa Mahan, D.D., Adrian.
Stephen Mason, Marshall.
James A. McKay, Detroit.
Nathan J. Morrison, Olivet.
David S. Morse, Kalamasoo.
Henry C. Morse, Union City.
Smith Norton.
Rufus Nutting, Saline.
Roswell Parker, North Adams.
Benjamin Parsons, Ionia.
John D. Pierce, Ypsilanti.

Daniel J. Poor, Romeo.
Almon B. Pratt.
Herbert A. Read, Marshall.
Aaron Rowe, Coloma.
Oliver S. Taylor, Saginaw City.
Charles Temple, Otsego.
Oren C. Thompson, Detroit.
Waters Warren, Three Oaks.
James S. White, Marshall.
Edwin Wilder, Flint.
Wolcott B. Williams, Charlotte.
James R. Wright, Bensonia.

LICENTIATES. Three, in tables above.

SUMMARY. — CHURCHES: 9 with pastors; 128 with acting pastors; 32 vacant (including 8 supplied by licentiates, and 9 by ministers of other denominations). Total, 164.

MINISTERS: 9 pastors; 88 acting pastors; 38 others. Total, 185.

CHURCH MENBERS: 3,674 males; 6,449 females. Total, 10,123, —including 224 absent.

Additions in 1867-68: 177 by profession; 767 by letter. Total, 1,544.

Removals in 1867-68: 108 by death: 510 by dismissal; 55 by excommunication. Total, 678.

Baptims in 1867-68: 340 adult; 146 infant.

In Sabbate Schools: 12,150.

Benevolert Communications (107 churches reporting, 105 last year): \$17,870.05, — a decrease of \$8,025.78.

Parish Kypenses (129 churches reporting); \$162,564.78.

CHANGES.—CHURCHES: New,—Adrian Town; Alamo; Almira; Banks; Bridgeport; Cedar Springs; Flint; Frankfort; Glen Arbor; Hart; Jackson, 2d; Maple Rapids; Mattawan; Smyrna; Somerset, 2d; Wacousta; Whitehall. Dropped from the list,—Benton; Fulton; Greenbush; Howell; Mears; Mendon; Niles; Otto; Worth.—Net gain of members, 518.

Ministress: Ordinations, no pastors, 4 without installation. Installations, none. Dismissals, 3. Deaths, 3 without change.

ORGANIZATION.—Nine Associations of Churches. The churches are also united in a General Association, which includes also Sylvania, Ohio, and Michigan City, Indiana.

WISCONSIN.

Споиснея.	-1	MINISTERS.	pag.		MI Ig. 1			10.5	DIT'S			7-8		BA1 1867	2
	lze.	pod	ien		6		4	1	1.1		11	انوا		9 2	li
Place and Name.	Organized,	Name. Dud	Commenced.	Male.	Female.	TOTAL	Absent	Prof.	Letter.	Desthy	Dism.	Excom.	TOTAL.	Adults.	IN SA
Albany,			1866		12	19	- 6	1	2	31	1 0	101	1	1	0 110
Allen's Grove,		Melzar Montague, s. s. 1844		33		101	15	5	1	0	2 9				0 75
Alto,			1867	5	- 8	13	0	3			0 0		0		0 40
Appleton,			1858			255	15		16 3		2 10	0			3 300
Arena,			1866		20		0	4		5		0	8		0 150
Ashippan,		William Walker, s. s.		4	7	11	1	0		0 (0	0		0 0
Augusta,			1867	6			0	9	91			1	0		8 80
Aurora,			1861	11	20	31	5	14	0 1			0	1	0 1	
Avoca,	1858			7	14	21	20	0		0 (0	0	0	0 50
Ball's Mills,		T. Lincoln Brown, s.s.	1868	4	7	11	.0	3	1	4 (0	0		2 40
Bangor, Welsh,		Humphrey Bang, s. s. 1861		19		43	0	2		7 1		1	5		0 32
Baraboo,			1867	28	44	72	7	0		5 (1	4		0 135
Beetown,		Nicholas Mayne, s. s. 1855				30		1	0	1 2		4	7	0	1 142
Beloit, 1st,			1865		211		60	4	29 2			0	26		5 225
14 24,			1866	36	74	110	11	13	8 2	1 3	11	0	18	5	4 150
Big Springs & Briggsv		J. M. Hayes, s. s. No report.					厚	50	Medical Co.			10	_ 1		155
Black Earth,		Asher W. Curtis, s. s. 1868		4	14	18	10	2		3 (0	0	1	
Blue Mound, Welsh,			1863			19	0	0				0	0	0	
Boscobel,		William Stoddardt,s.s. 1857	1867	35	50	85	1		13 5			1	5		8 80
Brandon,	1857	R. M. Webster, s. s. 1867	1867	19		59	8	8	81			0	4	0 3	3 60
Bristol and Paris,		D. W. Comstock, s. s.	0.00	14	33	47	6	4		4 7		0	5		90
Brodhead,	1857	Edward Morris, s. s.	1866	16	58	69	10	1		3 (0	4	0 3	
Brookfield,	1848		100	6	-6	12	2	0		0 0		0	1		0 0
Burlington, Plym'th,	1858	Osmer W. Fay, s. s. 1867	1867	32	71	108	18	15	11 2				101	4 1	
Burns,	1858	James Hall, s. s. 1848	1867	16	20	3	0	0		0 1		0	0		40
Caledonia,	1844	Cyrus Nichols, s. s. 1839	1864	3	11	14	1	5		5 0			2		4 80
Center,	1847	A. L. Riggs, s. s. 1863	1867	28	52	80'	12		2			11 7	14		60
Clinton,	1858	James Brewer, s. s. 1859	1866	32	65	97	10	6	9 1	5 4	4	8 1	16	1 4	1115
Columbus,	1850	Myron W. Reed, s. s. 1866	1868	20	53	73	3		3 1				6		2 100
Cooksville,	1867	James W. Harris, s. s. 1862	1868	8	11	19	8	14	5 1	9[10		0	0	0 (50
Darlington,	1856	D. L. Leonard, s. s. 1863	1866	58	26	94	18	3	3 1) 2	6		8	1 3	134
Dartford,	1849	R. H. Fairbairn, s. s. 1866	1868	18	22	40	1	11	3 1	1 0	2	0	2		40
Delafield, Tab. Welsh,	1844	None.	10000	8	24	32	0	0	1	1 0			3	0 1	
Deinvan,	1841	Joseph Collie, p. 1855	1854	92	153	245	23	7	15 2	1 6	3	28 8	12	1 2	225
Depere,	1866	D. C. Curtiss, s. s. 1840	1866	9	13	22	1	7	5 7		2	0	3	2 7	100
De Soto,	1856	Lewis Bridgman, s. s. 1840	1867	5	12	17	0	2	5 1	5 0	0	0	10	0 0	52
Dodgeville, Welsh,	1845	None. No report.			-074			П		10		-	-	210	100
East Ithaca,	1859	None.		1	5	6	0	0		0	5	0	5	0 0	
East Troy,	1839	Charles Morgan, s. s. 1843	1850	27	52	79	13	5	0 4	2	6	0	8	1 8	80
Rik Grove,		H. M. Parmelee, s. s. 1842		41	50	91	7	0	9 28	0	41	1	51	0 4	
Eikhorn,	1848	A. L. P. Loomis, s s. 1865	1868	17	49	66	14	14	9 28	1 0	2	0	2	2 0	
Emerald Grove,	1846			53		133	0	0	0 6	1	4	0	5	0 0	
Evansville,		James W. Harris, s. s. 1862	1868	16	37	53	11	0	5 8	0		0	7	0 2	
Fish Creek,		None.	100		59	23		9	11	1	1.4	7		10	1
Fond du Lac,	1856	None.		- 1	1	216		2	17 19	2	9	0 1	1	2 12	240
Fort Atkinson,	1841	None.		34	121		9	0	0 0			0			150
			18/3	11		30	4		3 9		6				66
Fox Lake,		Oliver Brown, p.	1867		54	79	11	4	5 9		11		2		100
			1868		3	4		õ	2 5	d o	0	0	ol	1 0	

Caurches.		Ministers.		. Pa			, 186	9		867-		B	186			100	67-6	
Place and Name.	Organized.	Name.	Ordained.	Commenced.	·e·	remale.	OFAL.	Absent.	7	etter.	OTAL.	Deaths.	B.	Excom.	TOTAL.	alts.	nfints.	1
Linco man Principe.	Org	Mame	O.	Con	Male.	E G	Lo.	Abe	Prof.	5	Lou	Dea	Dism	Exc	LOI	Adul	9	ľ
Fulton,	1851	Hanford Fowle, s. s.	1856	1865	23	28	51	5	0	2	2	1	6	0	_	0	11	1
Genesee,	1842	J. M. Mitchell, s. s	1856	1868	12	26	38	11	1	1	2	0	0	0	0	0	0	
Genoa,	1846	C. C. Cadwell, s. s.	1885	1854	16		40	.9	4	0	4	2	7	0	9	0		1
Grand Rapids,	1860			1	- 8	15	28	6	1	4	- 5	0	8	0	3	1	1	4
Freen Lake,	1857	H. M. Chapin, s. s.		1866	5	10	15	8	0	-0	-0	1 2	0	0	1	0	0	h
Hartford,	1847	G.W. Wainwright.ss	1862	1867	37	53	.90	21	9	5	14	2	6	2	10	5	2	Г
lartland,	1841	- Bushee, s. s.		100.4	18	34	52	8	8	4	14	1	8	1	5	1	0	1
Iortonville,	1857	O. P. Clinton, S. S.	1835	1866	12	22	34	0	6	1	7	0	4	0	4	3	0	ű
lustisford,	1857	J.W. Donaldson, s.s.	1858	1867	1	4	- 5	- 0	0	0	0	0	2	0	2	0	0	į.
Iustisford, ironton, ixonia, Welsh,	1857	None.		Jacob .	.3	8	11	-0	0	0	0	0	0	0	.0	-0	0	1
xonia, Welsh,	1852	G. R. Evans, s. s.		1866	10		26	0	1	1	2	0	3	0	8	0	0	d
Countries A Track	1845	F. B. Norton, S. S.	1864	1866		286	384	0	17	13	30	2	- 8	0	10	0	1	3
lohnstown,	1845	James D. Todd, s. s.	1860	1867	19		53	11	2	7	3		9	0	9	1	0	1
	1838	None.	***		64	119	183	70	8	7	10	0	4	0	4	3	0	1
Koshkonong,	1846	T. G. Colton, s. s.	1849	1868	No	rep	ort.	-			- 6				130	12		L
La Crosse,	1855	N. C. Chapin, s. s.	1991	1867	32	92	124	20	6	2	8	0	8	0	3	3	2	1
Lafayette, Lake Mills,			1000	1000	32	07	99	6	5	2	6	1				12		
	1849	Charles Caverno, p.	1040	1000	91	67				7			1	0	2	5		1
Leeds,	1869	S. W. Eaton, s. s. Richard Hassell, s.s.		1847	31		108 25	12	0	7 0	8	0	10	0	5	0	0	2
Leon,	1860	James Hall, s. s.	1848		16	16 21	37	5	1	4	5	2	10	0	10	0	0	
	1840	Eben. Halliday, s. s.	1967	1986	9	19	28	- 9	2	3	5	ō	3	2	5	2	ő	ė
Lima,	1867	T. G. Colton, s. s.	1940	1949	6		15	0	3	1	4	ő	0	0	0	î	0	à
	1841	C. H. Richards, s. s.	1866	18/07	78	132	210	52	19	17	36	1	20	0	21	9		
Magnolia,	1855	James Jameson, s.s.	1841	1864	11	13	24	2	0	0	0	î	0	0		0	2	4
Markesan,	1847	D. M. Bardwell, s. s.	1845	1865	12	19	81	6	3	3	6	ô	8	0	3	0	0	
Mauston,	1858	B. S. Baxter, s. s.	1843	1865	9	11	20	ĩ	5	0	5	0	8	ŏ	3	o	2	ľ
Mazomanie,	1867	A. W. Curtis, s. s.	1868	1868	8	18	26	4	3	7	10	o	3	ŏ	3	ĭ	4	Ġ
	1851	James McLean, s. s.	1859	1866	47	75	122	15	1	7	10	2	2	ő	4	ō		0
	1861	J. C. Sherwin, s. s.	1840	1868	4	8	12	0	0	0	0	0	õ	0	ô	ò		ī
Middleton,	100	No report.				1.5	177		13		-	11.7				100	-	*
	1861	None. No re	port.	100		Eλ				1	200	71		u U				
Milton,	1838	Hanford Fowle a a	1966	1868	30	52	82		22	2	24	0	8	0	3	14	0	4
Milwaukee, Plym'h,	1841	John L. Dudley, p.	1847	1868	107	225	332	40		17	17	6	124	23	158	0	12	3
Spring st.,	1541	W. DeLoss Love, p.	1848	1858	106	181	287	59		25	48	8	19	11	33	5		4
	1857	None.			12	20		1	2	4	6	0	8	2	5	0	1	
Hanover st.	1860	Wilder Smith, p.		1866	41	128		48	1	8	. 9	2	24	1	27	0	4	2
Ouret,	-	John Allison, s. s.	1847	1867	119		180	17	27	126	158	1	0	0	1	6	1	3
Mondovi, Monroe,	1861	A. Kidder, s. s.		1866	13	13	26	8	0	1	1	0	0	0	0	0		1
	1863	H. A. Miner, s. s.	1859	1868	17	27	44	2	1	2	8	1	8	0	9	1		1
		None.	1010	2000	5	10	15	0	0	0	0	0	0	0	0	0	1	
Necedah,	1858	Chas. Morgan, s. s. None.	1548	1909	5	7	12	4	0	0	- 0	0	0	0	-0	0	0	1
New Chester,		J. W. Perkins, s. s.	1000	1007	11	5	0.5	1	0	2		2	-					
New London,	1857	J.P.Chamberlain, ss	1000	1001	30	15	25 83	10		10	28	0	1 2	0	3	1	0	1
Oak Creek,	1863	Beriah King, s. s.	1257	1901	5		14	0	0	0	0	0	1	0	1	4	3	
	1849	None.	1994	1001	12	9 16	28	1	0	ő	0	1	1	0	4	0	9	
		E. J. Montague, p.	1946	1946	38		119	14	3	6	9	1	5	0	6	3	0	
Oshkosh.	1849	None.	2010	2020	55	195	250	0	1	17	18	2	9	0	11	0		1 2
Welsh.		J. T. Lewis, s. s.	1869	1868	15		37	- 0	6	2		ō	4	ŏ	4	0	4	2
Otter Creek,	1868	A. Kidder, s. s.	1849	1867	1	2	3	0	8	õ	20 00	0	0	0	0	2	0	
Palmyra,	1847	E. Southworth, s. s.	1867	1867	22	37	59	14	ŏ	5	5	ò	5	ő	5	ō	ő	ľ
Pewaukee,	1840	E. Southworth, s. s. J. H. Waterman, s.s.	1861	1864	10	28	33	7	4	3	7	0	0	0	0	2	ő	ì
Pike Grove, Welsh,	1849	No report.			12.0	-				611	-0	0		1	1	1	1	ľ
Pine River.	1856	D. A. Campbell, s. s.	1852	1861	8	20	28	2	11	2	18	0	4	0	4	1	3	J.
ratteville,	1999	J. E. Pond, p.	1859	1861		101	152	85	10	6	16	2	11	0	13	2		2
Plymouth,	1848	S. H. Barteau, s. s.	1851	1867	19	32	51	4	4		6	2	5	0	7	2	3	2
Prairie du Chien,	1856	J. Porter, s. s.	1831	1866	19	38	57	11	4	1 5	6	1	4	1	6	1		1
Prescott,	1852	M. M. Martin, s. s.	1864	1865	27	33	60	- 9	0		- 5	1	4	0	- 5	91		7
Princeton,	1852	W. M. Richards, s.s.	1835		4	19	23	- 8	2	0	4	1	2	0	3	0	0	9
Racine Con-	1858	None.	***		8	4	. 7	2			1.4		18	J-1		F		
Bacthe, Cong.,	1851	G. W. Sargent, s. s.	1859	1867	35	91	126	27	4	12	18	1	3	.0	4	2		1
Bethel, Welsh,	1848	Win. Watkins, p.	1860	1867	35	59	94	2	16	3	19	1	3	1	5	0		1
asymond,	1540	None. G. W. Sargent, s. s. Wm. Watkins, p. None. S. A. Dwinnell, p.	1000	1000	12	18	30	0	-0	0	0	0	0	0	0	0	0	ń
Reedsburg,	1851	(S. A. Dwinnell, p.	1858	1802	25	33	63	11	0	1	1	1	6	0	7	1	0	1
	1865	W. Cochran s. s.	1046		1/5%		110.79	40	100	- 1		1.04	11.5	9		100	124	ľ
Richford,	1858	W. E. Merriman, s.s. None.		1867	15	24	39	10	0	0	0	0	1	0	1	0	0	
	1859	Evan Owen, s. s.	1950	1900	-	13	22	13	0	0	10	1	1	0	2	0	0	
Rio,	*000	None.	1990	1863	26	33	59 19	0	3	9	18	0	7	1	8	1	3	3
Ripon,		None.			90	177	267			18	58	0	12	0	16	3	2	25

Corners.	_	Mensters.		.poq.	100		i, 18		100	67-	70	755	86°		LS.	100	AP:	0
Place and Name.	Organised	Name.	Ordained.	Commenced.	Made.	Fomale.	TOTAL.	Absent.	Prof.	Lettor.	LOTAL	Deaths.	Dism.	Exeom.	TOTAL.	Adults. 1	Infinite.	N SAB.
Rochester,	1840	J. S. Jones, s. s.		1887	10	18		- 5	8	01	8	2	4	0			0	1 60
Roekville,		Nicholas Mayne, s. s.	1855	1863	2		10	1		0	2	0	5	o	5			
Rosendale,	1848	J. N. Powell, p.	1846	1864	39	57	96	9	0	1	11	4		ŏ				
Bouniton,		T. L. Brown, s. s.		1868	7	15	22	9	-0		ol.	0	õ	ň		ŏ		110
Salem.		Anson Clark, s. s.	1849	1867	25	46		0	7			ĩ	ĭ	ŏ	2	ĭ	5	
Sextonville.	1867				8	9	17	0	0		őľ	ô	ô	0	0	0		
Sheboygan Falls,		John Keep, s. s.	1835	1868	14	42		6	0			2	8		10			
Shehoygan,		N. A. Millerd, s. s.		1866	17	44	61	18		0	2	ő	8	0		1	1	
		Henry Pullen, s. s.		1868	43		118	20		0					0	0		200
Hisophere,				1867	22		55	4					5		10	0		
Shullsburg,		A. M. Dixon, s. s.							14			1	1	0	2	3	17	130
Sporta,		J. M. Carmichael, s. s.	1864	186	36	81	117	19	20	15 8	이	0	9	0	9	15	2	135
Spring Green, Welsh,		No report.							ũ	3	1	1			n	7		
Spring Prairie,	1852		514	100	6				144	311	1		-1	_1			114	50
Springvale,			1867		13		31	6	2	6	8	0	6	0	6	2	1	75
Sterling,	1859	Lewis Bridgman, s. s.	1840	1867	14		29	0	0	3	8	0	0	0	0.1	0	0	20
Stockbridge,	1860	J. T. Closson, s. s.		1868	14	22	36	9	0	0	0	0		0	ĭ	0	ŏ	75
Stoughton,	1851	Robert Sewall, s. s.	1854	1855	13	32	45	7	4	1	5			il	10	9	4	50
San Prairie,		Charles T. Melvin, p.	1859	1896	36	48	84	5	20	5 2	5			o	9	217	il	80
Tafton,		A. A. Young, s. s.		1865			85			0	il			ŏ	2 5	i		100
	Acces	B. S. Baxter, s. s. No		-	~	-	~	-	100	~	1	4	9	4	0	-	31	100
Tomah,	1007	Geo. M. Landon, s. s.	Life.	1868	33	69	102	A	0	0	ما	1	5	1	_		51	55
Trumpeleau,		C. M. Morehouse, s. s.	1940			46	85		10		9	11			7	0	0	
Union Grove,				1866		19	30		3			6	2		13	5		200
Viroqua,		L. L. Radcliff, s. s.	104%	7900		8		2	0	0		9		0	1	3	0	
Waterford,		None.	***	1000	7		15			0		0	0		0		0	0
Waterloo,			1867		22	26			26	43		0				10	0	
Watertown,			1851		28		116		0	1		1				0	2	75
Waukesha,		C. W. Camp, s. s.		1868	43		123	18	8		5	3 1		0 7	15	1	511	.00
Waupun,	1845	J. M. Williams, p. e.		1866	37	78	115	20	5	20 2	5	2	9	0[]	11	8	411	75
Wautoma,	0.50	None. No re			100		140	10.1	JE	100	1			-1	ा	54/	-	90
Wanwatora,		Luther Clapp, p.	1845		38		105	16	7	1	8	1	0		1	1	311	75
West Eau Claire,			1848	1865	32	59		10	6	1		0	1	1	õ		3li	
Westfield,	1852	John Westlake, s. s.	1865	1868	9	12	21	1	0	3	3	0					ŏl.	
Wheatland and				1	03		100	107	10		1			1	7	7	1	
Sterling Union,		No report.		22.31	10	+	100		11	65 H	1	1		1	-		1	
Whitewater,	1840	Theron G. Colton, s.s.	1849	1866	44	155	199	35	10	10 2	d	0 1	5	0	5	7	32	no
Wilmot,		J. W. Donalson, s. s.			4	12		~2	3									75
		Richard Hassell, s. s.			26		64	18			1	0 1		0 1	8	3		
Windsor,	1000	No report.	1011	1000	20	00	09	70	Đ	9 1	1	4	1	A) I	4	0	0 :	90
Wyocena,	1040			1868	20	20	26	0	,	0 1	J	0						-
Wyoming Valley,	1980	Jonathan Jones, s. s.	-	1909	10	16	20	0	1	9 1	71	U I)[(0	0	1	8 8	90

OTHER MINISTERS. OTHER MINISTERS.

A. S. Allen, Black Earth.
J. W. Allen, Brandon.
E. Bascom, Beloit.
Homer H. Benson, Agent Amer.
Miss'y Ass'n Beloit.
S. S. Hicknell, Milton.
James J. Blaisdell, Prof., Beloit.
Coll.
H. S. Clark, Baraboo.
Dexter Clary, Agent Amer. Home
Miss'y Soc., Beloit.
D. W. Constock, Kenosha.
E. W. Cook, H. M., Yankton (?).
Lsaae N. Cundall, Sup't Orphan's
Home, Madison.
Samuel D Darling, Oakfield.
Henry Davis. Henry Davis.

Hiram Decker, Beloit.
Hiram H Dixon, Ripon.
Hiram Eddy, Milwaukee.
Joseph Emerson, Prof., Beloit.
Robert T. Evans.
R. Everdell, Murone.
Hiram Foote, Agent Amer. S. S.
Union, Waukesha.
Hiram Freeman.
N. G. Goodhue, s. s., Milton.
Benjamin E. Hale, Beloit.
David Jones, Arena.
James Kilbourne, City Missionary, Racine.
Francis Lawson, Beloit.
Theron Loomis, Menomonie.
C. W. Matthews, Sun Prairie.
S. E. Miner, Monroe.
Richard Morris, Allen's Grove.
Renjamin St. J. Page, Milwaukee.
Milton Wells, B

David Pinkerton, Waupun.
William Porter, Prof., Beloit.
W. M. Richards, Berlin.
Ebenezer W. Riee, Sup't of Missions for S. S. Union, Milwaukee.
J. P. Ree, Oshkosh.
L. Rogers, Lynn.
E. P. Salmon, Beloit.
George M. Smith.
J. D. Stevens, Allen's Grove.
Ira Tracy, Tafton.
Peter Valentine, De Soto.
Jeremiah W. Walcott, Ripon.
J. K. Warner. J. K. Warner. Milton Wells, Beaver Dam.

SUMMARY. — Chunghes: 19 with pastors; 105 with stated supplies; 36 vacant. Total, 160.

Ministers: 19 pastors; 94 stated supplies; 46 others. Total, 159.

Chunch Members: 3,720 males; 6,879 females. Total, 10,509,—including 1,276 absent.

Additions in 1867—68: 712 by profession; 694 by letter. Total, 1,406.

Removals in 1867—68: 117 by death; 695 by dismissal; 102 by excommunication (many of which are merely dropped for absence). Total, 914.

BAPTIME IN 1867—68: 245 adult; 224 infant.

In Sannath Schools: 14,435.

Namer Lunder Lunder (199 churches 125 lest read), 97 000.

NY SABIRATE SCHOOLS: 14,500. Nymara ENDRE PASTORAL CHARGE (129 churches, 125 last year): 27,228,—a decrease of 590. Of these 129 churches, 8 report officially that they have nobody under pastoral charge.

HANGES.—Churches: New, or replaced on the list,—Alto; Ashippun; Augusta; Ball's Mills; Cooksville; Friendship; Markesan; Muknowago; Otter Creek; Salem; Sextonville; Sterling; Wheatland. Dropped from the list,—Berlin; Buena Vista; Caldwell's Prairie; Delafield, Welsk (1st); Hammond; Hudson; Lewis Valley; Malone; New Richmond; Portland; Warren; West Salem. (Of these, Hammond, Hudson, Malone, New Richmond, and Warren were found last year in the Minnesota Minutes, from which we transferred them; they are dropped from those Minutes this year, and nowhere appear.—Net gain of members, 63.

MINISTERS: No report. From Quarterly, etc.,—Ordinations, 8 without charge; installations, 4; dismissals, 5. Deaths, 1 without charge. CHANGES.

GANIZATION.—The churches are united in eight District Conventions, and through them, in the PRISETTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN, which includes thirteen Presbyte-rian churches. Three Wisconsin churches belong to the Minnesota General Conference, viz.: Pres-cott, River Falls, and West Eau Claire. OBGANIZATION. -

The following PRESETTERIAN CHURCHES are connected with the Wisconsin Convention, on a "Plan of Inion." They are reported by no Presbyterian body, and we therefore give these homeless ones a place of course we do not include them in our summaries.

CHURCHES.	đ.	Ministers.	_	ced.	1.44		, 186	246	7	DIT 67-	155	100	мо 1867	. 700		BA	PT-8	0
Place and Name.	Organized	Name.	Ordained	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.
Beaver Dam,		C. W. Vandeven, s. s. John J. Miter, p.		1856	61	134	195		4	6	10	3	6	0	9	2	1	145
mairplay,	1842	None.			4		15	37	0	0		0	1	0	1	0	-0	60
Geneva,	1839	Edward G. Miner, s. s				108		37	4	2	6	1	11		12		1	135
Green Bay, Greenwood,	1836	J. T. Killin, s. s. No report.	1860	1865	39	72	111	9	12	2	14	0	0	0	0	5	5	125
I Insel Green,	1845			100	1	6	. 7	0	0	0	0	0	0	0	0	0		
Ineral Point,	1839	W. H. Burnard, s. s.	1854	1866	40		99 42 65	30 2 1	8	4	12	2	4	0	6	2	8	
New Lisbon,		H. W. Carpenter, s. s	.1864	1866	15	27	42	2	2	6	8	1	- 3	0	4	2	1	100
Pleasant Hill,	1852			1	24	41	65	1	8	0	8	0	5	0	5	2	5 8	50
Potosi,	1840	Nicholas Mayne, s. s.	1855	1863		23	26	0		0	4	0	1	1	2	1	3	
Lacine,	1839	W. S. Alexander, p.		1866		190	277	56	8	7	10	8	6	0	9	1	4	240
Somers,	1839	John Gridley, s. s.	1885	1855	24	28	52	8	2	2	4	0	1	0	1	0	1	40
TOTAL: 13 chu	rches.	2 pastors, 7 stated su	pplie	s.	352	699	1051	177	47	29	76	10	38	1	49	17	24	1198

In this list Greenwood is replaced. Oconto and Stone Bank are dropped; Ashippun is transferred to the Congregational list.

MINNESOTA.

7.5					Sep	t.	, 18	68.	18	67	-8.		1867-	8.	18	67	-8.
Afton,	1858	A. D. Roe,	1867	1866	6	13		1		1				1			50
Alexandria,	1867	B. F. Haviland,	1859	1867	4	8	12	1.7		1	1			18			
Anoka,	1855	A. K. Packard, p.	1851	1860	13	42	65	12 2 2	5	4 3	9	1	3	4	4	3	75 80
Austin,	1857	None.		100	20	29	49	2	1	3	4	-	4	4		1	80
Bear Valley,	1868	J. E. Burbank,	1858	1868	4	6	10	2	10	10	10			1			
Beaver,	1868	H. Willard,	1858	1867	6	8	14	2	3	11	14	(1 1	1	2		
Bristol,	1867	J. A. Jones,	1864		12			TÜ								П	
Bristol, Welsh.		J. A. Jones,	1864										1 1			ш	
Butternut V., Welsh,		P. Peregrine,	1861	1868	11	15	26		2	1	3					2	40
Cannon Falls,	1856	E. W. Merrill,		1867	11	17	28		7	5	3 12				3	5	
Chain Lake Centre,		John C. Strong,		1864	9	- 9	18	3	10		-		2	2 2		3	40
Claremont,		C. Shedd.		1860	7	13	20	100	6	5	11		2 2	2	4	17	100
Clearwater,	1859	J. G. D. Stearns,	1843	1868	20	47	67	14		15		1	4	5	-		60
Cottage Grove,	1858	E. J. Hart,	1856	1867	23	34		7	14	4	18			100	3	13	50
Elgin,		P. Litts,		1866		20		116	6		11		4	4		77	75
Excelsion and Chan-		- 1 104	2000	2000		-	-	1.11	Ĭ		22			1/3		ш	
hassan,	1853	C. B. Sheldon,	1851	1855	38	56	94	4	8	3	6	. 7	2	2	3	ч	100
Faribault, 1st ch.,	1855	E. Gale,		1866		71		21	4	4	8		-6	6	1	7	200
" Plymouth.	1866	James W. Strong, p.		1866		63		4	9		15	1	10	11	1		164
Fairmount,	1868	None.	2002	2000	4	6		-	1		10	1		-		1	30
Ciencoe,		None.			11.7		-				7			1			
Clenwood,		A. C. Lathrop,	1843											1 1	- 1		
Grove Lake,		A. C. Lathrop,	1848											1.1		- 1	
Guilford,	1860	A. Morse,		1864	2	- 5	7		ш	1.7			1	1		- 1	Un.
Hamilton,	1860	None.	77.		14	5 22 9	36 17	4			- 1		1	1	- 1		100
Hebron,		P. Peregrine,	1861	1868	81	9	17	1	ш	8	3	1		1 il	- 1	1	45
High Forest.	1860				8	11	19	4		-	-	7		17	- 1	1	
Lake City		W. B. Dada,	1856	1867	40	55	95	6	3	12	15	1	4	5		- 1	110
Lakeland,		A. D. Roe,		1866		12	19	3	1						-1	- 1	

NEW SERIES. - VOL. I. NO. 1.

Ceracata.	T.	MINISTERS.		.pao	-		, 18			917 67-		100	186				DT-	_
Pince and Name.	Organised.	Name.	Ordained.	Commenced.	Male.	Fernale.	Torat.	Absent.	Prof.	Lotter.	TOTAL,	Deaths.	Dism.	Exeom.	FOTAL.	Adults.	Infinite.	-
Languag,	1001	E. bootn,		lsos	6	18	24	1	20		20.00	1			2	1		Uz I
Lenora,		G. Bent,		1861	3	-331	34/	2	15.1		8	64	in	1	1	167		=
Manterville,	1858	N. W. Grover,	1868	1868	7	19	26 12	10		4	4			Ξ	113	14		
Marine,	1858	[I. O. Sloan, Presb.]		1868	1	19 11	12		5		ы				ш	3	64	E
Мажрра,		J. E. Burbank,	1858	1868	4	18	22	- 6	- 21	5	2		10		10	20		=
Medford,	1856	E. Brown,	1853	1868		20	33	1	1	5	6		10		10	177		-
Minnespolis, Plym'th.	.1857	C. C. Salter, p.	1859	1862	95	147	242	26	12	17	29	6	28		84	6	11	2
		William Leavitt,	1864	1867	10	14	24	2	1	3	4	1.7	70		10	10		19
Monticello,	1856	B. A. Dean,	1866	1867	18			5	1	4	11	1	3	1	5	5	2	- 7
Nevada,		A. Morse,	1847		4	4	8	4.3			8			15	12	100	ш	- 2
Northfield,		E. S. Williams, p.		1864		109	183	13	18	15	33	4	8		12	8	2	
Orono,	1861				173		-	16.			-			15	177	150		
Owatonna,		L. S. Griggs,	1864	1866	42	71	113	6	40	18	58		8		g	94	K	1: (
Painsville,		None.		2000	1 -	100		-			~		~		1 1	7	10	
Pininview,		H. Willard,	1858	1863	12	24	36	13	и	.01	ш		7		7	100	4	
Prairieville, East,		L. C. Gilbert,		1866		10		2	11	1	1		7-6		7 6	19	i	-1
Princeton,		None.	2010	*****	-	20	_			3.4	63				. 0	17		
Quincy,	1863				13	19	20	1	3	3	6	. 4	1	100	13	2		120
Hochester,		A. Fuller, p.	1900	1866			32 96	12	1	16	15	2	12		114	-		150
Rushford,	1940	Wm. W. Snell,		1855	9	19	28	1	î		3		9		12	734		100
Faratoga,		G. H. Miles,		1866			52	1 2	2	1	9	1	1	10	2	1	м	75
			1859	1000	20	04	-000	-	ш	10	н	*			14		111	
Sank Centre, Sank Rapids,		A. J. Pike, S. Hall,	1831	1054	5	7	12	-50		W.	ш	ш			100	198	100	25
			1858		4	70	14		13	10	· ·	ш	MA		DA	19		Un.
Smithfield,		H. Willard,	7000	1901	10	10	17		14	13	13				150		19	
Somerset,		[J. B. Ladd, Lic.]			70	00	144	-9	ш	-					10	KH	DA.	Un.
Spring Valley,		None.	1000	1868	23 26	22 60	20	33		3	3	1	4 5	1	6	100	14	-
St. Anthony,		G. Campbell,			25	36	45 86 61	-00		1	1	1	D		0		114	80
St. Charles,	1869	G. H. Miles,	1860	1866	20	8	01	2	3	2	56	4			621	3	17	125
St. Cloud,		G. I. Wood,		1868			16	-	2	4	0	1	1		N.		3	30
St. Paul,		L. J. White,	7040	1000	32	53	85	20	1	15	62	1	8		9	1	2	105
Sterling,		N. A. Hunt,		1864		107				10						MI		
Vernon Centre,		N. A. Hunt,		1864	2		1	1 7		15					-		10	es c
Wabashaw,		H. Loomis, Jr.		1867	24	43		6	5				2	1,0	2	2	1	115
Waseca,		E. H. Alden,	1864		8	8	16				16			110	3			Un.
Wasioja,		C. Shedd,	1842	1858	3	13	16	2					3		3		11	V -
Winnebago City,	1859	None.		43.	4	10	14	43		U.								
Winona,		J. F. Dudley,	1864	1866			163	20	1	6	7	2	12		14		1	800
Woodland Mills.	1867			100	5		19		6		6					5		
Zumbrota,	1857	[J. S. Coggswell, Lic.	1	1868	30	48	78	9	4		4	1	1		2	5		100

OTHER MINISTERS. David Andrews, Winona.

Jeremiah K. Barnes, Cannon
Falls. Fails.
John Edgar, Rochester.
Charles Galpin, Faribault.

| Richard Hall, Agent Am. Home Miss. Soc., St. Paul. N. H. Pierce, Northfield. Charles Seccombe, Prof. Coll., Northfield. Riwin Teele, Bristol Centre. | LICENTIATES. Two, in tables above

Two, in tables above.

SUMMARY.— CHURCHES: 5 with pastors; 46 with acting pastors; 16 vacant (including 1 supplied by Presbyterian, and 2 by licentiates). Total, 67.

Ministers: 5 pastors; 39 acting pastors; 10 others. Total, 54.

CHURCH MEMBERS: 1,046 males; 1,706 females. Total, 2,751,—including 239 absent.

Additions in 1807-68: 178 by profession; 212 by letter. Total, 390.

REMOVALE IN 1847-68: 27 by death; 177 by dismissal; 3 by excommunication. Total, 207.

BAPTISMS in 1807-68: 83 adult; 76 infant.

In Mabbath Schools: 3,475.

Benevolent Contributions (38 churches reporting, 34 last year): \$2,781.16,—an increase of \$358.63.

HANGES.—CHURCHES: New,—Alexandria; Bear Valley; Beaver; Fairmount; Gienwood; Grove Lake; Minneapolis, Vine st., Nevada; Smithfield; Waseca; Woodland Mills. Dropped from the list,—Albert Lea; Lewiston; Warren; York.—Net gain of members, 202.

MINISTERS: No report. From Quarterly,—Ordinations, none. Installations, none. Dismissal, 1. Deaths, 1 acting pastor.

ORGANIZATION.—The churches are united in a General Congessational Confessors, which includes also three Wisconsin churches, vis : Prescott, River Falls, and West Eau Claire. Last year five other Wisconsin churches were reported in the Minnesota Minutes, vis.: Hammond, Hudson, Malone, Richmond, and Warren. As none of these appear in the Wisconsin Minutes, it does not appear whether they still survive.

IOWA.

CHURCHES.	T.	MINISTERS.		.pec			, 18e	40.0	1102	67-8.	1	57	7-8		BA 186	PT.	0
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Pemale.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.
Agency City,	1000	W. J. Smith,	1044	1868	9	19	28	0	10			0 3	0 0	2	0	0	1 7
Alden and Buckeye, Algona,	1858	Chauncy Taylor	1885	1856	13	25	38	0			2 1	9 4				1	8
Almoral,	1857	Chauncy Taylor, Charles Gibbs,	1858	1865	2	4	6	ŏ				0 4					2
Ames,	1865	S. Gilbert,	1862	1868	33	46	79	4	10	14 2	4 6	3 0		5	2	1	6
Amity,	1865	C. C. Humphrey,	1861	1868	16	16	32	3	0	2		1 6				8	
Anamosa,	1846	Orville W. Merrill, p.	1857	1862	28	52 35	80	7	2	6		0 6		6		1	.7
Belle Plaine, Bellevue,	1847	Daniel Lane,		1866 1867	17	15	52 19	0		43		1 8	0 0		22	0	10
Belmond.	1887	Edward P. Whiting, [E. C. Miles, Lic.]	1004	1867	8	6	14	0	0	3	ál :	i				0	2
Bentonsport,	1843	Asa Farwell,	1853	1866	29	45	74	8		11	8 3	2 4		6		0	1
Bethel,	1864	None. No re	port.	100	150		100	-9	m		Т			Hů.			IV.
Big Rock,		George Smith,		1867	14	27	41	11			3 (2		0	1
Blackhawk,		Thomas Merrill,		1867	9	21	30	0	3			0 0		0		0	1
Blairstown, Boonsboro,		Daniel Lane, Orson C. Dickerson,		1866	23	17	21 64			15 3	4 (0 0		5		0	1
Bowen's Prairie,		Howard S. Thompson	1885	1867	31	40	71	333	12	7 1				3	10	6	1
Bradford,		Richard J. Williams,			22	88	55	3	4	2	8 0			4		2	1
Brighton,	1842	T. N. Skinner,	1854	1867	13	26	39	00			3 (0		0		2	1/3
Brown Township,	1860	None.		E C	2	6	8	3	0		0 (0		0	ľ
Buckingham,		Bennet Roberts,		1862	12	28	40	0		51				3	3	2	\mathbb{H}
Buffalo Grove,	1857	Loren W. Brintnall,	1855	1867	7	15	122	0		1		1 6		7		0	1
Burlington, Burr Oak,	1888	W. Salter, p.		1846	57	125 12	182 21	20	3		8 3	3 2				4	2
Cass,	1856	George Bent, William H. Hayward,	1840	1860	21	27	48	12				1 1	2 0	2	0	0	1
Cedar Falls,	1860	Lebbeus B. Fifield,	1857	1860	13	31	44	5	2			11		12	ĭ	2	E
Central City,	1858	William Spell,	1857	1860 1866	19	24	48	ő			3			0		3	t
Centre Township, Ger.	1864	None. No re	eport.		13	163	000		10	15			1	Li.		10	
Chapin,	1858	William P. Avery,	1846	1858	5	11	16	0	0	0				1		0	1
Charles City,	1858	Daniel N. Bordwell,		1864	26	41	67	7	1 7	61	8 !	2	0	2		1	10
Chester, Cincinnati,	1865	Charles W. Clapp,	1850	1866 1867	22 28	26 24	48 52	1 2	10	6 11 2	0	2 1				0	
Civil Bend,	1860	Joseph C. Cooper,	1500	1868	17	25	42	6				0 4				0	1
Clay,	1842	E. C. Taylor, T. H. Holmes,	1856	1865	45	25 57	102	10			8 7	1				9	li
Clinton,	1866	John Wesley White,	1867	7000	23	47	70	0		20 3	3) 5				2	1
Colesburg.	1846	Luther P. Mathews,	1853	1862	14	26	40	4	3	0		0 1	0	1	2		1
Columbus City,		Frederic Crang,		1867	16	33	49	12		3	7 1)]			1	1	1
Concord,		Francis Fawkes,	1867	1866	5	9	14	0	0	0	0 0	0 6	3	3	0	0	1
Conover, Cottonville & Lamotte,	1856	None. None.		1865	3	8	11	0	2	1	3 (0 0	10	0	0	0	1
Council Bluffs,		James B. Chase, Jr.,	1865	1865	19	40	59	3		13 1		5 8		10		2	li
Crawfordsville,	1842	E. P. Smith,	1855	1864	30	35	65	3				0 3		3		6	Li
Danville,	1839	None.			18	34	52	14	1	0	1 () 2	0	2	1	0	1
Davenport, Ger.		John F. Graf,	1864	1864	18	26	44	0	8	0	8 (0	2		4	.8
D	1861	J. A. Hamilton,	1010	1867	38	74	112	4		13 4				1	5	27	22
Deep Creek & Watf'd,	1804	E. Adams, None.	1843	1857	36	9	108	0		53	3 (0	5	10	0	16
Denmark,	1838	Asa Turner, p.	1890	1838	84	184	218	26	13	16 2	9 3			13		ĭ	17
Des Moines,		Henry S. De Forest,		1866	47		132	11	8	23 3	ili			12	2	6	8
De Witt.	1842	John Van Antwerp,	1847	1857	28	62	90	-8	20	5 2	5 (3	2	5	13	2	1
Dubuque,	1839	Lyman Whiting, p.	1843	1864	85		208	41	25	9 3	1 8			62	8		23
Ger.	1867	Henry Frankfurth,		1864	11	12	23	0	12	0 1	3 (0	0	8	6
Darango,	1848	Francis Fawkes,		1866	11	15	26	2	1	91				0	0	4	2
Durant, Dyersville,	1856	E. E. Webber,	1864	1868	15	26	55 36	12	6	7 1	2			16	0	7	6
Earlville,	1850	Henry L. Chase, Charles Gibbs,		1865	7	14	21	4	0	i				ő	ő	0	6
Eddyville,	1845	J. M. Chamberlain,	1859		38	67	105	16		16 3				8	10	1	11
Eldora,	1868	Charles F. Boynton,	1861		3	4	7	0	00	7				0	0	0	8
Elgin,	1864	Henry Hess,	1864	1864	1,0	10.0	130			8.0		1		17/			
Elk River,		Oliver Emerson,	1841		15	28	43	6	1	6	2			10	0	8	4
Exira,	1859	[C. D. Wright, Lic.]	*000	1868	6	9	15	0	7	0 7	2		0	8	4	0	4
Fairfax,	1990	D. Jerome Jones,	1862 1844		28 40	32 70	60	1	9	7 13				10	2 2	0	7
Fairfield, Farmersburg,	1959	Thomas Merrill, M. M. Wakeman,	1846		10	13	110 23	17	3	5 8				10	2	0	9
Farmington,	1840	None.	4040	1000	10	10	20	4	0	1	1"	1	0	4	-	"	
Fayette,	1855	None. No re	port	1	F .1				Ш							- 1	
Flint Creek, Welsh,	1851		1846	1856	17	23	40	1	20	0 20	0	1	0	1	8	1	5
Floyd,	1859	None. No re			1	1	2		1		1	1					
Fontanelle,	1859	None.			7	11	18			1	1	1				- 1	

		i					MBE			DIT				ALS.		AP1	
CHURCERS.	귷	Ministers.	Ŕ	nced.	M.	y 1,	186		12	67-	_	-	867	-8. 	٦	67- 	
Place and Name.	Organised.	Name.	Ordained	Commenced	Male.	Pemale	TOTAL.	Absent	Prof.	Letter.	TOTAL.	Deaths	Dism.	TOTAL.	Adults	Influte	
forescon,		Joseph Hurlburt,	1209	Local	ð	υ,	10	Ų	Ų	1	8	Ū	20 I	0 2	ī	6	ī
fort Atkinson,	1867	Henry Hess,	1864	1857 1867	10 11	10 15	20 26	0	6 16	2	17	0		0 0 0 1		ŏ	l
Fort Dodge,	1856	None.	2002	1	12	14	26	Ž	0	0	0	0	0	0 0	1 0	Ŏ	ł
ranklin,	1858		1011		17	18 22	85	2 2 7	Ŏ	2	2	0		0 2	0	000	ı
Jarnavillo,	1844	G. M. Porter, William A. Patten,	1844 1850	1885	8	10	80 17	1	0	٧	Ч	1	4	1 6	ľ	٧	l
lenoa Bluffs, leorgetown,	1863	None. No re	port.	1 1	''	10			П		- 1	- 1					l
lasgow,				1868	12	18	25	2	0	0	이	0	2	0 2 1; 3	0	0	l
llenwood,	1856	H. B. Swift, Sylvester D. Storrs,	1858		15	84	49	1	1	1	2	0	1	1 3		ļ	ı
Frand View, Ger. Freen Mountain,	1857	Fred. W. Judiesch, Robert Stuart,		1460 1861	30 29	83°	66 66	5	8	2	8	ö	0	0 0 0 1	10	1 2	h
rinnell.	1855	Samuel D. Cochran, p				231	404	82	50	44		8	18	Ö 21	12	4	ŀ
Prove City,	1005	L'Abrie Charges Hill	1007	1000	21	22	48	1	18	1	19	1,	2:	0 B	19		
Iampton,	1857	William P. Avery, None. No re	1846	1858	17	16	33	8	2	5	7	U	2	0 2	1	4	ı
Iarrison, Iickory Grove,	1907	J. W. Pickett,	port.	1866	10	16	26	0	9	17	اءو	0	0	ol o	5	0	ĺ
lilisboro,	1853	None. No re	port.		10	-0			"ו	1	~	٦	- 1	1			l
ndependence	1867	Henry Mills,	1854	1868	10	18	28	1		28		1		0 1	1	1	ı
nland, owa City, reorg.,	1855	George Smith	1868	.1867	9	14	23	.5	8	2	.5	0,	0	인일	2 2 1	0	ŀ
owa City, reorg., owa Falls,	1866	George D. A. Hebard	1858	1866 1862	87 22	79 89	116 61	18 18	7	11	18 2	0.	5	1! 7 0: 5	1	Õ	ľ
owa raus, rving,	1850	A. Graves, Daniel Lane,	1843	1866	13	15	28	1	5	ô	6	ŏ		ŏ		ŏ	ı
amestown.	1858	William L. Coleman,	1847	1886	14	20	34	1	8	4	7	0,		0 1	0	1	ı
efferson,	1851	T. N. Skinner,		1868	8	9,	12	0	0	0	0	0	0	0 0	0	0	l
Cellogg, Ceokuk,	1868	None.		1868	8 33	65	101	0	.,	6	ı۵	٠,'	16	0:17	5	٨	l
Leosauqua,	1844	B. Judkins, Jr., John W. Windsor,	1849	1886	14	39	53	20	7	8	7	Ō	u [Λ 0	ĭ	ŏ	ľ
ansing.	1853	Orlando Clarke,	1865	1867	ii	20!	30	5	3	4	7	0	21	0¦ Ž	1	ō	ı
" Kidge,	1865	Henry Sallenbach,	1867		18	20	89	5	1	0	1	1	1,	U 2	Ŏ	000000	ĺ.
e Claire.	1849	None.	100	ا۔ ہیںٰ	8	7	10	,0	0		媳	9		0 0 0 8		0	P
ewis, dima.	1855	Wm. Clitz Sexton, S. D. Helms,	1867	1867 1866	23 11	42 13	65 24	12	2	8	'n	0	2	0:2	8	000	ŀ
ong Creek, Welsh,	1845	Owen Owens,	1842	1868	33	40	76		15	7	22	0	U.	O L	0	11	ı
ucas Grove,	1858	[E. A. Myrick, Lic.] Thomas M. Boss, p.	1842	1868	15	25	40	10	0	Ŏ.	0	0:	0:	0 ō	Ō	8	ı
yon.	1839	Thomas M. Boss, p.	1866	1866	30		111	17	5	9	14			4 16 0₁ 1	4	8	ľ
fagnolia,	1855	John H. Morley, Ariel A. Baker,	1867 1864 1860	1366	17 10	32 39	49 49	6 2	1	11		2		0 1	8	1	1
fanchester, faquoketa,		James B. Gilbert,	1860	1888	12	88	45	8	8	12	15	8	1!	0⊹4	ı š	0	h
farion,	1848	John A. Ross, p.	1804	1864	:5	64	89	8	1	4	5	0	1,	0 1	0	9	ľ
Iason City,	1858	James D. Mason,			17	83	53	0	19	3	22	δļ		2 3		ō	ı
IcGregor,	1857	S. P. Sloan, p.	1857	1860	40	83	128	14	5	2	7	2,	16	0 18	0	2	ľ
lilton, litchell.	1865 1857	None. William L. Coleman,	1817	1861	18	33	54	8	0	5	Б	0	2	o! 2	o	2	ŀ
litchellville,		C. H. Eaton, No re				"		٦	۲	ا	1	•	- 1	- 1			l
Ionona,	1855	J. R. Upton,	1851	1860	13	26	39	5	1	5	6	0		0 0		0	l
fonroe,	1865	Samuel N. Grout,	1850	1867	21	33	54			12		Ŏ.		0 4	4	2	
ionticello, Iount Pleasant,	1860	John K. Nutting, Joseph W. Pickett,	1858	1368	33	17 59	28 97	6 20	8	6 22	6 B)	0		0.18	5	3	
fuscatine.	1843	Alden B. Robbins, p.	1862 1843	1848	69		187	ĩi	7	1	8	1	7 2	1 29	ĭ	12	Ŀ
Iount Pleasant, Iuscatine, Ger.	1854	John Schearer,	1560	1865	13	15	28	0	0	0	0	0	!	7; O	10	4	ı
Nashua,	1866	Richard J. Williams,	1849	1968	6	12	18	0	0	Š	8	1	0	0 1	0	8	
Vevin,	1858	Kobert Hunter,	1800	1867	12	12	24 45	8	6 20	2	8 24	0,	3	0 1	18 12	0	ı
New Hampton, New Jefferson,	1866	Harvey Adams, S. B. Goodenow,	1848 1848	1887	18	27 5	45	1	20) ()	4	4	öl	2	0i 2	6	0	ı
New Liberty,	1858	George Smith,	1868		5	9	14	1	ĭ	1	2	ö	0	0 i 0	1	ŏ	ĺ
New Oregon, Cresco,	1856	Stephen D. Peet,	1855	1866	8	20	28	8	Ō	0	Ō	0	0	0 0	0	0	١
New Providence,	1865	Charles F. Boynton,	1861	1,00,	00	100	910	10	_	21	28	0	6	1 7	2	6	ŀ
Newton, Newton Township,	1889	Henry E. Barnes, p. Henry Langpaap,	1852 1859	1864	92	126	218 18	18 0	7	21 0:	6	O.		ől ó	ű	0	
New York,	1866	None.	2.500	1.001	6	6:	12	6	ŏ	4	4	Õ	01	0'0	Ō	Ō	ł
North Lizard River,	1866	None.			5	9	14	2	0	0	ō	0	0	0 0	0	0	l
Oakfield,	1867	Edwin Strong Hill,	1867		6	.9	15	0	8	0	8	Ŏ,		일 0	ŏ	0	١
Oakland and Otisville	1865	P. Harrison,	1867		15	18	33	1	0	0	9	0	2	7 9	0	0	I
Onawa,	1858	Cadwalder D. Jones, George L. Woodhull			11	11	22	8	1	o	1	0	0	o o	0	0	١
Orford,	1855	Robert Stuart,	1848		18	20	38	4	ō	ŏ	ô	ĭ	Ö	ŏ¦ ĭ	ŏ	Ž	l
Orleans,	1863	None		i	4	7	11				Ì	١	- [ľ			ĺ
Osige,	1858	[T. O. Douglas, Lic.]			18 49	83 68	5 <u>1</u> 117	18	8	5	18	١	14	8 22	۾ ا	11	ŀ
Oskaloosa, " Junction Welsh	1864	None. David L. Davies,	1865	1865	10	10	20	18	8 2	2	18	1		2 8	ő	9	ľ
· · · · · · · · · · · · · · · · · · ·	1000	None.	2000	1-000	28	32		4	ıŏ	1	8	ō	ō	ōl ŏ	ıĭ	ř	١

Cavacues.		MINISTERS.		.pa	100		емві 1, 18		354	DIT'	5 J		MO 1867	0.32		100	67-	
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent,	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.)	Infinits.	IN SAB. Se
Ottumwa,		Harmon Bross,	1863	1867	22	52	74	13	0	59	91	1		1	5	1		
Pacific,		M. Fayette Platt,		1866	5	7	12	0	10	.0	2 2 7	0	0	0	0	0		5
Pine Creek,		Peter Weidman,		1865	19	21	40	1	10	2 1	2	0	5	Ö	5			
Plymouth,		Samuel P. La Due,	1843	1866	18	18	36	1	12	51	7	1	5	0	5	7	530	3
Polk City,		George W. Palmer,		1865	10	15	25	0	2	5	7	0	Ď	0	ô	'n	õ	4
Postville,	1856	[J. L. Atkinson, Lie.	1	2000	8	12	20	0	2	4	7 5	0	ŏ	ŏ	M	l n	ĭ	10
Prairie City,	1		report.	0.00		7	12.7	10	1.5	1	7	ı"J	-	"	.14		1	
Quasqueton, German	1853		1841	1864	21	41	62	4	0	3	8	1	3	0	4	0	1	170
Quincy,	1865	Simon Barrows.	2011	1867	15	14	29	3	11	21 3	ŏ	î	0	ŏ	î	ŏ	î	4
lockford,		Lyman Warner,	1858	1864	22	31	53	6	1	0	11	n	4	ŏ	4	ŏ	0	5
lock Grove,		James D. Mason,	1867		4	6	10	Ö	1 5	9	1	ŏ	ő	ő	0	ĭ	ő	9
lome,		H. B. Swift,	AUU	1868	16	17	33	- 9	13	7 2	ίl	Y	é	9	ŏ	0	10	5
abula,		James M. Smith,	1862	1867	16	39	55	9	5	2	7	2	0	2	2	0	12	9
alem,			report.	1001	70	90	00			4	4	-	V	V	-	4		
eventy-Six,		Dudley B. Eells,	1881	1904	6	7	13	. 0	0	0	0	0	6	0	6	0	3	
herrill's Mound, Ger			1001	1001	8	18		0					50		50			
ioux City.		Marshall Tingley,	1858	1001	7	20	27	8	0	5	ě	ĭ	1	0		0	3	
outh English,		Dudley B. Eells,	7999	1901	3	3	6	0	+	D	이	4	1	2	2	9		6
			1000	1000	23			5			J١,	4	6		4			
tacyville, terling,		J. B. Parlin,	1838 1841			24	20	0	0		ol.	1	0	0	1	0	0	2
		Oliver Emerson,			100	16			I		4	0		0	0	2 11	0	
abor,		John Todd,	1544	1852	108		237	29	30	16 5		1	7	1	9	11		14
ipton,		George S. Biscoe,	2010	1868	26	45	71	3	0		0	0	0	0	0	0	0	
oledo,		Reed Wilkinson,		1867	20	39	59	4	0	3	3	1	5	1	7			6
roy,		William Spell,		1866	10	8	18	3	0	0	0	0	5	0	5	0		Uı
lster,	1858	Lyman Warner,	1858		9	6	15	11	0		0	0	0	0	0	0	0	
an Buren,		Oliver Emerson,	1841	1866	5	18	23	111	0	0	0	0	0	0	0	2	0	117
Varren,	1849	None. No r	eport.			44	100	-			П	.		_/	м			
Vashington,		Philo Canfield,		1868	31	31	62	14	1	0	7	1	4	0	4	0	0	8
Vaterloo,		William H. Marble,	1850	1865	60		141	0	2	5	31	0	6	0	6	20	2	14
Vaukon,		[L. D. Boynton, Lie.	1		5	11	16	2	1		1	1	4	0	5			
Vaverly,	1865	Moses K. Cross,	1842		20	30	50	2	0 14			0	5	0	5	0	4	5
Vayne,	1854	E. P. Smith, p.	1855		31	43	74	1	14	6 2	0	0	6	0	6	2	0	5
Vebster City,	1855	W. F. Harvey,	1866	1864	27	48	75	18	8	21	0	0	1	0	1	2	2	5
Vest Union,	1854	None. No r	eport.	10				. 1			1			ш	- 1			100
Villiamsburg, Welsh,					0.1						1			1	П	- 1	- 1	
44		William A. Patten,	1850		11	19	30	. d		1	1	J					_	
Wilton,		David Knowles,	1846		9	11	20	0	2	5	7	0	0	0	0	0		9
Winthrop,		Loren W. Brintnall,	1855	1867	22	34	56	2	12)	9/2	1	1	10	0	11		6	0.0
Vittemberg,		Samuel J. Whiton,	1865	1867	58		120	4	38	20 5		0	3	0	3	13	11	9
Vooster,	1866	None.	14-17	1868	5	7	12	0	0	5		0	0	0.	0	0	0	44
fork,	1848	Luther P. Mathews,	1853	1862	19	34	53	8	3			0	0	1	1	3	Ó	3

OTHER MINISTERS.

OTHER MINISTERS.

William P. Apthorp.
Abraham V. Baldwin, Newton.
Ethan O. Bennet, Mt Pleasant.
William M. Brooks, Prof., Tabor.
Samuel J. Buck, Prof., Grinnell.
Henry L. Bullen, Orford.
Cornelius S. Cady, Brookfield.
Thomas H. Canfield.
John Cross, Amity.
David B. Davison.
Thomas Dutton, Durant.
Hiram Freesman, Ames.
Charles H. Gates.
J. B. Grinnell, Grinnell.

Gordon Hayes, Muscatine. Samuel Hemenway.
James J. Hill, Agent Amer. Miss.
Ass'n, Grinnell.
Amass H. Houghten, Sand Cove.
Darius E. Jones, Treas. Iowa Coll.,
Geinzell. William M. Brooks, Prof., Tabor.
Samuel J. Buck, Prof., Grinnell.
Henry L. Bullen, Orford.
Cornelius S. Cady, Brookfield.
Thomas H. Canfield.
Davison.
Thomas Dutton, Durant.
Hiram Freeman, Ames.
Charles H. Gates.
J. B. Grinnell, Grinnell.
Jesse Guernsey, Ag't Amer. Home
Miss'y Soc., Dubuque.

Darius E. Jones, Treas. Iowa Coll.,
Grinnell.
James R. Mershon, Newton.
J. A. Northrop, Otisville.
Henry W. Parker, Prof. Iowa
Coll., Grinnell.
J. W. Peet.

S. B. Pettingill, Little Sloux.
G. G. Poage, Wittemberg.
E. T. Preston, Wittemberg.
Glover C. Reed.
Julius A. Reed, Agent Am. Home
Miss'y Soc., Davenport.
Benjamin Taibot, Sup't Asylum
for Deaf Mutes, Iowa City.
Thomas Tenney, Plymouth.
Christian F. Veitz, Lansing.
John White.
Loring S. Williams.
George H. Woodward, Toledo.
David Worcester, Sidney.

LICENTIATES. Five, in tables above.

SUMMARY. — CHURCHES: 11 with pastors; 139 with stated supplies; 33 vacant (including 5 supplied by licentiates). Total, 183.
MINISTERS: 11 pastors; 112 stated supplies; 41 others. Total, 164.
CHURCH MEMBERS: 3,419 males; 5,409 females. Total, 8,828, — including 780 absent.
ADDITIONS IN 1867-68: 865 by profession; 751 by letter. Total, 1,616.
REMOVALS IN 1867-68: 81 by death; 533 by dismissal; 110 by excommunication. Total, 724.
BAPTISMS IN 1867-68: 334 adult; 288 infant.
IN BARBATH SCHOOLS (average attendance only): 8,404.
AVERAGE IN PRATEZ MESTINGS (155 churches): 2,500. Of these 155 churches, 41 are officially reported as having no prayer meetings.

Average Consensations (156 churches): 12,517. Of these 156 churches, 11 are efficielly reported as having no congregations.

Bennous Continuous (170 churches, 142 last year): \$16,585, —a decrease of \$2,714.99; 33 churches are officially reported to have made no contributions. Howe Expensionare: Salaries of Ministers, \$51,156; incliental (including building and repairing churches), \$47,234; Salabath Schools, \$5,473. Total, \$104.973. Eighty ministers over Ministerary churches report an average salary of \$747.67; 18 ministers over self-supporting churches report an average salary of \$1,200. Total amount of money raised on the field for home and foreign work, \$120,948; or an average of \$16 for every resident church member. Eighty-mine churches report homes of worship of an average value of \$3,431. Total valuation, \$305,550; average size, \$0 × 46; total sittings, about 15,000.

CHANGES.—CRUECHES: New, or replaced,—Cincinnati; Deep Creek; Eldora; Fort Atkinson, M; Hickory Grove; Kellogg; Mitchellville; New Providence; Newton Township; Oakfield; Prairie City; Quasqueton, German; South English; Winthrop; Wooster. Dropped from the list,—Brookfield; Byron Township; Fairview; Girard—Net gain of members, 9-5.

Ministrane: No report. From Quarterly,—Ordinations, 2 without installation. Installation, 1. Dismissal, 1. Deaths, none.

ORGANIZATION. - Eleven Associations of churches which are united in a GENERAL ASSOCIATION.

MISSOURI.

CHURCHES-		MINISTERS.		.pa	100		, 186		15	DIT 67-	-	-	186°			1.55	17-8	0
Place and Name.	Organized	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN BAR. S
Athem,		or. B. Acaluson,	1501	1001	4	8	12	1	10	8	3	-	2		4			100
Bevier, Welsh,		G. M. Jones,	1863		14	27	41	187	1	7	8	1	2	1		ш	2	80
16		A. D. Laughlin,	1847		6	17	28	1	4		7		4	11/	4	M	1	85
Breckenridge,		Israel Carleton,	1863		12	14	26	-13	302	21		N	10	H.Y	100	(3)	-	75
Brookfield,		C. H. Pratt,	1863		22	38	60	6				C/I	3		3	7	- 21	60
California,	1867	F. G. Sherrill,	1850		4	7	11	2	1	6		U)	10	m		100	2 3	70
Cameron,	1865	W. A. Waterman, p.	1868	1867	14	21	35	10	9	12	21		3		3	13	8	70
Chillieothe,	1865	C. M. Livingstone,		1867	17	33	50	- 5	15	10	25	Ш	5	-01	5	13	3	70
Dawn, Welsh,	1868	T. Pugh.	1842	1868	23	16	39	100	10	5	5	101			100		5	37
Easton,	1865	None.			100	1	Cod		100	1	LA.	2.0			144			
Gallatin.	1866	W. Willmott,		1867	6	11	17	4		3	3	17	5		5			25
Greenwood,	1867	A. Brown,	1887	1866	5	11	16		1	5	6		2		2	1		40
Hamilton,		W. Willmott,		1867	5	7	12		1	11	12	10			M	100		
Hannibal,		J.M.Sturtevant, Jr., p.	1860		60		152	15		14	27	1	13	1	15	4	8	270
Hartford,	1868		2000	2000	- 0.0	77	1		-	177	17"	199	1	~	9	15	~	
Kahoka,		C. S. Callihan,	1844	1865	8	10	18		3	1	4	Ш	4		4	300	-1	50
Kansas City,		E. N. Andrews,		1867	17	21	38	5	li	14	15	Ш	3	2	5	1	9	100
Kidder,		G. G. Perkins,		1866	12	18	30	1	1 -	6		ш	1	-	1	100		100
Kingston,		B. F. Perkins,		1867	10	8	18	1 4		5		W	17		7	m	2	40
Laclede,		E. D. Seward,		1865	6		20	5			0	M	9	0	11	KM.	-	60
Louisiana,	1867		1010	1900	.0	1.2	20	U	1		10	И	2	-	**			~
			1040	1000	0	00	32	2	5	4	9	26			111	1	-	50
Macon,	1866	S. R. Rosboro,	1949	1865	9	23		-	10	*	9					10	101	800
Maywville,			*000	1000		40	5				5	4	W		-	-	0	-
Memphia,		A. M. Thome,		1865	9	17	26		5	1	P	1	4		5	5	3	70
Mirabile,		B. F. Perkins,		1866	2	5	7				١.,			2	10	(9)		
Moniteau,		F. G. Sherrill,		1868	4	8	7	1	١.	2	2	1	1	2			S.	
Neosho,		C. S. Shattuck,		1867	11	15		1	4	.7		1	2		3	3	5	
New Cambria, Welsh,				1868	20	20	40		1	14	16	1	3		2 2	14		25
Pleasant Hill,		A. Brown,		1866		7	14	2	13				1	1	2	1	5	100
Pleasant Mount,		A. H. Misseldine,		1867	9	14		153		4	4				13	C		50
Prospect Grove,	1865	W. B Atkinson,	1851	1867	6	-7	13	2		2	2	ш	1		1	1.5		150
Rehoboth,	1868			100	- 6	5	11	2 4				ш			MI.	10		50
St. Catherine,		J. Allender,		1868	12						6		4		4	3		60
St. Joseph,	1867	Jonathan Crane,		1868	11	14	25	6		11		1	0	V.	10	1	7	8
St. Louis, 1st,	1852	T. M. Post, D. D., P.	1844	1862	78	154	232	100	118	13	31	2	24	0.3	26			160
" Pilgrim,	1866	John Monteith, p.	1858	1866	68	99	167	7	126	34	60		4	90	4	S	5	200
Sedalia,	1866	J. M. Bowers, p.	1866	1866	26	23	49	6	21	12	33		2	100	2	7	6	150
Stowartsville,	1866	None		1	100	1	100	100		10	100				Œ	100	NO.	
Syracuse,	1867	L. Newcomb,	1860	1867	11	12	23	5	1 7	5	12			2	2	3		3
Union Grove,		A. M. Thome,		1865				ì		2	7	1		10	18	li	103	6
Utica,		Israel Carleton,		1865		10		10	lĩ	9	3	1			1		2	2
Valley, Welsh,		G. Griffiths.		1868	7	9			1 4		9	1	2	10	2	1	2	4
Warrensburg,	1867		2000	23,00			100		Ι.	1	1		15	l X	1			100
Webster Groves,		H. M. Grant, p.	1909	1866	21	29	50	1	110	16	21				1			
Wellsville,		J. S. Rounce,		1867	9				140	3			2	111	2		9	4
Windsor,	1868		1002	1001	10			Full			18	1	1 "	1	10	1	2	7
Wynconda,		C. S. Callihan,	4014	1865)	1	40	100	1		1.7	1		0	

OTHER MINISTERS.

George P. Beard, St. Louis.
Albert Bowers, Macon.
Jonathan Copeland, Kansas City.
James H. Harwood, Springfield.
Abiathar Knapp, St. Catherine.

B. G. Page, Pleasant Hill. Charles Peabody, Dist. Sec. Am. Tract Soc., St. Louis. William Porter, Webster Groves. William Porteus, City Missionary, St. Louis. M. H. Smith, Warrensburg.

Henry M. Stevens, Tract Agent, Kansas City. Edwin B. Turner, Agent Amer. Home Miss. Soc., Hannibal. William F. Twining, St. Louis. LICENTIATES. - None reported.

SUMMARY.—Churches: 6 with pastors; 33 with acting pastors; 8 vacant. Total, 47.

Ministers: 6 pastors; 24 acting pastors; 13 others. Total, 43.

Church Members: 607 males; 888 females. Total, 1,505,—including 85 absent.

Additions in 1867—68: 185 by profession; 292 by letter. Total, 477.

Bemovals in 1867—68: 69 by death; 111 by dismissal; 11 by excommunication. Total, 131.

Baptisms in 1867—68: 64 adults; 68 infants. In Sabbath Schools: 2,942.

Benevalent Conveneurous (36 churches, 24 last year): \$5,192.85,—an increase of \$2,211.24.

Parish Expenses (38 churches): \$32,009.82.

CHANGES.—CHURCHES: New.—Dawn, Welsh; Hamilton; Hartford; Moniteau; Rehoboth; Windsor. Dropped from the list,—None. Net gain of members, 330.

MINISTERS: No report. From Quarterly, 1 pastor ordained.

ORGANIZATION. — Four Associations of Churches. The churches are also united in the Congrega-

KANSAS.

CHURCHES.		MINISTERS.	. pod	П			, 18		100	DIT 67-	193	100		VA1	31	BA 186	7-8 F
Piace and Name.	Organized	Name.	Commenced.	1	Male.	Female.	TOTAL.	Absent.	Prof.	Lotter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infinits.
Atehison, Burlingame, Cottonwood Falls, Council Grove, Elm Creek, Emporis, 1st, 2d, Welsh, Geneva, Geneva,	1858 1861 1867 1863 1868 1868 1868	Lincoln Harlow, a. p. 18 Lincoln Harlow, a. p. 18 Zebina Baker, a. p. 18 M. S. Croswell, p. e. None. Calvin Grey,	39 186 63 186	10 17 17 17	26 30 16 7 7 5 16 13 17 11	28 35 20 7 9 7 28 15 20 13	65 36 14 16 12 38 28 37 24	5	0 5	1 5 4 12 13 10 2	12 18	0 1 0 1	1 6 0 0 0 1 0 1 0	0200000000	280002020	0 6 0 2 0 1	2 14 2 00 0 Ur 0 12 1 6 0 5 0 12
Grasshopper Falls, Hampden,	1859	None.			160	9,		1.0	10	1	U.	10			Ü	150	10
Hiswatha, Highland, Junction City,	1865	Gilman A. Hoyt, a. p. 18 H. P. Robinson, a. p. 18 Isaac Jacobus, a. p. 18	61 186	5	13 5 5	19 10 8	15 13	0 1	2	13 0 3	2	0	0 3 2	0 0	3 2	0 0	0 10
Kanwaka,	1850	Richard Cordley, a. p. 18	58 18	0	8	1	4	1	ŏ		ő	ĭ	0	0	i		O Ur
	1854	Richard Cordley, a. p. 18 Joseph H. Payne, a. p. 18	58 18	9		107	170 17		45	22		2	4	1		24	3 26 12 9
Leavenworth, 1st,	1858	James D. Liggett, p. 18		9		135 25	196		6	17 13	23	2	9 5		11	2	4 32
Louisville,		John A. Banfield, a.p. 18			10	17	27	0		8		ō	0	0	0	12	0 0
Manhattan,			58 18		32	46	78	11		10		0	2	0	2	0	0 10
Milford,	1868	None.		1	9	- 8	17	0	1	0	1	0	0	0	0	4	0
Mound City,	1866	James G. Merrill, p. 18	67 18	7	10	18	28	0	6	5	11	0	0	0	0	1	2 10
Muscotah,			40 18	16	5	-6	11	0	1	5	6	0	3	0	8	0	0 2
North Lawrence,	1866	John F. Morgan, a. p. 18	65 186	55	5	12	17	2 2	6		8	0	1	0	1	1	0 16
Ogden,	1860	[J. H. Morris, Lie.]	18	55	3	5	8	2	2	1	3	0		0	2	0	0 7
Olathe,	1865	Geo. A. Beckwith, a.p. 18	61 18	17	10	10	20	4	0		6	0		0	2	0	0 4
Osawatomie,		Samuel L. Adair, a. p. 18			12	18	89	4	0	0	4	0		0	1	0	0 8
Oswego,	1868	T. H. Canfield, a. p.	18	7	5	7	12	0			0	0		0	0	0	0 4
Phola,	1867	A. P. Johnson, a. p. 18	67 186		4	12	16	0		0	0		0	0	0	0	0 18
Quindaro,	1858	[G. L. Tucker, Presb.]	186		3	10	13	5			21 15	1		0	1	0	0 2
Ridgeway,		Jared W. Fox, a. p. 18	39 18	0	-6	8	14	0		1	5	.0		0	1		O Ur
Rochester,	1862	Rodney Paine, a. p. 18	48 186	6	8	11	19	- 3	0	1	1	0		2	2	0	0 Ut
Seneca,	1867	None.			8	10	18	0			10			0	1		0 U
Popeka, 1st, 2d,	1863	Luther H. Platt, a. p. 18	56 186 66 186		52 8	71	123 13	7	27 4	3	38 7	0	0	0	5	14	2 19 1 11
Proy,	1880			1	30	UTI		11/4							16		
Wabaunsce,		Charles L. Guild, a. p. 18			40	40	80		21		30	2	1	0	3		3 13
Wakarusa,		Richard Cordley, a. p. 18			10	7	17	3			0	1	0	0	1	0	0 0
White Cloud,		H. P. Robinson, a. p. 18			7	9	16	0		3		.0	0	0	0		0
Wyandotte,		Edwin A. Harlow, a.p. 18			14	28	42	5	1	8	4	0	3	0	3	0	11

OTHER MINISTERS. Neison Alvord. Centralia. Horatio Q. Butterfield, Prof., Lin-coln Coll., Topeka.

| John H. Byrd, Leavenworth. | Harvey Jones, Agent Am. H. M. | M. Soc., Wabaunsee. | Wm.A. McCollom, Council Grove. | Peter McVicar, State Sup't of Pub-| lic Instruction, Topeka. | John D. Parker, Prof., Lincoln | Coll., Topeka.

Joseph Peart, Albany. Ira H. Smith, Topeka.

| Frank H. Snow, Prof. Nat. Sc., | John Todd, Junction City. Kansas State Univ., Lawrence. |

LICENTIATES. — John M. Morris, Ogden, 1861. R. M. Tunnell, Emporia, 1868.

SUMMARY.—Churches: 2 with pastors; 31 with acting pastors; 8 vacant (including 1 supplied by licentiate and 1 by Presbyterian). Total, 41.

Ministers: 2 pastors; 26 acting pastors; 11 others. Total, 39.

Church Menders: 582 males; 862 females. Total, 1,484,—including 88 absent.

Additions in 1867—68: 210 by profession; 197 by letter. Total, 407.

Removals in 1867—68: 15 by death; 53 by dismission; 6 by excommunication. Total, 74.

Baptisms in 1867—68: 88 adult; 35 infant.

In Sabbath Schools: 2,687,—not including 9 Union schools.

Benevolent Contributions (22 churches, 24 last year): \$2,806.65, a decrease of \$457.70. Salaries (26 churches) \$12,715.00; church edifices, (9), \$5,575.00. Current Expenses (17), \$2,459.31; Sunday Schools (22), \$1,501.00. Total, Home Expenses, \$22,250.31. Total moneys raised, \$24,556.96,—an increase of \$6,217.76.

CHANGES. — CHURCHES: New, Cottonwood Falls; Eim Creek; Emporia, 2d, Welsk; Louisville, Milford: Oswego; Seneca; White Cloud (replaced). Dropped from the list, none. — Net increase of members, 377.
MINISTERS: Ordinations, 1 without installation. Installation, 1. Dismissal, 1. Death, 1 without charge (Prof. Bowker, Lincoln Coll.).

ORGANIZATION. - The churches are united in a GENERAL ASSOCIATION.

NEBRASKA.

Courcues.	d.	MINISTERS.		ced.	сни Ju	ne 1			AD 18	67-	100			VA1		186	PT.	0
Place and Name,	Organized	Name.	Ordained.	Commenced.	Male.	Pemale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Ехеош.	TOTAL.	Adults.	Infants.	IN SAB.
Avoca, Camp Creek,		Frederick Alley, Roswell Foster,		1868		18	25	8	16	0	25		0	0	1	6	0	45
Columbus,		J. B. Chase,	1004	1000	12	10	20	- 4	10		20	V			4	0	4	90
Elmore,	1868	John Price,	1851	1858		4	10	0	10	0	10	0	0 2	0	020	0	0	40
Fontenelle,	1856	None.		0.00	20	18	38	5	1	2 2	6	0	2	0.	2	1	1	60
Fremont,	1857	Isaac E. Heaton,		1856		12 31	24 46 72	4	1	2	8		0	0		0	1	25
Nebraska City,		Roswell Foster,	1854	1867		31	46	10		3		0	12		12	4	0	55
Omaha,	1856	E. S. Palmer,	1856	1867		45	72	0	7	16		1	0	0	3	2	0	175
Papillion,	1866	E. B. Hurlbut,		1866		6	13	0	0	2	2	0	0	0	0	0	0	25
Salt Creek,	1864	D. B. Knowles.	1867	1866		7	13	0	5	0 3	5	0	0	0	0	0	0	-30
Weeping Water,	1860	Frederick Alley,	1867	1866	9	12	13 13 21	4	5	3	8	0	4	0 0	4	0	3	25
TOTAL: 11 churchs	08.	8 ministers.			119	152	271	26	55	37	92	1	21	0	22	13	ō	530

OTHER MINISTERS. — Charles G. Bisbee, Principal of Nebraska University, Fontenelle. Reuben Gaylord, Agent Am. Home Miss. Soc., Omaha. Lucien H. Jones, Fontenelle.

SUMMARY, as above. — Sabbath Schools report only "average attendance. — Average Congregations: Avoca, 42; Camp Creek, 90; Elmore, 75; Fontenelle, 65; Fremont, 40; Nebraska City, 30; Omaha, 185; Papillion, 45; Salt Creek, 40; Weeping Water, 41.

CHANGES. — CHURCHES: New, — Camp Creek; Elmore. Dropped from the list, — South Bend. — New gain of members in two years, S1.

MINISTERS: No reports of ordinations, etc.

ORGANIZATION. - The churches are united in a Congregational Association.

DAKOTA.

			Dec.	1, 1868.	71	867-8. [1867-8.	1567-8.
Yankton,	1868 Joseph Ward,	1868	1	14	1	111	1 1 1	

This church is new.

OTHER MINISTERS. - None reported.

COLORADO.

CHURCHES.	ď.	Ministers.		paced.			, 186			67-	100	100	186			100	APT 67-	- 1
Place and Name.	Organize	Name.	Ordained	Commen	Male.	Female.	TOTAL.	Absent.	Prof.	Letter,	TOTAL.	Deaths.	Dism,	Excom.	TOTAL.	Adults.	Infants	1001
Boulder, Central, Denver, Empire, Georgetown,	1864 1866	None. Edward P. Tenney, Norman McLeod, William H. Phipps, William H. Phipps,	1865	1868 1867 1866			22 42 16 14 11			4	4							
TOTAL: 5 churche	8.	3 ministers.					105		Г	4	4	Г			П			

OTHER MINISTERS. - None reported.

- CHANGES.—CHURCHES: New.—Georgetown, organized March 3, 1968, recognized by Council, March 28, 1968. Dropped from the list, none.—Net gain of members, 15.
- ORGANIZATION. The churches are united in the Colorado Comperence of Congregational CHURCHES, which was organized at Central, March 16, 1868. The ROCKY MOUNTAIN ASSOCIATION OF CONGREGATIONAL MINISTERS was formed at Central, March 17, 1868.

UTAH.

			T	 · · · · ·	
Salt Lake City,	1865 None.	No Report.			

WASHINGTON TERRITORY.

		Nov. 5, 1868.	1868.	1868. 1868.
Walla-Walla,	1865 P. B. Chamberlain,	1865 10 14 24 10	8 2 5	0 0 0 0 1 8 75

OTHER MINISTERS.—Cushing Eells, Principal of Whitman Seminary, Walla-Walla. C. A. Huntington, Missionary at Olympia.

■THANGES. — CHURCHES: None in list. — Net gain of members, 5.

The church at Walla-Walla has just completed a good house of worship.

OREGON.

			M	y 1	, 186	88.	18	67-	8.		18	67-	8.		186	7.
Albuny, Astoria, Dalles, Forest Grove, Hillsboro', Oregon City, Portland, Salem,	1858 John F. Damon, 1868 D. B. Gray, 1859 Thomas Condon, 1846 D. A. Miles, 1868 Elskanah Walker, 1844 P. S. Knight, 1851 G. H. Atkinson, D. D., 18 1852 P. S. Knight,	1865 1861 1867 1866 1865 48 1863 1867	34 3 13	34 51	68 5 47	Vo report.	394	4	3 9 4 13 11	1 1 1 1	1 10 2	1	1 2 10 4	1 4 5 1	8 1 4 1	60 120 60 80 172
TOTAL:			172	241	413		29	11	40	4	14	1	19	11	9	32

OTHER MINISTERS. — None are reported, but the names of the following appear in Oregon ecclesiastical affairs: —

Obed Dickinson, Salem. J. H. D. Henderson.

| Huntington Lyman, Prof., Pacific | Sidney H. Marsh, Pres. Pacific Univ., Forest Grove.

LICENTIATES. - No report.

SUMMARY.—Churches: 8 with ministers; none vacant. Total, 8.
MINISTERS: 7 in pastoral service (relation not specified); 4 others. Total, 11.
CRURCH MEMBERS: Additions, etc., as above.
Contensurions: Home Missions, 892.45; Foreign Missions, 842.45; Pastors' salaries (5 churches),
\$3,799.53; "other objects," \$4,296.13. We cannot tell which is charitable and which is Home

CONVERSIONS, 11: AVERAGE ATTENDANCE on public worship (5 churches), 480.

^{*} Student in Hartford Theological Seminary.

CHANGES.—CHURCHES: No change in list.—Net gain of members, 18.
Ministers: No report. From Quarterly, etc., ordained without installation, 1.
ORGANIZATION.—The churches are united in a Congregational Association.

CALIFORNIA.

CHURCHES.	d.	MINISTERS.	,	.pao	1000		, 18			DIT	-61	100	186				APT 67-8	10
Place and Name.	Organized.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infunts.	IN SAB. 8
Antioch,	1865	Roswell Graves, s. s.		1867	4	12	16		1	8	9							6
Benicia, Cache Creek, Chico, Clayton,	1866 1867 1863	James Woods, s. s. C. H. Pope, s. s. T. Thatcher, p. J. M. Woodman, s. s. J. W. Brier, s. s.		1868 1868 1866 1868 1867	5 3 8 18	20 6 9 25	25 9 12 38	11 3 1 3	2	2	5 11	1 2	4 4 4	1	4147		224	788
Coloma, Copperopolis, Dutch Flat, Eden Plain, El Dorado,	1864	None. [— Wyman, Meth.] J. E. Benton, s. s. Roswell Graves, s. s. None.		1867 1867	3 16 3 10	17 7 13 2	6 83 10 23 4	18	4 1 15	0	4 4 15		2 2		2 2	1	5	8 9 3
Eureka, Folsom, Grass Valley, Hayward,	1861 1859 1853	W. L. Jones, s. s. None. J. T. Wills, s. s. B. N. Seymour, p.		1859 1867 1865	4 6 40 7	9 12 55 11	18 18 95 18	5 16 1	1		11		8 1	2	10 2	2	2	75 75 24 10
Hydesville, Lincoln, Lockeford, Los Angeles,	1868 1862 1867	G. R. Ellis, s. s. J. N. Hubbard, s. s. J. J. Powell, s. s. A. Parker, s. s.		1868 1867 1867 1866	9 9 2 5	9 6 11 4	9 15 20 6		8 11 7	1 4	915					90	1 1 2	13 4
Mokelumne Hill, Murphy,	1854 1866	None. Caleb Morgan, s. s.		1866	5	9 21	14 26	3	5		5		7	1	8	1	3	6
Nevada,	1851	John Fraser, s. s. A. Parker, s. s.	7	1867 1868	37	40	77	5	6	1	7				М			14
Nortonville, Oakland, 1st, '' 2d, Oroville,	1860 1868	J. W. Brier, s. s. George Mooar, p.D., p. Ell S. Corwin, p. c. [J. Bates, Meth.]	No report	1868 1861	10 60 5 8	111 4 6	18 171 9 9	19		5 21 8	27	2	2 11		13	1	8	10 28
Pescadero,	1866	M. Harker, s. s. (Wm. C. Pond, p.		1868 1865	5	6	11	2					1				U	
Petaluma, Poland,	1864	[E.S. Lippitt, Meth.] J. J. Powell, s. s.		1868 1867	58 4	83	186 12	24	4 2	1	7 2		3		3	2 2	2	13
Redwood, Sacramento, San Audreas,	1862	R. B. Snowden, p. I. E. Dwinell, p. p., p.		1867 1863	7	17		2	269	6	14 13	1	5 4		5		8	
San Bernardino, San Francisco, 1st, 2d,	1849	B. S. Crosby, s. s. A. L. Stone, D. D., p. J. A. Benton, p.		1866 1866 1863	2 194	244	8	50 20	18	24 8	37 8	8	2 15 10	2	20 20 10	1	18	129 400 37
" 84,	1863	S. E. Merrill, s. s. W. C. Pond, s. s.		1868 1868	38	62	100	8	2	1 1	10.71		8		8			48
	1866	E. C. Bissell, p. J. P. Moore, s. s.		1864 1868	39 6	58	97 10	5	1	11	34		11 15		16	6		17
San Mateo, Santa Barbara, Santa Cruz,	1857 1857	A. M. Goodnough, s.s. J. A. Johnson, s. s. Walter Frear, p.		1867 1867 1864	7 11 26	13 13 47	20 24 78	5	111	7 9	8 20	1	3		3 12	14	60.5	14
Saticoy, Soquel, Stockton, Woodbridge,	1868	M. B. Starr, s. s. W. A. Tenney, s. s. J. A. Daly, p. e. None.		1868 1868	5 4 11 8	10 30	10 14 41 10	2		13 10		1	1 2		1 8	1		97

PREACHING STATIONS.

NAMES OF STATIONS.	NAMES OF MINISTERS.	Date of Commencement of Labor.	Attend-		bers	For Ch. erect'n, etc.	Chari- ties.
Austin Creek, Free Stone, Rio Vista, San Buenaventura, Sebastopol,	James S. Burger, James S. Burger, S. B. Dunton, S. Bristol, James S. Burger,	October, 1867 March, 1867 January, 1867 1868 March, 1868	20 25 40 45	1 1	20	\$ 925	\$10.00
TOTAL:			180	2	40	8 925	\$10.00

OTHER MINISTERS.

William C. Bartlett, Editor, San Francisco.

G. Beckwith, College School, Oakland.

Samuel V. Blakeslee, Editor of Pacific, Oakland.

HiramCummings, without charge, San Francisco.

E. G. Beckwith, College School, Oakland.

Samuel V. Blakeslee, Editor of Pacific, Oakland.

Martin Kellogg, Prof., Coll. of California, Oakland.

James H. Warren, Agent Amer. Home Miss. Soc., San Francisco.

Henry Durent, Prof., Coll. of California, Oakland.

SUMMARY.—Churches: 10 with pastors; 26 with stated supplies; 8 vacant (including 2 supplied by Methodista). Total, 44.

Ministers: 10 pastors; 23 stated supplies; 10 others (including 3 at preaching stations). Total, 48.
Church Meners: 709 males; 1,221 females. Total, 1,990,—including 202 absent.
Additional in 1867-68: 168 by profession; 164 by letter. Total, 332.
Removals in 1867-68: 25 adult; 83 infant.

Baptisms in 1867-68: 35 adult; 83 infant.

Is Arberts 1867-68: 35 adult; 83 infant.

Is Arberts 1867-68: 35 adult; 83 infant.

(33 churches, 12 last year): \$4,738.78,—a decrease of \$4,902.28. Church Error, and payment of church debts, \$25,884.40. Value of church property (29 churches): \$225,100.00. Church Deepts (13 churches): \$21,020,—an increase of \$60.

CHANGES. — CRUECHES: New, — Hydesville; Lincoln; Oakland, 2d; Saticoy; Soquel. Dropped from the list, Downieville. Iron House now appears as Eden Plain; Somerville now appears as Nortonville. — Net gain of members, 74.
MINISTERS: No report. From Quarterly, etc. Ordinations, 1 without installation. Dismissal, 1.

OBGANIZATION. - The churches are united in a GENERAL ASSOCIATION.

DOMINION OF CANADA.

PROVINCES OF ONTARIO AND QUEBEC.

CHURCHES		đ.	Ministers.		2.0	1000		, 186			67-			186	97		150	APT 67-6	0
Place and Na	me.	Organized.	Name.	Ordained.	Commenced.	Male.	Female,	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults. 1	Infants.	IN SAB. 8
Abbotsford,	Q.	1830		1000	1045			00		1	1								é
Albion,	Ont.		Joseph Wheeler,		1845	11		22 68	6	6		6				-		19	
Alton,	44		Hiram Denny,	1832	1862	29	39	68	6	0		6		1		1		6	6
Arran West,	44		None.	1010	100	or.	22	47	3	1			4			1			M
Barton,	44	1004	Anthony McGill, M. A	1012	1001	25	14	23	0	1		1	1		. 1	1			68
Belleville,	11	1886	William Hay,	1949	1868	9	14	23					1	1		1			2
Bell Ewart,	44									ш			10						
Bothwell,	44	1857	None.	1040		10	00		-							ш			-
Bowmanville,	**		Thomas M. Reikie,		1855	15		44	7		2	10	٠,	3		-0		30	5
Smattford,	14		John Wood,		1852	23		69	- 6	10				1		2		15	
brockville,			Alexander McGregor,			6				5		5	2		1	4		9	
Brome,			Charles P. Watson,		1866	9		20		3		3	1			1			4
Burford,	Ont.		John Brown,	1862	1868	22	40	62		1	1	2				Ш			
aledon, S.,	46	1858			100		111					ш	н						
ape Croker,	44	2000	No report.	***	***	20	-			3		1.3	١,	14					
hurchill,	86		Joseph Unsworth,		1853	16	31	47		1 0	2	5	1	1		2		1	4
obourg,	11	1835	Charles Pedley,		1866	00					100					2		20	-
old Springs,	66		Charles Pedley,		1866			71				ш	2			1		19	
olpoy's Bay,			Ludwick Kribs,		1858	14		29		١,				1	4			10	5
owansville,	Q.		Charles P. Watson,		1866			48		3		3 2	1	5	1	3		18	
Danville,			Ammi J. Parker,	1828	1829	48	70	118	8	1	1	2	1	D		6		6	19
Presden,			None.	***	1000		10			ш			и.						
Dunham,	Q.		Charles P. Watson,		1867		10			ı						ш			
Durham,	24		David Dunkerly,		1837	10		ais		١.	1				-				
Eaton,			Edwin J. Sherrill,	1999	1837	16	53	69		4		4	2	3	1	6	2	0	145
Mills,	Ont.	1847				10	-	00		١.				0	5	8		3	-
Framosa,	46		W. F. Clarke (supply)	1		16	22	38	6	1		1		3		0		0	6
Krin,		1858		3040	1000	100		ar		10	И.	10		4			0		
itch Bay,			L. P. Adams,	1840	1854	24		65	8	13		13	1	1	1	2 2	2		
orest,	Ont.	1863		1000	1001	10		21		1		7	1	14	1	15		1	
jarafraxa, 1st,	**		Robert Brown,		1861	28		70 15		7	10	15		12	Μ.			2	6
act y	16		Robert Brown,	1862		.7	8				13	10			М	1	H	2	85
Georgetown,		1642	Joseph Unsworth,		1853			38	2				1					2	50
Granby,	Q.	1000	James Howell,	1830	1867	39	58	97	14	0	3	0	2		1	2	1	4	01
Grey,		1863		4011	1000	00		00	7	1	0	10	2			10			210
Guelph,	**		William F. Clarke,		1860			93				10				10			
Hamilton,	11	1835	Thomas Pullar,		1858	41	10	111	14	7	4	11	2	5	2	9			137
Hawkesbury,			See Vankleek Hill.							ı		U				u			(

Caurches.		.,	MINISTERS.		.po	1		186	- 6.1	1	67-	80		1867		- 4	100	67-I	. 0
Place and Nan	ne.	Organized.	Name.	Ordained.	Commenced	Male.	Pemale.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Exeom.	TOTAL.	Adults.)	Infinite.	IN SAB. S
Hillspurg,	Unt.	1000	None. Solomon Snider,		1866	15	20	35					ī		3			8	8
Howick, Indian Lands, Inverness,	ų.	1829 1844	W. M. Peacock (sup.), None.	1048	1000	27	29	56	6				3			8		3	6
Kelvin,	Ont.	1854	None,	1047	1050	1=	-	00											7
Kincardine,	44	1856	Neil McKinnon, Kenneth M. Fenwick,		1856	17 28	64	28	6	6	3	9	3	1		4		8	15
Kingston, Lanark, 1st,	16	1859	James Douglas,		1865		60	87		2			ď	*		17		1	7
" Village,	14	1858	Richard Lewis,		1867	īi			1	8	-	3	ш		1	1		5	8
Listowel,	1.5		William W. Smith,		1865				- 9	2		2	4	Ш	6	4	1	6	8
Little Warwick,	Q.	1857	None.		110	(3.3)		1		H		M					9	100	
London,	Ont.	1837	James A. R. Dickson,	1865	1865	28	56	83	15			8		12		12	8	16	
Manilla,	**		Dugald McGregor,		1857	26		58	5	5		5	Ш	4	1	5	1	8	7
Markham,	4.6		Benjamin W. Day,	1862	1866		27	43	5	1		1							19
Martintown,	**	1829				17	32	49	.9			М					Ш	1	
Massawippi,		1861	See Waterville.			100						114		111	11				
Menford,		1860	None.	1055	1000	00	00	60		1		1		5	2	7		0	10
Melbourne,	Q.		John Campbell,	1800	1867	23	39	62	3	3		3		D	2	3		-	10
Metis, Molesworth.	0.4	1862	W. W. Smith (supply),	1005	1000	6	8	14	100	3		3						1	8
Montreal,			Henry Wilkes, D. D.	1939	1836	161			7.0		23		5	22		27		28	
Mooretown.	Out.		None.	1004	1000	127	202	120	Ou	0	20	20	0	-		-1		_	
Newcastle,	out.		None.										ш				ш		
New Durham.		1854	John Brown.	1862	1868	14	14	28			М				7.1				4
Newmarket,	44		C. Spettigue,		1866	8	13			3		3		2	3	5		4	10
Norwichville,		1862					-			ĩ		1		15		~			-
Oro, 1st.	14	1841	J. G. Sanderson,	1862	1863	19	32	51		7		7		1	1	2		6	6
Oro, 1st, " 2d,	44	1844	J. G. Sanderson,		1863	16	20	36	-8	5		5		2	1	3		4	1
Osprey,	44	1861	None.			1.8					Ш	10		100					
Ottawa,	44	1860	None.		10	19	26	45	-8	1		1	-1			1		4	8
Owen Sound,	44		Robert Robinson,		1864	12	14	26	1	1		1		1		1			6
Paris,	**		W. H. Allworth,	1848	1865	28	56	84	7	6	1	7	3	4		7	1	11	16
Philipsburg,		1826	None.	1000	1000		-							4					٠.
Pine Grove,	Ont.	1841	Robert Hay,	1859	1859	17	32	49	3	2		2	2	5	1	8		4	11
Plympton,		1000	See Forest.]								Ш	П							
Port Hope,	Ont.	1858	None.									ш			М				
Port Stanley, Quebec,		1040	None. Henry D. Powis,	1059	1857	27	en	87	6	9	9	12	4	2		6	١.	13	6
Russeltown,	11		Alexander Sim, M. A.			-	00	01			0	-	100	-		1		10	Ι,
Sarnia,	Ont.	2002	None.	2000	2000							ш	1			ш			
Saugeen.	11		John Anjecabbo,										ш	Ш	17				
Scotland,	44	1835				36	65	101	17	2	5	7		1	3	4		3	8
Sherbrooke,	Q.		Archibald Duff.	1841	1862	49	75	124	19	10	13	23	6	10		16		9	12
Simcoe,	Ont.	1843	None.						(3)										
Southwold,	11	1842	None.			25	34	59	4	1		1	1			1		2	8
Springford,	**	1836	None.			TO.	. +	50				W			17			H.	
St. Audrew's,	Q.	1838	None.			15	9	24			5	. 2	3	2		5		4	2
Stanstead,	10		John Rogers,	1861	1865	20	25	45	6		1	1	1			1			
Stewartstown,	Ont.	1844	None.	3000	****	-		-		ā		-				3		2	١,
Stouffville,		1842	Benjamin W. Day,	1802	1866	26	45	71	2	6		6		8		0	1	2	5
Stratford, Thistletown,	**	1020	E. C.W. McColl (sup.), Robert Hay,	1050	1868	5	6	11	4										12
Tilbury,	**	1000	William Burgess,		1860	0	. 0	77	3				١.	ы					100
Toronto, Bay st.	11	1000	J. G. Manly,		1863					15	4	19	9	34		38		19	95
" Bond st.,	"	1849	Francis H. Marling,		1854	59	96	155	10		13		ī		6	8	3	11	
" Northern	. 44		R. T. Thomas,		1868	18		51			36		i	-	~	1	-	10	90
Trafalgar,	1 10	1840	None.	2000	2000	9				.0	1	-	1			1		-	1
Turnberry.	11		Solomon Snider,	1849	1866	9	12	18					1		1			2	1
Vankleek Hill,	44	1839	W.Lumsden.M.A.(sup)			12	21	33		4	1		1			1			Г
Vespra,	14	1867	W.Lumsden, M.A. (sup) J. G. Sanderson,	1862	1867	9	12	21	1	3		3	1	1				3	1
Warwick,	14	1839	Daniel Macallum,	1853	1852	22		50	- 3	2		2		1		1	1	4	•
Waterville,	Q.	1862	George Purkis,	1867	1867	10	13	23	2	5	8	13		2		2		3	t
Whitby,		1843																	1
Wroxeter,	44	1865	Solomon Snider,	1849	1863	2	4	6		1		N. I	L	1 1	14	- 1		1.	1

OTHER MINISTERS.

John Armour, Kelvin, Ont.
Thomas Baker, Toronto, Ont.
E. T. Bromfeld, Toronto, Ont.
Robert Burchill, Georgetown, On.

Adam Lillie, D. D., Princ. Cong. Coll., Toronto, Ont.

Coll., Toronto, Ont.

Lexander McDonald, Montreal, Que.

Dugald McGregor, Manilla, Ont.

John McKillican, Danville, Que.

James Middleton, Elora, Ont.

P. P. Osunkerhine, Penetangulshene, Ont.

J. S. Pattison, Inverness, Que.

LIGENTIATES.—No report.

SUMMARY.—Churches: 64 with ministers (pastoral relation not designated); 25 vacant. Total, 99.

Ministers: 49 in pastoral service (position not designated); 22 others. Total, 71.

Church Members: 1,650 males; 2,603 females; Total, 4,253,—including 299 absent. (We include reports of non-reporting churches, if made within three years; 14 have made none for that time.)

Addition in 1867-68: 219 by profession; 150 by letter. Total, 369.

Removals in 1867-68: 67 by death: 156 by dismissal; 38 by "excision." Total, 255.

Baptings in 1867-68: 14 adult; 223 infant.

In Sabbath Schools (not including "Union schools"): 6,012.

Charitale Contributions (54 churches, 56 last year): \$9,470.00,—an increase of \$42. Local Objects (58 churches): \$47,252,—an increase of \$2,504.

Sixty-six churches report as follows: Churche Property: 88 chapels, of the value of \$238,345. Regular Stations, 130. Sabbath Services, 129. Week-day services, 73. Attendance at principal stations, 9,216. Attendance at all stations, 18,780.

CHANGES. — CRUBCHES: New, or replaced, — Toronto, North; Wroxeter. Dropped from the list, — none. — Net gain of members, 275.
 MINISTERS: No report. From Quarterly, Ordination, one pastor. Installation, one.

ORGANIZATION .- Most of the churches are united in the Congregational Union of Ontario and QUEBBO.

NOVA SCOTIA, AND CAPE BRETON.

CHURCHES.	d.	Ministers.		ced.	1		, 18		AD 18	67-		100	мо 186			100	AP1 67-	0
Place and Name.	Organized	Name.	Ordained.	Conimenced	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Exeom.	TOTAL.	Adults.]	Infints.	IN SAB. S
Cheboque, Cornwallis, Halifax,		Archibald Burpee, J. R. Kean, Joseph Eliot,	1855 1862	1868	22 21	51 26		10	0	0		14	3	0	7	0	0	
Liverpool, Milton, Pleasant River,		Charles Duff, Robert K. Black, Simeon Sykes,	1852	1867 1864 1864		52	200 68	8	42 18 8	100	43 18		2	0		0 10	0	245 95 100
Yarmouth,		Archibald Burpee,		1864			42 72	11		0		0	1	0	1	0	1	108
Margarie, C B.		None.			16	27	48	1	23	0	28	1	0	0	1	0	18	56
Total: 8 churches.		6 ministers.			183	362	545	34	98	1	99	9	8	0	17	10	24	743

CHANGES.—CHURCHES: New,—None. Dropped from the list,—Beach Meadow; Brooklyn; Manchester; Cape North, in Cape Breton; St. John, in Newfoundland.—Net gain of members over last year's estimate, 121. MINISTERS: No ordinations, etc.

OBGANIZATION. — These churches, with those of New Brunswick, form the Congregational Union of Nova Scotia and New Brunswice.

NEW BRUNSWICK.

		-	•	No	v. 1	, 186	8.	186	37-8.	T	867-	3.	[18]	37-8.
Cardigan, Kaswick Ridge, Sheffield, St. John, St. Stephen,	None. George Stirling, Robert Wilson, Frederick Hastings, Edgar L. Foster, p.	1835 1862	1849 1857 1866 1857	29 28	36 51	65 79		1 0 7 4	0 1 0 0 3 10 3 7	1 2 1 2	0 0 0 0 2 0 2 0) 1) 2) 3	0 2	84 0 126 0 218
Total : 5 churches.	4 ministers.		_	143	240	383	58	12	6 18	6	.4 (10	2	0 378

CHANGES. — Churches: New, — None. Dropped from the list, — Zion church, St. John. Net gain of members over last year's estimate, 11.

MINISTERS: No ordinations, etc.

ORGANIZATION. — The churches (excepting St. Stephen, which belongs to the MAINE GENERAL CON-PERROGE), with those of Nova Scotia, form the Union as above.

The statistics above, of Nova Scotia and New Brunswick, have been kindly procured and forwarded by Rev. Robert Wilson, of Sheffield, N. B., Secretary of the Union. He adds:—
"As presenting the darker shades of the year's experience, it may be remarked that four of our churches present no additions by profession; in eight there has been no special religious interest; in several, financial difficulties, the removal of an increased number of individuals and families from our congregations, especially to the United States, and the want of ministers to supply vacant charges. As set over against these facts, it may be mentioned that in four of our churches special outpourings of God's Spirit have been enjoyed, by which the people of God have been greatly quickened, and many precious souls converted. Taking the serious depression of business into account, our churches have made commendable effort to maintain public ordinances, and the cause of Christin general. They have enjoyed unbroken peace, nor have there been any removals of ministers by death or otherwise. An effort, under the most favorable auspices, is being made to resuscitate the cause in Halifax; and among all the brethren the utmost unanimity of feeling and action prevails."

In addition to our usual statistics, Rev. Mr. Wilson's report contains the following, of which, as matter of interest and value, we make a distinct table:—

	(Con	gre	gatio	ns.	th		Ci	urch	Proper	ty.		Cont	ribut	ions i	n Do	Dars.
	Regular Stations.	Sabbath Services.	Weekly Services.	Principal Con- gregations.	Hearers at all Stations.	Number of Sabbath Schools.	Kdifices.	Material.	Sittings.	Value in Dollars.	Insured.	Registered.	Local Objects.	Denomination Objects.	Foreign Missions.	General Objects.	TOTAL.
NOVA SCOTIA.		T	-				1	100		T-					-	_	-
Cheboque, Cornwallis,	2	2	î		30 100	1	1			2,250	No.	Yes.	\$300	8 10 31			\$310
Halifax, Liverpool,	1 3	2		200	75		2	THE REAL PROPERTY.	11.50	3,400	One	One	1000	-			1
Milton,	1	2	3	120	1	1	Ĭ	Wood.	400	4,000	Yes.		860	50 84	52	20	938 1,014
Pleasant River, Yarmouth,	5	2	1				1	Wood.	200 400	800		Yes.		30			830 850
	l	1	1	200		10	١.	1,000	100	10,000		1	,,,,	100	11/		800
CAPE BRETON.	L					10					Ы						
Margarie,	1	2	1	90		1	1	Wood.								7	7
NEW BRUNSWICK.							ı						M X	100	U		
Cardigan,	1						Ы		1				100				
Keswick Ridge, Sheffield,	1	3	1 2	100		1	1	Wood.	250 300			1	309 472		100	34	*59
St. John,	Î	2	ĩ	250		î	î	Brick.	450	20,000			2,200	60			350 2,260
St. Stephen,	1	2		150	4	1	11	Wood.	400	6,000	Yes.		1,600		230	50	1,880

• Gorham fund vields \$468.

The Ministers were educated as follows: Robert K. Black, Archibald Burpee, Charles Duff, and J. R. Kean, at the Theological School, Toronto; J. Eliot and Frederick Hastings, in England; Robert Wilson, in Glasgow; Simeon Sykes and George Stirling, privately.

JAMAICA, WEST INDIES.

WE have tried, without success, to obtain reports this year. Last year there were six churches and five ministers, viz.: Brainerd, John Thompson; Brandon Hill, S. B. Wilson; Chesterfield, C. B. Venning; Eliot, C. C. Starbuck; Providence, S. B. Wilson; Richmond, S. T. Wolcott. The aggregate membership was 451; in Sabbath Schools, 424. The churches are under the care of the American Missionary Association, New York. [Mr. Thompson is no longer in service.]

NORTH CAROLINA.

(Deferred from page 114.)

The church at New Berne has been so much weakened by removals that it is dropped from the list as extinct.

CONGREGATIONAL MINISTERS. Samuel S. Ashley, Wilmington. T. P. Brewer, Am. Miss. Association, Raleigh.

Andrew C. Denison, Charlotte,—3. (Francis Horton, of Rhode Island, American Miss. Association, Beaufort.)

TEXAS.

(Deferred from page 114.)

Last year two churches were reported at Corpus Christi, having 53 members, under the care of Rev. Aaron Rowe, aided by the Am. Home Miss. Society. The missionary has left, and the numbers are greatly waskened by yellow fever. We are so doubtful as to the continued organization of these churches, from whom we can hear nothing, that we drop them from our list.

The Am. Home Miss. Society, however, reports a church at Brownsville, under the care of Rev. Jeremiah Porter, who commenced there in 1867; membership, 22; in Sabbath school, 120.

ARKANSAS.

(Deferred from page 114.)

A CHURCH of 48 members is said to have been organised at Davis's Lake, Dec. 6, 1867; and Mr. A. C. Stickle is said to have been ordained pastor of the church at Grass Lake, Dec. 16, 1867. Until, however, we hear more definitely, we do not include them in our Summary.

AUTHORITIES AND EXPLANATIONS AS TO THE PRECEDING STATISTICS OF THE CHURCHES.

I. AUTHORITIES. The publications of the several General Associations or Conferences are reproduced in the following tables; with reports in manuscript from sections where none are printed.

The changes in thus reproducing are these: The lists of churches given in the State reports by Associations, Conferences, or Counties are here rearranged in alphabetical order for each State, including those churches, and those only, in existence at the date of the State reports. - State organizations do not always correspond with State boundaries; and churches reported by a State organization other than their own are transferred to their proper place; which changes the "total churches" given in State Minutes. — The order of columns of figures, slightly varying in different States, is made uniform. -The tables, as furnished, are carefully scrutinized and sometimes amended by correspondence with the secretaries. — The names of pastors and acting pastors are inserted or erased, according to changes occurring since the printing of the State publications, and down to the time of the printing of these pages. - The first names of ministers are inserted in the "List of Ministers," often at great expense of time; but they are, this year, left in the tables as printed in the State Minutes. No alterations of figures are ever made (except in correcting errors, on proper authority); but the Totals of several States are altered by the transfers of churches above mentioned. —'' Last year's reports'' are invariably struck out; but the aggregate of such, for all churches this year enumerated but making "no report," is included in the Summary of each State (if such church has reported within three years); which also sometimes affects the Tables.—Omissions or insertions of names of pastors or acting pastors, on account of changes subsequent to the printing of the State Minutes, are not allowed to alter the Summaries then given, in respect to the pastoral relation. Nor is the insertion of names, erased as pastors, in the several lists of "other ministers," allowed to change the original counting of those lists; but they are altered by the transfer of names of ministers reported by a State body from whose territory they have removed to the State where they actually reside. - A blank signifies, invariably, "no report," and is never equivalent to "none."

II. EXPLANATIONS. As to churches: towns are arranged in alphabetical order in each State; churches in each town according to age; and of each church, -1st, its town; 2d, its name or number; 3d, its locality in the town.

As to ministers: the position of all in pastoral work is designated where reported. Pastors (settled, or installed) by "p."; others by "s. s." (stated supply) "s. p." (stated preacher), or "a. p." (acting pastor), - which three terms, used in different States, are equivalent to each other. The two dates following "ministers" denote, respectively, the year of ordination, and that of commencing labor with the church mentioned. "Licentiates" are not reckoned as ministers. Churches supplied by "licentiates," or by ministers of other denominations, are reckoned as vacant; but the names of such are inserted in brackets, and the fact and number mentioned in the Summary of each State. Post-office addresses are to be found in the "List of Ministers" following, and not in the tables.

As to church members: the month of reckoning differs in different States, as will be seen by noticing the headings to each page. "Absent" are included in "males," "females," and "totals." tions," "Removals," and "Baptisms" cover the twelve months preceding the date given in the headings of each State.

As to Sabbath Schools: the entire membership at the mentioned date is given; not the "average attendance"; except in Iowa and Nebraska, which give only the "average attendance."

Items not common to all the States, but collected in any, are merely aggregated in the Summary of

LIST OF NAMES OF CONGREGATIONAL MISSIONARIES CONNECTED WITH A. B. C. F. M., DECEMBER, 1868.

GABOON, WEST AFRICA:

William Walker. Ira M. Preston.

SOUTH AFRICA:

Blijah Robbins.
Hyman A. Wilder.
Stephen C. Pixley.
Henry M. Bridgman.
David Rood.
William Ireland.
William Mellen.

Josiah Tyler. Aldin Grout.

GREECE:

Jonas King, D. D.

WESTERN TURKEY:

VESTERN TURKET:
Edwin E. Bliss.
Henry A. Schauffer.
Ira F. Pettibone.
Daniel Ladd.
Joseph K. Greene.
Julius Y. Leonard.
John F. Smith.
William W. Lavingston.
Jasper N. Ball.
James F. Clarke.
Henry C. Haskell.
Charles F. Morse.
George F. Herrick.
Wilson A. Farnsworth.
Lyman Bartlett.
Henry P. Page.
William E. Locke.

FUTCHAU, CHINA:

Lyman B. Peet. Charles Hartwell.

CENTRAL TURKEY:

Lucien H. Adams.

Andrew T. Pratt, M. D. Giles F. Montgomery. Philander O. Powers. George B. Nutting. Carmi C. Thayer.

EASTERY THREET.

George C. Knapp.
Lysander T. Burbank.
George A. Pollard.
Moses P. Parmelee.
Crosby H. Wheeler.
Herman N. Barnum.
Koyal M. Cole.
John E. Pierce.
Theselor S. Pond

Theodore S. Pond.

STRIA:

William Bird. Simeon H. Calhoun.

NESTORIANS:

Benjamin Labaree. Justin Perkins, D. D.

Western India:

Allen Hazen, Ahmednuggur.
William Wood,
Amos Abbot, Satara.
Henry J. Bruce, Khokar.
Samuel B. Fairbank, Wadale.
Samuel C. Dean, Satara.
Charles Harding, Sholapoor.
W. H. Atkinson.

MADURA, SOUTH INDIA:

George T. Washburn.
Joseph T. Noyes.
William B. Capron.
Thomas S. Burnell.
James Herrick.
T. B. Penfield.

CEYLON:

William W. Howland. William W. Howland. Levi Spaulding, D. D. Eurotas P. Hastings. John C. Smith. Marshall D. Sanders. William E. De Riemer.

NORTH CHINA:

Charles A. Stanley. Henry Blodget. Chauncey Goodrich. John T. Gulick. Mark Williams. Thomas W. Thompson.

SANDWICH ISLANDS:

ANDWICE ISLANDS:
Titus Coan.
David B. Lyman.
Eisa Bond.
John D. Paris.
Dwight Baldwin, M. D.
William P. Alexander.
Artemas Bishop.
Peter J. Gulick.
L. H. Gulick, M. D.
Henry H. Parker.
Lowell Smith, D. D.
Ephraim W. Clark.
Benjamin W. Parker.
James W. Smith, M. D.
Daniel Dole.

MICRONESIA:

A. A. Sturges. Benjamin G. Snow. Hiram Bingham, Jr. TOTAL, 94.

NOT CONNECTED WITH THE BOARD :

Cyrus Hamlin, D. D., Pres. of Robert Coll., Constantinople. Daniel Bliss, D. D., Pres. of Sy-rian Protestant Coll., Beirût, Syria.

MISSIONARIES OF THE AMERICAN MISSIONARY ASSOCIATION.

[Three in Jamaica, as in tables; also,]

SANDWICH TSLANDS:

J. S. Green. J. P. Green.

Bangeoe, Siam:

D. B. Bradley.

MENDI, WEST AFRICA:

G. P. Claffin.

OJIBWAY AND OTTAWA INDIANS, MICHIGAN:

George N. Smith.

Among the Preedmen: As given in the tables.

SUMMARY L - CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1868.

			CHU	JRCH	ES.				3	IINI	TER	8.		0.00
OTATED THE	W	ети М	INIST	ERS.		n od.		In I	PASTO	BAL V	ORK.	4.4		BENEVOLENT CONTRIBUT'NS
STATES, ETC.	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Not Supplied.	Condition not reported	TOTAL	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Not in pas- toral work.	TOTAL MINISTERS.	REPORTED.
Alabama, California, California, California, Colorado, Connectient, Dakota, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Utah, Vermont, Virginia, Washington Ter., Wisconsin,	0 10 167 0 1 1 1 39 4 4 11 1 2 0 0 59 1 301 9 5 6 7 7 7 58 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	1 26 67 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	11 864 4 2344 11 3 179 150 833 179 11 50 11 414 132 2 10 10 11 150 11 150 11 150 11 150 11 150 11 150 11 150 11 150 11 150 11 150 150	88 0 0 677 323 88 0 0 888 0 0 0 0 0 0 0 0 0 0 0 0 0 0	000000000000000000000000000000000000000	1 44 4 5 5 289 1 1 1 226 222 183 41 1 1 238 1 1 1 496 67 477 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	0 10 166 0 11 2 0 39 4 11 12 2 0 58 8 1 7 7 7 7 7 7 7 7 8 9 9 9 9 8 9 1 9 1 9 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	11233 -67110033 126661170001122266 112226600112288893244 -74460092241133 11007222221194	00000000000000000000000000000000000000	1 33 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	11 100 0 0 112 0 0 112 0 0 12 1 1 76 6 5 5 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	2 433 3 345 1 1 133 4 4 241 1 188 1 164 1 190 1 175 1 190 1 17 2 247 2 247 2 2 2 2 2 3 3 159	No report. No report. 216,335.64 No report. 216,335.64 No report. No report. 16,585.00 2,306.66 No report. 236,533.00 17,570.00 2,731.11 236,533.00 17,731.00 2,731.11 33,988.11 9,728.00 None. 35,782.00 Mizzed. No report.
Totals, U.S.	890	1,362	64	2,298	653	0	_	892	1,191	49	2,119	850	13,070	\$9,470.0
Ontario and Quebec, New Brunswick, Nova Scotia, Jamaica,*	1	8		4 7	1	0	5 8	1	3		4 6 6	0	4	No report. No report. No report.
Totals, America,	891	1,365	123	2,379	690	0	3,069	893	1,194	96	2,183	872	†3,156	

[†] Including 101 missionaries.

In the above table, note, -1. The figures in the third column -- "not specified" -- do not distinguish between " pastors" and " acting pastors."

^{2.} Most of the churches "not supplied" have regular preaching, but no minister engaged for regular service. Further, 115 of them are supplied by licentiates or men of other denominations.

^{8.} The tenth column of figures probably includes no pastors except in Canada.

^{4.} The number of ministers "not in pastoral work" in most of the States includes, of such, only those who are members of no Association or Conference. When persons not thus members cease to be reported in pastoral work, they necessarily cease to be reported.

^{5. &}quot;Benevolent Contributions" do not include parish expenses, building or repairing churches, paying church debts, or any other similar expenditures. Such items are partially given in the summaries of the several States. The above amount was given by 2,180 churches.

6. States or items starred (*) give only last year's report.

£

SUMMARY II. — Membership in 1868, with Additions, Removals, and Baptisms during the preceding Statistical Year.

	CH	UBCH	мемві	RS.	AD	DITIO	NS.	1	REMO	VAL	S.	BAP	r'MS.	IN Schools.
STATES,	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missuls.	Excom.	TOTAL.	Adult.	Infint.	IN SAB. Scuo
Ala., Cal., Col.,	15 769 16,052	1,221	1,990	202	17 168 2,217	164 4 1,466	4	0 14 835	138 1,352	109	162	35 1,057	88 847	120 4,553 *155 48,461
Dak., D. C., Geo., Ill., Ind., Iowa, Kan.,	127 26 6,691 364 3,419 582	120 28 11,186 567	247 91 17,877 931 8,828 1,434	13 7 2,073 780 88	5 39	1,238 35 751 197	286.7	0 2 179 4 81 16	1,121 1,121 9 533	0 1 84 1 110	1 4 1,884 14 724 74	1 36 560 334 88	1 2 422 2 288 35	176 400 23,629 1,000 8,404 2,687
Lou., Me., Md., Mass., Mich., Minn., Mo., Neb. N. H., N. J., N. Y.,	6,023 41 24,734 3,674 1,046 607 119 5,469 662 8,771	54,792 6,449 1,705 898 152 12,782 1,080 25,940	78 79,526 10,128 2,751 1,505 271 18,201 1,642 24,711	3,201 13 11,509 924 289 85 26 3,527 283 2,175	782 5 8,513 777 178 185 55 481 113 1,328	302 6 2,163 767 212 292 87 406 226 1,062	1,084 11 5,676 1,544 890 477 92 887 889 2,390	323 0 1,170 108 27 9 1 388 14 371	2,122	0 58 55 3 11 0 189 0	662 1 3,850 678 207 181 22 1,073 107 1,521	1,928 340 83 64 13 818 28 591	180 1 1,072 146 76 68 5 174 52 571	21,683 176 93,440 12,150 8,476 2,942 580 22,486 2,306 27,031
N. C., Onio, Or., Penn., R. I., S. C.,* Tenn., Texas,	5,897 172 1,372 1,110 74	9,775 241 2,082 2,725 140 15	15,172 418 3,404 3,885 214 126 22	130 668 3	1,493 29 92 298 17	942 11 71 105 22	2,435 40 163 403	185 4 18 56 2	101	0 3	1,104 19 95 160	578 11 25 162 10	837 9 39 33 5	17,537 782 4,797 5,080 270 850 120
Utah, Ver., Va., Wash. T., Wis.,	6,101 24 10 3,720	12,227 20 14 6,879	44 24	2,992 2 1 1,276	1,452 9 3 712	604 14 2 694	2,056 23 5 1,406	385 1 0 117	542 0 0 695	19 0 0 102	946 1 0 914	915 6 1 245	264 0 8 224	19,928 00 76 14,445
TOTAL, U. S.	97,090	198,686	291,042	34,915	16,432	11,814	28,246	4,809	10,479	860	15,648	7,869	4,944	339,208
Ont. & Que. N. B., N. Sc., Jamaica,*	1,650 143 183		383	299 58 34	219 12 98	150 6 1	869 18 99	67 6 9		. 0	255 10 17	14 2 10	323 0 24	6,017 878 742 424
Total, Am.	99,066	196,841		35,306	16,761	11,971	28,782	4,391	10,646	893	15,930	7,895	5,291	-

In the above table, note, -1. The "totals" of church members, additions, and removals, in several States, and so in the last footings, exceed the sum of particulars. This is because the "total" is occasionally given, with no report of the particulars whose addition makes such "totals." The "totals" are correct; but the "males" and "females," the "professions" and "letters," the "deaths," "dismissals," and "excommunications," are slightly less, as reported, than they ought to be.

^{2.} The "excommunications" sometimes include, though not with strict accuracy, the number of persons whose names are dropped from church lists on account of long absence. Yet it is believed that this is done to only a slight extent.

^{3.} In "Sabbath Schools," Iowa and Nebraska report the "average attendance" only; the other States report the actual membership at the date of reporting.

^{4.} The names of churches making no report are inserted in their proper place; and for all of them,—although against the names the several columns are left blank,—past reports (if any are found within three years) are included in the summaries of the respective States. While this gives a fair approximation to the total membership, the report of "additions," "removals," and "baptisms," is too small by just the number those churches might have reported. This has been the case each year.

^{5.} The reports from the States, etc., starred (*), are copied from last year's tables.

SUMMARY III. - CHANGES IN THE STATISTICAL YEAR 1867-8.

STATES, BTC.	CHURCHES.								MI	NIST	ERS				SABBATH SCHOOLS.		CONTRIBUTIONS.		
		BER.	MEMBERS.		PASTORATE.				Oni	d'ns.	DEATHS. L		LICE	NSED.	DUMOULD.				
	New.	Dropped.	Gain.	Loss.	Ordained.	installed.	Died.	Dismissed.	Pastors.	Without Installat'n.	Pastors.	Others.	The year.	Under care.	Gain.	Loss.	Increase.	Decrease.	
Alu., Cal., Col., Conn., Dak., D. C., Geo.,	1 5 1 2 1 0 8 23 2 15	0 0 0 0 0 0 4	25 74 15 1,117 14 43 91	mini		19	1	0 1 22 0	11	1 4	1 0	8	0	85 2	120 = 3,608 15 400	180	81,156.43 = =	\$10,521.80 —	
Ill., Ind., Iowa, Kan., Lou., Me.,	23 2 15 8 0 1	14005	1,185 92 965 877 245	1111	0000	1	0000	1 10	0000	2 0 2 1 8	0000	0 0 0 1		6 1 5 2 25	962	984 984 749	*23,109.94 	2,714.9 457.7	
Md., Mass., Mich., Minn., Mo., Neb.,	0 3 16 11 6 2	0 3 9 4 0 1	10 1,692 518 202 830 81	HILLI	17 0 0 0 17	87 00 0	001000	46 3 1 0	17	8 4	1 0 0	5810		71 3 2	50 2,620 2,104 594 705 335	111111	358.62 2,211.24		
N. H., N. J., N. Y., N. C.,	4 6 47 0	0 0	922 3,559	276	1 2		000	12 2 4	312	3	0	1 0 4		10	883 7,181	145	5,126.00 -15,005.00		
Ohio, Or., Penn., R. I., S. C., Tenn.,	15 0 5 1 0 1	1 3 0 14 0 0 0	1,276 18 309 22	786	0 1 0	1	0 0	3032	0010	0	0	0		0	1,474 2,450 547	80	2,671.00	=	
Texas, Utah, Ver., Va., Wash. T., Wis.,	0 5 8	0 0 0 0 0 12	802 44 5 69	31	000	0 0 4	0 0	005	000	0 0 3	000	0 0 1	0	10	1,412 60 10 708	11111	=	4,176,2 =	
Tor.,U.S.	201	69	18,892	1,058	41	95	2	122	41	32	2	32		188	27,809	2,475			
Ont. & Q. N. B., N. Se., Jamaica,	0	0 1 5	275 11 121	Ξ	0 0		0	0	0	0	0	0			182 340	51	42.00	Ξ	
Tor.,Am.	-	75	13,799	1.058	42	96	-	122	43	32	2	32	-	183	28,331	2 596			

The above table is incomplete, but is an improvement on last year's. The number of States which report these items in a form to be understood is increasing; and there is no excuse for the neglect to do it by any State. For some of the above we have carefully searched our *Quarterly Record*; in such cases, the year is assumed to end with the month next preceding the annual meeting of the respective General Associations. The changes in lists of churches have been ascertained by a patient collation of last year's lists with those of this year.

Some explanations ought to be given.

In New York, the gain of 42 churches, 8,559 members, and 7,181 in Sabbath Schools, is partly due to the reports of the 26 Welsh churches, now reported for the first time.

In Pennsylvania, the loss is due to our erasure of names of churches of whose present existence we can get no proof.

In Minois, the increase in "contributions" is partly due to a different and more comprehensive method of returns.

In Wisconsis, several churches are dropped, formerly reported by the Minnesota Conference, but lost eight of, this year, between the two.

The churches reporting Benevolent Contributions vary so much from year to year, as to make comparisons unprofitable. There is no assurance that particular churches reporting last year have reported this year, and vice versa.

CONCLUSIONS.

CHURCHES.—The sumber of churches on our lists exceeds that of last year,—in the United States, by 132,—in North America, by 128. In neither case do we include churches formed since the date of the statistical year.

The number of churches unsupplied with ministers, in the United States, is 5 less than last year; the number supplied is 149 greater. In North America, unsupplied churches, 10 less than last year; supplied, 150 more. A comparison of the relative proportion of pasters and acting pasters, with that of preceding years, is impossible, because previous years failed more than now to distinguish between the two classes. Yet there seems to be no particular change of proportion. The distinction, in reports, between pasters and acting pasters, is steadily becoming more perfect; this year only 46 are left indefinite; last year it was 130; and in the years next preceding, 239 and 569.

The number of church members, in the U.S., shows a net gain of 12,834; in North America, 12,641.

The additions by profession have been exceeded only two years in the preceding eleven.

The additions by letter are greater than in any year of the preceding eleven

The deaths are .01547 of the total membership of last year; last year, .01578; the year before, .01658; the year before that, .01778.

Infant Baptisms are much above the average of the last eleven years.

Subbath Schools show an increased membership, in the U. S., of 25,334; in North America, of 25,306.

The returns of Benevolent Contributions are so imperfect that we have not added up the column.

We think there is no particular change in the amount.

MINISTERS.—The number of ministers, as reported in Summary I., shows an increase of 91. The es of ordinations over deaths, in Summary III., is 89 only. It is useless to try to reconcile these Ordinations are imperfectly reported; names of men not belonging to Associations are taken up or dropped, annually, according to their accidental pastoral service; and there is no record of passage to and fro denominationally. The "total ministers" is too small by the omission of those not connected with any ecclesiastical body, and not in pastoral service. The Presbyterian minutes necessarily report all members of Presbyteries, though settled pastors of Congregational churches; on the contrary, we omit all members of Associations who are pastors of Presbyterian churches, as well as all members of Presbyteries supplying any of our churches. We even reckon as vacant all our churches supplied by men of other denominations, though we give their names. Our aim is to give only Congregational tables; and our rule is to insert, as such, only the names of ministers reported by the several State Associations as Congregationalists, or vouched for as in regular standing by the respective secretaries. Hence some ministers are surprised to find their names omitted; and some complain because we cannot insert them. Their redress is in reporting themselves to some Congregational body in their own States. We have no authority to insert or omit, because we disclaim all right or purpose to settle questions of ministerial standing. Nor would it be in our power to range the country for a census of ministers who refuse to ally themselves with the fraternities of the ministers and churches

The Supply. - The number of vacant churches in North America is 690; which is practically diminished by 57 supplied by licentiates, and 58 by ministers of other denominations, — leaving 575 actually destitute. The number of ministers not in pastoral work (not including foreign missionaries) is 872. Of this number, we find (from imperfect returns of occupation), 91 Presidents, Professors, etc., of colleges and theological schools; 68 secretaries and agents of societies; 25 city or county missionaries, chaplains, superintendents of asylums, and missionaries to freedmen; 22 teachers; 4 State educational officials; and 5 editors. Deducting these 210, we have 662 unemployed by the churches, to 575 churches to be supplied. But we ought really to have ministers of our own, enough to supply the 115 churches now temporarily supplied by licentiates, Presbyterians, etc. To meet our actual wants in established churches, therefore, we need to supply 690 churches; and we have (after deducting the above 210 in colleges, etc.) 632 ministers. But this 662 is subject to the further diminution of these who are superannuated, disabled, or permanently secularized. So far as our own partial personal knowledge extends, we find 77 of this latter class in New England alone; if the same ratio extends through the country, the whole number of such would be 152. This approximate estimate, after making the above deduct shows that we have 690 churches unsupplied, with 510 ministers available; or admitting the licentiates, Presbyterians, etc., we have 575 absolutely vacant churches, with 510 ministers available. Yet this number of ministers would be increased if we had returns of those who belong to no ecclesiastical body.

Of the vacant churches, it ought to be remembered that very many are merely in the temporary interval between the resignation of one pastor and the speedy settlement of another. But many others are too weak to secure anything but transient missionary labor; and a few have no public ordinances, and never will have. Of this class, numbers are dropped from the list every year, as extinot.

SUMMARY IV .- STATISTICAL REPORTS OF THE AMERICAN CONGREGA-TIONAL CHURCHES, AS PUBLISHED 1858-1869.

PRINTED IN YEAR-BOOK OR QUARTERLY.			G	/Lo	CE	URCH	E8.			MINISTERS.									
		g.	WITH MINISTERS.				eg.			IN PASTORAL WORK.				es.	4.3	to .			
		Collected	Pastors.	Acting Pastors. Not Specified. Total.		Not Supplied.	Not Supplied. Condition not reported Torac		Acting Pastors. Not Specified.		Not Specified.	TOTAL.	Foreign Missionari	Not in pastoria	Position n reported	TOTAL			
Jan.,	1858	1857		-512	417	1,882	508	144	2,479	953	562		1,795		592	27	2,4		
16	1859 1860	1858 1859		683 596	439 634	1,942	456 408	251 178	2,649 2,676	907 878	617 524	286 525	1,810	bd i	621 514	142 90	2,5		
46	1861	1860		694	582	2,124	561	49	2,734	899	618	436	1,953		660	93	2,7		
44	1862			1.040	130	2,089	456	211	2,756	927	808	171	1,906		566	270	2,7		
**	1863			1,040 882	452	2,181	479	114	2,774	904	861	215	1,980		663	109	2.7		
**	1864	1863		768	610	2,208	495	120	2,823	832	643	431	1,906		632	219	2.7		
14	1865	1864		1,027	288	2,187	582	.96	2,865	875	876		1,966		756	140	2.8		
**	1866	1865		789	569	2,141	640	59	2,840	792	784	378	1,954		893	41	2,8		
- 44	1867			1,037	299	2,189	661	60	2,900	863	916	233	2,015	96	879	19	3,0		
14	1868	1867		1,232	130	2,232	699	10	2,941	873	1,085		2,064	94	907	0	3,0		
TE	1869	1868	891	1,335	128	2,379	690	0	8,069	893	1,194	96	2,183	101	872	.0	3,1		

PRINTED IN YEAR-BOOK OR QUARTERLY.		ln	сис	AD:	DITIO	1000	YEAR INC	PRI	BAPT THE	SABBATH HOOLS.						
		Collected	Males.	Females.	Total. Absent.		Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missed,	Excom.	COTAL.	Adult.	Infant.	IN SABBA
January,	1858			F	202,540 209,560		6,913	6,592	18,305	8,110	8,076	463	9,651		THE P	128,775
14.	180	INAS		144,600	237,614	27,705	18,248 25,300	9,623	35,215		6,109	일필	10,842	10,618	6,150	102,817
	1vm	19(1)	81,453		200,390	20,082	7,646	7,588	15,334	8,044	7 197	717	11,456		4,841	35703 4543
- 14	1802	1861	81,196		259,119			6,029	12,151	8,708	7,007 6,000	351	10,530		4,544	246,548
46	1801	1869			201,474	33,535		6,521	12,945	3,040	5,007	640	10,087	2,480	4,576	255, 257
45	1864	1863	83,551	164,037	264,813			0,487	14,875		5,577	780	10,146		4,405	260,497
16	1865	1864		174,083	203,015	34,308	9,298	6,807	16,225	4,1807	5,1823	641	11,501	4,052	4,462	2865,7562
**	1866	1865	86,795	174,450	200,002	34,530	11,316	75508	18,843	4,766	6,711	1936	12,153	5,010	4,280	279,050
4	1867	1866		177,931	272,275	33, 909		8,679	21,931	4,431	8,504	653	13,500	5,248	4,045	200,700
-81	1808	1907	283,285	187,548	283,933	34,375	10,395	11,200	30,632	4,300	9,650	784	14,702	8,776	5,280	320,961
	182	1868	99,063	106,841	226,074	35,306	16,761	11371	28,7321	4,301	10,646	803	15,930	7,895	5,291	346,766

EXPLANATIONS TO LIST OF MINISTERS.

- EXPLANATIONS TO LIST OF MINISTERS.

 1. The names of ministers found in the minutes of the several State bodies are its basis; to which we have added only those others which come from Secretaries in the several States.

 2. Where a name occurs without a peat-office address, the name of a State in parenthesis, following the name, shows what General Association reports him.

 3. Licentiates are not ministers. Don't look for their names.

 4. This list will sometimes disagree with the foregoing tables, because we have corrected this list up to the latest moment before printing.

 5. This list is occasionally inaccurate. Where the same man is reported as living in three States at ence, it requires more discernment than we possess to settle the difficulty.

 6. In searching for a name of various spellings, look at each form. All contracted names, like "Me," are arranged according to the contracted spelling.

 7. Mails are made up every Tuesday for all the missions of the A. B. C. F. M. Letters and envelopes thould be on and of shir paper, addressed simply to the missionary, enclosed in a larger envelope, to "L, 5. Ward, Esq., Treasurer, and should be in Boston by Tuesday noon. The rates of postage are, —tô Constantinople and Smyran, Turkey, and Beirât, Syris, SS. each § os. To the interior of Turkey and to Oroomaha, Pereia, 75c. per § os. To Central Turkey, 30c. per § os. To India and Ceylon, SSc. per § os. To China, West and South Africa, 46c. per § os. Sandwich Islands and Micronesia, 5c. per § os. In deciding between Presbyterian and Congregational character, we hold that a member of any ministerial or church body retains his denominational character, although acting as stated supply of a church of the other denomination; but a pastor is necessarily of the same denomination as his church.

 9. Send us notice of all mistakes. Expecially, supply wanting first exesses.
- church.
 - 9. Send us notice of all mistakes. Especially, supply wanting first names.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA.

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

[For explanations, see preceding page.]

WITH THEIR LATEST KNOV

[For explanations, and the product of the

we preceding page.]

Anderson, Joseph, Augusta, Mich.
Anderson, Joseph, Waterbury, Ct.
Anderson, Rufus, Beston, Mass.
Andrews, David, Wintona, Min.
Andrews, David, Wintona, Min.
Andrews, Edwin N., Kanssa City, Mc.
Andrews, Ceorge W., East Hampton, Ct.
Andrews, George W., Hast Hampton, Ct.
Andrews, William W., Wethersteld, Ct.
Andrews, Banuel J., Hartford, Ct.
Andrews, Einer, Allegan, Mich.
Angler, Luther H., Edgardown, Mass.
Angler, Marshall E., Haydenville, Mass.
Angler, Marshall E., Haydenville, Mass.
Angler, Mulliam P., (10.)
Arnour, John, Kelvin, Ont.
Anthony, George N., Mariboro', Mass.
Aphorp, Rufus, Alpena, Mich.
Apthorp, William P., (10.)
Armour, John, Kelvin, Ont.
Armstrong, Frederick A., Hamilton, III.
Armstrong, Frederick A., Hamilton, III.
Armstrong, Robert S., South Cotton, N. Y.
Arnold, Arthur E., Roseville, III.
Arnold, Seth S., Ascutneyville, Vt.
Arbury, S. Ralph, Greenfield, Mass.
Ashley, J. Mills, Grand Ledge, Mich.
Ashley, Samuel S., Wilmington, N. C.
Atkinson, George H., Portland, Or.
Atkinson, Timothy, Orange Valley, N. J.
Atkinson, Timothy, Orange Valley, N. J.
Atkinson, William B., Waterloo, Mo.
Atkinson, William W., Pisiaville, Ct.
Atwater, Edward E., New Hawan, Ct.
Atwater, Rilliam W., Pisiaville, Ct.
Atwood, Lewis P., Otte, Mass.
Autood, Lewis P., Otte, Mass.
Autood, Lewis P., Otte, Mass.
Avery, Frederick D., Columbia, Ct.
Avery, Janed R., Grotton, Ct.
Avery, John, Lebanon, Ct.
Bacon, James H., Waitsfield, Vt.
Babcok, Daniel

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Baird, John G., New Haven, Ct.
Baird, John G., New Haven, Ct.
Baird, Robert G., Armada, Mich.
Baker, Abigh R., Dorchester, Idea.
Baker, Ariel A., Manchester, Io.
Baker, Ephrain H., Wyanet, Ill.
Baker, James S., Seuth Onondaga, N. Y.
Baker, Joseph D., Cambridga, Ill.
Baker, Joseph D., Cambridga, Ill.
Baker, John W. H., Waterbrd, Mc.
Baker, Seymour A., New York City.
Baker, Silas, Standish, Mc.
Baker, Smith, Oroso, Mc.
Baker, Thomas, Toronto, Ont.
Baker, Zebina, Em Cresk, Kan.
Baidwin, Abraham V., Newton, Io.
Baidwin, Abraham V., Newton, Io.
Baidwin, Abraham V., Newton, Io.
Baidwin, David J., Oswego, Ill.
Baidwin, Dwidd J., Oswego, Ill.
Baidwin, Dwidd J., Oswego, Ill.
Baidwin, Henry N., Danvers, Ill.
Baidwin, Henry N., Danvers, Ill.
Baidwin, Thomas, New York City.
Baidwin, Thomas, New York City.
Baidwin, William O., West Groton, N. Y.
Baikam, Urlah, Lewiston, Mc.
Bail, Jasper N., A. B. O. F. M., Wastern Turkey.
Balard, James, Grand Rapids, Mich.
Balard, James, Grand Rapids, Mich.
Balard, James, Grand Rapids, Mich.
Bancroft, David, Prescott, Mass.
Bannfield, John A., Louisville, Kan.
Bang, Humphrey, Bangor, Wis.
Banks, George W., Bethlehem, Ct.
Barbour, William M., Bangor, Mc.
Barber, Alanson D., Willsborough, N. Y.
Barber, Luther H., Scotland, Ct.
Barbour, Henry, London, England.
Bard, George I., Dunbarton, N. H.
Bardwell, John P., Oberlin, O.
Barker, Isaac, Rockford, Mich.
Barnard, Stephen A., Lansing, Mich.
Barnard, Stephen A., Lansing, Mich.
Barnard, Stephen A., Lansing, Mich.
Barners, Charles M., Piymouth, Ill.
Bernes, John R., Rosemond, Ill.
Bernes, L. C., Mount Vernon, O.
Barnes, Henry E., Moline, Ill.
Bernes, John R., Rosemond, I
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Bartlett, Samuel C., Chicago, Ill.
Bartlett, William A., Chicago, Ill.
Bartlett, William A., Chicago, Ill.
Bartont, Alancon S., Townshend East, Vt.
Barton, Charles B., Blehview, Ill.
Barton, Walter, Swifield, Ct.
Barton, William S., Athol, Mass.
Bascon, E., Belott, Ws.
Bascon, Flavel, Princeton, Ill.
Bascon John, Williamstown, Mass.
Baseett, Edward B., Erving, Mass.
Baseett, William E., Warren, Ct.
Batchelder, John S., Hindale, N. H.
Bates, Alvan J., Saundersville, Mass.
Bates, Henry, Canton, Ill.
Bates, James A., Belpra, O.
Bates, Philander, Cornish, N. H.
Bates, E. Lyaander, Underhill, Vt.
Batt, William J., Leominster, Mass.
Bauer, Frederick A., Hawley, Pa.
Baxter, Benjamin F., Mauston, Wis.
Bayliss, Samuel, Brooklyn, N. Y.
Basch, Aaron C., Millington, Ct.
Beach, Nathaniel, Woodstock, Ct.
Beach, Nathaniel, Woodstock, Ct.
Beach, Nathaniel, Woodstock, Ct.
Beann, Charles C., Cambridge, Mass.
Beann, Charles C., Cambridge, Mass.
Beann, David M., Webster, Mass.
Bean, Beneser, Gray, Me.
Beand, George P., St. Louis, Mo.
Beard, George P., Bath, Ms.
Beard, George C., Boston, Mss.
Beard, William H., Treedom, Ms.
Beard, George C., Boston, Mss.
Beard, William H., Bridgewater, N. Y.
Beecher, Charles, Georgetown, Mass.
Beckwith, George C., Boston, Mass.
Beecher, Thomas R., Edieburg, Ill.
Beecher, Thomas R., Klmira, N. Y.
Beecher, Thomas R., Klmira, N. Y.
Beecher, Henry Warl, Brooklyn, N. Y.
Beecher, Henry Warl, Brookly

Bird, Milliam, A. B. C. F. M., Syria.
Birde, K. C., Underhill, Ve.
Bistoe, John H., Huntington, Mass.
Bisboe, John H., Huntington, Mass.
Biscoe, George S., Tipton, I.O.
Biscoe, Thomas G., Uxbridge, Mass.
Bisbop, Artemas, A.B. C. F. M., Sandwick Islands.
Bishop, Nelson, Vindsor, Ve.
Bissell, Charles H., Harwinton, Ct.
Bissell, Gavin C., San Francisco, Cal.
Bissell, Samuel B. S., Norwalk, Ct.
Bittinger, John Q., Windsor, Vt.
Bixby, Joseph P., Nouth Dedham, Mass.
Bixby, Solomon, Kingston, N. H.
Biaok, Robert K., Milton, N. S.
Blagden, George W., Boston, Mass.
Bisksell, Joshus J., Beloit, Wis.
Biake, Henry B., Beichertown, Mass.
Biaksidell, Joshus J., Beloit, Wis.
Biake, Jeremiah, Gilmanton Iron Works, N. H.
Biake, Joseph, Gilmanton Centre, N. H.
Biake, Joseph, Gilmanton Centre, N. H.
Biake, Joseph, Gilmanton Centre, N. H.
Biake, Joseph, Gilmanton, Mass.
Biake, J. Leroy, Pepperell, Mass.
Biake, J. Leroy, Pepperell, Mass.
Biake, Mortimer, Taunton, Mass.
Biake, Quincy, Campton, N. H.
Biakeslee, Samel V., San Francisco, Cal.
Bianchard, Addison, South Bridgton, Me.
Bianchard, Silas M., Hudson, N. H.
Bianchard, Silas M., Hudson, N. H.
Bianchard, William S., Ohicago, Ill.
Bilm, Heary G., Morrisania, N. Y.
Bilsa, Oharles R., Wakefield, Mass.
Bise, Daniel J., Holland, Mass.
Bise, Daniel J., Holland, Mass.
Bise, Daniel J., Holland, Mass.
Bise, Daniel, Beirit, Syris.
Bise, Daniel, Beirit, Syris.
Bise, Daniel, Beirit, Syris.
Bise, Daniel, Berit, Syris.
Bise, Charles, C., Berther, D., Berther, D., Berther

Bradford, Moses B., McIndoe's Falls, Vt.
Bradford, Samuel C., Francestown, N. H.
Bradley, D. B., A. M. A., Sisse.
Bradnack, Isaac R., Lockport, N. Y.
Brainerd, Davis S., Lynse, Ot.
Braman, Milton P., Danvers Centre, Mass.
Brandt, Charles B., Hartford, Ct.
Brastow, Levis O., St. Johnsbury, Vt.
Brastow, Thomas E., Brooks, Ms.
Bray, John E., Brooklyn, N. Y.
Bray, William L., Hattleid, Mass.
Breed, Charles C., East Pawpaw, III.
Breed, David, Abington, Ot.
Breed, Samuel D., Grand Blanc, Mich.
Breed, Samuel D., Grand Blanc, Mich.
Breed, William J., Raysham, Mass.
Bremner, David, Boxbord, Mass.
Brewer, Josish, Stockbridge, Mass.
Brewer, Josish, Stockbridge, Mass.
Brewer, Josish, Stockbridge, Mass.
Brewer, Josish, Stockbridge, Mass.
Brice, J. G., Winchester, Ind.
Brickett, Harry, Genesso, III.
Briant, S. Ingersoll, Sharon, Mass.
Briggam, Henry M., A. B. C. F. M., Seath Africa.
Bridgman, Lewis, De Soto, Wis.
Briggs, William T., Bast Douglas, Mass.
Brigham, David, Waquoit, Mass.
Brigham, Levi, Saugus, Mass.
Brigham, William T., Rast Douglas, Mass.
Brigham, William H., Pierpout, O.
Bristol, Sherlock, San Bosensventura, Cal.
Bristol, Sherlock, Sherlock, Mass.
Brinkerhoff, William H., Sherlock, M.
Brown, John, Burshell, C.

Burges, A. Parke, Dennis, Mass.
Burgess, Ebenceer, Dotham, Mass.
Burgess, Ebenceer, North Falmouth, Mass.
Burgess, Ebenceer, North Falmouth, Mass.
Burgess, William, Edgworth, Ont.
Burnap, Blise, Parishville, N. Y.
Burnall, J. C., Uniouville, O.
Burnall, Thomas S., A. B. C. P. M., Maders.
Burnham, Abenhass, Hookasti, N. H.
Burnham, Amos W., Eindge, N. H.
Burnham, Charles, Meredith, N. H.
Burnham, Jonas, Farmington, Me.
Barpee, Archibald, Yarmouth, N. S.
Burr, Enoch F., Lyme, Ct.
Burr, Willard, Pittefield, O.
Burr, Zalmon B., Weston, Ct.
Burr, Daniel C., Fairhaven, Mass.
Burt, David, Minneapolis, Minn.
Burton, Horatio N., Newbury, Yt.
Burton, Horatio N., Newbury, Yt.
Bushnel, George, Beioti, Wis.
Bushnell, George, Beioti, Wis.
Bushnell, William, Boston, Mass.
Bush, Henry J., Dement, Ill.
Butler, Daniel, Boston, Mass.
Butler, Franklin, Windsor, Yt.
Butler, Franklin, Windsor, Yt.
Butler, Franklin, Windsor, Yt.
Butler, Franklin, Windsor, Yt.
Butler, John H., Lawvouworth, Kan.
Byrne, James H., Windsor, Yt.
Byington, Ewra H., Windsor, Yt.
Byington, Ewra H., Windsor, Yt.
Byington, Swift, Stoneham, Mass.
Byrd, John H., Lawvouworth, Kan.
Byrne, James T., Whitby, Ont.
Cady, Daniel B., Airlington, Mass.
Cady, Cornelius S., Brookfeld, Io.
Cady, Daniel R., Airlington, Mass.
Cairas, John, Greens, N. Y.
Caldwell, James, Royalton, Yt.
Caddwell, James, Royalton, Yt.
Cadwell, George, R., Sahoka, Mo.
Campbell, George, S., Shahoka, Mo.
Campbell, George, W., Bradford, Mass.
Campbell, John, Melbourne, Que.
Cambell, Philo, Washington, Io.
Canfield, Philo, Washington, Io.
Canfield, Philo, Washington, Io.
Campell, J. M., Sparta, Wis.
Carpenter, Charles C., Lookout Mountain, Tenn.
Carpenter, William B., Keeler, Mich.
Carruthers, John J., Portland, Me.
Carrutherer, William G., Lais, Me.
Carrutherer, William Calais, Me.
Carrutherer, William, Cla

Chaney, Lucien W., Balott, Wis.
Chapin, Aaron L., Belott, Wis.
Chapin, Franklin P., Amherst, Mass.
Chapin, M. M., Gresse Lake, Wis.
Chapin, Nathan C., La Crosse, Wis.
Chapman, Alexander W., Mineoka, Ill.
Chapman, Dankel, Huntley, Ill.
Chapman, Badward D., Raymond, N. H.
Chapman, Frederick W., Prospect, Ct.
Chapman, Jacob, Deerfield Centre, N. H.
Chase, Edward, Kennebouk, Me.
Chase, Henry L., Dyersville, In.
Chase, James B., Council Bluffs, Io.
Cheever, George B., New York City.
Cheever, Henry T., Worcester, Mass.
Checkering, John W., Boston, Mass.
Chickering, John W., Boston, Mass.
Chickering, John W., Jr., Exster, M. H.
Child, Willard, Crown Point, N. Y.
Childs, Alexander C., W. Charleston, Vt.
Childs, Thomas B., Norwalk, Ct.
Chipman, R. Manning, Bast Granby, Ct.
Chipman, R. Manning, Bast Granby, Ct.
Chiristopher, William B., Galens, Ill.
Church, Bethuel C., Normal, Ill.
Churchill, Charles H., Oberlin, O.
Churchill, John, Woodbury, Ct.
Claffin, George P., Am. Miss'y Ass'n, Mendi.
Claggett, Erastas B., Lyndeboro', N. H.
Clapp, A., Huntington, New York City.
Clapp, Charles W., Grinnell, D.
Clapp, Erastas, Essthampton, Mass.
Clark, Albert W., Gleed, Ct.
Clark, Allen, Seymour, Ct.
Clark, Charles W., Grinnell, D.
Clark, Charles W., Grinnell, Ct.
Clark, Charles W., Hartland, Vt.
Clark, Eli B., Ohicopee, Mass.
Clark, Joseph B., Newtonville, Mass.
Clark, Joseph B., Newtonville, Mass.
Clark, Joseph B., North Branford, Ct.
Clark, Renorm, Vt.
Clark, Renorm, Vt.
Clark, Renorm, Vt.
Clark, William B.,

Cleaveland, John P., Billerica, Mass.
Cleveland, Edward, Lawrence, Mich.
Clement, Jonathan, Noewich, Vt.
Clift, William, Mystic, Ct.
Clinton, O. P., Hortoaville, Wis.
Clisbee, Elward P., Randolph, N. Y.
Clisbee, Jay, Amherst, Mass.
Closson, J. T., Stockbridgs, Wis.
Coan, Leander S., Brownville, Me.
Coan, Titus, A. B. C. F. M., Sandwick Islands.
Cobb, Asahel, New Beiford, Mass.
Cobb, Blisha G., Florence, Mass.
Cobb, Henry W., Chicago, Ill.
Cobb, Leander, Marlon, Mass.
Cobb, L. Henry, Springfield, Vt.
Cobb, Nathaniel, Kingston, Mass.
Cochran, Robert, Austinburg, O.
Cochran, Samuel D., Grinnell, Jo.
Cochran, Samuel D., Grinnell, Jo.
Cochran, Warren, Reedsburg, Wis.
Coc, Alvan, Vermilton, O.
Coe, David B., New York City.
Coe, Samuel G., Bidgefield, Ct.
Coggin, William S., Boxford, Mass.
Cogswell, Eliot C., Northwood, N. H.
Cogswell, Nathaniel, Yarmouth, Mass.
Cott, Joshua, Brookfield, Mass.
Colburn, H. H., Roxbury, N. H.
Colburn, Moses M., Waukagan, Ill.
Colby, John, Southboro', Mass.
Cole, Albert, Cornish, Me.
Cole, Royal M., A. B. C. F. M., Eastern Turkey.
Cole, Samuel, Saybrook, O.
Coleman, William H., Bichelell, Io.
Collins, William H., Beartstown, Ill.
Collins, William H., Beartstown, Ill.
Collon, Theron G., Whitewater, Wis.
Colton, Henry M., Middletown, Ct.
Colton, Therron G., Whitewater, Wis.
Conton, David, Newbury West, Vt.
Comstock, Davillo W., Kenosha, Wis.
Connell, David, Newbury West, Vt.
Cooley, Henry E., Plymouth, Ct.
Cooley, Henry, Springfield, Mass.
Cooley, Henry, Springfield, Mass.
Cooley, Henry, Springfield, Mass.
Cool

Cowles, John G. W., East Saghasw, Mich. Cowles, John P., Ipswich, Mass. Cossens, Samuel W., So. Plymouth, Mass. Craig, Henry K., Norten, Mass. Crain, William W., Hart, Mich. Crance, James L., North Adams, Mich. Crance, James L., North Adams, Mich. Crance, James L., North Adams, Mich. Crance, Jonathan, St. Joseph, Mo. Crang, Frederick, Columbus City, Io. Cravath, E. M., Cincinnais, O. Crawford, William, Barre, Mass. Crawford, William, Barre, Mass. Crawford, William, Barre, Mass. Crosby, Josiah D., Ashburuham, Mass. Crosby, Josiah D., Ashburuham, Mass. Cross, Gorham, Richville, N. Y. Cross, John, (Io.) Cross, Joseph W., West Boyiston, Mass. Cross, Mosce K., Waverley, Io. Cross, Joseph W., West Boyiston, Mass. Cruickshanks, James, Spencer, Mass. Cummings, Henry, Ruthand, Mass. Cummings, Henry, Ruthand, Mass. Cummings, Henry, Ruthand, Mass. Cummings, Preston, Ledester, Mass. Cummings, Perston, Ledester, Mass. Cundall, Isaac N., Madison, Wis. Curries, Albert H., Lynn, Mass. Curties, Corban, Sanbornton Bridge, N. H. Curries, Asher W., Masomande, Wis. Curtis, Ethan, Camden, N. Y. Curtis, Ethan, Camden, N. Y. Curtis, George, Brimfield, Mass. Curtiss, Otis F., Dover, N. Y. Curtis, George, Brimfield, Mass. Curtiss, George, H., Union, Ct. Cushing, Christopher, Boston, Mass. Cutter, Carlin, Auburndale, Mass. Cutter, Brainerd B., Heath, Mass. Cutter, Brainerd B., Heath, Mass. Cutter, Carlin, Auburndale, Mass. Cutter, Carlin, Auburndale, Mass. Cutter, Carlin, Auburndale, Mass. Cutter, Charles, Ledyard, Gt. Dan, J. Jay, Becket, Mass. Dane, Charles, Excer, N. H. Damo, John F.,

Davies, D., Pitizton, Pa.
Davies, Daniel F., Mineraville, Pa.
Davies, David, Enalys, O.
Davies, David, Enalys, O.
Davies, David L., Oskaloos Junction, Io.
Davies, E., Waterville, N. Y.
Davies, E., Waterville, N. Y.
Davies, E., Materville, N. Y.
Davies, James, Radmor, O.
Davies, James, Radmor, O.
Davies, James, Radmor, O.
Davies, John A., Patrict, O.
Davies, James, Radmor, O.
Davies, James, Radmor, O.
Davies, James, Radmor, O.
Davies, James, Radmor, O.
Davis, Elnathan, Filchburg, Mass.
Davis, Franklin, Rewington, N. H.
Davis, James Scota, Hillsbore', Ill.
Davis, Josiah G., Amherst, M. H.
Davis, Perley B., Hyde Park, Mass.
Davis, Parley B., Hyde Park, Mass.
Davison, J. B., West Farmington, O.
Davison, J. B., West Farmington, O.
Davison, J. B., West Farmington, O.
Davison, J. S., West Farmington, O.
Davison, J. B., West Farmington, O.
Davison, J., West Haven, Ct.
Day, Hiram, Windham, Ct.
Day, Hiram, Windham, Ct.
Day, Hiram, Windham, Ct.
Day, Philemon R., Baratogs Springs, N. Y.
Day, Philemon, Westboro', Mass.
Decing, John K., Solon, Me.
Decing, Alonso T., Post Mills, Vt.
Demond, Elijah, Westboro', Mass.
Dickinson, Perdinand, N. Y.
Diley, Alemon T., Post Mills, Vt.
Demond, Henry M.,

Donaldson, John W., Hustisford, Wis.
Doolittle, Edgar J., Chester, Ct.
Doolittle, John B., Hartland, Ct.
Dorman, Lester M., Manchester, Ct.
Doubleday, William T., Goshen, Ct.
Douglas, J., Lanark, Ont.
Douglas, J., Lanark, Ont.
Douglas, J., Lanark, Ont.
Douglas, Johnson, V.
Douglas, Johnson, V.
Douglas, Johnson, O., Osage, Io.
Douglass, Benezer, Woonsocket, R. I.
Douglass, John A., Watterford, Me.
Douglass, Solomon J., New Haven, Ct.
Dow, Ezekiel, Huntington, Mass.
Dow, Mames M. H., Boston, Mass.
Dow, William H., Carlisle, Mass.
Dow, William H., Carlisle, Mass.
Downs, Asel, Riverhead, L. I.
Downse, Charles A., Lebanon, N. H.
Dowse, Edmund, Sherborn, Mass.
Drake, Andrew J., Prairis City, Ill.
Drake, Cyrus B., Royalton, Vt.
Drake, Cyrus B., Royalton, Vt.
Drake, Elils R., Wayland, Mass.
Drake, Admuel S., Kittery Point, Me.
Dresseer, Amos, Pentwater, Mich.
Drew, Stephen F., Cabet, Vt.
Dudley, Horace F., Morrisville, N. Y.
Dudley, John, Boston, Mass.
Dudley, John, Boston, Mass.
Dudley, John, Boston, Mass.
Dudley, Martin, Easton, Ct.
Duff, Archibald, Sherbrooke, Que.
Dunnan, Abel G., Scotland, Mass.
Duncan, Thomas W., Nelson, N. H.
Dunham, Isaac, Taunton, Mass.
Duncan, Thomas W., Nelson, N. H.
Dunham, Samuel, West Brookfield, Mass.
Dunkerly, David, Durham, Que.
Dunning, Andrew, Thompson, Ct.
Durtin, George, Peterboro', N. H.
Dutton, Albert I., Shirley, Mass.
Dutton, Thomas, Durant, Io.
Dwight, John, Cambridge, Mass.
Dwight, John, Cambridge, Mass.
Dwight, Timothy, New Haven, Ct.
Dwinell, Solomon A., Reedsburg, Wis.
Dyer, Edmund, Canandsigua, Mich.
Dyer, E. Porter, Shrewsbury, Mass.
Dyer, Pavid, Albany, N. Y.
Peterman, William R., Planta

Eldridge, Erasmus D., Kensington, N. H.
Eldridge, Joseph, Norfolk, Ct.
Elliot, Henry B., New Cansan, Ct.
Elliot, John E., Haddyme, Ck.
Elliot, John E., Haddyme, Ck.
Elliot, Joseph, Halifax, N. S.
Elliot, Loster H., Winooski, Vt.
Ellis, G. R., Hydesville, Cal.
Ellis, G. R., Hydesville, Cal.
Ellis, Thomas L., North Beituste, R. I.
Ellsworth, Alfred A., Weymouth Landing, Mass.
Elmer, Hiram, Olives, Misch.
Elmor, Hiram, Olives, Misch.
Elmor, Hiram, Olives, Misch.
Elmoren, Brown, Balen, Mass.
Emerson, Brown, Balen, Mass.
Emerson, Brown, Salean, Mass.
Emerson, Brown, Salean, Mass.
Emerson, Charles H., Lee, Me.
Emerson, Joseph, Andover, Mass.
Emerson, Joseph, Andover, Mass.
Emerson, Joseph, Andover, Mass.
Emerson, Rufus, Vt.)
Ester, William T., Jr., New Haven, Ct.
Evans, Estan, J., Stellapolis, Io.
Evans, Estan, J., Stellapolis, Io.
Evans, Estan, J., Stellapolis, Io.
Evans, Estan, J., Estellapolis, Io.
Evans, Rufus, Vt.
Evans, Rufus, Vt., Vt., Esteron, Io.
Evans, Rufus, Vt.
Evans, Estan, J., Stellapolis, Io.
Evans, Estan, J., Stellapolis, Io.
Evans, Estan, J., Stellapoli

Ferris, C. Z., Pittsfield, N. H.
Fessenden, Samual C., Wahington, D. C.
Fessenden, Thomas K., Parisington, Ct.
Field, Artemas C., New Alstend, N. H.
Field, Artemas C., New Alstend, N. H.
Field, Pindar, Hamilton, N. Y.
Field, Pindar, Hamilton, N. Y.
Field, Pindar, Hamilton, N. Y.
Field, George W., Bangor, Me.
Fisher, Gaorge E., South Haday Falls, Io.
Finney, Charles G., Oberfin, O.
Finney, Charles G., Oberfin, O.
Fisher, Gaorge E., South Haday Falls, Mass.
Fisher, George E., South Haday Falls, Mass.
Fisher, French M.
Fishe, Pranklin W., Unicago, Ill.
Fisk, Pranklin W., Unicago, Ill.
Fisk, Paris B., Peacham, Vt.
Fiske, Albert W., Fisherville, N. H.
Fiske, Albert W., Fisherville, N. H.
Fiske, Daniel T., Newburyport, Me.
Fiske, John D., Bath, Me.
Fiske, John B., Manistee, Mich.
Fiske, John G., Bath, Me.
Fiske, John S., Manistee, Mich.
Fiske, John S., Manistee, Mich.
Fiske, John S., Mass.
Fitz, James H., West Boylston, Mass.
Fitz, James H., West Boylston, Mass.
Fitz, James H., West Boylston, Mass.
Fitz, Daniel, Ipswich, Mass.
Fitz, Daniel, Tpswich, Mass.
Fobes, Ephraim, T., Hinsdale, Mass.
Fobes, Ephraim, Patten, Me.
Fobes, William A., Halifax, Mass.
Fobes, William A., Halifax, Mass.
Foote, William C., William, G.,
Footer, Horatio, Quincy, Ill.
Forbes, Samuel B., West Winsted, Ct.
Ford, James T., Stowe, Vt.
Footer, James T., Stowe, Vt.
Footer, Addison P., Lowell, Mass.
Ford, James T., Stowe, Vt.
Footer, Amos, Putney, Vt.
Foster, Addison P., Lowell, Mass.
Footer, Amos, Putney, Vt.
Foster, Amos, Putney, Vt.
Foster, Amos, Putney, Vt.
Foster, Amos, Putney, Vt.
Foster, Hilliam C., Durham Omnre, Gt.
Footer, Hanford, Falton, Ws.
Footer, James M., Oberlin, O.
Fraser, John, Nevada, Cal.
Freen, John A., Flushing, L.
Freenh, John A., Flushing, L.
Freenh, John A., Flushing, L.
Freenh, John A., Flushi

Fuller, Alexander, Jr., Chiltonville, Mass.
Fuller, Americus, Rochester, Minn.
Fuller, Francis L., Chicago, Ill.
Fuller, Joseph, Vershira, Vt.
Fuller, Robert W., Stowe, Mass.
Furber, Daniel L., Newson Centre, Mass.
Gage, William L., Hartford, Ct.
Gale, Edmund, Faribanit, Minn.
Gale, Nahum, Lee, Mass.
Gallup, James A., Madicon, Ct.
Galpin, Charles, Excelsior, Minn.
Gannett, Allen, Boston, Mass.
Gardner, Austin, Ladlow, Mass.
Gardner, Austin, Ladlow, Mass.
Gardner, Austin, Ladlow, Mass.
Garland, Joseph, Hampton, N. H.
Garman, John H., North Orange, Mass.
Garney, E. W., Dunleith, Ill.
Garrette, Edmund Y., Millbury, Mass.
Gates, Charles H., [Io.]
Gates, Hiram N., Northfield, Ct.
Gay, Joshua S., Byfeld, Mass.
Gay, Joshua S., Byfeld, Mass.
Gay, William M., Winchester Centre, Ct.
Gaylord, Geuben, Omaha, Neb.
Gaylord, William L., Nashua, N. H.
Gear, D. L., Supar, Grove, PaGeer, Heman, Oberlin, O.
Gekke, Archibald, East Granville, Mass.
Gerould, Moses, Langdon, N. H.
Geroy, Elbridge, Oregon City, Or.
Gibbs, John, Bell Port, L. I.
Gibbs, Charles, Earlville, Io.
Gibbs, Charles, Earlville, Io.
Gibbs, John, Bell Port, L. I.
Gibbs, Samuel T., Whitby, Ont.
Gibbs, John, Bell Port, L. I.
Gibbs, Samuel T., Wallingford, Ct.
Gillert, L. C., East Prairieville, Minn.
Gilbert, Hiram W., Long Ridge, Ct.
Gilbert, Janes B., Maquoketa, Io.
Gilbert, James B., Maquoketa, Io.
Gilbert, Simon, Ames, Io.
Gilbert, William, River Falls, Wis.
Gilden, S. Thomas, Marengo, Ill.
Gilman, Elward W., Stonington, Ct.
Gidden, Kah B., Mandield Centre, Ct.
Gilden, Kah B., Mandield Centre, Ct.
Gilden, Charles H., Hebron, Ct.
Gidden, Charles G., West Hartland, Ct.
Godden, Channey, A. B. C. F. M., North Chisa.
Goodnie, Daniel, Westfield, Vt.
Gooden, Charles G., West Hartland, Ct.
Godden, Channey, A. B. C. F.

Graf, John F., Davenport, Io.
Granger, Calvin, Habbardton, Vt.
Granger, John L., Macomb, Ill.
Grannis, H. R., Washington, D. C.
Grant, Henry M., Webster Groves, Mo.
Grant, Henry M., Webster Groves, Mo.
Grant, Jeel, Bristol, Ill.
Graste, Thomas G., Methuen, Mass.
Grattan, Harvey, Laimgburg, Mich.
Graves, Josph S., Rosocs, Ill.
Graves, Josph S., Rosocs, Ill.
Graves, Roswell, Antioch, Cal.
Gray, Calvin, Geneve, Kan.
Gray, Calvin, Geneve, Kan.
Gray, Calvin, Geneve, Kan.
Gray, D. B., Astoria, Or.
Gray, John, Lawrenceville, M. Y.
Gray, Matthew S., Amaranth, Ont.
Gray, Tohn, Lawrenceville, M. Y.
Greely, Edward H., Chavemont, N. H.
Greely, Stephen S. M., Gwego, N. Y.
Green, J. P., A. M. A., Sandwick Islands.
Green, J. S., A. M. A., Sandwick Islands.
Green, J. S., A. M. A., Sandwick Islands.
Green, J. S., A. M. A., Sandwick Islands.
Greene, Henry S., Ballard Vale, Mass.
Greene, Joseph K., A. B. C. F. M., Western Turkey.
Greene, John M., South Hadley, Mass.
Greene, John M., South Hadley, Mass.
Greene, William B., Neetham, Mass.
Greene, William B., Neetham, Mass.
Greene, Jame, Hubbardston, Mich.
Gregory, Daniel S., New Haven, Ct.
Griffin, Game, Hubbardston, Mich.
Gregory, Daniel S., New Haven, Ct.
Griffin, Edward H., Burlington, Vt.
Griffith, Edward H., Burlington, Vt.
Griffith, Edward H., Burlington, Vt.
Griffith, Svan, New York.
Griffith, Svan, New York.
Griffith, Svan, New York.
Griffith, James, Utica, N. Y.
Griffith, S. R., Berkshire, N. Y.
Griffith, James, Utica, N. Y.
Griffith, S. R., Berkshire, N. Y.
Griffith, James, Utica, N. Y.
Griffith, James, Utica, N. Y.
Griffith, James, Utica, N. Y.
Griffith, Griffith, Cincinnati, O.
Grovt, Aldin, A. B. C. F. M., Sandwick Islands.
Grout, Jenry, John H., New Springfield, Mass.
Grout, James B., Campton, N. H.
Halne, John H., New Braintres, Mass.
Hackett, Simeon, Temple, Me.
Hakle, John G., East Poultney, Vt.
Hale, John G., East Poultney, Vt.
Hale, John G., East Poultney, Vt.
Hall, Jeffrey,

Hall, Robert V., Newport, Vt.
Hall, Samuel R., Brownington, Vt.
Hall, Sherman, Sank Rapids, Minn.
Hall, Thomas A., Otis, Mass.
Hall, William, Salasmansa, N. Y.
Hall, William, Salasmansa, N. Y.
Hall, William, R., Stratford, Ct.
Halley, Eben, Liberty, Wis.
Halliday, Joseph C., Oakham, Mass.
Hallock, Leavitt H., Berlin, Ot.
Hallock, Leavitt H., Berlin, Ot.
Hallock, William O., Kiantone, N. Y.
Hallock, William G., Mantone, N. Y.
Hallock, William G., Honore, N. Y.
Hallock, William G., Honore, N. Y.
Hallock, William G., Brooklyn, O.
Hamilton, B. Franklin, North Andover, Mass.
Hamilton, J. A., Davenport, Io.
Hammond, Chaucey L., Brooklyn, O.
Hamiln, A. N., Westerville, O.
Hamiln, Cyrus, Constantinepte.
Hammond, Charles, Monson, Mass.
Hammond, William B., Lanox, N. Y.
Hammond, William B., Manus, Ct.
Hamcock, Charles, Calmar, Io.
Hand, Richard C., Brooklyn, N. Y.
Hannkond, William P., Mianus, Ct.
Hancock, Charles, Calmar, Io.
Hand, Richard C., Brooklyn, N. Y.
Hannks, Steadman W., Lowell, Mass.
Hanning, James T., Marwellies, Ill.
Harding, Charles, A. B. O. F. M., Western India.
Harding, Sewall, Auburndale, Mass.
Harding, John W., Longmeadow, Mass.
Harding, Willard M., Boston, Mass.
Hardy, George, Potatam Junction, N. Y.
Harker, M., Pascadero, Cal.
Harlow, Elwin A., Wyandotte, Kan.
Harrin, J. C., Charleston, Pa.
Harris, James W., Conkrille, Wis.
Harris, Stephen, Windham, Vt.
Harrison, Charles S., Earlville, Ill.
Harrison, Ohner, Wookholm, Wt.
Harris, Stephen, Windham, Vt.
Harrison, Charles S., Earlville, Ill.
Harrison, Charles, R. B. C. F. M., China.
Harvey, Wheslock N., New York City.
Haskell, William H., Westbrook, Me.
Haskell, William H., Westbrook, Me.
Hask

Hawkes, Winfield S., Wesppins, Twan.
Hay, Robert, Woodbridgs, Ont.
Hay, Robert, Woodbridgs, Ont.
Hay, Robert, Woodbridgs, Ont.
Hay, Robert, Woodbridgs, Ont.
Hayes, Joseph M., Big Berings, We.
Hayes, Joseph M., Big Berings, We.
Hayes, Stephen H., Bouth Weymouth, Mass.
Hayward, William H., Cass, Io.
Haseline, Henry M., Perry, N. Y.
Hasen, Allen, A. B. C. P. M., Abrachanggur.
Hasen, Allen, A. B. C. P. M., Abrachanggur.
Hasen, Timothy A., South Egremont, Ct.
Hasen, Henry A., Lyme, N. H.
Hasen, Timothy A., South Egremont, Ct.
Hasen, William S., Northfield, Vt.
Haslewood, Webster, Shatersville, R. I.
Headley, Joseph W., New Orleans, Le.
Heacley, Joseph W., New Orleans, Le.
Heacley, Joseph W., New Orleans, Le.
Heacley, Joseph W., Lima, Io.
Helmis, Stephen D., Lima, Io.
Hemenway, Bamuel, Io.)
Henderson, J. H. D., (Or.)
Henderson, J. H. D., (Or.)
Henderson, J. H. D., (Or.)
Henry, William D., Jamestown, N. Y.
Herrick, Edward E., Colchester, Vt.
Herrick, Horace, Wolcott, Vt.
Herrick, James, A. B. C. F. M., Western Thrity.
Herrick, John R., Bangor, Me.
Herrick, William D., North Amberst, Mass.
Herrick, William D., North Amberst, Mass.
Herrick, William T., Charendon, Vt.
Hess, Hienry, Elgin, Io.
Hess, Henry, Elgin, Io.
Hess, Henry, Elgin, Io.
Hilbard, David S., Oesipec Centre, N. H.
Hickok, Dormer L., Bloomfield, O.
Hickok, Henry P., Burdington, Vt.
Hicka, George, R., Onarga, III.
Higher, Lactus H., Lanark, III.
Higgirs, Lactus H., Lanark, III.
Higgirs, Lactus H., Lanark, III.
Higgirs, Lactus H., Lanark, III.
Higgiry, Larvey O., Castleton, Vt.
Hikka, George, Rokomo, Ind.
Hills, William S., Mott's Corners, N. Y.
Hille, Jannes J., Grinnell, Io.
Hill, George E., Saxonville, Mass.
Hill, George E., Saxonville, Mass.
Hill, George K., Saxonville, Mass.
Hill, George K., Saxonville, Mass.
Holbrook, John C., Homer, N. Y.
Holbey, Platt T., Riveyton, Ct.
Hills, James, J., C., Homer, N. Y.
Holbey, James, Aburn, N. H.
Holmas, John M., Jers

Holyoke, William B., Quiney, Ill.
Homes, Francis, Lyan, Mass.
Hood, Jacob, Lynnfield Centre, Mass.
Hooker, E. Cornelins, Nashna, N. H.
Hooker, Edward P., Medford, Mass.
Hooker, Edward P., Beod Brook, Ob.
Hooker, Edward W., Rewburypart, Mass.
Hooker, Edward W., Rewburypart, Mass.
Hooker, Edward W., Rewburypart, Mass.
Hookins, Erastus, Northampion, Mass.
Hopkins, Henry, Westladd, Mass.
Hopkins, Henry, Westladd, Mass.
Hopkins, Samuel, Standish, Ms.
Hoppin, James M., New Haven, Ot.
Horford, H. B., Hudson, O.
Hosford, Isaac, Thetford, Vt.
Hosford, James M., New Haven, Ot.
Hosford, Isaac, Thetford, Vt.
Hosford, Oramel, Olivet, Mich.
Hosmer, Samuel D., Nantucket, Mass.
Hough, Jesse W., Jackson, Mich.
Hough, Joel J., Franklin, N. Y.
Houghton, James D., Adams, N. Y.
Houghton, Hiram, Deer Isle, Me.
Hover, George L., Hartford, Ct.
Hovard, Jabes T., West Charleston, Vt.
Howard, Martin S., Wilbraham, Mass.
Howard, Rowland B., Farmington, Ms.
Howard, Rowland B., Farmington, Ms.
Howard, William A., Berlin, Mass.
Howard, Ho., Milliam, North Guilford, Ct.
Howard, Ho., Milliam, North Guilford, Ct.
Howard, Ho., Shillington, N. Y.
Howland, H. O., Milligton, N. Y.
Howland, William W., A. B. C. F. M., Cepton.
Hoyt, Oliman A., Hiswatha, Kan.
Hoyt, James S., Port Huron, Mich.
Hoyt, Oliman A., Hiswatha, Kan.
Hoyt, James S., Port Huron, Mich.
Howt, James S., Port Huron, Mich.
Howell, James W., Milford, Ct.
Hubbard, Charles L., Morrimack, N. H.
Hubbard, Hong, M., Samhor, Vt.
Hubbard, Hong, W., Milliam, D.
Hunthard, Hong, S., Washark, N. J.
Hubbard, George B., Atlanta, Ill.
Hubbard, Hunt, James W., Milford, Ct.
Huuther, Stephen, North Stonington, Ct.
Huuther, Joseph, Northerd, Ct.
Hunt, Hayette,

Hutchinson, John C., Providence, R. L.
Hyde, Asariah, Polo, III.
Hyde, Charles, Ellington, Ot.
Hyde, Charles, Ellington, Ot.
Hyde, Harrey, Independent Hill, Va.
Hyde, Harry, Independent Hill, Va.
Hyde, Hanry F., Pomfret, Ot.
Hyde, Sames T., Ansonia, Ot.
Hyde, Slames T., Ansonia, Ot.
Hyde, William A., Lyme, Ct.
Ide, Alexis W., West Medway, Mass.
Ide, Jacob, Jr., Mansfield, Mass.
Ide, Jacob, Jr., Mansfield, Mass.
Ilaley, Horatio, South Freeport, Me.
Ingalis, Alfred, Smithville, N. Y.
Ingersoll, Edward P., Indianapolis, Ind.
Ireland, William, A. B. O. F. M., Seeth Africa.
Ireland, William, A. B. O. F. M., Seeth Africa.
Ireland, William, A. B. O. F. M., Seeth Africa.
Ireland, William, A. B. O. F. M., Seeth Africa.
Ireland, William, A. C., Andover, Mass.
Jackson, Benjamin F., Charleston, S. C.
Jackson, John, Ousego, Mich.
Jackson, Samuel C., Andover, Mass.
Jackson, Samuel N., Montreal, Que.
Jackson, William C., Danstable, Mass.
Jackson, William C., Danstable, Mass.
James, William A., Chalses, Vt.
Jameson, Horace, Lowell, Mass.
James, Horace, Lowell, Mass.
James, William A., Chalses, Vt.
Jameson, Ephraim O., Salisbury, Mass.
Jameson, Thomas, Exeter, N. H.
Jefferd, Forest, South Boston, Mass.
Jefferd, Deodate, Kalamasoo, Mich.
Jenkins, John J., Paimyra, O.
Jenkins, John L., Gainasville, N. Y.
Jenkins, John L., Paimyra, O.
Jenkins, John L., Bennington Centre, Vt.
Jenning, William J., Coventry, Ct.
Jenning, William J., Coventry, Ct.
Jenning, William R., Michester, N. H.
Jerris, F. B., Masomanie, Wie.
Jessup, Henry G., Amherst, Mass.
Jewett, John E. B., Pepperell, Mass.
Jewett, Merrkk A., Terre Haute, Ind.
Jessup, Lewis, Sooth Adams, Mass.
Jewett, Merrkk A., Terre Haute, Ind.
Jewett, Spofford D., Middlefield, Ct.
Johnson, Alleion H., Limington, Me.
Johnson, Joseph R., Harndon, Va.
Johnson, Joseph R., Harndon, V.
Johnson, Parlus, R., Sa

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Jones, Henry W., Hingham, Mass.
Jones, J. D., Collinsville, Ill.
Jones, Jace, H., Antwerp, N. Y.
Jones, J. J., New York City.
Jones, John A., Foreston, Io.
Jones, John E., Newburgh, O.
Jones, John H., Delawars, O.
Jones, Joseph H., Portland, Ind.
Jones, J. S., Rochester, Wis.
Jones, L. H., ——, Meb.
Jones, R. Gwesyn, Utiss, N. Y.
Jones, Samuel, Middle Granville, N. Y.
Jones, Thomas, Remeen, N. Y.
Jones, Thomas, Remeen, N. Y.
Jones, Thomas, R. Ebensbury, Pa.
Jones, Thomas E., Ebensbury, Pa.
Jones, Thomas E., Ebensbury, Pa.
Jones, Thomas G., Ta Maqua, Pa.
Jones, Thomas G., Ta Maqua, Pa.
Jones, Thomas G., Ta Maqua, Pa.
Jones, Thomas G., Galessa, Ct.
Jones, William L., Eureka City, Cal.
Jordan, Ebeneer B., Oumberland Centre, Me.
Judich, Frederick W., Grandvisw, Io.
Judkins, Benjamin, Keokuk, Io.
Judkins, Benjamin, Keokuk, Io.
Judkon, Svivanus M., Sylvanis, O.
Karr, William S., Keene, N. H.
Kesn, J. E., Cornwallis, N. S.
Kedie, Adam S., Dexter, Mich.
Keeler, C. A., East Evans, N. Y.
Keeler, Seth H., Mt. Vernon, N. H.
Keeler, Seth H., Mt. Vernon, N. H.
Keene, Luther, Franklin, Mass.
Keep, John, Sheboygan Falis, Wis.
Keep, John, Rhoygan Falis, Wis.
Keep, John, R., Hartford, Ct.
Keep, John, Sheboygan Falis, Wis.
Keep, John, R., Hartford, Ct.
Keep, John R., Hartford, Ct.
Keep, John R., Hartford, Ct.
Keep, John R., Hartford, Ct.
Keep, John, Sheboygan Falis, Wis.
Keep, John, Sheboygan Falis, Wis.
Keep, John R., Hartford, Ct.
Keep, John R., Berker, M., Manchester, N. H.
Kellogs, Martin, Oakland, Cal.
Kellogs, Henry S., West Newfield, Me.
Ke

Knapp, Ablathar, St. Catherine, Mo.
Knapp, George C., A B. O. F. M., Eastern Tw.
Knarles, D. B., Salt Greek, Neb.
Knight, Bibridge, Maple Grove, Mc.
Knight, Merrick, Booky Hill, Ct.
Knight, P. S., Oregon City, Or.
Knight, Richard, South Hadley Falls, Mass.
Knowe, William H., Cutchogue, L. I.
Knowlton, Brancis B., Alstead, N. H.
Knowlton, Stephen, West Medway, Mass.
Knox, William J., Augusta, N. Y.
Kribs, Ludwick, Colppy's Bay, Ont.
Kyte, Felix, Lumberland, N. Y.
Kyte, Joseph, Sandy Point, Me.
Labarce, Benjamin, Andover, Mass.
Labarce, Benjamin, Jr., A. B. O. F. M., Nessevi
Labarce, John C., Randolph, Mass.
Ladd, Alden, Roxhury, Yt.
Ladd, Daniel, East Burke, Vt.
Ladd, Daniel, East Burke, Vt.
Ladd, James H., North Fairfield, O.
Laird, James H., North Fairfield, O.
Land, Edward K., Rootstown, O.
Lancashire, Henry, Whitchall, N. Y.
Lancester, Daniel, New York City.
Landon, George M., Trempelean, Wis.
Lane, James P., Andover, Mass.
Lane, James P., Andover, Mass.
Lane, James P., Andover, Mass.
Lane, Larmon B., Wellington, O.
Langwardy, Jsae, P., Boston, Mass.
Lane, Larmon B., Wellington, O.
Langpaap, J. Henry, Newton, Io.
Langher, Orpheus T., Beverly, Mass.
Lasell, Nathaniel, Brentwood, Wis.
Lasell, Nathaniel, Brentwood, Wis.
Lasultin, Arthur D., Bevier, Mo.
Lawence, Edward A., Marblehaad, Mass.
Lawrence, Edward A., Marblehad, Mass.
Lawrence, Edward A., Marblehad, Mass.
Lawrence, Edward A., Marblehad, Mass.
Lawrence, Hart D., Bevier, Mo.
Leavitt, Johua, New York City.
Leavitt, Johua, New York City.
Leavitt, William, Minnesapolis, Minn.
Leavitt, William, S., Northampton, Mass.
Leen, Leonard, Julius Y., A. B. C. F. M., Western Tur
Leonard, Lemuel, Odell, Ill.
Leach, Hartford P., Westport, Mass.
Leonard, Lewin, Re., Lancaster, Mass.
Leonard, Lemuel, Odell, Ill.
Leonard, Lemuel, Odell, Ill.
Levik, E. B., Bethel, Vt.
Levik, E. R., Pottsville, Pa.
Lewis, Kichard, Lanark, Village, Ont.
Lewis, Kichard, Lanark, Village, Ont.
Lewis, Kichard, Lanark, Village, Ont.
Lewis, Richard, Lanark, Village, Ont.
Lewis, Kichard, Lanark, Vi

Linsley, Ameni, North Haven, Ct.
Littledeld, Orias, Bristol, Io.
Litts, Palmer, Eigin, Minn.
Livermore, Aaron R., Lebanca, Ct.
Livingston, W. W., A. B. C. F. M., Western Twiey.
Livingstone, Charles, U. S. Consul, (Mass.)
Lloyd, John, Pomercy, O.
Lloyd, William A., Morris, Ill.
Locke, Wm. B., A. B. C. F. M., Western Twiey.
Lockwood, Benjamin, Stanwich, Ct.
Long, Walter R., Troy, M. Y.
Longiey, Moses M., Greenville, Ill.
Loomis, Elihu, Littleton, Mass.
Loomis, Henry, Jr., Wahasha, Minn.
Loomis, Henry, Jr., Wahasha, Minn.
Loomis, Theron, Menomonee, Wis.
Loper, Stephen A., Middle Haddam, Ct.
Lord, Charles B., Chester, Vt.
Lord, Charles, Buckland, Mass.
Lord, Charles, Buckland, Mass.
Lord, Charles, Limerlek, Me.
Lord, Daniel B., Lebanco, Ct.
Lord, John M., Newbury, Vt.
Lord, Nathan, Hanover, M. H.
Lord, Thomas N., Limerlek, Me.
Loring, Amass, Andover, Me.
Loring, Joseph, North Edgecomb, Me.
Loring, Levi, Saxion's River, Vt.
Lothrop, Charles D., Amberst, Mass.
Loudsedd, James, Moorts, Ill.
Lounsbury, Henry A., Beston, Mass.
Love, William De L., Mijwankee, Wis.
Lowing, Henry D., Connesuit, Pa.
Lowrey, John B., Harrison, io.
Lowrie, Samuel E., Newton, Mass.
Luce, Leonard, Westford, Mass.
Luce, Leonard, Westford, Mass.
Luce, Leonard, Westford, Mass.
Luce, Leonard, Westford, Mass.
Lyman, Addison, Rellogg, Ill.
Lyman, Addison, Rellogg, Ill.
Lyman, Charles N., Dunlap, Io.
Lyman, Bphraim, Northampton, Mass.
Lyman, George, Mass.
Lyman, George, Mass.
Lyman, George, G., Grinnell, Io.
Machan, Ass, Bath, N. H.
Magoun, George Y., Grinnell, Io.
Machan, Ass, Bath, N. H.
Manning, Jacob M., Benton, Mass.
Manning, Jacob, Remphis, Tenn.
Malloty, W. W., Memphis, Tenn.
Malloty, W. W., Mem

Marsh, Joseph, Nelson, N. H.

Marsh, Loring B., Upper Aquebogue, L. I.

Marsh, Samuel, Underhill, Vt.

Marsh, Sidney H., Forest Grove, Or.

Martin, George W., Saugerties, N. Y.

Martin, George W., Saugerties, N. Y.

Martin, Moses M., Prescott, Wis.

Martin, Sanford S., NewIngton, Ct.

Martin, Sanford S., NewIngton, Ct.

Martin, Solon, West Fairies, Vt.

Marvin, Abigh P., Winchendon, Mass.

Marvin, David W., Weymouth, O.

Marvin, Silvanus P., Woodbridge, Ct.

Mason, Edward B., Ravenna, O.

Mason, James D., Mason City, Io.

Mason, Jawan K., Thomaston, Me.

Mason, Jawan K., Thomaston, Me.

Mason, Jawan K., Thomaston, Me.

Mason, Henry, Nelson, O.

Matthews, Caleb W., Sun Prairie, Wis.

Maynard, Joshua L., Williston, Vt.

McClenning, Daniel, Waterford, Mass.

McCollon, James T., Macford, Mass.

McCollon, William A., Counefl Grove, Kan.

McCord, Robert L., Toulon, Ill.

McCornick, T. B., Princeton, Ind.

McCully, Charles G., Hallowell, Me.

McCully, Charles G., Hallowell, Me.

McCully, Charles G., Hallowell, Me.

McCune, Robert, New London, Ct.

McFarland, Menry H., Brooklyn, N. Y.

McFarland, M. Q., Mattawan, Mich.

McGee, Jonathan, Nashua, N. H.

McGen, Jonathan, Nashua, N. H.

McGlill, Anthony, Ryokman's Corner, Ont.

McGlilley, William A., Newburyport, Mass.

McGregor, Dugald, Manilla, Ont.

McIntire, Charles C., Pontice, Mich.

McKay, James S., Detroit, Mich.

McKay, James S., Detroit, Mich.

McKay, James S., Detroit, Mich.

McKensie, Alexander, Cambridge, Mass.

McKillian, John Danville, Que.

McKinnon, Nell, Tiverton, Ont.

McLean, Charles B., Morris, Ct.

McLean, John K., Springfield, Ill.

McLean, Charles B., Morris, Ct.

McLean, John K., Springfield, Ill.

McLean, John A., Aldover, Mass.

Mearill, John H., Davville, Ot.

Me

Merrill, Selah E., Europe.
Merrill, Selah E., Europe.
Merrill, Thomas. Parkfeld, Io.
Merritan, Daniel, Norwich, Ct.
Merritan, Daniel, Norwich, Ct.
Merritt, Elbridge W., Williamaburg, Mass.
Merritt, William C., Dallas City, Ill.
Merry, Thomas T., Norway, Me.
Mershon, J. E., Nowton, Io.
Mershon, J. E., Nowton, Io.
Mershon, Stephen L., Birmingham, Ct.
Merwin, Nathan T., Trumbull, Ct.
Merwin, Samuel J. M., Wilton, Ct.
Mesmer, William S., Hudson, Mich.
Midleton, James, Riora, Ont.
Mighill, Nathaniel, Brattleboro', Vt.
Miles, Baniel A., Forest Grove, Or.
Miles, Rdward C., West Falmouth, Me.
Miles, George H., St. Charles, Minn.
Milos, James B., Charlestown, Mass.
Miles, Milo N., Geneseo, Ill.
Miller, Daniel R., Lisbon, Ill.
Miller, George A., Port Leyden, N. Y.
Miller, George A., Port Leyden, N. Y.
Miller, Rodney A., Worcester, Mass.
Miller, Samuel, Sherburne, N. Y.
Miller, Simeon, Holyoke, Mass.
Miller, William Mt. Carmel, Ct.
Millerd, Norman A., Sheboggan, Wis.
Millikan, Charles E., Littleton, N. H.
Millis, Henry, Independence, Io.
Miner, Edward C., Geneva, Wis.
Miner, Henry A., Monroe, Wis.
Miner, Nathanlel, Salem, Ct.
Miner, Calward C., Geneva, Wis.
Miner, Henry A., Monroe, Wis.
Miner, Nathanlel, Salem, Ct.
Miner, Calward C., Geneva, Wis.
Mischell, Ammi R., Warsaw, Ill.
Mitchell, J. M., Genesee, Wis.
Michell, Thomas G., Madison Bridge, Me.
Mobley, Hardy, Flatbush, L. I.
Monroe, James, Oberlin, O.
Montague, Philetus, Potadam Junction, N. Y.
Monteyne, Melsar, Allen's Grove, Wis.
Montague, Molar, Allen's Grove, Wis.
Montague, Molar, Miller, Strove, Wis.
Montague, Charles M., Union Grove, Wis.
Montague, Holar, Allen's Grove, Wis.
Morgan, Caleb, Murphy, Cal.
Moore, Justin P., San Francisco, Cal.
Moore, Justin P., San Francisco, Cal.
Morgan, David S., Worthington, Mass.
Morgan, David S., Worthington, Mass.
Morgan, John H., Magnolla, Io.
Morris, Myron N., West Hartford, Ct.
Morri

Morrison, Nathan J., Olivet, Mich.

Morrison, Samuel, Portland, Mc.

Morse, Alfred, Austin, Minn.

Morse, Charles F., A. B. O. F. M., Western Two

Morse, Crosvence C., Grashopper Falls, Kan

Morse, Henry C., Julon City, Mich.

Morse, George H., Centreville, Mass.

Morton, Alpha, West Auburn, Mc.

Morton, Alpha, West Auburn, Mc.

Morton, Alpha, West Auburn, Mc.

Morton, William D., Huntington, Ot.

Mulder, William, Laingsburg, Mich.

Munger, Theodore T., Haverhill, Mass.

Munson, Frederick, Patchogue, L. I.

Munson, Frederick, Patchogue, L. I.

Munson, Myron A., Pittsford, Vt.

Murdock, David, New Milbrd, Ct.

Murray, William H. H., Boston, Mass.

Myrers, John C., Cambridge, O.

Nall, James, Detroit, Mich.

Nason, John H., Apulls, N. Y.

Newdomb, George B., Wolcottville, Ct.

Neweomb, George B., Wolcottville, Ct.

Newcomb, Luther, Syracuse, Mo.

Newell, Wellington, Brewer Village, Me.

Newhall, Sheneser, Cambridgeport, Mass.

Nichols, Charles, New Britain, Ct.

Nichols, Danforth B., Washington, D. C.

Nichols, Danforth B., Washington, D. C.

Nichols, Charles, New Britain, Ct.

Nichols, Washington A., Chicago, Ill.

Niell, Henry, West Stockbridge, Mass.

Noble, Edward W., Truro, Mass.

Noble, Edward W., Truro, Mass.

Noble, Barward, Montague, Mass.

Noble, Barward, Montague, Mass.

Noble, Barward, Montague, Mass.

Noble, Danforth B., Janesville, Wis.

Norton, John F., Pitawilliam, N. H.

Norton, John F., Pitawilliam, N. H.

Norton, John F., Boston, Mass.

Norton, John F., Pitawilliam, N. H.

Norton, John F., Boston, Mass.

Noyes, Daniel J., Hanover, N. H.

Noyes, Daniel J., Hanover, N. H.

Oyen, Samuel, Kersham, Mass.

Norton, James, Brighton, N. Y.

Ordway, Jairus, Buckingham, Ot.

Ordway,

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Packard, David T., Brighton, Mass.
Packard, Theophilus, South Desrield, Mass.
Packard, Theophilus, South Desrield, Mass.
Page, B. G., Plensans Hill, Ma.
Page, B. Greeley, Lebanon, Me.
Page, Caleb F., Milton Mills, N. H.
Page, Henry P., A. B. C. F. M., Western Turbey.
Page, Jesse, Atkinson, N. H.
Page, M. B., (Vt.)
Page, Robert, West Farmington, O.
Pains, Bernard, New Bedfard, Mass.
Paine, Levi L., Parmington, Ct.
Paine, Rodney, Topeka, Kan.
Paine, Sewell, Montgonery Contre, Vt.
Paine, William P., Holden, Mass.
Painter, Charles C. C., Grand Haven, Mich.
Palmer, Charles G. C., Grand Haven, Mich.
Palmer, Charles M., Harrisville, N. H.
Palmer, Charles M., Pottland, Me.
Palmer, Edward S., Omalas, Neb.
Palmer, Edward S., Omalas, Neb.
Palmer, Edward S., Omalas, Neb.
Palmer, Ray, New York City.
Palmer, William S., Wells River, Vt.
Paris, John D., A. B. C. F. M., Saskoick Islands.
Park, Calvin E., West Boxford, Mass.
Park, Calvin E., West Boxford, Mass.
Park, Harrison G., Hancock, N. H.
Parker, Alexander, Nevada City, Cal.
Parker, Alexander, Nevada City, Cal.
Parker, Alexander, Nevada City, Cal.
Parker, Henry E., Hartford, Ct.
Parker, Henry W., Grinnell, Io.
Parker, Henry W., Grinnell, Io.
Parker, Henry W., Grinnell, Io.
Parker, Honse, Ashby, Mass.
Parker, John D., Topeka, Kan.
Parker, Honse, Ashby, Mass.
Parker, Wooster, Belfast, Me.
Parker, Honse, Ashby, Mass.
Parker, Wooster, Belfast, Me.
Parker, Honse, Ashby, Mass.
Parker, Wooster, Belfast, Me.
Parrene, Bowell D., Manhattan, Kan.
Parker, Bowell, North Adams, Mich.
Parker, Bowell, North Adams, Mich.
Parker, Pasound, Morth, Mass.
Parker, Wooster, Belfast, Me.
Parsons, Benjamin, Ionia, Mich.
Parrons, Benjamin, Ionia, Mich.
Parsons, John, Ork, Me.
Parsons, John, North Atame, Mich.
Partinder, Gengel H.,
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Pearson, Ruel M., Pole, III.
Pease, Aaron G., Waterbury, Vt.
Pease, Giles, Charleston, S. C.
Peck, David, Sunderland, Mass.
Peck, Whitman, Fishkill, N. Y.
Peckham, Joseph, Kingston, Mass.
Pedky, Charles, Cold Springs, Ont.
Pect, J. W., (Ic.)
Pect, J. W., (Ic.)
Pect, J. Wann, B. A. B. C. F. M., China.
Pest, Sephen D., Cresco, Ic.
Peitre, Charles M., Middlefield, Mass.
Peffers, Aaron B., West Farms, N. Y.
Peloubet, Francis N., East Attieboro', Mass.
Pelors, Charles M., Middlefield, Mass.
Peffers, Aaron B., West Farms, N. Y.
Peloubet, Francis N., East Attieboro', Mass.
Pelonote, Henry G., Cheaca, III.
Penfield, Charles H., Oberlin, O.
Penfield, Samuel, Nora, III.
Penfield, T. B., A. B. C. F. M., Madwe.
Pennington, James W. C., Portland, Me.
Pennouer, Andrew L., Vicia, III.
Persgrine, Philip, Hebron, Minn.
Perkins, Ariel E. P., Ware, Mass.
Perkins, Benjamin F., Kingston, Mo.
Perkins, Francis B., Jassaics Plain, Mass.
Perkins, Francis B., Jassaics Plain, Mass.
Perkins, Francis B., Jassaics Plain, Mass.
Perkins, George G., Kidder, Mo.
Perkins, Justin, A. B. C. F. M., Nestoriess.
Perkins, J. W., New Chester, Wis.
Perkins, Jonas, Braintree, Mass.
Perkins, Sidney K. B., Glover, Vt.
Perry, David C., Barlow, O.
Perry, John A., Guifford Village, Ma.
Perry, John A., Guifford Village, Ma.
Perry, John A., Cambridge, Mass.
Pettengill, John H., Antwerp, Belgium.
Pettengill, S. B., Little Bloux, Io.
Pettibone, Ira F., A. B. C. F. M., Turkey.
Pettit, John, Bucyrus, O.
Phelps, Awstin, Andover, Mass.
Phillips, Cambridge, Mass.
Phillips, Samuel, Battle Creek, Mich.
Philips, Ceorge W., El Paso, III.
Philips, Samuel, Battle Creek, Mich.
Philips, Samuel, Battle Creek, Mich.
Philips, Color, W., El Paso, III.
Philips, Samuel, Battle Creek, Mich.
Philips, Color, A. B. C. F. M., Eastern Turkey.
Pierce, Olon E. A. B. C. F. M., Eastern Turkey.
Pierce, John E. A. B. C. F. M., Fouth Africa.
Piece,
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Platt, M. S., North Vineland, N. J.
Platt, William, Utica, Mich.
Plumb, Albert H., Ohelsea, Mass.
Plumer, Alexander R., Industry, Me.
Poage, G. G., Wittemberg, Io.
Pollard, George A., A. B. C. F. M., Restern Turkey.
Pomeroy, Jeremish, South Deerfield, Mass.
Pomeroy, Jeremish, South Deerfield, Mass.
Pomd, Chauncey N., Medina, O.
Pond, Enoch, Bangor, Me.
Pond, Chauncey N., Medina, O.
Pond, Enoch, Bangor, Me.
Pond, J. Evarts, Platteville, Wis.
Pond, Theodore, (N. Y.)
Pond, Theodore, (N. Y.)
Pond, Theodore, (N. Y.)
Pond, Theodore, (N. Y.)
Pond, William C., San Francisco, Cal.
Poor, Daniel J., Romeo, Mich.
Pope, Charles H., Benicia, Cal.
Porter, Charles S., Boston, Mass.
Porter, Glies M., Gearnavillo, 1o.
Porter, J., Prairie du Chien, Wis.
Porter, Jeremish, Brownsville, Texas.
Porter, Nelson D., Vermillion, O.
Porter, Nosh, New Haven, Ct.
Porter, Nosh, New Haven, Ct.
Porter, William, Beiott, Wis.
Porter, William, Beiott, Wis.
Porter, William, St. Louis, Mo.
Porteus, William, St. Louis, Mo.
Potteus, William, St. Louis, Mo.
Potter, Daniel F., Topsham, Me.
Potter, Edmund S., Greenfield, Mass.
Potter, Charles H., Boston, Mass.
Potter, William, St. Louis, Mo.
Potter, Daniel F., Topsham, Me.
Potter, Daniel F., Topsham, Me.
Potter, Daniel F., Topsham, Me.
Potter, Lemuel S., Boston, Mass.
Potter, William, St. Louis, Mo.
Potter, Romand B., Greenfield, Mass.
Potter, William, R., Alliance, O.
Powerl, Lewellyn R., Alliance, O.
Powerl, I., Lockeford, Cal.
Powell, J. N., Rosendale, Wis.
Powell, Henry D., Quebec, Que.
Pratt, Andrew T., A. B. C. F. M., Cent'l Turkey.
Powers, William R., Ill. (N.Y.)
Powis, Henry D., Quebec, Que.
Pratt, Hornes, Ohnes.
Pratt, Hornes, Ohnes.
Pratt, Hornes, Ohnes.
Pratt, Hornes, Ohnes.
Pratt, Hornes, S., Dorset, Vt.
Pratt, Theodore C., Hambetead, N. H.
Pratt, J. Loring, Strong, Me.
Pratt, Hornes, Hones, Neb.
Price, Daniel, Danbury, Ct.
Price, Daniel, Danbury, Ct.
Price, Daniel, Danbury, Ct.
Price, Daniel, Danbur

Ranch, Edward A., South Boston, Mass.
Rankin, Edward A., South Boston, Mass.
Rankin, Edward E., Fairfeel, Ct.
Rankin, J. Eames, Charlestown, Mass.
Rankin, S. G. W., Glasteabury, Ct.
Ransom, Calvin N., Lowell, O.
Ransom, Cyrenius, Wadham's Falls, M. Y.
Ransom, Goorge A., Batavis, Ill.
Rawson, Thomas R., Albany, N. Y.
Ray, Benjamin F., Hartford, Vt.
Ray, Charles B., New York City.
Ray, Charles B., New York City.
Raymond, Alfred C., New Haven, Ct.
Raymond, Alfred C., New Haven, Ct.
Raymond, Alfred C., New Haven, Ct.
Raymond, Edward N., Newaygo, Mich.
Read, Herbert A., Marshall, Mich.
Reed, Charles E., Malden, Misss.
Reed, Frederick A., East Tunnton, Mass.
Reed, Glover C., Aurora, O.
Reed, Julius A., Davenport, Io.
Reed, Myron W., Columbus, Wis.
Reid, Adam, Salisbury, Ct.
Relkin, Thomas M., Bowmanville, Ont.
Relyea, Benjamin J., Westport, Ct.
Reynolds, William T., North Haven, Ct.
Rice, Charles B., Danvers, Mass.
Rice, Ebeneser W., Milwankes, Wis.
Rice, Walter, Royalston, Mass.
Rich, A. Judson, Westminster, Mass.
Richards, John L., Big Rock, Ill.
Richards, Jacob P., Reosanqua, Ib.
Richards, Jacob P., Keosanqua, Ib.
Richards, Jacob P., Keosanqua, Ib.
Richards, Jamuel T., New York City.
Richardson, Albert M., Clevaland East, O.
Richardson, Albert M., Clevaland East, O.
Richardson, Albert M., Clevaland East, O.
Richardson, Charles W., Cannan, N. H.
Richardson, Westminster, Mass.
Richardson, Henry J., Lincoln, Mass.
Richardson,

Rogers, Edson, Cincinnatus, N. Y.
Rogers, Edson, Cincinnatus, N. Y.
Rogers, George W., Salem, N. H.
Rogers, John, Derby Jane, Mass.
Rogers, John, Derby Jane, W.
Rogers, John, Derby Jane, W.
Rogers, John, Derby Jane, W.
Rodd, David, A. B. C. F. M., South Africa,
Rodd, David, A. B. C. F. M., South Africa,
Rodd, David, Chicago, Ill.
Root, Edward W., Westerly, R. L.
Rood, Marvin, Eikhern Grove, Ill.
Ropes, William L., Andover, Mass.
Rosboro, S. E., Chillicothe, Mc.
Rose, William L., Andover, Mass.
Rosboro, S. E., Chillicothe, Mc.
Rose, William L., Wayiand, Mish.
Rose, William F., Wayiand, Mish.
Rose, William F., Wayiand, Mish.
Rose, A. Hastings, Springfield, O.
Ross, John A., Marion, Jo.
Rounce, Joseph S., (Mo.)
Round, James E., Brookirn, N. Y.
Rowe, Aaron, Coloma, Mish.
Roviand, Samuel, Farmington, Pa.
Roy, Joseph B., Chicago, Ill.
Royce, L. E., Groton, O.
Ruddock, Charles A., Churchville, N. Y.
Ruddock, Charles A., Churchville, N. Y.
Rumsell, Moses T., Sanbornton, N. H.
Russell, Esskiel, Hast Randolph, Mass.
Rassell, Frank, Brooklyn, N. Y.
Russell, William, Cievisand, O.
Rassell, William, Cievisand, O.
Rassell, William, P., Memphis, Mich.
Rustell, William, P., Memphis, Mich.
Rustell, Histur F., Sadbury, Vt.
Rabin, Joel G., Pecatonica, Ill.
Sahin, Lewis, Templeton, Mass.
Safford, George B., Burlington, Ot.
Saliser, Oharles C., Minnaspolis, Minn.
Salter, John W., Mansfield Centre, Ct.
Salter, William, Burlington, 1o.
Samson, Ames J., St. Albans, Vt.
Sahino, John, Warvick, Ont
Salter, John W., Mansfield Centre, Ct.
Salter, William, Burlington, Io.
Samson, Ames J., St. Albans, Vt.
Sanborn, Benjamin T., Freeport, Mass.
Sanborn, Benjamin T., Franklin, N. H.
Savage, George S. F., Chicago, Ill.
Savage, William H., Chalston, Mass.
Sanbord, Booth, Raynham, Mass.
Sanbord, Booth, Raynham, Mass.
Sanbord, William R., Garatopa Bprings, N. Y.
Sawyer, Benjamin, Salisbury, Mass.
Sanyer, Daniel, South Merrimack, N. H.
S

Scott, G. R. W., Newport, N. H.
Scoville, Samuel, Norwich, N. Y.
Scudder, Evarts, Great Barrington, Mass.
Scabury, Edvin, Bast Falmouth, Mass.
Scaprave, James C., Wentworth, N. H.
Scarle, Richard T., Thetbrd, Vt.
Scaton, Charles M., Charlotte, Vt.
Scacombe, Charles, M., Charlotte, Vt.
Scelye, Baymond H., Haverhill, Mass.
Scelye, Samuel T., Easthampton, Mass.
Scelye, Samuel T., Easthampton, Mass.
Sceur, S. Willard, Tallmadge, O.
Sciden, Calvin, Wyanet, Ill.
Scasions, Alexander J. North Scituate, Mass.
Sceurs, S. Willard, Tallmadge, O.
Sciden, Calvin, Wyanet, Ill.
Scasions, Joseph W., Durham Centre, Ct.
Scasions, Joseph W., Durham Centre, Ct.
Scasions, Javin B., Brusswick, Mc.
Scwall, John S., Brusswick, Mc.
Scwall, John S., Brusswick, Mc.
Scwall, John S., Brusswick, Mc.
Scwall, Hilliam, Norwich, Vt.
Scwall, William S., St. Albans, Mc.
Scwall, William, Norwich, Vt.
Scymour, B. N., Hayward, Cal.
Scymour, B. N., Hayward, Cal.
Scymour, Henry, Sast Hawley, Mass.
Shafer, A. S., Scville, O.
Shafer, John, Scville, O.
Shafer, John, Scville, O.
Shafer, John, Scville, O.
Shafer, John, Scville, O.
Shafer, A. S., Scville, O.
Shafer, A. S., Scville, O.
Shafer, A. S., Scville, O.
Shafer, John, Scville, O.
Shafer, A. S., Scville, O.
Shafer, John, Scville, O.
Shaf

Smith, George M., Lenox, Mass.
Smith, George N., A. M. A., Northport, Mich.
Smith, Heary B., Newtown, Ct.
Smith, Heary B., Newtown, Ct.
Smith, Isade S., Algonquin, Ill.
Smith, Isade S., Algonquin, Ill.
Smith, James A., Unionville, Ct.
Smith, James A., Unionville, Ct.
Smith, James M., Sabula, Io.
Smith, James M., Sabula, Io.
Smith, James M., Sabula, Io.
Smith, John C., A. B. C. F. M., Sandwick Islands.
Smith, John C., A. B. C. F. M., Geylon.
Smith, John C., A. B. C. F. M., Western Turkey.
Smith, John C., A. B. C. F. M., Sandwick Islands.
Smith, Loucius, Strongaville, O.
Smith, M., Cincinnati, O.
Smith, M., Cincinnati, O.
Smith, M., Strykersville, N. Y.
Smith, Oscar M., Strykersville, N. Y.
Smith, Sephen S., Chicago, Ill.
Smith, Oscar M., Strykersville, N. Y.
Smith, St., Waterville, Me.
Smith, Wilder, Milwaukee, Wis.
Smith, William A., Ann Arbor, Mich.
Smith, William A., Ann Arbor, Mich.
Smith, William S., Alden, Io.
Smith, William S., Alden, Io.
Smith, William W., Listowell, Ont.
Smyth, Egert C., Andover, Mass.
Snell, W. W., Rushford, Minn.
Salder, Solomon, Wroxeter, Ont.
Snow, Aaron, Miller's Place, L. I.
Snow, Benjamin G., A. B. C. F. M., Micronesia.
Snow, Roswell E., Eigin, Ill.
Snow, William F., Lawrence, Kan.
Snow, Roswell E., Eigin, Ill.
Snow, William F., Lawrence, Mass.
Snowden, R. Bayard, Redwood, Cal.
Soomes, Arthur A., West Warren, Mass.
Southworth, Alden, South Woodstock, Ct.
Southworth, Bayard, Redwood, Cal.
Southworth, Bayard, Redwood, Cal.
Southworth, Francis, Portland, Me.
Spalding, George B., Hartford, Ct.
Spalding, George B., Hartford, Ct.
Spalding, Jesney, Pittefield, Vt.
Spaulding, Levi, A. B. C. F. M., Ceylon.
Spaulding, Levi, A. B. C. F. M., Mich.
Sponer, Charles C., Grandville, Mich.
Sponer, Judson G., De Peyster, N. Y.
Sporny, Asa Morgan, O.
Spettigue, Char

Stevens, Jeremiah D., Allen's Grove, Wis.
Stevens, Moody A., Ashburnham, Mass.
Stevenson, John R., Eston Rapids, Mich.
Stickland, William E., Orion, Mich.
Stickle, A. C., Davis Lake, Ark.
Stilles, Edmund R., Brighton, O.
Stirling, George, Keswick Ridge, N. B.
Stoddard, Judson B., South Meridem, Ot.
Stoddard, Judson B., South Meridem, Ot.
Stoddart, William, Boscobel, Wis.
Stone, Andrew L., San Francisco, Cal.
Stone, Benjamin P., Concord, N. H.
Stone, Collins, Hartford, Ot.
Stone, George, North Troy, Vt.
Stone, George, North Troy, Vt.
Stone, James P., Ludlow, Vt.
Stone, John F., Montpeller, Vt.
Stone, John F., Montpeller, Vt.
Stone, Richard G., Bunker Hill, Ill.
Stone, Rollin S., Bronklyn, N. Y.
Stone, Timothy D. P., Assabet, Mass.
Storrs, Henry M., Brooklyn, N. Y.
Storrs, Bichard S., Jr., Brooklyn, N. Y.
Storrs, Richard S., Jr., Brooklyn, N. Y.
Storrs, Richard S., Jr., Brooklyn, N. Y.
Storrs, Spirester D., Gleawood, Io.
Stowe, John M., Sullivan, N. H.
Stowell, Abigh, Petersham, Mass.
Stowell, Alexander D., (Mass.)
Strasenburg, George, Madrid, N. Y.
Straston, Royal B., Worester, Mass.
Stratton, Royal B., Worester, Mass.
Stratton, Samuel F., Lisle, Ill.
Street, George E., Wiscasset, Me.
Strickland, Micah W., Prentisevale, Pa.
Strick, John M., Jr.
Strong, Jowed D., Tohn Boston, Mass.
Strong, Guy C., South Boston, Mich.
Strong, Joseph D., Hyannis, Mass.
Strong, Stephen C., So. Natick, Mass.
Sturic, Alired B., Enceburg, Vt.
Swift, Alired B., Enceburg, Vt.
Swift, Alire

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Taylor, Chaumcey, Algena, Io.
Taylor, M. D., Claridon, O.
Taylor, Emer C., O'Nil Bund, Io.
Taylor, Emer C., O'Nil Bund, Io.
Taylor, Emer C., O'Nil Bund, Io.
Taylor, James F., Sangatuch, Mich.
Taylor, John C., Groton, N. Y.
Taylor, John L., Andover, Mass.
Taylor, John L., Andover, Mass.
Taylor, John L., Andover, Mass.
Taylor, John P., Middletown, Ot.
Taylor, Lathrop, Paranington, Ill.
Taylor, Oliver B., Saginaw City, Mich.
Teller, Henry L., Rrockiyn, N. Y.
Toele, Albert K., Millon, Mass.
Teller, Henry L., Rrockiyn, M. Y.
Toele, Albert K., Millon, Mass.
Tenney, Charies, Meldeford, Me.
Tenney, Charies, Middeford, Me.
Tenney, Edward P., Cantral City, Col. Ter.
Tenney, Henry H., Milton, Miss.
Tenney, Laoused, Rarre, Vt.
Tenney, Sewall, Ellsworth, Me.
Tenney, Francis V., Minnebaster, Mass.
Tenney, Thomas, Plymouth, Io.
Tenney, William A., Sequel, Cal.
Terry, Calvin, North Weymouth, Mass.
Terry, Calvin, North Weymouth, Mass.
Terry, James P., South Weymouth, Mass.
Terry, George A., Perkinad, Me.
Taxber, Joseph A., Perkinad, Me.
Taxber, Joseph A., Perkinad, Me.
Thacher, Tyler, Cashe Creek, Cal.
Thayer, David H., Rast Windsor, Ci.
Thayer, Henry G., Woodwich, Me.
Thayer, J. Henry, Andover, Mass.
Thayer, Peter B., Garland, Me.
Thayer, William M., Franklin, Mass.
Thayer, William M., Franklin, Miss.
Thomas, John P., Mineral Ridge, O.
Thomas, John B., Mineral Ridge, O.
Thomas, John B., Mineral Ridge, O.
Thomas, John B., Stamford, Ct.
Thompson, Joseph P., New York City,
Thompson, Joseph P., New York City,
Thompson, Joseph P., New York City,
Thompson, Hulliam, Rairview, N. Y.
Thompson, Hulliam, Rairview, N. H.
Thompson, Joseph P., New York City,
Thompson, Joseph P., New York City,
Thompson, Henry R., Selver, Mass.
T
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Todd, James D., Johnstown, Wis. Todd, John, Pittsfield, Mass. Todd, John, Pittsfield, Mass. Todd, John, Bob. B., Boston, Mass. Todman, George B., Sheldon, Vt. Tolman, Glorge B., Sheldon, Vt. Tolman, Richard, Tewksbury, Mass. Tominson, J. L., Ohester, N. H. Tompkins, James, Lombard, Ill. Tompkins, William E., Wrentham, Mass. Toothaker, Horsee, New Sharon, Me. Topliff, Stephen, Cromwell, Ot. Torrey, Charles W., Collamer, O. Torrey, Charles W., Collamer, O. Torrey, Henry A. P., Burlington, Vt. Torrey, Henry A. P., Burlington, Vt. Torrey, Joseph, Hardwick, Vt. Torrey, Oaleb B., Wilmot, N. H. Tracy, Joseph, Beverly, Mass. Trask, George, Fitchburg, Mass. Trask, George, Fitchburg, Mass. Trask, George, Fitchburg, Mass. Trask, John L. R., Holyoke, Mass. Trucker, Mark, Westherefield, Ct. Tucker, William J., Manchester, M. H. Tufts, James, Monson, Mass. Turburt, John, Chenange Forks, N. Y. Turner, Asa, Denmark, Io. Turner, Asa, Lenmark, Io. Turner, Josiah W., Waverley, Mass. Turbury, Frankin, Brandon, Vt. Twining, Kinsley, Cambridgeport, Mass. Turner, William G., Ware, Mass. Turner, William F., St. Louis, Mo. Twitchell, Joseph H., Hartford, Ct. Twitchell, Joseph H., Hartford, Ct. Twitchell, Joseph H., Hartford, Ct. Twitchell, Joseph H., Hartford, Ot. Twitchell, Joseph P., Bucksport, Me. Tyler, William S., Amheret, Mass. Underwood, Banus S., Lawrence, Mass. Underwood, Joseph, Hardwick, Vt. Unsworth, Joseph, Hardwick, Vt. Unsworth, Joseph, Palmer Depot, Mass. Valle, Henry M., Portsand, Me. Vall, Henry M., Portsand, Me. Vall, Henry M., Portsa
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Vermilye, Robert G., Hartford, Ct.
Vetter, John, Oberlin, O.
Vinton, John A., South Boston, Mass.
Vise, James G., Providence, E. I.
Walnwright, George W., Chippews Falls, Wis.
Waite, Hiram H., Woodville, N. Y.
Wakefield, William, Harmar, O.
Wakeman, M. M., Farmersburg, Io.
Walcott, Jeremiah, W., Ripon, Wis.
Waldo, Levi F., Oneids, Ill.
Waldron, Daniel W., East Weymouth, Mass.
Walss, Henry A., Elmwood, E. I.
Walker, Addace, Wallingford, Vt.
Walker, Avery S., Fairhaven, Mass.
Walker, Charles, Pittsford, Vt.
Walker, George F., Little Compton, R. I.
Walker, George L., New Haven, Ct.
Walker, George L., New Haven, Ct.
Walker, George W., Wansoon, O.
Walker, James B. R., Winsted, Ct.
Walker, James B. R., Winsted, Ct.
Walker, Townsend, Goshen, Mass.
Walker, William, Ashippun, Wis.
Walker, William, Ashippun, Wis.
Walkace, Cyrus W., Manchester, N. H.
Wallace, P. W., Rochester Mills, Ill.
Walsh, Alexander H., Norwalk, O.
Ward, Earl J., Graffon, Vt.
Ward, J. Wilson, Jr., Rochester, Mass.
Ward, Joseph, Yankton, Dak. Ter.
Ward, R. S., Warren, Vt.
Ward, R. S., Warren, Vt.
Warner, James W., Lakeville, Mass.
Ward, Joseph, Yankton, Dak. Ter.
Warner, James K., (Wis.)
Warner, Corrge W., Canaan Four Corners, N. Y.
Warner, James K., (Wis.)
Warner, James K., Sarren, Vt.
Warner, James K., Sarrense, O.
Warner, Oliver, Boston, Mass.
Warner, Warren W., Crary's Mills, N. Y.
Warner, James K., San Francisco, Cal.
Warren, A. Roscoe, Ill.
Warren, James H., San Francisco, Cal.
Warren, Waters, Three Oaks, Mich.
Warren, James H., San Francisco, Cal.
Warren, James H., San Francisco, Cal.
Warren, Waters, Three Oaks, Mich.
Warten, James H., Boston, Mass.
Warten, Waters, Three Oaks, Mich.
Warten, James H., Boston, Mass.
Warten, Waters, Three Oaks, Mich.
Warten, James H., Baston, Ill.
Watson, Thomas, Wilmington, N. Y.
Watts, James, H., Handledown, Ct.
Waterman, William, Quincy, Wis.
Watson, Charles C., Dover, N. H.
Watson, Thomas, Millington, Wis.
Weish, Moon, H.

Wells, Spencer R., Dundee, Mich.
West, James W., Tonica, Ill.
Westlake, John, Westfield, Wis.
Westerveit, William, Oberlin, O.
Weston, Issac, Cumberiand Centre, Me.
Weston, James, Standish, Me.
Wetherby, Charles, West Winsted, Ct.
Wetherby, Charles, West Winsted, Ct.
Wetherly, Issac, Lexington, Mass.
Wheaton, Levi, Poplar Grove, Ill.
Wheeler, Croeby H., A. B. C. F. M., Enstern Twiesy.
Wheeler, Joseph, Albion, Ont.
Wheeler, Joseph, Albion, Ont.
Wheeler, Melancthon G., North Woburn, Mass.
Wheeler, Orville G., South Hero, Vt.
Wheelock, Edwin, Cambridge, Vt.
Wheelwright, John B., South Paris, Me.
Whipple, George, New York City.
White, George H., Brookfield, Vt.
White, John, G.,
White, John, (Io.)
White, John W., Clintoh, Io.
White, John W., Clintoh, Io.
White, John W., Strongsville, O.
White, Orin W., Strongsville, O.
White, Orin W., Strongsville, O.
White, Piny H., Coventry, Vt.
White, Piny H., Coventry, Vt.
White, Piny H., Coventry, Vt.
Whiting, Edward P., Bellerue, Io.
Whiting, Lyman, Dubuque, Io.
Whitman, John S., Sprague, Ct.
Whitmore, Alfred A., Barry, Ill.
Whitney, John, Canaan Four Corners, N. Y.
Whittinere, Williams H., Brooklyn, N. Y.
Whittinere, John, Samuel J., Wittenburg, Io.
Whittmore, Alfred A., Barry, Ill.
Whitmore, Alfred A., Barry, Ill.
Whitmore, Williams H., Brooklyn, N. Y.
Whittilesey, Eliphalet, Washington, D. C.
Whittilesey, Joseph, Berlin, Ct.
Whittlesey, Joseph, Berlin, Ct.
Wikkes, Henry, Deep River, Ct.
Wikkes, Henry, Penel River, Ct.
Wikkes, Henry, Penel River, Ct.
Wilder, Edwin, Fint, Mich.
Wilder, John, Hartford, Ct.
Wilder, Bawuel G., Colchester, Ct.
Williams, Game, H., 54 Bowdon St., Boston, Mass.
Williams, Ch. S., Northed, Min.
Williams, Francis, Chaplin, Ct.
Williams, Francis, Chaplin, Ct.
Williams, Francis, Chaplin, Ct.
Williams, Francis, C

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Williams, George, Townsend, Mass.
Williams, George W., Adams, Ill.
Williams, Horace R., Almont, Mich.
Williams, John Slate Hill, Pa.
Williams, John Slate Hill, Pa.
Williams, John K., Bradford, Vt.
Williams, John M., Raddrd, Vt.
Williams, J. N., Lake City, Minn.
Williams, J. N., Lake City, Minn.
Williams, John M., Waupun, Wis.
Williams, Lewis, Oliphant, Pa.
Williams, Lewis, Oliphant, Pa.
Williams, Mark, A. B. C. F. M., North China.
Williams, Mark, A. B. C. F. M., North China.
Williams, Mathan W., Peacedale, B. I.
Williams, Mathan W., Peacedale, B. I.
Williams, Robert G., Waterbury, Ct.
Williams, Samuel, Bradford, Io.
Williams, Sampel, Bradford, Io.
Williams, Stophen B., Orwell, Yt.
Williams, Stophen B., Orwell, Yt.
Williams, William B., Deerfield, N. Y.
Williams, William B., Deerfield, N. Y.
Williams, William, J., Deerfield, N. Y.
Williams, William, Hamilton, Me.
Willoon, Levin, Conton, Mich.
Wilson, John G., (Mass.)
Wilson, John G., (Mass.)
Wilson, John G., (Mass.)
Wilson, Robert, Sheffield, N. B.
Wilson, Robert, Sheffield, N. B.
Wilson, Thomas, Stoughton, Mass.
Winche, Caleb M., Plainfield, N. B.
Wilson, John H., Grafton, Mass.
Wincher, John W., Keosanqua, Io.
Windsor, John H., Grafton, Mass.
Windsor, John W., Keosanqua, Io.
Windsor, John W., Keosanqua, Io.
Windsor, John H., Watershur, Mich.
Wiswel, C., Maurice, Brookline, Mass.
Windsor, John W., Keosanqua, Io.
Windsor, John W., Rendson, M., Wel
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Wood, Horace, Glisum, N. H.
Wood, John, Brantford, Ont.
Wood, John, Wolfeboro', N. H.
Wood, Will C., Lanesville, Mass.
Wood, Will C., Lanesville, Mass.
Woodwidge, John, Chiego, Ill.
Woodbridge, John, Chiego, Ill.
Woodbridge, Jonathan E., Auburndale, Mass.
Woodbury, Frank P., Filist, Mich.
Woodbury, Samuel, Chiltonville, Mass.
Woodbury, Webster, Ashfield, Mass.
Woodbury, Webster, Ashfield, Mass.
Woodhul, George L., Onawa, Ic.
Woodhull, John A., Success, L. I.
Woodhull, Richard, Bangor, Mo.
Woodman, Henry A., Newburyport, Mass.
Woodman, J. M., Chico, Cal.
Woodward, George H., Toledo, Io.
Woodward, John H., Irasburg, Vt.
Woodworth, Charles L., Boston, Mass.
Woodworth, Henry D., Westford, Mass.
Woodworth, Henry D., Westford, Mass.
Woodworth, Henry D., Westford, Mass.
Woodworth, Henree B., Ellington, Ct.
Wooley, Theodore D., New Haven, Ct.
Wooley, Theodore D., New Haven, Ct.
Worcester, John H., Burlington, Vt.
Worrester, John H., Burlington, Vt.
Worrell, Bunjamin F., Ontario, Ill.
Wright, Aberl O., Waterloo, Wis.
Wright, Chauncy D., Exira, Io.
Wright, Chauncy D., Exira, Io.
Wright, Chauncy D., Exira, Io.
Wright, Ghauncy D., Exira, Io.
Wright, James L., Haddam, Ct.
Wright, James R., Newfield, Ct.
Wright, James R., Sheffield, O.
Wright, Samuel G., Neponset, Ill.
Wright, William B., Boston, Mass.

CONGREGATIONAL QUARTERLY RECORD. - 1868.

CHURCHES FORMED.

BETHEL, Mich., Oct. 22.
BIRD'S CREEK, Wis., Oct. 25, 6 members.
BLOOMFIELD, Ind., Nov. 15, 11 members.
CALMAR, Io., Oct. 5, 9 members.
CHEBANSE, III., Oct. 27, 14 members.
CHICAGO, III., Oct. 11, the Bethany Ch., 16 CHICAGO, Ill., Nov. 22, the Leavitt St. Ch., 40 CLEAR CREEK, Io., Oct. 28, the Valley Ch., 9 CLEAR CHARMA, A., members.

EUREKA, Kan., Oct. 25, 10 members.

HAMILTON, Mo., Sept. 27, 12 members.

HARTFORD, Mo., Oct. 11, 15 members.

LAWRENCE, Mass., Oct. 14, the Free Ch., 85 members. LAWRENCE, Mass., Oct. 12, the 2.00 members.
NEW HAVEN, Mich., Oct. 20, 17 members.
SATIOOY, Cal., 10 members.
ST. JOSEPH, Mo.
TONGANOXIE, Kan., Sept. 28, 16 members.
TYSON'S MILLS, 10, 11 members.
VIENNA, Kan., Dec. 6, 10 members.
WENTWORTH, Io., 12 members.

MINISTERS ORDAINED.

- BALE, ALBERT G., over the Ch. in Melrose, Mass., Dec. S. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Ordaining Prayer by Rev. Edwin B. Webb, D. D., of Boston.

 BLARESLEE, NEWTON T., over the Ch. in Atwest, O., Nov. 11. Sermon by Rev. James Shaw, D. D., of Windham. Ordaining Prayer by Rev. Henry L. Hitchcock, D. D., of Western Reserve College.

 BLANCHARD, ADDISON, over the Ch. in South Bridgton, Me., Sept. 9. Sermon by Rev. David B. Sewall, of Fryeburg.

 BLISS, DANIEL J., over the Ch. in Holland, Mass., Dec. 9. Sermon by Rev. Ariel E. P. Perkins, of Ware. Ordaining Prayer by Rev. Samuel I. Curtiss, of Union, Ct.

 CAMPBELL, GABRIEL, to the work of the Ministry in St. Anthony, Minn., Oct. 27. Sermon by Rev. Abel K. Packard, of Anoka. Ordaining Prayer by Rev. Richard Hall, of St. Paul.

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 St. Paul.

 St. Paul.

 CLARK, ALBERT W., over the Ch. in Gilead, Ct.,
 Nov. 19. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary. Ordaining Prayer by Rev. Frederick D. Avery, of
 Columbia.
- Columbia.

 CLARK, DEWITT S., over the 1st Ev. Ch. in Clinton, Mass., Nov. 11. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Ordaining Prayer by Rev. Ebenesar Cutler, D. D., of Worcester.

 COGSWELL, J. S., at Zumbrota, Minn., Nov. 18. Sermon by Rev. William B. Dada, of Lake City.
- Sermon by Rev. WHIMMA.
 City.
 COREY, PHILIP D., to the work of the Ministry
 in Hartford, Ct., Oct. 4. Sermon by Rev.
 Robert G. Vermilye, D. D., of Hartford Seminary. Ordaining Prayer by Rev. William
 L. Gage, of Hartford.
 CURTIS, ETHAN, over the Ch. in Camden, N. Y.,
 Oct. 14. Sermon by Rev. John C. Holbrook,
 D. D., of Homer. Ordaining Prayer by Rev.
 William B. Hammond, of Lenox.

- DOUGLAS, TRUMAN O., over the Ch. in Ceage, Io., Oct. 25. Sermon by Rev. Samuel P. Sloan, of McGregor.

 DRAKE, ELLIS R., over the Ch. in Wayland, Mass., Nov. 10. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Ordaining Prayer by Rev. Elmathan E. Strong, of Watham.

 GERRY, ELBRIDGE, to the work of the Ministry in West Randolph, Vt., Sept. 24.

 GREGORY, LEWIS, over the Ch. in W. Amesbury, Mass., Oct. 15. Sermon by Rev. James W. Hubbell, of Mifford, Ct.

 HAMLIN, CYRUS, over the Ch. in Bellows Falls, Vt., Oct. 29. Sermon by Rev. Joseph A. Lesch, of Keone, N. H. Ordaining Prayer by Rev. Alfred Stevens, of Westminster West.

 HARLOW, R. KENDRICK, to the work of the Ministry in Middleborough, Mass., Oct. 15. Sermon by Rev. Crybeus T. Lanphear, of Beverty. Ordaining Prayer by Rev. Rufas M. Sawyer, of Middleborough, Mass., Oct. 16. Sermon by Rev. Ordaining Prayer by Rev. Rufas M. Sawyer, of Middleborough, Mass., Oct. 16. Sermon by Rev. Franklin W. Fisk, D.D., of Chicago Seminary.

 HATHAWAY, DANIEL E., to the work of the

- Franklin W. Fisk, D. D., or Omange HATHAWAY, DANIEL B., to the work of the Ministry in Wadsworth, O., Nov. 17. Sermon by Rev. Archibald S. Shafer, of Seville. HAWKES, WINFIELD S., over the Ch. in Wapping (So. Windsor), Ot., Nov. 12. Sermon by Rev. William Barrows, D. D., of Reading, Mass. Ordaining Prayer by Rev. Robert G. Vermilye, D. D., of Hartford Seminary.
 HOLBROOK, M. K., at Kelly's Island, O., Nov. 11. Sermon by Rev. Justin E. Twichell, of Mansfield.

- HOLBROOK, M. K., at Kally's Island, O., Nov. 11.

 Sermon by Rev. Justin E. Twichell, of Mansfield.

 LORD, DANIEL B., over the Ch. in Goshen (Lebanon), Ct., Oct. 15. Sermon by Rev. Merrick Knight, of Rocky Hill. Ordaining Prayer by Rev. Salmon McGall, of Saybrook.

 MARSH, CHARLES B., over the Ch. in Summer Hill, Ill., Oct. 15. Sermon by Rev. William W. Rose, of Pittsfield.

 McLEAN, ALLEN, over the Grove St. Ch. in E. Orange, N. J., Oct. 14. Sermon by Rev. Oliver E. Daggett, D. D., of Yale College, Ct. Ordaining Prayer by Rev. Leonard Bacon, D. D., of Yale College.

 MERRIMAN, DANIEL, over the Broadway Ch. in Norwich, Ct., Sept. 30. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary, Mass. Ordaining Prayer by Rev. Alvan Bond, D. D., of Norwich Town.

 MOORE, N. SCHUYLER, to the work of the Ministry in Brooklyn, N. Y., Nov. 11. Sermon by Rev. Robert G. Hutchins, of Brooklyn. Ordaining Prayer by Rev. Frank Russell.

 OBER, WILLIAM F., to the work of the Ministry in Middleborough, Mass., Oct. 15. Sermon by Rev. Orpheus T. Lanphear, of Beverly. Ordaining Prayer by Rev. Rufus M. Sawyer, of Middleborough, Mass., Oct. 16. Sermon by Rev. CHARLES M., over the Ch. in Harrisville, N. H., Dec. 8. Sermon by Rev. William S. Karr, of Keene. Ordaining Prayer by Rev. Edward Saw, Ott. 15. Sermon by Rev. Rufus Sawyer, of Middleborough, Mass., Oct. 16. in Riga, N. Y., Nov. 11. Sermon by Rev. William S. Karr, of Keene. Ordaining Prayer by Rev. Buward Case, of Jaffrey.

 POMEROY, EDWARD N., over the Ch. in Riga, N. Y., Nov. 11. Sermon by Rev. Lexington, Mass., Oct. 1. Sermon by Rev. James H. Means, of Dorchester. Ordaining

Prayer by Rev. Daniel R. Cady, D. D., of Ariington.

PUTNAM, HIRAM D., over the Ch. in W. Concord, N. H., Oct. 28. Sermon by Rev. Militon P. Braman, D. D., of Danvers, Mass. Ordaining Prayer by Rev. John K. Young, D. D., of Hopkinton.

STRATTON, SAMUEL F., te the werk of the Ministry in Lisle, Ill., Sept. 24. Sermon by Rev. Franklin W. Flek, D.D., of Chicago Seminary. Ordaining Prayer by Rev. Jonathan Banchard, of Wheston College.

STURGESS, FREDERICK E., over the Ch. in Skowingan, Ms., Oct. 1. Sermon by Rev. John O. Fishe, D.D., of Bath.

TAYLOR, JOHN P., over the South Ch. in Middletown, Ct., Nov. 12. Sermon by Rev. Bitwards A. Park, D. D., of Andover Seminary, Mass.

mary, Mass.
TENNEY, HANRY M., over the Village Ch. in
Dorobaster, Mass., Oct. Si. Sermon by
Rev. Edwards A. Park, D.D., of Andover

Bev. Edwards A. Park, D.D., of Andover Seminary.

THOMPSON, FRANK, to the work of the Ministry in Springfield, Mass., Nov. 12. Sermon by Rev. Heary M. Parsons, of Springfield. Ordaining Prayer by Rev. Samuel G. Buckingham, D.D., of Springfield.

THOMPSON, WILLIAM A., over the Ch. in Conway, Mass., Sept. 30. Sermon by Rev. William Thompson, D.D., of Hartford Seminary, Ct. Ordaining Prayer by Rev. Charles Lord, of Buckland.

VERSY, JAMES, to the work of the Ministry in Fredonia, Mich., Oct. 7.

VIRGHN, SAMUEL H., over the Broadway Ch. in Semerville, Mass., Oct. 27. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Ordaining Prayer by Rev. James B. Miles, of Charlestown.

WARD, J. WILSON, Jr., to the work of the Miles.

Charlestown.

WARD, J. WILSON, Jr., to the work of the Ministry in Middleborough, Mass., Oct. 15.
Sermon by Rev. Orpheus T. Lanphear, of Bewerly. Ordaining Prayer by Rev. Rufus M. Sawyer, of Middleborough.

WOOD, WILL C., over the Ch. in Lanesville, Mass., Oct. 15. Sermon by Rev. Nohemiah Adams, D. D., of Boston. Ordaining Prayer by Rev. Isalah C. Thacher, of Gloucester.

WRIGHT, W. E. C., over the Plymouth Ch. in Philadelphia, Pa., Oct. 1. Sermon by Rev. William B. Brown, of Newark, N. J.

MINISTERS INSTALLED.

AUSTIN, Rev. SAMUEL J., over the Ch. in War-ree, Mass., Nov. 19. Fermon by Rev. Julius H. Seelye, D. D., of Amherst College. In-stalling Prayer by Rev. Joseph Valli, D. D.,

stalling Prayer by Rev. Joseph Vaill, D. D., of Palmer.

BEAN, Rev. DAVID M., over the Ch. in Webster, Mass., Dec. 10. Sermon by Rev. Albert H. Plumb, of Chelses. Installing Prayer by Rev. William T. Briggs, of East Douglas.

BELDEN, Rev. HENRY, over the Ch. in Park-wille, L. I., Nov. 30. Sermon by Rev. Almon Underwood, of Irvington, N. J. Installing Prayer by Rev. Samuel Bayliss, of Brooklyn.

BISCOR, Rev. THOMAS C., over the Ch. in Uxbridge, Mass., Dec. 2. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.

BRADFORD, Rev. BENJAMIN F., over the Ch. in Charlotte, Mich., Oct. 27. Sermon by Rev. Sereno W. Streeter, of Union City.

BEOSS, Rev. HARMON, over the Ch. in Ottumwa, Io., Oct. 29. Sermon by Rev. William Salter, D. D., of Burlington.

CLARK, Rev. ISAAC, over the 1st Ch. in Aurora, Ill., Sept. 15. Bermon by Rev. Joel Grant, of Bristol.

CLARK, Rev. ISAAC, over the 1st Ch. in Aurora, 111., Sept. 15. Bermon by Rev. Joel Grant, of Bristol.

DICKERSON, Rev. ORBON C., over the Ch. in Boossbore, 1c., Sept. 27. Sermon by Rev. Samuel D. Cochran, D. D., of Grinnell. Installing Prayer by Rev. Samuel J. Whiton, of Wittemburg.

EBBS, Rev. EDWARD, over the Ch. in Ottawa, Ont., Sept. 10. Sermon by Rev. Francis H. Marking, of Toronto. Installing Prayer by Rev. Kenneth M. Fenwick, of Kingston.

FAY, Rev. HENRY O., over the Ch. in Hubbardston, Mass., Sept. 30. Sermon by Rev. Mortimer Blake, D. D., of Taunton. Installing Prayer by Rev. Lewis Sabin, D. D., of Templeton.

FREEMAN, Rev. JOHN R., over the 1st Ch. in Barkhamsted, Ct., Sept. 16. Sermon by Rev. George W. Oviatt, of Talcottville. Installing Prayer by Rev. William H. Moore, of Berlin.

HASKELL, Rev. THOMAS N., over the New England Ch. in Aurora, Ill., Dec. 16. Sermon by Rev. Joseph Haven, D. D., of Chicago Beamnary.

HOLMES, Rev. HENRY M., over the Ch. in Greenwich, N. Y., Dec. 2. Sermon by Rev. William S. Smart, of Albany.

HOWARD, Rev. MARTIN S., over the Ch. in Wilbraham, Mass., Oct. 29. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing Prayer by Rev. Joseph Vail, D. D., of Palmer.

JENKINS, Rev. JONATHAN L., over the 1st Ch. in Amberst, Mass., Sept. 24. Sermon by Rev. Horace Bushnell, D. D., of Hartford, Ct. Installing Prayer by Rev. William S. Leonard, of Dana.

JOHNS, Rev. R. B., over the Talcott St. Ch. in Hartford, Ct., Oct. 22. Sermon by Rev. George B. Spalding, of Hartford. Installing Prayer by Rev. Robert Southgate, of Hartford, LAWRENCE, Rev. EDWARD A., D. D., over the 3d Ch. in Marblehead, Mass., Nov. 18. Ser-

George B. Spalding, of Hartford. Installing Prayer by Rev. Robert Southgate, of Hartford.

LAWRENCE, Rev. EDWARD A., D. D., over the 3d Ch. in Marblehead, Mass., Nov. 18. Sermon by Rev. John Cotton Smith, D. D., of New York City. Installing Prayer by Rev. Ablish R. Baker, of Dorchester.

LONGLEY, Rev. MOSES M., over the Ch. in Greenville, Ill., Sept. 27. Sermon by Rev. Henry M. Tupper, of Waverley. Installing Prayer by Rev. Henry D. Platt, of Brighton.

LYMAN, Rev. CHARLES N., over the Ch. in Dunlap, Io., Dec. 16. Sermon by Rev. Hiram P. Roberts, of Council Bluffs. Installing Prayer by Rev. Reuben Gaylord, of Omaha, Neb.

MERWIN, Rev. SAMUEL J. M., over the Ch. in Wilton, Ct., Oct. 20. Sermon by Rev. Gordon Hall, D. D., of Northampton, Mass. Installing Prayer by Rev. Edward E. Rankin, of Pairfield.

MURRAY, Rev. WILLIAM H. H., over the Park St. Ch. in Boston, Mass., Nov. 11. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.

NORTON, Rev. JOHN F., over the Ch. in Fizwelliam, N. H., Sept. 28. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury, Mass. Installing Prayer by Rev. Ebenser V. Bullard, of Hovalston, Mass.

BOOT, Rev. EDWARD W., over the Ch. in Westeriy, R. I., Nov. 11. Sermon by Rev. Element G. Vose, of Providence.

SALMON, Rev. JOHN, over the Churches in Warwick and Forcet, Ont., Sept. 28. Installing Prayer by Rev. Linkson, of London.

SMITH, Rev. EDWIN, over the Ch. in Barre,

Mass., Oct. 29. Sermon by Rev. James M. Whiton, of Lynn. Installing Prayer by Rev. David Peck, of Sunderland.

STONE, TIMOTHY D. P., over the Ch. in Assabet, Mass., Nov. 17. Sermon by Rev. Minot J. Savage, of Framingham. Installing Prayer by Rev. George N. Anthony, of Mariborough

not J. Savage, of Framingham. Installing Prayer by Rev. George N. Anthony, of Marlborough.

SWIFT, Rev. ELIPHALET Y., over the Ch. in Denmark, Io., Oct. 21. Sermon by Rev. Henry B. Holmes, of Middletown.

TORREY, Rev. CHARLES C., over the Ch. in Georgia, Vt., Dec. 16. Sermon by Rev. Joseph Torrey, of Hardwick.

WALKER, Rev. AVERY S., over the 1st Ch. in Fairhaven, Mass., Oct. 28. Sermon by Rev. Joshua W. Wellman, D. D., of Newton. Installing Prayer by Rev. Leander Cobb, of Marion.

WALKER, Rev. GEORGE L., over the Centre Ch. in New Haven, Ct., Nov. 18. Sermon by Rev. George N. Boardman, of Binghampton, N. Y. Installing Prayer by Rev. Leonard Bacon, D. D., of Yale College.

WALKER, Rev. TOWNSEND, over the Ch. in Goehen, Mass., Sept. 29. Sermon by Rev. Edward Clark, of Chesterfield.

WILLARD, Rev. SAMUEL G., over the Ch. in Colchester, Ct., Sept. 23. Sermon by Rev. Eldridge Mix, of Orange, N. J. Installing Prayer by Rev. Bobert P. Stanton, of Greeneville.

WINDSOR, Rev. JOHN H., over the Ch. in Grafton, Mass., Sept. 29. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Installing Prayer by Rev. Lewis F. Clark, of Whitinsville.

WINES, Rev. C. MAURICE, over the Harvard Ch. in Brockline, Mass., Nov. 12. Sermon by Rev. Ence C. Wilnes, D. D., of New York City. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.

PASTORS DISMISSED.

PASTORS DISMISSED.

AUSTIN, Rev. SAMUEL J., from the Ch. in Oxford, Mass., Nov. 9.

BARBOUR, Rev. WILLIAM M., from the Ch. in Peabody, Mass., Oct. 15.

BARTLEIT, Rev. WILLIAM A., from the Elm Place Ch. in Brooklyn, N. Y., Dec. 9.

BOARDMAN, Rev. JOSEPH, from the Ch. in Hopkinton, Mass., Sept. 24.

BULLARD, Rev. EBENEZER W., from the Ist Ch. in Royalston, Mass., Sept. 29.

CARRUTHERS, Rev. WILLIAM, from the Maple St. Ch. in Danvers, Mass., Sept. 23.

CHESEBROUGH, Rev. AMOS., from the Ch. in Glastenbury, Ct., Oct. 22. (To take effect Nov. 12)

DAYENPORT, Rev. WILLIAM W., from the Ch. in West Killingly, Ct., Sept. 22. (To take effect Sept. 30.)

DEMING, Rev. ALONZO T., from the Ch. in Swanton, Vt., Oct. 13.

DODGE, Rev. JOHN W., from the Ch. in Hampton, N. H., Nov. Foster, Rev. ADDISON P., from the Appleton St. Ch. in Lowell, Mass. Nov. 16.

HRALEY, Rev. JOSEPH W., from the Tabernacle Ch. in Chicago, Ill., Oct. 16.

HILLS, Rev. WILLIAM S., from the Ch. in Groveland, Mass., Oct. 8.

LIVERMORE, Rev. AARON R., from the Ch. in Goshen (Lebanon), Ct., Oct. 15.

LYMAN, Rev. CHARLES N., from the Ch. in Canton Centre, Ct., Sept. 21.

SEVERANCE, Rev. MILTON L., from the Ch. in Boscawen, N. H., Dec. 22.

SMITH, Rev. EDWIN, from the Chestnut St. Ch. in Lynn, Mass., Oct. 28.

SMITH, Rev. ISAAC B., from the Ch. in Algonquin, Ill., Nov. 10.

TAYLOR, Rev. JEREMIAH, D. D., from the 1st Ch. in Middletown, Ct., Oct. 20.

TURNER, Rev. ASA, from the Ch. in Denmark, Io., Oct. 21.

WARREN, Rev. LE ROY, from the Ch. in Elk Rapids, Mich., Oct. 28.

WOLCOIT, Rev. JOHN M., from the Ch. in Elisabeth, N. J., Oct. 14.

MINISTERS MARRIED.

BALE — PULSIFER. In Newton Corner, Mass., Dec. 1, Rev. Albert G. Bale, of Meirose, to Miss Mary C. Pulsifer. BARTLETT — BARSTOW. In Providence, R. I., Nov. 26, Rev. Edward O. Bartlett, to Miss. Anna J., daughter of Hon. Amos C. Bar-stow.

Stow.

GERRY — CHURCH. In West Randolph, Vt.,
Sept. 24., Rev. Ethridge Gerry, to Miss Lucis L. Church.

RICHARDS — MINER. In Charles City, Io.,
Nov. 18, Rev. Charles H. Richards, of Madison, Wis., to Miss Marie M., daughter of
Rev. A. Miner.

STURGESS — INGLEE. In Machias, Me., Oct. 8,
Rev. Fredrick E. Sturgess, of Augusta, to
Miss Mary E., daughter of Des. William
Inglee, of M.

MINISTERS DECRASED.

ANDREWS, Rev. LORRIN, in Honolulu, Sand.
1sl., Sept. 29, aged 74 years.
BEALS, Rev. DAVID, in Southwick, Mass., Sept.
23, aged 39 years.
BROWN, Rev. THADDEUS H., in N. Woodstock,
Ct., Oct. 19, aged 30 years.
CHASE, Rev. BENJAMIN C. in Foxcroft, Me.,
Oct. 18, aged 49 years. CHASE, Rev. BENJAMIN C. in Foxeroft, Me., Oct. 13, aged 49 years.
CRAIG, Rev. WHEELOCK, in Neufchatel, Switx., Nov. 28, aged 44 years.
FOSTER, Rev. BENJAMIN F., in Dummerston, Vt., Nov. 2, aged 65 years.
MUNGER, Rev. SENDOL B., in Bombay, Ind., July 23, aged 65 years.
PAGE, Rev. BENJAMIN ST. J., in Warren, O., Nov. 9, aged 58 years.
PARKER, Rev. LUCIUS, in Larimer, Neb., Sept. 24. aged 61 years. PARKER, Rev. LUCIUS, in Larimer; Neb., Sept. 24, aged 61 years.
PERRY, Rev. JOHN A., in Guilford, Me., Oct. 16, aged 65 years.
POOR, Rev. EBEN. EZER, in Lawrence, Mass., Oct. 18, aged 72 years.
SMITH, Rev. HORACE, in Richfield, O., Nov. 20, aged 70 years.

MINISTERS' WIVES DECRASED.

DENISON, Mrs. LAURA A., wife of Rev. Andrew C., in New Britain, Ct., Aug. 8, aged 85 PAINE, Mrs. SARAH, wife of Rev. William, D.D., in Holden, Mass., Oct. 8, aged 57 years.
THACHER, Mrs. HENRIETTA, wife of Rev. Moses, in Munson, Ill., Nov. 23, aged 73 years.

EDITORS' TABLE.

THE former editors are glad to welcome Mr. Samuel Burnham to their corps. His general scholarship and his editorial experience will doubtless be fully appreciated by the subscribers to the Quarterly.

THE Quarterly presents to the readers of this number an unfamiliar appearance. Entering upon a second decade, we have thought best to make such improvements as an experience of ten years has suggested. Instead of double columns, we have adopted the usual "Quarterly" page, though ours is larger than common, and our type one size smaller. Using paper of the same large size, we get a better margin, and still give considerable more matter than is usual on each page. We add two hundred pages to the former four hundred of each volume; and make our price two dollars a year. The extra half-dollar will hardly pay for the added paper, without the composition. We have selected better paper; and our printing will still be done at the University Press, Cambridge, which for general good taste, skill in proof-reading, and beauty of work is unsurpassed in the country. Although our price is unprecedentedly low, yet a good list will enable us to meet expenses,—and work without pay.

In succeeding numbers, our leading biographies of persons recently deceased will be accompanied by portraits on steel, engraved in the best style, and expressly for our use. In this feature we believe we are alone. Our statistics are acknowledged to be unrivalled. Whatever are our other departments, we shall still endeavor to occupy ground claimed by no other periodical, and to interfere with none.

THE annual statistics in this number are more complete, and more clear in details, than ever before. The labor of years has now enabled us to secure, by correspondence and otherwise, statistics which we believe unequalled by those of any other denomination. Much of their increased value is due to the steady improvement in the several State publications. To the respective Secretaries we render our warm thanks for their hearty co-operation. Our permanent helpers are now found in every Province, State, and Territory, from Nova Scotia to California; and our circulation is equally extensive.

Our "Quarterly Record," it will be noticed, is now arranged alphabetically, to facilitate examination.

We have on hand a small number of full sets of the Quarterly, bound in uniform style at \$17.50 a set, — or unbound, at \$12.50. These ten volumes complete the first series, and would be a very valuable addition to every church and Sabbath school library; while for clergymen and laymen, who desire to have for reading or reference the most complete repository of denominational facts and statistics to be had, these volumes have a value pot to be overestimated.

ESPECIAL attention is called to the fact that the price of the Quarterly is \$2.00 a year IN ADVANCE, but will be sent to all our subscribers, without re-ordering, on their expressing a wish to have us do so. In remitting this small amount, we must request our subscribers not to send their own checks on their own banks. It costs us from an eighth to a quarter of the subscription often to collect them. Send bills, postal orders, or drafts on New York or Boston.

THE New Year never fails to bring to the editors warm commendations of the Quarterly; indeed, few renew their subscriptions without a kind and complimentary reference to its value. Such expressions always cheer us, and we are grateful for them. A few ex-

tracts from letters whose authors shall be nameless will show the general spirit which we believe is entertained by our patrons.

Says one clergyman: --

"The denomination owe a deep and lasting debt to those who have conducted this publication. It is a service that the churches cannot dispense with."

Another: -

"You work ground needing to be worked, well; and I trust every Congregational minister, and very many Congregational men, unordained, will bid you God speed, and send you the extra fifty cents, as I do, without grumbling. I am glad you ask more, for it will help you to do more for the most practicable church polity and institutions in the world."

Another: -

"If it were to be made as well worth \$3.00 per year as it has been worth \$1.50, it would probably be quite as well sustained, and its patrons would feel richer, and perhaps a little prouder, of such a Quarterly, bearing the significant title of 'Congregational.'"

A distinguished layman remarks : -

"I value it highly. Such a work should be well sustained by our Congregational brethren."

A clergyman writes: --

"I have always regarded the Congregational Quarterly as a very interesting and useful publication, and its merits have been well sustained. It is just such a periodical as intelligent laymen in our churches need; and if they would begin to take it, they would not be willing to do without it."

THROUGH the kindness of our friends, and by reason of specific arrangements by ourselves, we have many more articles on hand than can appear in the January number, as their authors generally desire! But as three numbers yet remain for the year, the accumulation of material is very pleasing, and also gives an excellent opportunity for judicious selection in the interest of our readers. There is no better evidence that the Quarterly is held in high esteem than the fact that so many of the ablest writers in our denomination volunteer their aid in this material manner.

It is necessary to repeat a hint previously given, that those who send obituary notices should make them short, and limit them to facts and dates, as these are what the public wishes to know. The simple fact that a man was a minister of the gospel should be prima facis evidence that he was an exemplary Christian, and faithful in the performance of his duties; and if writers would bear this in mind, there would be space in the Quarterly for many more obituaries than it is now possible to insert.

While reading Horace Greeley's "Recollections," noticed on page 79, we came upon many things exactly consonant with our editorial thinking. Among these were his views of the Puritans in some of their social aspects; and although we claim no "apostolic succession," we do claim to be in the true line of political and religious descent, and are glad to quote a single paragraph from the book mentioned, as appropriate to our pages, and especially because the present generation has been made familiar with caricatures of the Puritans.

Those who have rejected the principles of our forefathers have sought to stigmatize those principles by giving offensive portraitures of the Puritaus themselves, and then representing these repulsive caricatures as the legitimate result of their religious principles. Thus the community has been taught that the first settlers of New England, although a conscientious and God-fearing people, were destitute of all agreeable and genial traits,—so austere in their manners, and severe in their discipline, that the children were afraid of their parents, the people in awe of their pastors, and none were allowed any sources of enjoyment except the singing of psalms. So persistently have these representations been made, that many in our day seem to think that the only way to secure a high social culture and true esthetic grace is to discard entirely the doctrines of the Puritans and the forms of worship in which they engaged. These facts invest with special interest Mr. Greeley's testimony on this subject. As a descendant, on the maternal side, from the Scotch-Irigh who emigrated to this country and settled in Londonderry, N. H., in 1719, he has made the history of that people a study; and having himself separated from their faith, his testimony in their favor is the more significant. His emphatic words are as follows:—

"The current notion that the Puritans were a sour, morose, ascetic people, - objecting, as Macaulay says, to bear-baiting, not that it gave pain to the bear, but that it gave pleasure to the spectator, - is not justified by my recollections, nor by the traditions handed down through my mother. The pioneers of Londonderry were so thoroughly Puritan that, while their original framed and well-built meeting-house was finished and occupied in the third year of the settlement, when there were none other but log huts in the township, nearly a century elapsed before any other than a Presbyterian or Orthodox Congregational sermon was preached therein, and nobody that was anybody adhered to any rival church, down to a period within the memory of persons still living. 'The Westminster Shorter Catechism,' - a rather tough digest of Calvinistic theology, which aroused my infantile wonder as to what a dreadful bore its longer counterpart must be, - was, within my experience, regularly administered to us youngsters once a week, as a portion of our common-school regimen; and we were required to affirm that 'God having, out of his mere good pleasure, from all eternity elected some to everlasting life,' &c., &c., as though it were next of kin to the proposition that two and two make four. If there was anywhere a community strictly, thoroughly Puritan, such was Londonderry down to at least 1800, as she mainly is to-day. And yet there was more humor, more play, more fun, more merriment, in that Puritan community, than can be found anywhere in this anxious, plodding age."

A COURSE of lectures on the early history of Massachusetts, by members of the Massachusetts Historical Society, is in progress in this city. Rev. George E. Ellis, D. D., a prominent Unitarian clergyman, whose ability none will question, in the two lectures he has delivered in this course has uttered some strong words for the Puritans, in vindication of some of their acts which too many in our times delight in holding up to indiscriminate condemnation. Thus of Roger Williams Dr. Ellis says, that if he had had his way, a grievous wrong would have been visited on the colonists; that his mature judgment showed him the folly of his course, when the imitation of it by some of his own associates in Rhode Island led him to ask for sympathy and aid from Massachusetts. In regard to the Quakers he remarks, that the modern misapprehension, leading to positive injustice to the colonists in the popular mind, arises from identifying modern Quakers with the sort of persons whom our fathers had to deal with under that name. "The indecent, ignorant, and pestering disturbers of early Massachusetts have scarcely a single point of affinity with the dignified and highly esteemed Friends of our day. Our fathers cared little, if at all, for their theology; but dealt with them on the score of their lawlessness, and their offensive speech and behavior." We merely quote enough to show the general tone of the lectures on these subjects; and we feel that it is worthy of record, that we are indebted to Dr. Palfrey, in his admirable History, and to Dr. Ellis, two prominent Unitarians, for some of the fairest presentations of early Massachusetts history yet given to the public.

AMERICAN CONGREGATIONAL ASSOCIATION.

DURING the last three months valuable additions have been made to the Library. Among these are "Johannes in Eremo," by Cotton Mather, it being the life of John Cotton, John Norton, John Wilson, John Davenport, to which are added the life of Thomas Hooker, and "The Answer of Several Ministers in and near Boston, to that Case of Conscience, whether it is Lawful for a Man to marry his Wive's own Sister?" Brandt's History of the Reformation, 4 vols. in two, folio; Quick's "Synodicon in Gallia Reformata," 2 vols. fol.; Anderson's Defence of Church Government; Sewel's History of Quakers; two vols. of Calvin's and three of Willet's Commentaries, fol.; Gencelogical Register completed; some imperfect works of the Mathers, books and pamphlets; John Cotton on the Canticles; Parable of the Ten Virgins, by Thomas Shepard; Dorchester Church Documents; History of Stamford, Ct.; White's Memoirs of the Protestant Episcopal Church; "Mather Papers" from the Historical Society; New Haven Historical Society, Vol. I., besides many others which kind friends have sent us. We have received Vols. I. and II. of Calamy's Defence to complete our set; but we very much want Vol. I. of his history, or "Account of the Ministers, Lecturers, who were ejected," &c., and Vol. I. of his "Continuation" of his "Account." Somebody has these volumes we so much need; and it would be a great favor and a public benefit to have them here. We lack, in our Library set of the Vermont Chronicle, Vol. I., Nos. 3, 8, 25, 35, 39, 44, 46; Vol. III., No. 44; Vol. IX., No. 4; Vol. XIII., No. 28; Vol. XVII., No. 12; Vol. XXVI., Nos. 25, 34; Vol. XXVII., No. 28; Vol. XXVIII., No. 39; Vol. XXIX., No. 48; Vol. XXX., Nos. 29, 48; Vol. XXXIX., Nos. 6, 8, 15; Vol. XLI., Nos. 13, 32, 34, 45, 47; Vol. XLII., Nos. 10, 26, 31, 34, 35, 36, 39, 41, 42, 50:—New England Puritan, Vol. I., Nos. 1 - 27 inclusive. also 29, 44; Vol. VII., Nos. 5, 6: - New York Observer, Vol. I., No. 13; Vol. III., Nos. 32, 37, 38, 40: - Canadian Independent, Vol. I. (bi-monthly, newspaper form), we lack all but No. 7; Vol. II., ALL; Vol. III., No. 21; Vol. IV., No. 19; Vol. V. (monthly magazine), No. 2, August : - Iowa News Letter, Vol. I., No. 2; Wisconsin Puritan, Vol. I., No. 2; Vol. III., No. 4; Vol. IV., No. 8: - Common School Journal, Vol. IX., Nos. 7, 12, 20; Vol. XII., No. 2; Vol. XIV., No. 21: - Christian Examiner, 1866, Nos. 1, 3; 1867, No. 6; 1868, Nos. 1, 2, 3: - Continental Monthly, Nos. 7, 8, 9, 10, 11, 12, 13, 15, 16, 18, 20, 21, 22: - Evangelical Magazine, (London,) 1843, Jan. and Feb.; 1844, June; 1847, Oct.; 1849, April; 1851, April, May, June, Sept., and all since 1851: - Historical Magazine (N. Y.), Vol. III., Nos. 10, 12; Vol. V., No. 11; Vol. VI., Nos. 2, 3, 12; Vol. VII., Nos. 1, 2, 4, 5, 7, 8, 10, 12; Vol. VIII., ALL; Vol. IX., Nos. 1, 3, 5, 6, 7, 8, 9, 10, 11, 12; Vol. X., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 11; and all since: - Sermons before the A. B. C. F. M. 1820, 1828, 1831, 1839.

These are a few of our special and immediate wants to complete nearly perfect sets for our shelves. Any help, by gift or exchange, would be gratefully received.— Let it be everywhere understood that ALL BOOKS AND PAMPHLETS are valuable here! Duplicates are the basis for exchanges; and few things are printed that are not worth preserving in any public library of reference. Send, as below, at our cost, ALL that is not needed where it is. Above all,—the money for this building is the great want. Congregational principles, economy, success, necessities, alike call for the building. Let the donations come!

ISAAC P. LANGWORTHY, Cor. Sec., 40 Winter St., Boston.

Dec. 31, 1868.

AMERICAN CONGREGATIONAL UNION.

THE usefulness of the Union, as furnishing a medium of communication between all parts of the great field, and as a promoter of fraternal sympathy and general good understanding, becomes more and more apparent. It is accomplishing more, it is believed, the present year than in any former year for the unity of the churches. Its special work of aiding in building houses of worship is also growing on its hands. Since the statement published in the October number of the Quarterly, appropriations have been paid to the following churches:—

Mission	Congregational	Church.	Leavenworth.	Kansas,	\$ 300
44	- Z	••	Highland,	Kansas.	500
•	4	66	Highland,	Kaneas (loan),	400
4	46	46	Greenwood,	Missouri,	500
u	**	66	Macon.	Missouri (loan),	500
44	44	46	Jefferson.	losos,	500
Franklis	. "	CC .	Dutch Creek,	Iowa,	800
	••	44	Algona,	losoa.	250
	et	**	Viroqua,	Wisconsin,	400
	44	46	Spring Valley,	Minnesota,	400
	**	***	Plano,	Illinois.	400
	**	**	Ferrisburg,	Vermont,	500
	•				\$ 4,950

At this date the Union stands pledged to fifty-six churches more. We begour brethren to take notice of this fact. Besides these, other applications are in our hands, on which as yet no action has been taken. Nothing can be more certain than that a just regard to Christ's cause, to the development of our Congregational principles, and to the highest good of our country, demands of us a generous response to these appeals for help. The fact that so much can be accomplished by the small gift of from three to five hundred dollars, that by contributing even so small a sum as this an individual or church may virtually build a Christian sanctuary, would seem to be enough to open the heart and hand of Christian liberality. Will not every church and pastor be determined to bear a part in the sending of fifty thousand dollars to the treasury of the Union, for the meeting of the earnest appeals for aid which are steadily coming in? The trustees of the Union look with increasing confidence to the churches for the amount now needed. They are greatly encouraged by many indications that both ministers and churches are coming to understand how closely connected this work is with the present well-being and prospective extension of our churches, and are assigning it a leading place on their list of benevolent contributions. We trust that the coming three months will bring in rich returns.

Will not those who, remembering that they are mortal, are making a final distribution of what God has given them, provide at least for the building of one Christian sanctuary as their best monument?

RAY PALMER,

C. CUSHING.

Rooms of the American Congregational Union, No. 49 Bible House, New York.

Rev. RAY PALMER, D. D., Corresponding Secretary,
49 Bible House, New York.

Rev. C. Cushing, Corresponding Secretary, 16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, Treasurer, 146 Grand Street, New York.

NEW SERIES. — VOL. I. NO. 1.

12

THE GENERAL ASSOCIATIONS AND CONFERENCES,

WITH THE NAMES OF THEIR PERMANENT OFFICERS, AND THE SESSIONS TO BR HELD IN 1869.

MAINE, GENERAL CONFERENCE OF. - Organised January 10, 1826-

Officers: Rev. Alfred E. Ives, Castine, Moderator: Rev. David Garland, Bethel, Corresponding Secretary: Dea. Einathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication.

Next meeting: Bangor, Hammond St. ch., Tuesday, June 22, at 9 o'clock, A. M.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF. -- Organized June 8, 1809.

O floers: Rev. George M. Adams, Portsmouth, Secretary; Rev. William R. Jewett, Fisherville, Statistical Secretary.

Next meeting: Keene, "fourth Tuesday of August," at 10 o'clock, A. M.

VERMONT, GENERAL CONVENTION OF CONGERGATIONAL MINISTERS AND CHURCHES IN. — Organized June 21, 1793.

Officers: Rev. Aldace Walker, Wallingford, Register; Rev. Eara H. Byington, Windsor, Corresponding Secretary.

Next meeting: Brandon, "third Tuesday in June," at - o'clock, A. M.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF. — Organised June 29, 1803, as a ministerial body; including also Conferences of Churches, June 16, 1866, by union of the Association and General Conference (which was organized September 12, 1860).

Officers: Rev. Alonso H. Quint, D. D., New Bedford, Secretary; Rev. James P. Kimball, Falmouth, Registrar; S. T. Farwell, 15 Cornhill, Boston, Treasurer.

Next meeting: Woburn, "third Tuesday of June," at 4 o'clock, P. M.

RHODE ISLAND CONGREGATIONAL CONFERENCE. — Organized May 8, 1809.

Officers: Rev. George Huntington, Providence, Stated Secretary; Israel H. Day, Providence, Treasurer.

Next meeting: Little Compton, Tuesday, June 8, at — o'clock, — M.

CONNECTIOUT, GENERAL ASSOCIATION OF .- Organized May 18, 1709.

Officer: Rev. William H. Moore, Berlin, Registrar, Statistical Secretary, and Treasurer.

Next meeting: West Haven, Tuesday, June 15, at 11 o'clock, A. M.

----- General Conference of. -- Organized November 12, 1867.

Officers: Not reported.

Next meeting: Not reported.

New York, General Association of. — Organized May 21, 1834.

Officers: Rev. Edward Taylor, Binghamton, Secretary; Rev. L. Smith Hobart, Syracuse, Statistical and Publishing Secretary; Rev. Stephen S. N. Greeley, Oswego, Treasurer.

Next meeting: Potsdam Junction, Tuesday, October 19, at 2 o'clock, P. M.

There is a WELSE ASSOCIATION, including the churches given in their table. Rev. E. Davies, Water-ville, Scribe.

NEW JERSEY. - The Conference is connected with the General Association of New York.

PENNSTLVANIA. — No General Association. Fourteen churches are connected with the General Association of New York, and one with the General Conference of Ohio. — The CONGREGATIONAL ASSOCIATION OF WESTERN PANNSTLVANIA will most on the second Tuesday of February, at Randolph, Crawberd Co., A. B. Ross, Rockdale, Register. — The PENNSTLVANIA WELSH CONGREGATIONAL ASSOCIATION mosts in the autumn. Rev. L. Williams, Oliphant, President; Rev. Thomas Jenkins, Johnstown, Vice-President; Rev. E. R. Lewis, Pottaville, Secretary.

DISTRICT OF COLUMBIA, ASSOCIATION OF. — Organised May, 1867.

Officer: Rev. E. W. Robinson, Washington, Scribe.

Next meeting: (?).

Ohio, Congregational Conference of. — Organized June 24, 1852.

Officer: Rev. Lysander Kelsey, Columbus, Register, Statistical Secretary, and Treasurer.

Next meeting: Akron, "second Tuesday of June," at 7 o'clock, P. M.

Next meeting: No report.

Indiana, General Association of the Comerbeational Churches and Ministers in. — Organised March 18, 1868.

Officer: Rev. Nathankii A. Hyde, Indianapsiis, Secretary.
Next meeting: Indianapolis, Thursday, May 20, at 71 o'clock, P. M.

Illinois, General Association of .— Organized June 21, 1844.

Officers: Rev. Martin E. Whittlesey, Ottawa, Occassponding Secretary and Transmer; Rev. Samuel R. Emery, Quincy, Registrar and Statistical Secretary.

Mest meeting: Farmington, Wednesday, May 25, at 7 e'cleck, r. m. This will be moliced at the "Quarter-Century" meeting.

MICHIGAN, GENERAL ASSOCIATION OF. - Organized October 11, 1862.

Officer: Rev. Philo R. Hard, Romeo, Secretary and Treasurer.

Next meeting: East Segman, "Milled Wednisday in May," at 71 o'clock, it is.

ISOSERIE.—Ho distinct Congregational organization. The churches are in the Presetterian and Congregational Convention of Wisoseser.—Organizad October—, 2018. Officers: Rev. Charles W. Camp, Fond du Lae, Stated Clerk and Treasurer; Rev. Hnos J. Montague, conomowoc, Permanent and Statistical Clerk.

Next meeting: Sparts, Wednesday, October 8, at To'clock, p. st.

MINNESOTA, GENERAL CONCERNATIONAL CONFESSION OF .- Organized October 22, 1856.

Officers: Rev. Americus Fuller, Rochester, Corresponding Secretary; Rev. L. S. Griggs, Owatonna, seording Secretary; Rev. Charles Seccombe, Northfield, Statistical Secretary. Next meeting: Owatonna, Thursday, October 14, at 7 o'clock.

Iowa, General Association of. — Organised November 6, 1840.

Officer: Rev. Oxyllia W. Merrill, Anamoss, Register.

Next meeting: Denmark, Wednesday, June 2, at 7 o'clock, p. m.

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Missouri, General Comerciational Conference of .- Organized, October 27, 1865. Officers: Rev. Edwin B. Turner, Hannibal, Secretary and Tree

Next meeting : Sedalla, Wednesday, October 20, at 7 o'clock, P. M.

Kansas, General Association of. — Organized August, 1865.

Officers: Rev. George A. Beckwith, Olathe, Stated Clerk; Rev. Lewis Bodwell, Topeka, Statistical Clerk.

Next meeting: Lawrence, "Second Wednesday of May," at 74 o'clock, r. M.

NEBRASKA, CONGREGATIONAL ASSOCIATION OF .- Organized August 8, 1857.

Officers: Rev. Roswell Foster, Nebraska City, Moderator; Rev. C. G. Bisbee, Fontanelle, Stated Clerk. Next meeting: Fremont, "Second Thursday in June," in the "evening."

COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES. — Organized, March 16, 1868.

Officer: Rev. William H. Phipps, Empire, Clerk. Meetings: "First Tuesday in May and November."

The ROCKY MOUNTAIN ASSOCIATION OF CONCERNATIONAL MINISTERS was organized at Central, Col., March 17, 1868.

OREGON, CONGREGATIONAL ASSOCIATION OF. -- Organized, 1848 (?).

Officer: Chester N. Terry, Salem, Registrar.

Next meeting: Salem, "third Thursday of June," at (9 o'clock, A. M. ?)

CALIFORNIA, GENERAL ASSOCIATION OF. -- Organized October, 1857.

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, Peta-ma, Statistical Secretary.

Next seceting : San Francisco, Green St. ch., Wednesday, October 6, at 10 o'clock, A. M.

Oftensio and Quebec, Congregational Union of (formerly Congregational Union of Canada). — Oftension, 1868.

Officers: Rev. Francis H. Marling, Toronto, Ont., Secretary, Treasurer; Rev. William W. Smith, Listowel, Ont., Statistical Secretary.

Next meeting: Montreal, Que, "Wednesday after the first Sabbath in June," at 71 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF. - Organized --- 1847.

Officer: Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next meeting: No report.

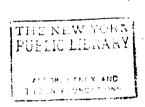
ADDITIONAL OFFICERS AT THE SESSIONS OF 1868.

- MARKS. -- Dea. Joseph S. Wheelwright, Bangor, Treasurer; Dea. William S. Dennett, Bangor, Auditor.
- New Hampshire.—Rev. Edward A. Lawrence, D. D., Orford, Moderator; Rev. E. B. Claggett, Lyndeborough, Scribe; Rev. H. A. Hasen, Lyme, Assistant Seribe.
- YERMONT. Rev. Alfred Stavens, Westminster West, Moderator; Rev. William A. Robinson, Barton, Scribe; Rev. William S. Palmer, Wells River, Assistant Scribe.
- MASSACHUSETTS. Hon. Charles T. Russell, Cambridge, Moderator; Rev. Albert H. Currier, Lynn, Assistant Registrar.
- RHODE ISLAND.—Rev. James G. Voss, Providence, Moderator; Rev. Henry A. Wales, Providence, Scribe; Rev. Lyman H. Elake, River Point, Assistant Scribe.
- Connection. Rev. Elisha C. Jones, Southington, Moderator; Rev. Edwin Hall, Jr., New Hartford Contre, Soribe; Rev. Samuel W. Barnum, New Haven, Assistant Scribe.
- ---- CONFERENCE. Not reported.
- NEW YORK.—Des. Samuel Holmes, New York, Moderator; Rev. Edwin Taylor, Binghamton, Scribe; Rev. Lucien W. Chaney, Butland, Assistant Scribe.
- Omo. Rev. Prof. John M. Ellis, Oberlin, Moderator ; L. F. Mellen, Cleveland, and Rev. J. H. Jenkins, Lebanon, Scribes.
- INDIANA. --- Rev. E. Frank Howe, Terre Haute, Moderator; G. C. Codington, Terre Haute, Scribe.
- ILLINOIS. Rev. John P. Gulliver, Chicago, Moderator; Rev. Edwin N. Lewis, Ottawa, Scribe; Rev. George W. Phinney, El Paso, Assistant Scribe.
- Місніван. Rev. Nathan J. Morrison, Olivet, Moderator; Rev. Elisur Andrus, Allegan, Scribe; James B. Porter, Lansing, Assistant Scribe.
- WISCONSIN. Hon. W. H. Chandler, Windsor, Moderator; Rev. C. H. Richards, Madison, Clerk.
- MINNESOTA. S. W. Furber, Cottage Grove, Moderator; Rev. William Leavitt, Minneapolis, Scribe.
- Iowa. Gov. Samuel H. Merrill, McGregor, Moderator; Rev. John K. Nutting, Monticello, Scribe; Rev. James B. Chase, Council Bluffs, Assistant Scribe.
- MISSOURL Rev. John Montelth, St. Louis, Moderator; Deacon B. J. Cartildge, Hannibal, Assistant Secretary.
- KANSAS. T. Dwight Thacher, Lawrence, Moderator.
- OREGON. Rev. P. S. Knight, Oregon City, Moderator.
- California. Rev. Andrew L. Stone, D. D., San Francisco, Moderator; Rev. W. C. Pond, Petaluma, and Rev. J. N. Hubbard, Lincoln, Scribes.
- ONTARIO AND QUEBRO. Rev. Robert Robinson, Owen Sound, Ont., Chairman.

ORDER OF MEETINGS IN 1869.

Pennsylvania, Western,	Tuesday,	February	9.	Massachusetts,	Tuesday,	June	15.
Colorado,	Tuesday,	May	4	Connecticut,	Tuesday,	June	15.
Kansas,	Wednesday,	May	12.	Oregon,	Thursday,	June	17.
Michigan,	Wednesday,	May	19.	Maine,	Tuesday,	June	22.
Indiana,	Thursday,	May	20.	New Hampshire,	Tuesday,	August	24.
Illinois,	Wednesday,	May	26.	Wisconsin,	Wednesday,	October	6.
Iowa,	Wednesday,	June	2.	California,	. Wednesday,	October	6.
Rhode Island,	Tuesday,	June	8.	Minnesota,	Thursday,	October	14.
Ohio,	Tuesday,	June	8.	New York,	Tuesday,	October	19.
Ontario and Quebec,	Wednesday	June	9.	Missouri,	Wednesday,	October	20.
Nebraska,	Thursday,	June	10.	(Nova Scotia and	37		
Vermont,	Tuesday,	June	15.	New Brunswick,	No report.		







William T. Dwight.

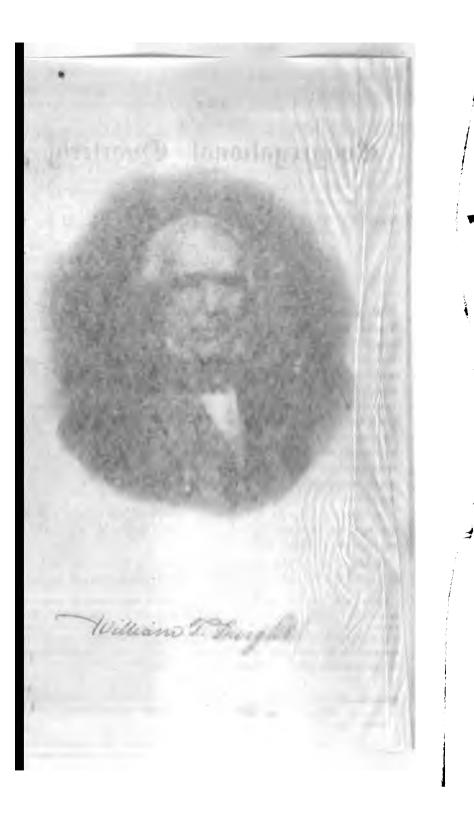
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Congregational Quarterly.

WHOLE No. XLII.

APRIL, 1869.

Vol. XI. No. 2.

WILLIAM THEODORE DWIGHT.

WILLIAM THEODORE DWIGHT was the seventh son and child of Rev. Timothy Dwight, D.D., LL.D., and Mrs. Mary Dwight, the second daughter of Benjamin Woolsey, Esq., of Dosoris, Long Island. He was born in Greenfield, Conn., June 15, 1795, the year in which his father was chosen and inaugurated President of Yale College. At the age of eight he was sent to an academy at Litchfield South Farms,* and two years later to a classical school in Fairfield. With these exceptions, he remained at his father's home and under his eye until the death of the latter in 1817. The son's childhood, youth, and early manhood were thus passed under influences peculiarly favorable. No one was more competent to train his mind and heart than his father; and the social circle to which thus early young Dwight was introduced was one of unusual intelligence and refinement.

At the age of twelve he was ready to enter Yale College, and was admitted; but his father wisely held him back two years. Even then he was one of the youngest of a class which graduated with seventy members.

As a boy and youth he was playful, — fond, especially, of athletic sports, and was noted for agility. His temperament was ardent, and he had a

* Now called Morris, Conn., in honor of James Morris, Esq. Sereno E. Dwight was an assistant teacher in the school when his younger brother was there, and Mr. Morris was the principal. "The influence of this gentleman upon the intellectual and religious character of the inhabitants of this village was so happy and so long continued that it was said, and no doubt justly, that 'the people of South Farms had grown handsomer in Squire Morris's time.'"— Memoir of Sereno E. Dwight, D. D., p. xix.

fine, full flow of spirits. He formed strong attachments, and was a true friend. A bright, strong, frank face indicated a genial temper, an open heart, and quick perceptions, with resoluteness of purpose. Conscience was a power within him naturally strong and carefully cultivated. College classmates older than himself, and more sedate, were attracted to him by his high sense of honor, regard for law, and purity of character. "He was always prompt and exact in his lessons," writes one of them; "ambitious to appear well, and in every respect a fine fellow. He soon attracted myself toward him, and we had many delightful walks, conversations, and discussions. I wondered that he should have felt so much interest in me—then a professed disciple—while he made no pretensions to piety. But there was always a manliness and uprightness in his character that was very much to my taste and feelings."

Beside the regular exercises of his class, young Dwight pursued at this time a course of study in English Literature and General History. Information, as well as æsthetic tastes and resources, were thus acquired which were in subsequent years a pure source of pleasure not only to their possessor, but to those admitted to his friendship. An unusually exact and retentive memory enabled him with facility to repeat, after nearly half a century had passed away, long passages from authors whose productions had not been seen during these intervening years, but which had been perused with avidity in the still air of these earlier and delightful studies.

Other sources of culture congenial to his inherited fondness for exact knowledge were opened in occasional tours made in the company of his father to the leading villages and cities of New England. A series of letters, written by him, has been preserved, in which he narrates the incidents of one of these journeys, taken at the beginning of his Sophomore year in college. They show with what industry and accuracy he aimed at this early period to acquire information.

At the same time he was faithful to the special studies of the college course. He maintained with ease an honorable position in his class, and was assigned an oration at graduation.

Soon after leaving college, owing to the failure of his eyes, Mr. Dwight was obliged to suspend for a season his literary pursuits. His time, however, was not wasted. Obtaining a situation in one of the banks of New Haven, he acquainted himself with the various forms of business there transacted, and added to his store of knowledge. After two years spent in this way, his eyes improving, he assisted his father as an amanuensis; and with this, and other studious pursuits, filled up the next two years.

In 1817 he was appointed tutor in Yale College, and served with efficiency and success two years. During this period he edited, with an elder brother, the series of sermons known as "Dwight's Theology," and aided

in the preparation of the Memoir which accompanied their publication. The fifth and closing volume of this edition appeared in 1819.

In the autumn of this year Mr. Dwight removed to Philadelphia, and entered, as a student of law, the office of Charles Chauncey, Esq., then one of the most prominent members of the legal profession in that city.

In November, 1821, on motion of Mr. Chauncey, he was admitted to the bar, and at once engaged successfully in the management of three causes before the highest criminal court of the State. Alluding to these, he writes to an intimate friend: "So, you see, my début has been pretty successful. There is one only very trifling circumstance connected with all these causes; i. e. I get no fee in them all. However, they have all contributed to make me known, and, in the end, may be productive of considerable benefit." In the same vein he alludes to his office as "a very good one, No. 70 South Sixth Street, fronting the Court-House Yard," and adds: "It is in the midst of a row of houses whose front rooms on the lower story are lawyers' offices, and which have, therefore, been emphatically called Poverty or Starvation Row. So that my destiny, you see, is settled at the outset." Nominally the period of education for the pulpit is longer than for the bar; but in reality the lawyer must pass through a more protracted probation. Usually, for several years after he is admitted to practice, he has few clients, inferior causes, and is gratified if in those of greater moment he may appear as junior counsel. Ample leisure is thus afforded for continued careful study combined with observation and an incipient and disciplinary practice. The young minister too often, on the contrary, steps from the lecture-room of the seminary into the pulpit and the sole care of a large and cultivated parish. He must do the work of an athlete before his brawn and thews are toughened by a single prelimimary wrestle. Mr. Dwight was subjected to the severe discipline usually attendant upon admission to the honors and emoluments of the profession which he had chosen. His previous training, principles, and aims prompted to thoroughness.

"My probation as a lawyer in this great city," he writes, under date of Jan. 24, 1829, "this world of 180,000 persons, has been lingering and painful. With no relative in Philadelphia, and with a temperament unfitted prematurely to secure business by bustling amid the crowd and by factitious notoriety, I have remained elevated to my profession, and slowly but gradually acquiring a name. That in the end I shall succeed, and, should my life be spared, reach as high an elevation as my wishes, I firmly believe; but the protracted period must first be passed, and I am now passing it with more and more vigorous assurance every year of unknown as under the contract of
Before the ten years in which he continued at the bar expired, he entered on the fulfilment of these hopes. He became known as one of the "best

read" members of his profession, and was esteemed and trusted as a wise counsellor and able advocate. Success and distinction were assured.

Mr. Dwight had, also, at this time, become widely and favorably known through several productions of his pen. In 1827 he published, by request, an oration delivered in the Hall of the Musical Fund Society, Philadelphia, on the character and influence of the American Revolution. This address was favorably noticed, at the time, in the North American Review, and called forth a letter of commendation to its author from Chief Justice Marshall. Two articles which appeared in the Christian Spectator—one in vindication of the character of Cromwell, the other on the Codification of Laws—also attracted attention. In the former article, a view of Cromwell's character was presented which is now widely accepted, but which then found few advocates. This paper is still of interest as one of the ablest discussions of its theme. It reveals, also, the leading characteristics of its author's mind; particularly his command of an eloquence often fervid and impassioned, and yet, at the height of its movement and glow, guided and fed by reason and truth.

At this period in Mr. Dwight's life, — two years subsequent to the preparation of the article on Cromwell, and when distinguished success as a lawyer was within reach, — a change occurred in his feelings and aims which altered the course of his life. The author of a recent valuable work on personal religion * refers to this transition in these terms: —

"A very intimate friend of mine—a lawyer by profession and a man of irreproachable morals—was the subject of a fearful struggle.

"He was so exemplary in his habits, and so punctilious in his observance of the outward duties of religion, that most of his acquaintances (professional as well as personal) supposed him to be an avowed disciple of Christ. During a season of unusual interest in the subject of religion, two or three of his nearest friends were particularly moved in his behalf. And though his high intellectual endowments, his stern integrity, and his social standing were all arrayed in opposition to his humbling himself and becoming as a little child, the Spirit of God overcame them all; and a fiercer tumult of feeling it has never been my lot to witness than that of which the bosom of my dear friend was the theatre for some two or three weeks. Familiar as he was from childhood with the doctrines of revelation, and accustomed as he was to the discharge of the outward duties of a religious life, - including those of the most private devotional nature, - he was, nevertheless, a stranger to the power and malignity of 'the strong man armed' that possessed the castle of his heart, until the approach of 'a stronger than he' to dislodge him; and this called them into terrific exercise. When the hour of submission came, and my friend found peace and joy in believing, the reality of the transformation was as distinctly marked as it would be in an Ethiopian who should change his skin, or in a leopard who should shed his spots."

^{*} Higher Rock, by FREDERICK A. PACKARD, of Philadelphia, p. 211.

Another life-long friend, Rev. Dr. Skinner, Professor in Union Theological Seminary, has described the same change, with its attendant circumstances. After expressing in a letter to the writer his high appreciation of Mr. Dwight's intelligence, culture, and inherent nobleness of character, Dr. Skinner proceeds as follows:—

"He was my hearer more than eleven years; and the anticipation of his presence in my audience was always to me a special stimulant and a regulative power in my preparations for pulpit work. I think my ministry was not spiritually profitable to him until the spring of 1881. He was, so far as I know, more tender to the personal bearing of divine truth, when he first came to the city, than he was afterwards, until then. At my interview with him, immediately after his arrival, he desired me, with tears, to be faithful to him in pastoral attentions; but when some years afterwards, at a season of special awakening in the church, I conversed with him intimately on the state of his soul, I thought some of my remarks were scarcely welcome to him. He was reserved and distant, and I soon withdrew. Perhaps my manner was not altogether right, but I was quite discouraged, and did not soon repeat this kind of conference with him, and, probably, should never have done so, had he not taken the initiative at his conversion. There was a powerful revival of religion in the church when this occurred. He had become engaged to be married to a member of our communion, an eminently pious and estimable young lady; she became intensely anxious for him, and not less so for herself, as espoused to a man whom she regarded as unregenerate. She called on me to confer with me about him, and about her duty in respect to him. We had a Wednesday evening gathering at which there had been very remarkable manifestations of the Holy Spirit's presence. Though I knew he was not interested in night-meetings, and did not like such extemporaneous addresses as I was wont to make at them, I advised her to induce him, if possible, to attend this service, and to keep a fast with reference to his conversion at it. She followed my advice. At the next occasion of it, if I remember well, Mr. Dwight was among the attendants; he sat remotely from the desk, in the shade; and I did not see him until the preliminary devotions were finished; and I should, perhaps, not have noticed him, but for the green spectacles which he wore to soften to his delicate sight the brilliance of the chandeliers by which the room was lighted. I was startled with surprise, having forgotten that I had given the advice to my young friend, of which I have spoken, and never having seen him before, I think, at a night-meeting; but now it occurred to me, with great force, as a motive and as implying an obligation to carry out, if possible, by the grace of God, the object of it. It was on arising to speak that I first saw Mr. Dwight. Instantly I determined, agitated as I was with concern, to make my remarks bear directly on the single point of his being, through the power of the Spirit, here and now, brought to Christ. I believe God enabled me to form the determination, and assisted me in fulfilling it. My impromptu address was short; but, though I knew not this till the third day afterwards, it was effectual. We had a meeting the ensuing Friday evening, when I was to preach our weekly lecture. I had no thought of seeing Mr. Dwight among my hearers; but on entering the house I was again troubled by seeing him, not as before, sitting at a distance in the shade, but close to the

pulpit, directly under the blaze of a chandelier. His appearance indicated, palpably, that he was deeply excited; and I, too, was excited, as I have not often been, with a sense of my responsibility, and with fear that I was not prepared to meet it. I had premeditated a discourse on Acts xiii. 41: 'Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you.' My purpose was to alarm, if possible, persons who, at such a season of grace as God had granted to our church, were without concern for their salvation. As respected what I assumed was Mr. Dwight's case, I thought this a very unseasonable design; but I was shut up to it; I could treat no other theme. The perturbation of my mind disqualified me from treating this aright, and I was greatly discontented with my lecture. My manner seemed to myself harsh and severe, and to the last degree unsuitable to persons in the state of feeling of which I was sure Mr. Dwight was the subject. In accents of unusual alarm and terror I thundered the divine indignation against the indifferent; but my principal endeavor in the discourse was to set forth the surpassing glory of the work of God, then going on amongst us; whence, to its practical despisers, the infinite peril denounced in the text; and, as appeared the day following, I was in this part of my labor speaking a word not out of season to him who that night engrossed my anxiety. I dismissed the assembly with the liveliest self-dissatisfaction, thinking I had abused one of the best opportunities of doing good ever afforded me. The next morning, at about eight o'clock, Mr. Dwight called at my house, and told the servant to ask me if I could see him during the day; and, if I could, to say at what hour he should call again. I requested him to come to me at eleven o'clock. He was in my study punctually at that hour; but he sat several minutes in silence, weeping profusely, his face swollen with previous emotion, and his whole frame indicating sorrow such as I have hardly seen in my whole experience in the ministry. At length, with a suffused countenance, and with a low, hesitating voice, he said: 'I have scarcely slept since Wednesday night; I was induced to attend the meeting by my friend; till that evening, I had, it seems to me, never heard the gospel; my feelings have been strange and wonderful; I know not how it is with me, but your sermon last night was a perfect balm to my soul.' I was astonished, but he went on to say that it was the transcendent glory of the work of the Spirit, as depicted in the discourse, that gave him consolation; and I thought that a spiritual apprehension of this, even under my imperfect representation of it, might sufficiently explain his new experience. I could have no doubt that he had been born of the Holy Spirit. Our conversation continued for some time. He at length left me, happier than I can tell, to go on with my preparations for the pulpit on the morrow. Truly I was 'like them that dream." *

* Shortly before his last illness Dr. Dwight wrote to the author of this letter: "Your preaching came fully up to my wishes and my needs; and had I never heard you it may be that I should never have cherished the hope of eternal life." He was wont also to refer with the deepest gratitude to the Christian training of his earlier years. "Few pious fathers," he remarks in his Memoir of his brother, the Rev. Sereno E. Dwight, D. D., whose religious history presents many striking points of resemblance to his own, "have been able so to present to their children the character and

"Mr. Dwight," Dr. Skinner adds, "at once abandoned his calling, with prospects of wealth and eminence from it not often surpassed, and consecrated himself to Christ in the work of the ministry." The decision was in accordance with predilections of much earlier origin. While a student of law, he wrote to an intimate friend:—

"When I think at times of the temptations incident to my profession, and the irreligious throng around me moving with the speed of time toward the day of retribution, and of my own guilty character, the light to which I have been blind, and the blessings I have forgotten, I almost recoil from everything around me, and long for some land where I could fly and be at rest. I know there is but one remedy for these and all other troubles. 'Acquaint thyself with God, and be at peace,' is the only hope, the only certainty of deliverance. I endeavor faintly and sinfully to direct my thoughts toward the fountain of life; but it is not, from my unbelief, opened to my thirsty soul. Could I taste and drink its living waters, I feel as if I would not, could not remain here longer, but would consecrate myself to the labors of a minister of Christ."

And in another letter: -

"It is almost at times my conviction that the profession of law is not the path of duty for me, while my impenitence forbids me to pursue another." •

These desires were for several years held in check by increasing interest in the profession which had been chosen, but revived with great strength when hopes of personal piety began to be cherished. They did not imply,

government of God as constituting the motives to a life of holiness and faith as was ever done by President Dwight in the bosom of his own family. The result, through the Divine blessing, was what may be anticipated in every such case, - that this son grew up from the earliest childhood to fear God and keep his commandments. The child who is born and nurtured within a pious atmosphere may be truly converted long before he himself imagines it. In such cases the outward change - which is the only evidence of the indwelling grace - is often, for a considerable period, scarcely perceptible. Indeed, happier were it for our churches generally, happier for Christian parents and for their children, were the training to be ever steadily directed to just such anticipated results. The family would then, as it were, universally become, as it is yet destined to become, the nursery of the Church, and the great primary design of its institution be visibly accomplished." This law by which regenerating grace is connected with Christian nurture is illustrated in the history of the family of which these two sons were members. On their father's side such a transmission and descent of piety may be traced through at least seven generations, following the line of the oldest sons, and as far back as trustworthy information is at hand. Each, it is believed, was baptized in infancy, trained in the fear of God, received into the visible Church, and characterized by consistency of Christian life. Following another line, the same succession may be traced through at least ten generations. In still other lines the facts are similar, so far as any evidence is accessible. One or two apparent exceptions have been found, on investigation, to confirm the rule.

* Letters to Joseph D. Wickham, Esq., now Rev. Dr. Wickham, dated January 6 and February 24, 1820.

harmless as a dove - was proving that what men call the foolishness of preaching is still the power of God. A few miles away, at Brunswick, its comparatively ancient church was rejoicing in its deliverance from threatening error through the recent settlement, as its religious teacher, of the beloved pastor who still presides where he was first installed, - then fresh from the chair of Sacred Literature at Bangor; and Bowdoin College with the learned and pious Allen at its head, and round him a body of hardworking, earnest, Christian men, in the prime of life, only one of whom now remains, with eye still bright and heart still young, to link the future to the past - was annually gathering to itself the flower of the youth of Maine. While, at Bangor, the Maine Charity School, offspring of Kiah Bailey's and Father Sawyer's prayers and toil, enriched by the recent accession of Professors Bond and Pond, was aspiring to rank with the older theological seminaries of the land, and was rapidly securing that hold on the affections of the churches which has been worth to it more than princely endowments. It was a time, also, of political progress, of increased commercial activity, of the development, still far from completion, of the resources of the vast forests and full-flowing streams of the State; and no less was it a season of religious movement. New churches were forming. More than half of the Congregational ministers were missionaries. two years, the membership of the churches had received, mainly through the influence of revivals of religion, accessions which were counted by thousands. The beneficent missionary career of Father Sewall was not yet closed, some of the two hundred and fifty-seven towns in which he labored not as yet having been visited. Great revivals still were expected, and were to come. The Maine Missionary Society, vigorous at the outset, and favored now with the services of Eliphalet Gillett, - unwearied in labors and courteous in manners as he was keen and logical in speech, - never before was so efficient. Ten years earlier the Christian Mirror had been started; and, to the strength and point of the leaders of its able editor, Dr. Cummings, and the grace and charm of the frequent contributions of the Missionary Secretary, it was adding in its weekly columns the glowing record of successful labor for Christ, and the best thoughts and enterprising plans of the most active and efficient laymen and pastors.

Such was the field and the companionship into which Mr. Dwight entered as he left his office and the Court-House on Independence Square, and became a minister of the gospel in what was then the remote and new State of Maine.

His preparation for the duties of his station had been gained in an ** I have alluded to a few prominent clergymen of the Congregational order. By ministers of other denominations, also, Mr. Dwight was cordially welcomed, and sustained to them and their successors agreeable and fraternal relations. Were it germane



unusual way, but it was thorough. With the leading principles of the New England theology he had been conversant from early youth. The Bible was a text-book with which he was remarkably familiar. linguistic training soon embraced the study of the Hebrew language. Beside what Dr. Bushnell has felicitously styled the canonical ministerial. virtues, he possessed others which are quite as important to success: much knowledge of men, practice in speaking without a manuscript, familiarity. with history, a "great conscience," and an interest in the truths of the gospel which was wellnigh absorbing.* A few of the ministers - and. perhaps as many of the most prominent laymen in the region to which he finally came - were, at first, somewhat fearful lest his habit of thought might sever too strongly of what were regarded as the innovations of the New Haven theology; and upon his examination before the council there was some eagerness to question him on these points; but the wisdom, decision, and biblical character of his replies soon made an end of this, and from the beginning he had the full confidence of a ministry which never has been divided nor enfeebled by wrangling over minor differences of opinion.†

As the beginning of his ministry, and for several years, Mr. Dwight preached three times on each Sabbath, and always at least once extempore. This latter method was followed from conviction of its expediency both for preacher and hearer. Throughout his ministry he combined it with the use of written sermons, and until toward the close of life preached usually half of the time from a brief plan. He rarely attempted to write more than one sermon a week. This, in the later years at least of his settlement in Portland, was prepared with great uniformity on Thursday, Friday, and Saturday of each week. Ordinarily the subject of each discourse was so clearly defined in his mind that from the first sentence to

to my purpose, I should be pleased to allude more fully to their services also in the ministry of the gospel in Maine. The Baptists, in particular, at a time somewhat earlier in the history of this portion of New England, seem to have been peculiarly useful in keeping alive in the community the spirit of evangelical piety.

* Under date of January 16, 1832, while supplying the pulpit of the Pine Street Church, Boston, he writes to his college class-mate, Rev. Dr. Barstow of Keene, New Hampshire: "I am already far more devoted to my present pursuits than to my former ones. My feelings and tastes are in one sense almost entirely altered. Religion, directly or indirectly, engrosses my mind, perhaps too exclusively for the greatest usefulness. . . . My thoughts rest on scarcely anything but what is immediately connected with the duty of one who has taken up the cross."

† The same month in which he was installed Mr. Dwight was invited to preach before the Maine Conference of Congregational Churches. As usual in those days, the service was held at five o'clock in the morning. An editorial notice of the sermon in the Christian Mirror begins thus: "Our engagements prevented us from sharing in this privilege, but," etc.

the last he wrote steadily on, and left little or no occasion for subse-He aimed always at thoroughness and quent alteration or revision. clearness, and at a certain solidity and uniformity of excellence. He spent little or no time in elaborating special passages. Few ministers, it is believed, secure a greater degree of completeness, both as respects the range of subjects and the method of discussion. All of the prominent topics of theology appear in the titles of his sermons, and each is presented in the way of clear definition and formal argument. He thus gave to his people, as have many other New England pastors, a body of divinity. He was, however, by no means confined to this method of sermonizing. The rich variety of the Scriptures appears in the themes selected, as well as in the modes of presentation. He thought highly of expository preaching, and practised it. A series of biographical discourses was early begun, and was continued through his ministry. Free use was made of the historical portions of the Bible, and of incident and parable. More than one twentieth of the texts of his written sermons are from those books of the Old Testament which are formal histories. More than three times as many are from the Prophets and Psalms; nearly five times as many from the Gospels and Dr. Dwight's first sermon was upon Christ a Witness to the Truth. He believed thoroughly in the adaptation of the truth to promote the salvation of men. This truth he understood to be the system of religious doctrine which is revealed in the Scriptures as the supreme directory of man's faith and conduct. His idea of the preacher's work, accordingly, was that of clear exhibition and earnest inculcation of this truth. ministry of the Word was, in a marked degree, a teaching ministry. Its aim was the translation of the Bible into human conduct; the thorough furnishing of his hearers for every good work. He believed in the comprehensiveness and completeness of the Scriptures; that they embrace all the principles of religion and morality, and are fitted to govern human conduct in every relation of life. He entered, therefore, into the field of what is sometimes called, with very vague notions of the meaning of the phrase, political preaching. And, in general, he claimed and exercised the liberty of reviewing any subject which seemed to him, at the time, to affect the religious interests of his people sufficiently to require attention, whether this subject was called civil or political or ecclesiastical, or by any other name. His successive Thanksgiving and Fast Day discourses constitute a series of admirable expositions of topics which, from the nature of our institutions, it is peculiarly incumbent on the pulpit to discuss. It was his habit, also, on the first Sabbath of each year to review the more important events which had occurred in his parish during the preceding year, and also those which appeared to be of general moral and religious significance in current history. His information was unusually wide in range and accurate in details, and these efforts were peculiarly instructive and stimulating. He also delivered, on Sebbath evenings, lectures, or courses of lectures, on topics in which there was an existing interest, and which sustained an important relation to public morals and the religious welfare of the community. These lectures were often "excessively thronged." Carrying out the same ideas that the preacher is a teacher, and that he should train his hearers to usefulness in the kingdom of Christ by supplying them with information respecting its present condition and demands, Dr. Dwight informed himself thoroughly respecting the leading benevalent movements of the day. Domestic and foreign missions, especially, occupied much of his thought. Some of his most effective sermons and addresses, at home and abroad, were the result of these investigations and reflections.

While his preaching thus had breadth and scope, it had one centre, -Christ and Him crucified. The remoter topics were only occasionally and rarely introduced. Those which are immediately and vitally connected with the salvation of the soul constituted the burden of the preacher's message. Upon all questions pertinent to ministerial fidelity to the Cross Dr. Dwight held a very stringent theory. The promotion of holiness. through faith in a crucified Redeemer, was the one characteristic and controlling purpose of his preaching. To this everything was subordinated. It moulded the style of his discourses, infusing a certain seriousness and simplicity inconsistent with elaborate ornament and merely sesthetical illustration. It shaped the course of his daily life, withholding him from any use of time, or gratification of intellectual and literary tastes, which he conceived might divert him from the one great aim of his profession. controlled the selection of themes for the pulpit and lecture-room. Running over the subjects of his sermons, each expressed in a few definite words on the first page of the manuscript, it is noticeable how often, and in what varied ways, attention is called to the character and law of God. to human responsibility, sinfulness and guilt, to the provisions of redemption, to the intimate connection between Christ and every man, to the conditions of salvation, and the duties of disciples, and the awards of eternity. It is of interest, also, to observe how the tone of the preaching mellows with ripening experience, — how the gospel comes signally and supremely into prominence as alone able to do what the law cannot accomplish, --- how the newer formulas are modified and limited by the older faith, - how Christianity stands out clearly in its main facts and truths, superior to ethics, superior to any merely governmental scheme, and most manifestly · divine in those very doctrines which are to the Jews a stumbling-block and to the Greeks foolishness. No New England clergyman, probably, would have been more prompt than Mr. Dwight to repel the thought of

any approach in his teaching to mysticism. He rejoiced in the clear and definite forms of truth, and in the New School conceptions of free agency. Yet in his case, as in many others, the power of a deep inward life, in communion with the Redeemer, nourished by those truths which among the sacred writers, the Apostle John seems to have been peculiarly qualified to set forth, swept him far beyond the ethical formulas and the abstract propositions by which divine truth is sometimes circumscribed as well as defined. This religious expansion and growth of so clear and vigorous an intellectual nature as Dr. Dwight's is very suggestive. Professor Tholuck has recently expressed the opinion, in view of the later developments of religious thought among his countrymen, that mysticism will again become prevalent in Germany as the reconciliation of reason and piety. Without surrendering to mysticism in any of its historical forms, we may accept it as a safe criterion of the depth and power and permanence of any theological system, whether or not it can fairly and consistently find room for and assimilate the doctrine of a religious life, which is born of God and perpetuated by his indwelling grace, which is not a mere subjective feeling, but involves an objective testimony of the Holy Spirit, so that there is an immediate sense and assurance of divine things, and a real and living communion with God. And it is an illustration of the comprehensiveness of Dr. Dwight's mind and ministry that, with a lawyer's training, and an inborn love of statistics and facts and clear definitions, and the dicta of common sense, he seems also to have been strongly attracted to those of the older writers who have much to say of an inward and divine life, and of sweet and spontaneous affections of the soul toward God, and of spiritual sentiments and tastes and feelings which His Spirit alone excites and satisfies, so that his preaching was characterized as much by warmth and glow of religious feeling as by didactic clearness and method, and was thus not merely the delivery of a message, but a testimony in the Spirit.

For pastoral labor Dr. Dwight had no natural predilection. He esteemed it, however, an indispensable part of ministerial duty, and systematically performed it. A natural courtliness of manners and air of self-respect interposed a somewhat palpable barrier between himself and those who had no serious purpose to accomplish by an interview with him. But no one, probably, in real need of any sort, ever was repelled or disheartened by him. On the contrary, he sought out such, and was abundant in the labors of benevolence. In these he derived inestimable assistance from Mrs. Dwight, whose overflowing sympathies and friendliness of manner often opened hearts that might otherwise have been closed.

Dr. Dwight early entered with spirit into the system of ecclesiastical conferences by which the Congregationalism of Maine combined its churches for aggressive missionary operations. Rarely, during his entire

ministry, was he absent from the annual and semiannual meetings of the Cumberland County Conference, or from the State Conference in June. His training as a lawyer and style of mind qualified him to be an influential member of any deliberative body. He was often called to serve as the moderator of ecclesiastical councils. Some of these have had unusual importance in the history of Congregationalism. One such was the council convened in the city of New York to listen to the complaints of aggrieved members of the Church of the Pilgrims, - a council whose decision, it has been affirmed by high authority, saved at the time the interests of Congregationalism in that city and vicinity. The same qualities led to his election as President of the National Convention of Congregationalists held at Albany, New York, of the Maine Missionary Society, of the Congregational Library Association, of the Board of Visitors of the Andover Theological Seminary, and of the Portland Benevolent Society. He was also a useful member of the Board of Overseers of Bowdoin College, and of the American Board of Commissioners for Foreign Missions, and of other literary and benevolent organizations.

His reputation for practical wisdom, and the respect entertained for his character, brought upon him the burden of a large correspondence. Pastors and members of churches, from Nova Scotia to Virginia and the far West, applied to him for counsel in cases of private conscience or ecclesiastical discipline. The amount of labor thus performed was very great, and its usefulness beyond estimate.

The leading traits of Dr. Dwight's character and ministry have appeared in this rapid review of his public labors. Some personal qualities and characteristics seem to deserve further notice. It remains to indicate these, and to complete the narrative of his life.

In stature he was above the average height. His step was elastic, his gait unusually rapid, and his whole carriage expressive of energy. His countenance was a mirror to his thoughts and emotions. His eye, not particularly bright in repose, glowed with intelligence and ardent feeling when he was engaged in discourse. There was that in the muscular lip and spirited nostril which expressed unusual force of will. While the capacious forchead, with the white locks of later years, and the often beaming radiance of his face, marked him in any assembly as a man of superior intelligence and purity.

He inherited from his father a love of accurate and diversified information, a very retentive memory, and an aptitude for logical and impressive discourse. He had, in a marked degree, the power of disentangling complicated questions; of grasping strongly, and readily applying, great principles; and of expressing his thoughts in exact and effective forms of speech. He possessed, also, a vigorous and cultivated imagination, which not seldom

carried him in preaching, and especially in extempore discourse, by a few bold strokes, far above the level of ordinary argument. He was fond of poetry, and had large stores of it in memory. He was equally fond of the exact sciences, especially astronomy and meteorology. During most of his ministerial life he kept a record of the weather. He wrote out and delivered lectures on the Northern Lights, Meteors, and Volcanoes, and, with these, one on the River Rhine, and another on Genius. He had a keen relish for a good novel, and perhaps as strong a taste for books of travel and research. For the science of theology he had a yet more decided predisposition, and assiduously cultivated it. As President of the Board of Visitors of the Andover Theological Seminary, he often attended the theological as well as other examinations there, and highly enjoyed the clear and sharp doctrinal analysis which appeared in the recitations of the students. His own questions, on these occasions, have not infrequently been commended, both in public and private, for their point and pertinency.

In early life he appears to have prized purity of conscience above everything else. From the time that he yielded fully to its demands, reinforced as they were, we may believe, by the personal pleadings and strivings of the Author of the conscience, he walked freely in the light which before had often oppressed and tortured. The ineffable purity of the Divine Character became full of attraction to him. If I were to seek for a single phrase by which to define the strongest-impression his own character was fitted to convey, I should turn without hesitation to the word holiness, — the holiness which finds so remarkable an utterance in the one hundred and nineteenth psalm. His sense of justice was naturally acute. Injustice, private or public, individual or national, when known, seemed not only to excite but to lacerate his spirit. His indignation was something, at times, terrific,

It was not easy for him, I think, to enter readily into other persons' methods or habits of thought when they differed widely from his own. Yet he was a man whose sympathies were deep and full. Upon the subject of suffering, especially physical pain, he was sensitive almost to a morbid degree. He had endured severe pain himself, at different seasons of protracted sickness, and he suffered nearly as much, it sometimes seemed, in sympathy with others. Out of these peculiarities, in part, came the chief trial of his religious life. How to harmonize God's revelation of himself in his providence with his character as revealed in his Word; how to explain, in consistency with his benevolence, the long ages of suffering and permitted wrong, — these questions, in their various aspects, often wrung and tortured his spirit. They did not overcome his faith, but only because of Calvary.

Any sketch of Dr. Dwight's character would be very imperfect which

failed to notice his independence. He was naturally self-reliant, fearless, and bold. His deliberation and conscientiousness in forming his opinions combined to make him positive and determined in asserting and maintaining them. Yet the natural poise and symmetry of his character appeared here also. With an ardent and impulsive temperament, he was noted for caution and prudence. It was, indeed, a task which he did not always accomplish to turn his sometimes vehemently excited feelings into the channels of self-control, and trust and quietness of spirit. Yet he was an unusually prudent and safe counsellor, and particularly regardful of the rights of others. To be wise as a serpent, he once remarked, is required of his ministers by our Saviour before a dovelike harmlessness.

With these qualities were united great simplicity and honesty of character. He seemed, indeed, to be entirely free from the slightest taint of duplicity. The discovery of it in others produced a recoil and revolt of feeling which found instant expression in his countenance. Special pleading in a theological discussion, or a sermon, was his abhorrence. This was, in part, an instinct of his nature. It was also the fruit of profound moral conviction,—the conviction that only God can regenerate the human soul, that his saving power flows through the channels of truth, and that only he who loves the truth, and strives in all things to be himself at one with it, can be a chosen minister of God.

Dr. Dwight's distinguishing excellences as a preacher sprang from the intellectual and moral qualities which have been enumerated. He had the power of making all that pertains to the being and government of God, and to the salvation of the soul from sin, seem ineffably great. He dwelt more than is common now, if I mistake not, on the attributes and perfections of the Most High, and exhibited these in distinct and intimate connection with the daily duties of his hearers. Many of his sermons are peculiarly fitted to make plain to thoughtful minds the distinguishing characteristics of a religious life, and to encourage and strengthen believers in their efforts to attain personal holiness. In all his preaching a predominant aim was to enlighten and quicken the conscience, and he excelled in the use of the convincing and convictive truths of the Scriptures. sought, also, as one deeply sensible of his responsibility to God, to derive all his religious teaching from the inspired Word, and his sermons were thus characterized by the simplicity and directness and solemnity of a "My ministry," he wrote to Rev. Dr. Skinner, toward Divine message. the close of his life, "has been a long one. . . . One conviction has been comfortable to me during its continuance, and it comforts me still, — that I have preached the truth. Of this I feel assured. Nor has my ministry been without much, in its results, which has been God's approbation at the

time, and will be through his grace hereafter. Never, for one hour, have I regretted my relinquishment of the bar for the desk."

As a platform speaker, and upon occasions where the higher qualities of oratory are demanded, Dr. Dwight may justly be ranked among the most eminent of his contemporaries in the clergy of New England. Like most men of vigorous intellect, he had great power of feeling. He was quick, also, to discern the main points of any cause which he wished to plead. The themes upon which he ordinarily spoke took strong hold of his mind and heart. His conceptions, always clearly defined to his own mind, often had a massive greatness and impressiveness. The winged word seemed ever ready to speed and guide the polished shaft. The range of his information and the accuracy of his memory readily supplied all needed illustration. And when his emotional nature was profoundly stirred, this, with his copious diction and ready control of rich and expressive forms of speech, gave a rhythm and movement to his eloquence in a high degree majestic and commanding.*

* Among the more noteworthy of these addresses may be mentioned several made at meetings of the American Board at New Haven, Hartford, Providence, and Brooklyn, one at an anniversary of the American Home Missionary Society in New York City, and various speeches at meetings of the Maine Conference of Congregational Churches held in the cities of Augusta, Bangor, Portland, and Biddeford. Through the care of the secretaries of the American Home Missionary Society, one of these addresses appears to have been taken down as it fell from his lips. In introducing it to the readers of the Christian Mirror, so cool and competent a judge as its editor, Rev. Dr. Cummings, remarked: "We deem it no compliment to say, that, for weighty thought and forcible expression, indeed, for all the characteristics of vigorous eloquence, Burke or Webster might be proud to own it." The late Professor Shepard, of Banger, a practised critic of public speaking, once referred with great interest to a speech made by Mr. Dwight at Augusta in 1846. The Annual Report on the State of Religion within the Conference had been somewhat disheartening. The point of the address was, that there was occasion for humility, but none for despondency. "He had scarcely begun," wrote the editor of the Mirror, "before we entirely forgot our office, or that it was our duty to hear for others, as well as for ourselves." Another speech of unusual effectiveness I remember to have heard at Bangor in 1854. It was the time of the Nebraska outrage. Professor Shepard wrote, the week previous, to Dr. Dwight, requesting him "to present a resolution, with some remarks on the matter." In consequence, probably, of other engagements, Dr. Dwight appears to have gone to the conference with no special preparation. A resolution, if memory serves me, drawn up by Professor Shepard, and seen by the speaker only a short time before he presented it, guided his remarks. The resolution was carefully drawn, each clause making a new and cumulating argument. Following its order, Dr. Dwight spoke with legal accuracy of the breach of faith involved; then set forth in clear outline, by an analysis of its codes, the system of slavery; then depicted the horrors involved in its extension and perpetuation; then arrayed against it the patriot's love of country, by showing its deadly hostility to the Union, and the dishonor to which it subjected us in the eyes of other nations; and then, rising to a plane of thought and feeling on which he always moved with ease, held the crowded and excited audience wellnigh breathless while he pleaded the sanctions of

The theological views of Dr. Dwight were those which are well known as the later New England and Edwardean theology. He accepted, in general, the modifications of earlier opinions which appear in the writings of the younger Edwards. To the exegetical labors of Moses Stuart he often expressed very great indebtedness. The attempts which were made in his younger days, not without subsequent repetition, to impugn the orthodoxy of Dr. Taylor, of New Haven, met with no favor from him; and he admired the clearness and vigor with which this distinguished theologian and preacher opposed the dogma that sin is the necessary means of the greatest good, and the cogent reasoning by which he maintained the obligation of immediate repentance of sin. Yet as early as the year 1888 he expressed gratification at the proposal to establish a review in New York designed to oppose "New Haven divinity," -- "for," he wrote, "it will make New Haven men more guarded, and they need pressure of that sort." From the peculiarities of Dr. Emmons's system he stood at a much wider remove; and yet further away from any scheme which, in endeavoring to find room for holy exercises, displaces the divine efficiency. matters of ecclesiastical polity he was from preference a Congregationalist, but had no sympathy with any efforts to resolve this form of polity inte virtual independency.†

Dr. Dwight resigned his pastoral charge in consequence of infirm health and domestic affliction. His ministry was prosecuted in one community. Perhaps if he had been, at the time, a younger man, he would have responded favorably to some one of the overtures which were made to him from several theological seminaries, and accepted a professorship of didactic

eternal justice, and the demands of that kingdom which is righteousness and truth. Opinions in the conference had been somewhat divided, though, perhaps, with substantial agreement on the main question. After Dr. Dwight's address there were able speeches, but they were all on the same side.

In preparing for these addresses, often highly polished and felicitous in style and diction, Dr. Dwight, it is believed, made no use of the pen.

- * The views expressed in an able article on the Theological System of Dr. Emmons, in the American Theological Review for January, 1862, seemed to him just and important.
- † In 1848 a committee of the General Conference of Maine published "A Manual of Congregationalism." The chairman of this committee was Rev. Dr. Pond. In Sections XII. and XIII. occur these statements: "The mutual relation and fellowship of the churches were strenuously maintained by the fathers of New England. They abhorred any such independency as insulated the individual church." . . . "The advice of a properly convened ecclesiastical council, though not absolutely binding, is justly entitled to great weight, and should not be rejected but for the most cogent reasons. Nor is it true, as is commonly said, that Congregational councils are, in all cases, merely advisory bodies. Important questions are submitted to them to decide. This is always the case with ordaining councils." These were substantially Dr. Dwight's opinions.

theology. Yet he deprecated frequency of changes in the ministerial office. And the close of his pastorate in the city of Portland strikingly evinced the peculiar power which is secured by permanency in the ministry. public journals noticed his withdrawal with no ordinary expressions of regret. They spoke of his moulding hand as felt by the people of the city, of his elevated example and patriotic services, of his departure as a loss and affliction which would be felt not only by his own church, but by the community of churches, the city, and the State. When the farewell discourse was delivered, hundreds from other congregations than his own went away, unable to gain admission to the densely crowded church. Repecially significant was a letter, addressed to the retiring pastor, bearing the names of many of the most intelligent and prominent citizens of Portland, "freely and cheerfully signed without distinction of sect or party." The main portion of this communication deserves a place here, both as an expression of the esteem which was generally entertained for Dr. Dwight by those familiar with his public career, and as a testimony to the value of a persevering and permanent occupancy of the pastoral office.

"PORTLAND, April, 1864.

" REVEREND AND DEAR SIR: -

"... During a period of near one third of a century in which you have lived among us, your earnest and faithful ministrations in the pastoral office, your unwearied efforts in the maintenance of good order, your uniform support of the institutions of piety and sound religious instruction, have constituted you a conspicuous pillar in our social edifice, and endeared you to all the friends of good government and a well-regulated society.

"At any time, and under the most favorable circumstances, the withdrawal from a community of a long-tried, earnest, and exemplary Christian man is deeply felt and lamented; but it is more particularly so at this time, when the elements of society are stirred and confused, and the Church and the State, more than ever, need the wise counsels, the undiminished efforts, and the fervent prayers of every true Christian and philanthropist. At this peculiar juncture our town can ill afford to part with a citizen, and our churches with a pastor, whose rich experience, long and faithful service, and exemplary walk have given ardor to hope, and confidence to virtue, and strengthened the silver cords which bind together the substantial interests of a free and intelligent people.

"We venerate the man whose heart is warm, Whose hands are pure, whose doctrines and whose life Coincident, exhibit lucid proof That he is honest in the sacred cause."

"You will not therefore wonder, Dear Sir, that, entertaining such sentiments, we should feel a deep and abiding sorrow, which is shared by our whole community, in parting with a faithful minister of the gospel, and a devoted, patriotic citizen; and we ask you to receive, in the same spirit with which it is tendered,

this expression of our grateful appreciation of your life and character, and our earnest desire and prayers that, wherever in the providence of God your lot may be cast, you may find friends not less grateful, and a people not less devoted and attached, than those from whom you are about to depart, and who now with sincere regret most affectionately take their leave of you.

" Your faithful friends,

"WM. WILLIS," and many others.

Upon leaving Portland, Dr. Dwight removed to Andover, Mass., where he spent the summers of the two following years, visiting Philadelphia during the intervening winter. He continued to preach nearly every Sabbath, supplying a portion of the time the pulpit of the Seminary Chapel at Andover and that of the Tabernacle Church in Salem. As an illustration of the continued vigor of his mind and its resources, it may be mentioned that, on being requested to deliver an address at the inauguration of Rev. J. Henry Thayer as Professor of Sacred Literature in the Andover Theological Seminary, he at once prepared a learned and appropriate discourse, scarcely turning to a single book, and with no respite from continuous writing save such as was rendered necessary by his tremulous hand and other physical infirmities.*

- * The following is a list of Dr. Dwight's published orations and sermons:-
- 1. An oration before the Washington Benevolent Society of Pennsylvania, delivered in the Hall of the Musical Fund Society, February 22, 1827. Philadelphia, 1827.
- 2. Religion the only Preservative of National Freedom. A Thanksgiving discourse. 1836.
- 3. The Church the Pillar and Ground of the Truth. A sermon delivered before the Maine Missionary Society. 1839.
- 4. A sermon at the organization of the Bethel Church, Portland. Christian Mirror, October 15, 1840.
 - 5. A discourse on the Death of President Harrison. 1841.
 - 6. A discourse on the Rightfulness and Expediency of Capital Punishment. 1843.
 - 7. An address delivered before the Association of Alumni of Yale College. 1844.
- 8. The Adaptation of the Truth to promote the Salvation of Men. A discourse delivered at the installation of Rev. Oren Sikes over the Trinitarian Congregational Church and Society in Bedford, Mass. 1846.
- An address delivered before the Phi Beta Kappa Society, Alpha of Maine, in Bowdoin College. 1849.
- 10. Characteristics of New England Theology. A discourse delivered at the First Public Anniversary of the Congregational Board of Publication, at the Tremont Temple, Boston. 1855.
- 11. The Pulpit, in its Relations to Politics. A discourse delivered in the Third Congregational Church, Portland, November 20, 1856, and January 18, 1857. Portland, 1857.
- 12. A discourse on Spiritualism, delivered in the Third Parish Church, Portland, April 26, 1857. Portland, 1857.
- 13. The Work, and the Workmen. A discourse in behalf of the American Home Missionary Society, preached in the city of New York May 8, 1859. New York, 1859.

During the summer of 1865, a spot in the back of the neck, which had been sensitive since his subjection, early in his ministry, to a severe attack of rheumatic fever, became peculiarly tender, with symptoms of inflammation. The pain continued to increase and spread, and, for several months, was often intense. Throughout these trying experiences, he was sustained by a calm trust in the wisdom and love of God, and in his mercy through Jesus Christ.

In September, the disease in its progress at times clouded his mind. On Saturday and Sunday, the twenty-first and twenty-second of October, it became apparent that the end was near. During most of the time he lay seemingly not cognizant of what was occurring around him. Early in the evening of the last day he suddenly raised himself, and uttered the words, "I am dying." From that time, several hours before he expired, he appeared to be in perfect possession of all his mental faculties. He spoke with difficulty, but responded with entire intelligence to questions, to verses of Scripture and stanzas of hymns, and suggested some of these himself. A little after nine o'clock his eye lighted up with a look of mingled surprise and love, and, after dwelling a moment, as if in farewell, on his children by his side, rested seemingly on some object unseen by those around him. For several minutes his gaze deepened in intensity. Mingled reverence, humility, delight, and love filled it with a light which did not seem to be of earth. It overspread his entire countenance, making it radiant. This continued several minutes. Then he closed his eyes and "fell asleep." Among his last utterances were the words, "I go with Jesus."*

- 14. The Nationality of a People, its Vital Element. An oration delivered in the new City Hall, before the city government and citizens of Portland, July 4, 1861. Portland, 1861.
- Dr. Dwight also published, in 1851, a Memoir of Sereno Edwards Dwight, D. D., Pastor of Park Street Church, Boston, and President of Hamilton College, in New York.
- * Two commemorative discourses were preached on occasion of the death of Dr. Dwight; one by Rev. Dr. Carruthers, to a large assembly in the Second Parish Church, Portland; the other by Rev. Henry A. Boardman, D. D., in the Tenth Presbyterian Church, Philadelphia. Appreciative and appropriate minutes were adopted by the Cumberland and General Conferences of Maine. Rev. Dr. Barstow, of Keene, New Hampshire, his college classmate and life-long friend, also paid a tribute to his memory in the Congregationalist for November 17, 1865.

EARLIEST ORDINATION OF A MINISTER OF THE DUTCH CHURCH IN THIS COUNTRY.

[This curious scrap of ecclesiastical history indicates in a very pleasing manner the kindly relations subsisting of old between the Puritans, and the venerable Church of Holland in America.]

THE Rev. Edward A. Collier, pastor of the Reformed Protestant Dutch Church, as it was lately called, of Kinderhook, New York, in a historical discourse entitled "The Hallowed House," preached there December 3, 1865, gives the following account of the ordination of the first minister:—

"The first pastor was Rev. Johannes van Driessen, a younger brother of Rev. Petrus van Driessen of the Albany Church. There was then in the country no ecclesiastical body of our denomination superior to the Consistory. It had been customary to apply to Holland when an ordained minister was needed. Mr. Van Driessen had completed his preparatory studies in Holland, but had not been ordained. The difficulty was obviated in this way. Mr. Van Driessen, receiving a letter of recommendation to the Faculty of Yale College, proceeded to New Haven; a Congregational Council was then assembled, and by this body Mr. Van Driessen was duly examined and ordained. A copy of the credentials they gave him, written in Latin, is preserved in our records. The first pastor of our church thus came accredited by a sister denomination. Mr. Van Driessen's pastorate commenced in 1727, and lasted about eight years. According to stipulation, only two thirds of his labors were given to this church, the remainder of his services were devoted to those residing upon the Livingston manor in the southern part of the county."

Through the kindness of a friend, who has transcribed the certificate of ordination, I am enabled to present it to the readers of the Congregational Quarterly. The Latin is not of the first water, but I give it as it stands, with the exception that one or two obvious mistakes, probably of transcription into the records, have been corrected.

"Omnibus in Christo fidelibus hic et ubique has presentes inspecturis salutem in Domino. Vobis notum sit quod nos, Neo-Portensis in Colonia Connecticut ensi comitatus Presbyteri, undecim numero, totidemque Ecclesiarum pastores, in unam ad Constitutum prædicta Colonia Associationem formati, unumque in locum in aula sc. [scilicet] gymnasii Yalensis conventi, Dominum Johannem van Driessen, . . . [a word lost] Lugduni Batavorum educatum, ac nobis examine sufficienti caute exploratum, testimonio item de morum probitate ecclesiastico bene cognitum, in officium et ad munus ministerii Evangelici, precibus ad cœleste numen animatis admotis manuumque impositione, et Domini nostri Jesu Christi altissimi nomine, avocavimus, segregavimus, et ordinavimus; ac in peculiare ser-

vitium Christianorum, Honoratissimi D. D. Livingston et Renselaar Dominatum incolentium, cordate commendamus et renudelciamus:

"In cujus rei testimonium has literas, moderatoris hujus Associationis ejusdemque scribæ nominibus signatas et firmatas, omnes unice voluimus ac dedimus.

"JONATHAN ARNOLD, Scriba.
SAMUEL RUSSELL, Moderator."

The ministers of the Association of New Haven county were then about fifteen in number. The moderator was, no doubt, Samuel Russell, of Branford (Harvard, 1681), whose ministry continued from 1687 to 1731, and not his son Samuel Russell, of North Guilford (Yale,,1712), whose ministry, began there in 1725, and was terminated by death in 1746. The scribe, Jonathan Arnold (Yale, 1723), was minister of West Haven from 1725 to 1734, who then, on becoming an Episcopalian, left his parish, received the degree of Master of Arts from Oxford, and died in 1739.

The other ministers of the association, as well as I can make them out, besides the three already named, were Joseph Noyes, New Haven; Isaac Stiles, North Haven; Samuel Whittelsey, Wallingford; Samuel Andrew, Milford; Jared Elliott, Killingworth; Thomas Ruggles, Guilford; Jonathan Merrick, North Branford; John Hart, East Guilford; Joseph Moss, Derby; Jacob Hemingway, East Haven; Samuel Hall, Cheshire; and John Southmayd, Waterbury. Nearly all of these ministers are commemorated by Dr. Sprague in his "Annals," and especially in the first volume. The records of the association (now represented by the New Haven East) for that early time are lost, so that there is no other record of their doings in this ordination.

The place of meeting was the first college building, erected in 1718, and situated near the corner of Chapel and College streets, not far from the latter street. This building, named after Governor Yale, gave name at length to the institution itself.

It is well known that the Church of Holland kept the power of ordination in its own hands for a long time, and the Consistory of the particular church was the highest authority of the Reformed Dutch Church on this side of the water. Hence the necessity that Mr. Van Driessen should either go back to Holland for ordination or get it from another ecclesiastical body. Even when in 1747 the classis of Amsterdam approved of the Cœtus, that union had only advisory power, unless specially allowed by the authorities in Holland, to ordain ministers. The Cœtus sought more independence, and an opposing party, called the Conferentie, warmly resisted their views. The Cœtus party procured in 1770 a charter for Queen's, now Rutger's College, which they intended to make a place "for the training of a ministry for the Dutch Churches in America." The efforts of

John H. Livingston in Holland to procure more self-subsistence for the church here, and in America to bring about a state of amity between the Ceetus and the Conferentie, more than any other cause, led to the union of the Dutch Churches about the year 1772. But the present organization of the Dutch Church belongs to the year 1792.

It may occur to some one to ask why, when ordination was sought for Mr. Van Driessen, application was not made to the presbytery of Long Island, rather than to the Puritans of Connecticut, whose church-order made them more remote relatives of the Church of Holland? Some years before 1727 there was a presbytery of Long Island, one of Philadelphia, and one of Newcastle, of which the two latter had already become united in a Synod. The reason why Mr. Van Driessen did not apply to these Presbyterian brethren cannot be found in a different standard, for at that time they had no formulary of faith to which they required assent. Could the reason be in a jealousy existing between the old Dutch settlers and the English of the Colony into whose hands the dominion had passed? Or was the reason the greater importance and respectability at that time of the established Church of Connecticut? Or was it a traditional friendliness between the Church of Holland and the Puritans who had once enjoyed protection there in their exile from their own country? Or was it nothing more than that Patroon van Rensselaer happened to have acquaintances at New Haven? For it ought to be remarked that the Latin certificate of ordination knows nothing of Van Driessen as the minister of Kinderhook, but only as a minister in the Van Rensselaer and Livingston manors.

These questions are left to some one better versed in American Ecclesiastical history than the writer to answer.

USE OF HYMNS.

To fix choice Scriptures firmly in our mind, And shew us where we shall those Scriptures sind: To move the mind to meditate and pray, And train up Children in a Godly way; To plant the doctrine of our Catechism, And root up Errors, Heresie, and Schism; To purge prophaneness, and create an Ocean Of Love and Loyalty, and due Devotion.

Preface to William Barton's "Six Centuries of Select Hymns," etc. London. 1683.

THE SCRIPTURAL DIACONATE.

THE word "deacon," which has been Anglicized by ecclesiastical usage, occurs in the New Testament under three forms, the nouns diakovos and diakoría and the verb diakoreir. If we may regard these three as in effect but one word, it is found in the original text one hundred and one times. The usual meaning of the word may most readily be shown by merely citing a few of the passages in which it is found. Mark ix. 35: "If any man desire to be first, the same shall be last of all, and servant [diakoros] of all." Acts xii. 25: "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry [The diagonlas]," explained in Acts xi. 30. Mark x. 45: "The Son of Man is come to minister [διακονήσαι]." Eph. iii. 6,7: "The Gospel, whereof I was made a minister [diáxoros]." Col. i. 24, 25: "The church, whereof I am made a minister [diáxovos]." 1 Cor. iii. 5: "Who is Paul, and who is Apollos, but ministers [διάκονοι]?" Eph. vi. 21: "Tychicus, a faithful minister [dudacoros]." Rom. xvi. 1: "Phebe, which is a servant [diakovor] of the Church." 1 Cor. xvi. 15: "The house of Stephanas have addicted themselves to the ministry [diakoriar] of the saints." Eph. iv. 11, 12: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the work of the ministry [diakovias]." 1 Cor. xii. 5: "There are differences of administrations [diaspéreus diakoriar elos]."

These few passages may illustrate sufficiently the use of the word in the New Testament. It applies to service in general, or to any special charge defined by the connection, as in the second passage quoted. It is used to describe the nature of our Lord's mission. It becomes then the current term for Christian work, and is applied indiscriminately to apostles, evangelists, pastors, and the most obscure laborers in the Church. It belongs alike to men and women, and in one instance is given to an entire family. It covers every variety of service which was rendered in the Church, according to the diversity of the Spirit's gifts.

The inference is that the word, as usually employed in apostolic days, is not a specific term naming a particular office in the Church, but is a general term for Christian service. There are instances in which the general idea is limited by the connection, as where Paul says, "I thank Christ Jesus for that he counted me faithful, putting me into the ministry [eis diakopiar]." (1 Tim. i. 12.) So we speak of a civil officer as "serving" well or ill, but "serving" does not become the technical name of his function, nor does diakopia become the technical name for the apostolate, though in this instance the meaning of it is limited to Paul's service.

The general use of the word is best exhibited in the passage cited from

1 Cor. xii. 5. despises descensive dol, i. e. There is in the Church a diversity of services, to all of which belongs the term descents. With this general usage of the term students of the Scriptures are quite familiar.

It is currently supposed, however, that in some instances the word, as used in the New Testament, has a special and technical sense, referring to an ecclesiastical office, which gives sanction, character, and name to the modern disconate.

If we were to limit our investigation to the English version, we could not doubt the correctness of this view, for we have there the very phrase, "the office of deacon." But it is evident that our translators looked at the sacred text through the light of an existing ecclesiastical office, and followed the example of their predecessors in similar service, by combining on certain passages the labor of translation with that of exposition. If they had always treated the word diakoros in the same way, always transferring the Greek word without translation, or always translating it "servant" or "minister," a reader of the English New Testament would not suspect, much less take it for granted as now, that the word in Scriptural usage was ever restricted to a technical sense. Our translation has practically forestalled investigation upon those passages where the word "deacon" occurs, and even the most careful students can scarcely rid themselves of the prepossessions established and confirmed by the English version. But it is remarkable that in the New Testament only two passages occur where our translators venture to limit the meaning of the word to a technical sense. One of these is in Phil. i. 1; the other covers several verses in 1 Tim. iii.

Before examining these passages, it should be noticed that they are the loci classici of the technical diaconate in the New Testament. No other passages would support a technical construction without the help of these. Still less would any other passages require a technical meaning upon the word as used here. The entire argument for a technical diaconate in the language of the New Testament virtually rests upon these passages. A fair exegesis must make a technical construction of terms here not only probable, but inevitable, so as to exclude any other sense, or the evidence from Scripture of a distinct ecclesiastical office under the name diakovia altogether fails. Of course, if the deacon is plainly introduced to us here, we can get a glimpse of him in several other places; but if not, he can nowhere be distinguished from others, who compose the throng of the servants of our Lord and his Church. The question is not whether a restricted and technical sense of the word, elsewhere unquestionable, is possible or probable here; but whether such a sense contrary to the prevailing usus loquendi is here necessary.

The Epistle to the Philippians begins thus: "Paul and Timotheus... to the saints in Christ Jesus, which are at Philippi, with the bishops and deacons [σὺν ἐπισκόποις καὶ διακόνοις]."

In our investigation the first word that comes before us brings into view Paul's preference for descriptive, rather than denominative, terms in addressing men who are laden with ecclesiastical responsibility. That the word immediate refers to the pastors cannot be questioned. But that the term had become at this stage in the development of the nomenclature of the Church a terminus technicus, the name of the pastor, is a supposition without evidence, and against such evidence as exists. The name for the pastor in apostolic days was uper βύτερος. The apostle Paul is the only one of the writers or speakers in the New Testament who applies the word enlowers to Christian ministers; and he apparently substitutes a descriptive term for the current name of the office, in order to give prominence to the nature of the duty involved. A significant illustration of this habit of Paul is found in the record of his interview with the Ephesian elders at Miletus, Acts xx. The historian of the Acts writes: "He sent and called for the elders [robs mpeofiripous]," their technical name. Paul, in addressing them, says: "Take heed to all the flock, over which the Holy Ghost hath made you overseers [data not overseers]," a descriptive term, chosen in Paul's practical earnestness to emphasize the nature of the elders' duty.* The word inioxónous is correctly translated here; and there is no reason why it should not be translated in the same way in Phil. i. 1.

It has been taken for granted that in this latter passage the one word [ἐπισκόποις] is used technically, and then inferred that the other [διακόποις] is also. But the assumption is groundless, and the inference inconclusive. The absence of the article must not be overlooked, for the presence of it would have afforded an argument which cannot be spared in the attempt to demonstrate a technical use of the terms in question. Contrast the indefinite language of Paul, ἐπισκόποις καὶ διακόποις, general terms without the article, with the definiteness of our translation, "the bishops and deacons," technical terms with the article. Observe also to the same effect the contrast in the passage above cited from Acts xx, where the English version is faithful to the Greek, "the elders," v. 17, and "overseers," v. 28. Respecting the force of the article, Winer says, "When δ, ἡ, τό is employed as strictly an article before a noun, it marks the object as one definitely conceived, whether in consequence of its nature, or the context, or some circle

^{*} Other instances of Paul's preference for descriptive terms, applied to the elders in place of their official name, appear in Rom. xii. 8 and 1 Thess. v. 12, δ προῖσταμένος; Gal. vi. 6, τῷ κατηχοῦντι; 1 Cor. xii. 28, διδασκάλοι. If the Epistle to the Hebrews be considered Pauline, add Heb. xiii. 7, τῶν ἡγουμένων. The same preference for descriptive terms often appears in English usage, especially when allusion is made in public prayer to pastors or missionaries.

of ideas assumed as known."* "This use of the article," Winer adds, "is common to the Greek with all languages that possess an article."† It is a principle of universal grammar.

Respecting the omission of the article when it should naturally be used, Winer says, "This omission only takes place when it produces no ambiguity, and leaves no doubt in the mind of the reader whether the object is to be understood as definite or indefinite.;

If we knew that the words were used with technical definiteness, the omission of the article, though not what we should expect, could be explained with tolerable satisfactoriness. But even then we should have to admit that the anarthrous use of the word diakorous made its meaning obscure. As it is, the omission of the article is fatal to any argument that undertakes to demonstrate a technical use of these terms. It is one thing to account for the omission of the article on the presumption of a technical useof an appellative, but quite another thing to establish such a presumption. And it must be manifest that if a word in current use as a general term, and as yet only thus used, is to be restricted to a special and technical meaning, some, naturally the first, instances in which this restriction occurs, need to be so plainly marked, that there can be no ambiguity. Surely, if an order for perpetuity in the Christian Church hinges upon one or two instances of the technical use of a common term, the necessity for marking that use beyond the possibility of a doubt is immensely increased; and it imperatively forbids to the writer ordinary indulgence in looseness

But it may be hastily argued, that, since the first word refers to a special and well defined office, though not under its technical name, therefore the second refers to another office, special and equally well defined. This does not follow.

For let it be remembered that the word diánoros is applied to "ministers," its Latin equivalent, the regular clergy, more frequently than to any other class in the New Testament; then let it be supposed that Paul wished in his address to bring distinctly before the elders the nature of their duty under its twofold aspect of oversight and service, the language found is exactly what he would have been likely to use; and such a wish is eminently characteristic of Paul.

^{*} Grammar of the Idiom of the New Testament. Seventh edition. Translated by Professor Thayer. Andover, 1869. Page 105. Examples given by Winer: Luke iv. 20, τῷ ὑπηρέτη, "the beadle," Winer's translation. Passim ἡ κρίσις, ἡ γραφή, ἡ · σωτηρία, ὁ πειράζων, τὰ χίλια ἔτη. In contrast with this use of the article observe the effect of its omission in giving the wider meaning to words which are sometimes narrowed to a technical sense, e. g. 1 Tim. v. 1: πρεσβυτέρω μὴ ἐπιπλήξης, "an old man," as rendered in the Douay version.

[†] Grammar, p. 107.

It is not improbable, certainly not impossible, that both terms apply to the elders of the Church.* The instructions of our Lord in Luke xxii. 26, δ ἡγούμενος ὡς δ διακονῶν, would very naturally lead his disciples to apply the word διάκονοι to their spiritual chiefs. The principle stated in Winer's New Testament Grammar, p. 128, "The article is used when each of the connected nouns is to be regarded as independent," confirms this interpretation.†

Another interpretation of the passage (whether more or less probable than the foregoing is not important for our present purpose, but) more probable than the one in our translation is to regard interfaces as referring

* For other instances of two or more appellatives applied to the same subject, see Col. iv. 7: Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος; 1 These, iii. 2: Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον; 1 Pet. ii. 25: ἐπὶ τὸν ποιμένα καὶ ἐπίσκονον. Contrast the anarthrous use of the appellatives in Phil i. 1 with the use of the article to designate and distinguish technical terms, that occur in succession; e. g. Mark xiv. 53: οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

† Clement of Rome, commonly regarded as a contemporary of the apostle Paul, in his use of the word diakovos, applies it to the elders; and in no instance in his writings can a plausible exegesis be made out in favor of a limitation of this term to any other office than the bishopric. In 1 Cor. xlii. (the passage currently regarded as disclosing "the disconste") he writes: "The spostles preached to us the Gospel from the Lord Jesus Christ; Jesus Christ from God. Christ then was sent from God, and the apostles from Jesus Christ. Both therefore were instituted in an orderly way, according to the will of God. Having therefore received their commissions, they went forth. And thus preaching, they appointed their first fruits to be overseers and ministers [ἐπισκόπους καὶ διακόνους] of those who should afterwards believe. And this not as an innovation; for from many ages it had been written about overseers and ministers. For thus in one place, saith the Scripture, καταστήσω τους επισκόπους αὐτῶν ἐν δικαιοσύνη καὶ τοὺς διακόνους αὐτῶν ἐν πίστει." Here the only semblance of allusion to two distinct ecclesiastical orders is in a passage from Isaiah, where is a manifest instance of Hebrew parallelism, both phrases more naturally than otherwise referring to the same persons. The evidence that Clement makes no distinction between the persons, to whom the two terms apply, is confirmed by comparing his quotation with the language of the Septuagint, Isa. lx. 17: δώσω τοὺς ἄρχοντάς σου ἐν ελοήνη καλ τους επισκόπους σου εν δικαιοσύνη. In quoting he is not exact in language. though sufficiently so in idea. The word diakovous replaces the word apxortas, which would not have happened, if the writer had referred to a subordinate order. He used the word as we use " minister."

In chapter xliv. Clement alludes again to the same officers mentioned here [τους προειρημένους] and ascribes to them the honors and the duties of the bishopric.

Contrast with this use of terms the language of the (so called) Ignatian Epistles, most of which are regarded as either written or interpolated at a later age, and in the interest of a later ecclesiasticism. E. g. Ep. ad Trall., shorter form, chap. iii. "Let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ... and the presbyters as the Sanhedrin of God and assembly of the apostles. Apart from these there is no Church. [τοὺς διακόνους — τὸν ἐπίσκοπον — τοὺς πρεσβυτέρους.]"

to the elders, and diameters as referring to those various servants of the Church, in some subordinate capacity, whose gifts and functions (and technical names, if they had any) differed widely, but could most conveniently be grouped under the general term that the apostle uses. The word diameters, if not coincident in its application with iniconous, most probably covers Eucdia, Syntyche, Clement, and the "other fellow-laborers" mentioned in chapter fifth of the Epistle, men and women who represented the diameters diameters in the church at Philippi. The apostle's regard for these subordinate laborers in the work of the Gospel, and his disposition to address himself to them, appear in the last chapter to the Romans, where he mentions by name Priscilla, Aquila, Mary, Urbane, Tryphena, Tryphesa, and Persis, ascribing to them efficiency in Christian work.

This is the nearest approach that by any fair exeges can be made to a technical construction of the term in this passage; and it is far enough from such a construction, to destroy the validity of any argument upon it in favor of a distinct order of officers, existing at that time in the Church, under the name discover.

The other passage, upon which our translators have given us their comment in favor of a technical construction of the word diameter, is in 1 Tim. 1.8 - 1.8, wherein the qualifications and attainments of the diaconate are set forth.

In the earlier part of the chapter Paul gives instruction respecting "the office of a bishop." And to the English reader no room is left for question, that the writer names two distinct offices.—those of "the bishop" and of "the deacons." But, as in Phil. i. 1, so here there is no evidence of a technical use of either word. The apostle does not say, as our translators do, "If a man desire the office of a bishop." His language is, "If a man desire oversight" [ἐπισκοπῆε]. There is no article here, and no trace of a technical usage of the word. If such were intended, the omission of the article would be unnatural. But that the writer's thought is fixed on the duty rather than the rank or name of the presbyter appears from the conclusion of the sentence, "he desires a good work [καλοῦ ἔργου]." This allusion to "oversight" gives a definite meaning to "overseer" in the next verse, and thus affords a sufficient reason for the article there [τὸν ἐπίσκοπον]. The presence of it therefore fails to furnish evidence of a technical use of the word, with which it is joined.

This passage perhaps marks a transition in the history of the word from a simple appellative to a terminus technicus. In the Epistle to Titus, written about the same time with this or soon after, we find the only instance in the New Testament where the word seems to be used as the name of an office,—the only instance where the translation "bishop" is justifiable. (Titus i. 7.)

Let it now be supposed that Paul, in his letter to Timothy, wished to teach that substantially the same qualities that the elder needs for his charge of oversight are also requisite for those who, in various subordinate stations, render service to the Church, — a fact certainly worthy of recognition, and one which Paul's earnest spirit would naturally prompt him to mention. The language that we find in the passage, commonly supposed to refer to a single class of officers, is exactly what on this supposition we should expect, — Διακόνους ὡσαύτως σεμνούς, i. e. those who are called to serve as well as (ὡσαύτως under like necessity, by similarity of reasoning from the essential sacredness of the Christian διακονία in all its forms) he who is appointed to oversight, must be grave.

The omission of the article must be noticed here again, and with the same significance as before. It is an unnecessary and improbable translation that replaces the generic term deacon," together with the English definite article, by the specific term "deacon," together with the English definite article. And it is a most violent translation of the verb deacore, that we find in verses 10 and 13, "to use the office of a deacon." Even the Latin Vulgate and the English Douay version take no such liberty as this, although both have the word "deacons" (Latin diaconos) in the context.

Thus far we have noticed only the lack of evidence for a technical use of the word in the New Testament. An argument against it of no little force is found in the fact that in this passage, where, if anywhere, it has a technical meaning, it is applied to women.

In our English version verses 8-10 relate to deacons, verse 11 to their wives, and verses 12 and 13 to deacons again. The thoughtful reader finds here two causes for wonder: first, that the apostle should discuss the qualifications of deacons' wives, and leave altogether the doctrine respecting ministers' wives for modern elucidation. Is it a matter of little moment what sort of a woman the minister's wife may be, while sustaining the conjugal relation to deacons places women in need of the warning, which is given with somewhat startling emphasis in the words μ diabohous? Or is the minister presumed to rule his house well, while the deacons may find refractory members in their wives?

Again the apostle's order of thought is strangely confused, if our version is correct. Why does he not take one subject at a time? He does not, according to the most probable interpretation, refer to deacons' wives at all. The language is, γυναῖκας ὡσαύτως, women likewise, i. e. such women as are included in the class called διάκονοι.

We know that the term διάκονος was applied to women (Rom. xvi. i) as

* Contrast with this the verb lερατεύειν, which has no other than a technical sense, viz. to execute the office of lερεύς. Cf. Luke i. 8.

well us to men. If the spostle thes wished explicitly to state, since he was compelled to use a word mesculine in form, that he meant the women too, the use of the word paralles was the most obvious way of doing it. Of course in the verse following the sense of distance is limited to the masculine; and paralles, there standing in contrast with delpos, must mean "wife." But in the final verse of the paragraph the apostle may be understood as applying his language to all, both men and women.

The ideas attributed to Paul by this interpretation of these two passages are not intrinsically improbable. They are in accordance with his sense of the sacredness of all Christian service, and his respect for the persons who were employed in the minor offices of Christian activity. They are consistent also with the fact of a diversity of services in the Church (1 Cor. xii. 5), and the language employed is what would most naturally have been chosen for the expression of these ideas. The evidence of these passages does not therefore establish the existence of an order of deacons nor an order of deacenesses, but rather a group of Christian workers, both men and women; whose functions and distinctive titles might have been widely diverse. If there was established in apostolic days an order of church officers under the title deferrer, which was to be perpetuated by apostolic authority, it is unaccountable that we find no requirement to appoint them, as we do respecting elders; no account of their appointment, as we do respecting elders; and no hint of their distinctive duties, though we have full and repeated instructions for guidance of elders. Many have regarded Stephen and his six associates as "deacons." Undoubtedly they were didnoros, in the same sense with Clement, and Phebe, and several others. But if we insist on calling them "deacons," it must be by way of compensation for the slight that they suffered at the hands of Luke, who never gave them this title. It certainly is remarkable that, while the term diamons is liberally applied in the New Testament, it never happens to be given to any one of "the seven." *

There are other passages where some have seemed to find allusion to a

* The argument that the term διάκονοι, as a distinctive name, authenticating to perpetuity an ecclesiastical office, was given to them, because the phrase διακονεῖν τραπέζαις was used to describe their function, is unworthy of serious answer. The modern deacon, resorting to such an argument for the charter of his official existence, would present a picture as pitifully ludicrous as a modern Doctor of Divinity who should trace his title to the ΔιΔάσκαλοι of apostolic days, and claim that they were a higher order of presbyters aps to teach.

If it be argued that the laying on of hands indicated the induction of the seven into a perpetual ecclesiastical office, it is only needful to refer to the numerous other instances where the same ceremony could have no such import. Dean Alford says, in his note on Acts vi. 5: "We must be careful not to imagine that we have here the institution of the ecclesiastical order, so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115. So also Œcumenius in loc."

technical disconste in the New Testament, but they are not adduced in proof of the existence of such an office, but only in supposed allusion to such an office, when already presumed to exist. Upon the word discovies (1 Cor. xii. 5) Alford remarks: "These must not be narrowed to ecclesiastical orders, but kept commensurate in extent with the gifts that are to find scope by these means." So also, we may add, there is no Scriptural warrant for narrowing the word disloves to an ecclesiastical order.

The conclusion to which we come is that the diaconate of ecclesiastical history has been put into the Scriptures since the inspired writers finished their work.

Finding without doubt in that large variety of Christian services, which the apostolic churches recognized and honored, and in some cases appointed, the germs of the patristic disconate, the fathers unwarrantably assumed that what they had made a distinct and perpetual order in the Church was instituted as such by the apostles. When a special function had acquired exclusive title to the name disconate, the same desire to make existing institutions matters of apostolic appointment, which gave currency to spurious writings, also gave currency to a forced construction upon the genuine Scripture. The fathers, who were children then, and have acquired their paternal honors only through the years that have rolled over their graves, sought relief from the responsibility of organizing the work of the Church according to the necessities of the times, by appeal to apostolic precedent. But they exchanged a lighter (not light) burden for a heavier one, and entailed upon succeeding generations a task which has been painfully, not to say ridiculously, borne.

Ecclesiastical ingenuity has spent itself in search for the "genuine original" deacon. One finds him among the recorregos and rearistics of Acts v., undertakers in behalf of Ananias and Sapphira; another among the seven in Acts vi., called to the service of tables on eccasion of the jealousy between indigent widows; another in the undefined derichipless of 1 Cor. xii. 28. But, to the dismay of all, he proves (Rom. xvi. 1) to be a woman! * Equally discordant are the results of ecclesiastical ingenuity in making out the function of the deacon. Here he represents an inferior order of the clergy; there he is a financial officer. In some places he is a grave and venerable cipher, and in others he is everything or nothing, according to the quality of his gifts and graces. Thus appearing before the world, he seems a man of dubious parentage, searching for his father and the inventory of his ancestral estate.

* There is no instance in the New Testament which seems more like a technical use of the word than this. The omission of the article could be much better explained here than in Phil. i. 1 or 1 Tim. iii. 8.

Nothing but an infelicity of gender has deprived Phebe of the title "deacon" of the Church at Cenchrea.

The Scriptural Diaconate is the organization of the working force of the Church, according to the exigencies of the place and time, and according to the diverse gifts of the Spirit.

The apostles instituted but one order, that of "elder." It is represented now by the ordained minister. But the minister is by no means to be the only servant of the Church. We ought to discern the signs of the times, and see what needs to be done. We ought to take account of the gifte that are in the Church, and see what material we have to use; then we eaght to use it according to its adaptation. This reproduces the Scriptural Disconsts. Apostolic precedent commends to us, not an ambiguous office, about which we may wrangle forever, but the intelligent and carnest spiritual industry of those to whom are granted the gifts of the Spirit.

Let the deacon retain his title, if he can vindicate his right to it by rendering efficient service to the Church. It is significant of work, not of ecclesiastical rank. But until the deacon monopolizes the gifts of the Spirit, he cannot be the sole representative of the Apostolic Diaconate; many others, men and women, may be his "fellow-servants." The deacon can well afford to share the honors and responsibilities of Christian service with those whose functions may be quite different from his. Doing thus, he gains more than he loses; he gains all that he gives; he loses what he is better off without. The confession that his right to be, rests upon a commission given to seven men under a temperary exigency of the Church at Jerusalem, or on his ingenuity in monopolizing the instructions given by Paul to various servants of the Church, is a burden which he would do well to drop. The genuine charter of his office (the same with that of his untitled fellow-servants), so far as it is to be sought in apostolic precedent, is in the custom of employing and honoring diverse gifts, under that diversity of operations to which God inspired his servants. So far as his charter is to be sought in the immediate commission from above, it is in the present voice of Divine Providence and the present endowments of the Divine Spirit. Let the deacon find here his charter of office, and it will have a dignity which it has often lacked. Here too is found the only possible answer to the question respecting the place of those various Christian activities which this day exhibits. Their place is just what their value gives them.* When there are no graceless members of the Church, and the latent gifts of the Spirit are brought forth for use; when the Church with a quickened spiritual intelligence shall thoroughly organize its forces according to the exigencies of the times, then the idea of the Scriptural Diaconate will be realized.

• Church committees, Sabbath-school teachers, managers of mission-schools, conductors of district prayer-meetings, dispensers of the Church's charities, the clerk and the treasurer of the church, much better represent the Scriptural Diaconate than do those deacons who cannot even tell what they are for.



THE SERVICE OF SONG.

AFTER all the labor bestowed, and progress made, in the department of sacred music, within the last quarter of a century, no part of public worship is in a less satisfactory state than the service of song. The primitive and true idea of worship, in which all the people should unite, seems to have been very extensively dropped, and a fantastic, or artistic, form of music and singing substituted in its place. This is true, not only in large and wealthy churches, where, in some cases, nearly as much, or perhaps more, is expended for music as for preaching, but in many of our small and feeble churches, which depend on the Home Missionary Society for aid in supporting the minister.

It is easy to see to what result such a state of things tends; and the following account of "church choirs in commotion," in one of our cities, is only the ripe fruit of such musical ambition and competition:—

"Just now there is a commotion among the choirs of some of the city churches, which extends to the congregations, growing out of high bidding for leading singers, one church bidding over another. One Presbyterian church offered a lady who sings in an Episcopal choir the sum of eight hundred dollars per annum to change her position. In another Episcopal church the choir is being reconstructed on a basis of expending some twelve hundred dollars per year for music. In other churches there is uneasiness in the choirs, and all are looking for something better. The church that has the most popular choir draws the largest miscellaneous audience. One of the large churches, for a time, had an excellent choir. Then it was overcrowded, and pew-holders could not reach their seats, much less obtain them, for reason of the crowd of 'run abouts' who thronged the aisles, eager to hear the voluntary operatic anthem at the opening of the service. Since that choir dissolved, and the prima donna went elsewhere, there is no difficulty in finding seats in the church."

Now, if all this were indicative of real progress in religious worship, or in the science of sacred music, there would be little objection to offer. But it is quite otherwise. For, both in the Old Testament and the New, especially in the latter, sacred music, whether vocal or instrumental,—though there is, noticeably, no instrumental music named in the New Testament, in connection with worship,—is, in its essential idea, the offering of praise and prayer to God, by all the people, in a hearty, and necessarily not in a particularly artistic, way. That is, the melody must be of the heart first, with as much of scientific culture as can be made available and serviceable to the people. Instead of which, the aim seems now extensively to be, to have some musical performance—using the word deliber-

ately — which shall be attractive and entertaining to the congregation first, to the minister next, if it may be, and to the Lord of all last, if it can be.

We believe in quite another kind of service of song for the house of the Lord, — one that shall be acceptable to God first, if it can be, to all devout minds and hearts next, if it may be, and to the rest of the congregation as they may be able to receive it. In order to this, there must be proper measures taken for the instruction and practice of the people — all the people, old and young, male and female — in this part of public worship. This implies, —

- (a.) A competent teacher and leader.
- (b.) Meetings of the congregation for practice.
- (c.) A suitable book of hymns and tunes.

A good teacher and leader is not always at hand, and if the best cannot be obtained, take the best within reach. If effort is made carnestly and prayerfully, some one can be found, in almost every community. It is often quite as difficult to make the people willing to learn as to find a teacher. But to have good congregational singing, there must be meetings for practice, which all should be invited and urged to attend. The duty of making an effort to attend these meetings can hardly be urged too strongly. One tongregation, in the vicinity of the writer, meets on Sabbath afterneon, and spends an hour exclusively in singing. Concerning the best book of hymns and tunes for use in our churches there is more to say than space will allow. It is a delicate subject, but it is also a very practical one, and must be practically met and considered. There are some postulates which may now be insisted upon, in reference to the service of song.

Congregational singing must be the rule, not to the exclusion of a choir, but in conjunction with it, and having the precedence in all questions of difference between them.

The book of song must contain the tunes as well as the hymns to be used.

The tunes must be at the same opening of the book as the hymns to which they are set, and subservient to the hymns.

The tunes should be used with the hymns to which they are adapted, in all practicable cases.

The greatest possible degree of uniformity in books should be sought, with careful inquiry for the best book, or the one which has the approbation of the best judges.

Entire uniformity in books is out of the question, with so many to choose from. It is, nevertheless, highly desirable that churches of the same denomination should be as nearly unanimous as possible in this respect. Two or three different books would be enough to meet the wants of all our churches, East and West, large and small. We cannot quite agree with a

learned professor in one of our colleges, that a heavy penalty should be affixed to the making of another hymn-book, though we deem it a great misfortune that so many should have been introduced into our churches. "As to hymn and tune books," writes the professor, "I enjoy a good strange tune, or hymn, but always found old 'Watts and Select' good enough, and never asked my people to get anything new, except 'Temple Melodies' for prayer-meetings. This hymn-book business is something like nurserymen's rage for new varieties of grapes or pie-plant. The old Isabella and the old-fashioned pie-plant are good epough. If we can't have a convention of all Congregational pastors and people to select three hundred of the best associated hymns and tunes, — or if we can, — I hope it will be made a capital crime to put forth another hymn-book. It has become a nuisance."

Notwithstanding the professor's earnest deprecation, we have an ideal hymn and tune book, which is a little better than any we have yet seen. As it is not printed, and may not be for some time to come, we will give a brief outline of its plan.

- 1. What it contains.
- 2. How it is constructed.

It contains all the hymns which are needful for Christian worship, not only for public worship, but for private and family use. It has not only hymns of praise, such as Christians, if perfect, would want, but hymns of contrition, confession, and supplication, adapted to the state in which Christians are generally found, and to the state of thoughtful and, penitent seekers of Christ and his kingdom. We attach much importance to hymns expressive of the struggles and conflicts of believers with their spiritual enemies and their own lingering perverseness and unbelief. All may not want them, but those that do should have them. Yet some of the recent compilations are designed exclusively for Christians in a right spiritual state! One, for instance, omits all such hymns as

- "Why is my heart so far from Thee?"
- "O, that I knew the secret place,"
- "Stay, thou insulted Spirit, stay,"
- "Thou only Sovereign of my heart," etc.

As this result could not be reached in the compass of five or six hundred hymns, our ideal book contains just one thousand.

It is systematically arranged, and not broken into disorder and confusion for the sake of more perfect adaptation of the hymns to the tunes. Very much of the success and usefulness of a hymn-book depends upon the systematic arrangement of its hymns, — much more than upon a full index, which is indispensable. But the people must know where to find the

hymns they want, without referring to numerous and complex indexes. They soon become familiar with the different classes of hymns, in different parts of the book, and can readily turn to them. As models of orderly arrangement, we name "Church Pastorals," by Rev. Dr. N. Adams, "The Church Hymn Book," by Rev. Dr. W. Salter, and "The Book of Praise," recently issued by the General Association of Connecticut.

The tunes are not so simple and uniform in movement as to be flat and lifeless, but are, some of them, like the hymns to which they are set, majestic and inspiring, — even without any words, full of sentiment and the inspiration of worship. They are also found at the same opening of the book as the hymns, and are made subordinate to the hymns, except in those cases where the tunes, from their very nature, transcend all words, having a language and meaning of their own.

Tried by this standard, it would seem as if something more than an ideal hymn and tune book might be made. There are some which approximately meet the demand. The result of so many works of the kind, in the last few years, is not altogether bad. There has been real progress, along with grave mistakes. It is settled now, we take it, that a hymn-book must not be thrown into confusion for the sake of the tunes; and that old tunes must not be changed and simplified, nor thrown aside for new ones, to promote congregational singing. Other points will be settled soon, we trust; for instance, that the service of song is a part of the worship of the sanctuary, and not a mere entertainment for the hearers; the false and superficial character of most of our Sabbath-school singing-books, etc. The wide departure, in our Sabbath-schools, from the hymns and tunes used in our Sabbath assemblies deserves serious consideration. The Sabbath school Is said to be the nursery of the church. It is in theory, and should be in practice. But if an entirely new and separate class of hymns and music is used in the school, how are the children trained for the service of song in the church? It is the same error that prevails so widely in our Sabbath-school libraries. Stories, pictures, illustrations, to the almost entire exclusion of books of direct instruction, have come to be the rule, and the children will hardly look at a book now which is not a story, and profusely illustrated. So in the singing-books of the school. Three fourths of the hymns and tunes are sentimental, shallow, short-lived, and tend to foster a positive dislike for the hymns and tunes of the sanctuary. This should not so be. And our leading Sabbath-school men are beginning to see it. At a recent Sabbath-school convention in Illinois, Mr. Philip Phillips said: "I am heartily in favor of congregational singing. Real power and real worship lie in that. I want to say that I am in favor of the old hymns and the old tunes. They remain with us long after the flashy tunes of the day When we come to die, there is no hymn that will take the are forgotten.

place of 'Rock of Ages, cleft for me,' 'There is a fountain filled with blood.' If we could make a little change, and sing in the church as we do in the Sabbath school, and use in the Sabbath school the hymns that we use in the church, both Sabbath school and church would be the better for it."

To which we add our most hearty amen, as also to the following testimony of Mr. R. G. Pardee, on a similar occasion: "There is a great deal of trash afloat in the shape of Sunday-school hymns. We are almost bewildered with the multiplicity of books."

Nearly all of our hymn-books have a few hymns for children, but the greater part assume that the Sabbath schools are to have singing-books of their own. The one which makes the most extensive provision for the children is "The Book of Worship," by Rev. L. W. Bacon. Too limited in its range of hymns for general use, this book comes nearer, in its general plan, to the true idea of what such a book should be than any other with which we are acquainted.

Among the best of the many books, in the department of church music, may be named "Songs for the Sanctuary," by Rev. C. S. Robinson; it is a work of great merit, and the most extensive of all our hymn-books, comprising a grand total of fourteen hundred and sixteen, including doxologies and selections for chanting, of which there are seventy-four. The collection of tunes is very rich, — above the congregation, occasionally, but well suited to the choir, and for private devotion, and in such variety as to satisfy every reasonable demand.

"The New Sabbath Hymn and Tune Book" is a great improvement upon the old; but the hymn-book was made without reference to the tunes, and the error can never be fully rectified. As a collection of hymns, it is, perhaps, unsurpassed, but there is a monotony to the tunes.

"The Book of Praise"—the latest work of the kind we have seen—has obvious merits, but also, in our judgment, some defects, especially in its tunes. There are too many new tunes, and new arrangements of old tunes, with new names; and consequently too much of the old and standard music is omitted. Yet it will doubtless be found an acceptable and useful book.

If strange tunes, without a name (except the first line of the hymn to which they are set), anonymous in most cases, with new adjustment of old and familiar hymns and tunes, were the want of the churches, we should name "Church Pastorals" as having the highest claim.* But, with rare exceptions, it is with church music as with wine, — the old is better.

It is remarkable that so many, in such rapid succession, with such unflagging zeal and affection, should enlist in the business of compiling hymn and tune books. But it shows how deeply rooted in the soul is the gift of

^{*} Lowell Mason has credit for 17; all others 8; anonymous about 200!

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song, and how indispensable it is in the religious life. When other so of enjoyment fail, when philosophy and logic lose their power, this re fresh and perenufial. "If we must choose between the creeds an songs of the Church for a test of her growth or decadence in spiritus says Professor Phelps, * "we would select her songs as her most i utterances." "I turn to my hymn-book," says Dr. A. P. Peabody, † relief from the philosophy and poetry of the day." "Blessed be Go hymns," says Henry Ward Beecher. "Any man that wants to chor state of mind can do so, if he is familiar with the hymn-book. A myself, I count the singing of hymns as among the most eminent wa which the soul can be brought into the conscious presence of Christ own will." With others, there is often quite as much power in tunes hymns. Who is not moved by the tune "Bethany," for instance "Olivet," or "Shining Shore," or "Home, Sweet Home," as well as I thrilling words to which these tunes are indissolubly married?

We conclude, then, that the interest in this subject is not epher but that it will maintain a permanent and powerful influence is churches, and in all our Christian labors and experiences. We shall more and more, as the millennium advances. We shall sing in solitu the house, and by the way, and, above all, in the great congregation, or without the musical accompaniments, till the last great victory is brated in the kingdom above. It should be our aim to divest this n agency of all that is factitious and unworthy of its high mission, a Envest it with all the sacredness and spiritual force of which it is **cep**tible.

> O FRIEND of souls, how well is me Whene'er thy love my spirit calms! } From sorrow's dungeon forth I flee And hide me in thy shelt'ring arms. The night of weeping flies away Before the heart-reviving ray Of love, that beams from out thy breaft; Here is my heaven on earth begun; Who were not joyful had he won In Thee, O God, his joy and rest! Deszler.

Hymns and Choirs.

[†] Address at Amherst College, 186

THE CHURCH AND ITS NEW MEMBERS.

THE Church is the divine instrument by which Christ is to establish his perfect dominion over the world. Through the instrumentality of the Church, he is to subdue the ignorance, the atheism, the infidelity, the paganism, the superstitions, the false religions, the irreligion, all the evils that now afflict humanity, - by which he is to subdue all things unto himself, so that he shall be all and in all. Indeed, an inspired writer teaches us, when we correctly read his words, through the Church, Christ is to make known in other worlds than this, unto principalities and powers in heavenly places, the manifold wisdom of God. The Church is Christ's body, the fulness of him that filleth all in all. It is the salt of the earth. It is the light of the world. That the Church, then, should be pure and perfect, what can exceed this in importance? How essential that the body, the instrument through which Christ's informing spirit is to achieve these sublime results, be "without spot or wrinkle," holy and without blemish. How essential that the salt do not lose its savor, and that the light be not dimmed or hidden. Now, it is the immediate connection of our subject with the life and efficiency of Christ's body, that invests it with surpassing interest. His body, the Church, is not to-day in every organ healthy and strong. It is not, in all respects, fitted to give expression to the divine spirit that dwells within it, and to execute its behests. It is, in a measure, enfeebled. Its movements are hindered by various imperfections. The savor of the salt is diminished. The light does not shine with undimmed effulgence. And one of the chief causes of weakness in the body, of blemishes on the Church, — on a church, on our churches generally, — we believe is to be found in the want of fidelity of these churches to the members that they from time to time receive. We wish to speak in the spirit of the largest charity. But for the sake of Christ, and for the truth's sake, let us candidly ask - it is an important question - what proportion of the persons admitted to our churches on profession of their faith, in the end, prove to be an essential accession to the spiritual life and power of these churches? It is a humiliating answer, that not more than one fourth hold out as devoted and working Christians, burning and shining lights, ornaments of the Church. Of the rest, a part are full of zeal at first; they run well for a time; they raise high expectations, and give promise of great usefulness. But, by and by, the influence of irreligious associates, or of undue devotion to business or pleasure, or of some one of the many devices of the adversary, damps their ardor, and they relapse into a state of coldness and worldly conformity. From that time

onward, the most that can be said of them is, they have a name to live. Another part give up all religious exercises and go back wholly to the world, and their last state is worse than their first.

Now, these evils so painful to the heart of Christ, so deleterious to our churches, in all respects so deplorable, will, in large measure, be obviated, by the faithful and affectionate discharge by the churches of the duties which they owe to those who on successive sacramental occasions join their ranks.

As the first of these duties, may be named that of knowing these new members. When these members are received, our churches, by different expressions indeed, but all of them, in a form most impressive and solemn; covenant and promise to watch over them as Christ directs, to treat them in all respects as members of the Church, and to welcome them to their fellowship and to all the privileges of the Church. In a word, they engage to take them to their hearts; and by their prayers, their sympathies and efforts, to encourage them and help them to become established in every good word and work, and to conduct themselves worthy of a profession of religion. This covenant embraces much, it is true. If it means anything, it has a great significance. But it does not exceed what is enjoined by Christ and the inspired writers. To the mind familiar with the Scriptares, what a multitude of instances will occur in which they by precept, by figure, by similitude, in a variety most beautiful and touching, inculcate brotherly love, portray its excellences, and set forth the relations of the members of the Church to each other. The Sweet Singer of Israel rarely charms us more than when this love is the burden of his song, and its delightful influences are represented by the precious fragrant ointment of the East, by the dew of Hermon, and the dew that descended upon the mountains of Zion. And were we asked to indicate the grace, a grace comprehensive indeed of many graces, enjoined by our Saviour, with singu-Lar frequency and force, upon his disciples, might we not answer, brotherly love? As though all commandments were comprised in one commandment, and in the same breath telling us what is the quality and the measure of affection for each other, to be cherished by members of the Church, he says: "This is my commandment, that ye love one another as I have loved you." To indicate the relation which his disciples sustain to each other, to show how union with him, their common Head, notwithstanding all social distinctions, differences of blood, of rank, of wealth, of education, brings them all together upon the same high level, he says: "One is your master, even Christ, and all ye are brethren." Then the letters written by the impulse and direction of the Holy Spirit to the Apostolic Churches, — how they abound in expressions of the transcendent loveliness and beauty of this grace. How the beloved disciple exalts

it when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and, also, when, in his old age, as credible tradition informs us, he persists in repeating to his disciples as they bear him in their arms to the place of prayer, the exhortation, "Little children, love one another," and when asked his reasons for so doing, he replies, "Because, when this is done, all is done." What can exceed the pertinency and significance of the metaphors by which Paul illustrates the nature of the relation in which the members of the Church stand to each other. "Now ye are the body of Christ and members in particular. Whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it. Ye are members one of another. For we being many are one bread." The bread is one, though composed of many grains of wheat. With what singular power, in such a connection comes his word: "The members should have the same care one of another." To guard us against a mistake too common, namely, that of supposing the Church tie is of the same nature as the bond that unites associations, clubs, lodges, political parties, he characterizes the Church as a family. As the family is made up of those born into it, recipients of the same blood, bearing in their traits and appearance the impress of the same parents, identified in interests with each other, naturally honoring and loving one another, even so the Church is the family of God. It is made up of those born into it by the new spiritual birth. Upon each one of the members has been re-enstamped the effaced image of God. All being like, and in union with Christ, are like, and in union with each other. Each one loving Christ supremely, loves the fellow-members as those in whom Christ dwells, and who reflect his likeness.

Now the point is this. Such being the nature of the Church tie and relationship, it is very evident our churches owe important duties to their new members. Their treatment of them must be in accordance with the nature of the bond that unites them to the Church. What that treatment shall be in all its minor details, we may not now stop to describe. But manifestly the Church is bound to know these new-comers. How can the members edify one another, watch over one another, and love one another, as, by inspiration, they are with marked frequency and point exhorted to do, if they are not acquainted with each other's spiritual condition. Are not our churches too generally remiss in the performance of this duty? As we have seen, the Church tie is superior to, it is more sacred and dear than the bond of the lodge, the club, the association. But are clubs and lodges satisfied with less than the familiar acquaintance with those whom they from time to time receive? How is it with our churches? In how many instances they seem to be satisfied with the

slightest possible degree of knowledge of the new members. Very likely they hear the names of these members called at the time of their reception, and quite as likely at once forget those names. For years Christians worship in the same sanctuary, and are accustomed to sit down at the same communion-table, and yet they do not know each other. Is this meeting the demands of the Church tie? Is this exercising the high functions of brotherly love? Certainly not as the disciples and early churches met those demands and exercised those functions. These churches felt it to be incumbent on them to give expression to the tie that bound the members together, and to make declaration of the fact, that, in the Church, high and low, rich and poor, bond and free, meet together. They made this declaration in no formal and insincere manner. For the express purpose of knowing each other, and promoting and enjoying fellowship, they instituted, in addition to the Lord's Supper, which was celebrated daily, a daily meal of brotherly love, the "Agape." The very principle of this love feast implied that the relation to Christ subordinates to itself all other relations. Differences of station, of education, of talent, of wealth, of personal and national peculiarity, at this feast were forgotten. Each member was recognized by all the other members as a child of God by faith in Jesus Christ. Now we do not maintain that it is the duty of our churches to revive in its precise form the ancient love feast. But it is their duty, in some form and by some means, to secure the end contemplated by that feast. It is their duty to institute especial means by which they may become acquainted with their new members, and may know them personally; thay know their hopes and their fears, their joys and sorrows, their trials and temptations. Thus will the members be prepared to sympathize with and help each other. Then will the communion of saints, church-fellowship, mean something. Then will the world say, "Behold, how these Christians love one another." Then will the proportion of professors of religion, that in the end prove to be ornaments to the Church, be greatly increased. In this connection, it is pleasing to note the fact that some of our churches are waking up to a sense of the importance of this duty. Some of them are holding meetings, appropriately called fellowship meetings, the object of which is to afford opportunities for the members to know each other. Would that in all our churches it might become the custom for all the members to come together in an exclusively church social gathering, as frequently, at least, as new members are received. How happy in its influence upon the new members and upon the Church would be such a meeting of Christian welcome and mutual salutation and congratulation! How would all be encouraged and strengthened by the free interchange of thought and sentiment!

Another duty of the Church to its new members is that of providing for them especial facilities for instruction. In addition to the ordinary minis-

trations of the sanctuary and the teachings of the Subbath school, let the Church provide for them - in a stated meeting with the pastor, held with greater or less frequency, as circumstances may dictate - an opportunity for familiar instruction upon points pertaining to the new relation in which they stand. The qualifications for admission to the visible Church of Christ are very simple, and are very clearly indicated in the Scriptures. Indeed, it may be said, there is but one indispensable qualification, i. e. heart-union with Jesus. Let one give credible evidence that he has been born again, that he has been spiritually baptized into Christ, and has put on Christ, and then, even if he is very feeble in intellect, and his knowledge is very imperfect, even if he is a little child in years or in attainments, he is entitled to admission to the Church. The weak in faith are to be received; and a great wrong is done to this class, Christ's lambs, if their admission to his fold is long delayed. Is it said persons must not come into the Church before they have been indoctrinated, and have become strong and able to stand fast in the liberty of Christ? What would be the thought of the shepherd, if he should exclude from the fold the tender lambs of his flock, and thus should expose them to storms and nightchills, and render them an easy prey to thieves and robbers and savage beasts, and should do it all, on the plea that they are too weak to come into the fold. I am sure we should not apply to him the title of "The good shepherd," which our Saviour claims for himself, and of whom Isaiah, in a single sentence, gives a charming description, — "He shall gather the lambs with his arm, and carry them in his bosom," - and who proved himself to be the one of whom the prophet spoke, by all the loving words he uttered, and all the gracious acts he did in the interest of the children, and who, in his conversation with Peter, teaches us that, if we would give conclusive proof of love for him, we may do it by feeding his lambs. Now the Church should truly represent Christ to these weak believers, these lambs. Its treatment of them should be gentle, tender, and loving, even as the gentleness, tenderness, and love of Jesus. If they are weak, if they are scarcely able to walk or to stand alone, if they cannot bear exposure to the chilling influences of the world, are they not the very persons who most of all need the helpful sympathies, counsels, encouragements, and prayers of Christians? Should they not be brought into the warm and genial atmosphere of the Church? What nourishment can be found so admirably adapted to the case of weak believers, of even babes in Christ, as that with which the Saviour furnishes his table? By delaying the admission of members to the Church a longer time than is requisite for them to afford us a reasonable hope that the new life has commenced in their souls, we deprive them of the very best means for strength and growth in grace. The apostles did not require of candidates for admission to their churches a clear and perfect knowledge of all the truths of the gospel. They wel1

comed to their followship persons in whose minds were yet remaining many errors and false notions. - Such as gave evidence of having accepted of Jesus, even though they had gained but a partial knowledge of religious destrines, the apostles haptized into the name of Jeens. Says Neander, The spostles believed the new divine principle of life imparted by Christ to the redeemed would mould their whole lives to a conformity to the laws of Christ and his kingdom." But the Church has not discharged its whole duty to these young disciples when it has received them to its communion. It is solemnly bound to care for them, and to exercise that especial care ever them which their peculiar circumstances demand. It is bound to consider their youth, the weakness of their faith, and the imperfection of their knowledge, and to provide, in a manner such as we have indicated, instructions especially adapted to them as members of the Church. Let the Church arrange for them an opportunity of meeting the pastor at appointed seasons for such instructions, and not by compulsion, but by invitation, and by the use of such means as Christian love will dictate secure their attendance upon the meeting. Then may the young and those who are by no means strong or perfect Christians, with safety, indeed, with manifest blessing to the Church and to the individuals themselves, be received into the Church and admitted to the table of the Lord.

- One more duty is that of offering to new mambers some definite and muitable work to do for Christ. That Christ expects the members of his churches to be something more than passive recipients of blessings; that he expects them to be earnest workers in his vineyard, imparting to others that which they have freely received, holding forth the word of life, these are propositions which we certainly need not argue to-day. Idleness in the Ch rch of Christ is sin. This is no new doctrine. The gospel is full of it. Every genuine Christian Church is a band of laborers in the vineyard of the Lord. It is much more than this indeed. But it is this at least. For a moment think how admirably, by its composition, this band of laborers is fitted to do the work of Christ. In this work are comprised many kinds and forms of labor. It demands laborers of different gifts, temperament, degrees of strength, ages, and of both sexes. In short, it demands laborers of just such diversities of gifts, qualifications, and adaptations as those associated in our churches. How largely this diversity contributes to the glory and beauty of Zion! The gifts and graces of each member are supplemented and set off by their union with those of all the other members, even as each one of the prismatic colors, beautiful in itself, becomes manifold more beautiful in combination with the others, as we see them exhibited in the rainbow, or a sunrise or sunset; or as each separate note in music, although it may be sweet and perfect in itself, is fully appreciated and affords the greatest measure of delight only when we hear it in harmony with all the other notes. Like the blending of colors in the rainbow, and the harmony of sounds in music should be the combination and co-operation of labors in the Church. Christ has a specific work suited to each member, let that member be young or old, male or female, strong or weak, and a work which must be done by that member, or it will be left wholly or partially undone. Now, it is the duty of every church to recognize, and to act in accordance with, this truth; and by so doing to let it be understood by those who from time to time propose to join its ranks, that they are expected to come into the Church, not to fold their arms and sit down as idlers, but to work, and never cease working until they hear from the Master - "Well done; enter into the joy of your Lord." More than this. The Church should have its work organized and systematized. Let the work be so distinctly arranged and laid out, that the new members will readily see just what is to be done. The direction, "Work for Christ, cultivate the vineyard of the Lord," is too general and vague. The field is the world. The young and inexperienced Christian is in danger of being disheartened by the discovery of the extent of the field, or of being bewildered by the multiplicity of labors to be done. Let the Church make a careful survey of the vineyard to be cultivated and mark out plots of different dimensions, and assign to every member a work "according to his several ability." By all means, let the new members, in the ardor of their first love, in the freshness of their enthusiasm, find in the Sabbath school, in the work of home evangelisation, in some one of the many departments of Christian labor, a door of usefulness opened for them. Let them find a work already prepared for their hands. Then let the Church affectionately take them by the hand and invite them to enter that open door, and engage in doing that prepared work. Will not the new members be very likely to accept the invitation? Beginning aright and finding the service of Christ increasingly delightful, will they not be very likely to persevere as living and energetic Christians? Then, how will the number of church-members to whom our Saviour puts the question "Why stand ye here all the day idle?" be diminished!

In closing, we can but express the conviction that our churches too generally have fallen much below the standard of the apostelic and primitive churches by undervaluing the church tie and relationship, and by making too little effort to promote Christian fellowship. How much of the power of our churches comes from this fellowship, their power to promote the sanctification and blessedness of their own members, and their power to attract to themselves from the world those who are to be saved! Let the members of our churches faithfully, and in love, discharge the duties they mutually owe to each other, then may we hope the Lord Jesus will sanctify and cleanse them, and present them to himself glorious churches, not having spot or wrinkle, or any such thing, holy and without blemish.

THE PAPAL ANSWER TO THE GREAT QUESTION.

"WHAT shall I do to be saved?" has been well styled "the great question." Tract No. 5 of the series issued by the "Catholic Publication Society," lately established in New York, gives the Papal answer to the inquiry.

Before making any remarks on it, let us look at the answer itself, as set forth in the tract; and as to copy it in full would require more space than the Quarterly can afford, we give a view of the argument, condensed indeed, but unaltered.

It wears the form of a dialogue between an Inquirer, a Protestant, and a Papist. The inquirer, believing in the truth of Christianity, wants to know how to secure its benefits. The Protestant gives the Bible answer (Acts xvi. 31), "Believe on the Lord Jesus Christ, and thou shalt be saved." Then follows the question, What is it thus to believe? Instead of answering this as he ought the Protestant merely asserts that Protestant churches agree on the doctrine of justification by faith. Of course the inquirer receives no light, and asks if this faith is a belief in the doctrines of the Christian religion. He is now told that such a belief is not saving faith, for that appropriates the merits of Christ, not as the Saviour of mankind, but his own in particular. The inquirer replies, If he is the Saviour of mankind, he must be mine, for I am a man. Without the least attempt to correct this perversion of the truth, he is simply told again that he must appropriate as his own the merits of Christ. He then asks if being sorry For his sins, and sincerely wishing to commit no more, will be doing this, and instead of being shown how impossible it is that feelings which have reference solely to sin should constitute faith in Christ, or being instructed in what that faith consists, he is merely told that not his own dispositions, but faith alone, procures salvation. But what is faith? again demands the inquirer; and he is now told that it is laying hold of Christ simply, being firmly persuaded that our sins are all pardoned through His merits. Then he says, If my sins are pardoned, they are so without my faith, for faith cannot affect a fact. If, on the other hand, they are not pardoned, how can I believe that they are? Your faith seems to me a thing you cannot explain, —a baseless enthusiasm. I feel that I am sincere in my wish to please God, and that He will reject no one who is really sincere; but when you deny that, I know not what to do. We cannot stop here to discuss either the earnestness or the sincerity of this inquirer, whom the writer introduces to us as an "carnest inquirer." We can only say in passing, that, if he regards him as either very earnest or very sincere, his ideas of earnestness

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and sincerity are quite different from those of most Protestant ministers. But let him be as he may, what Christian minister would not rejoice in such an opportunity to correct misapprehensions of the way of salvation, and bring the truth as it is in Jesus home to his heart and conscience? Yet nothing of the sort is attempted. The Protestant is made to reply to all these: Faith is the gift of God; you cannot get it till God gives it to you. I cannot explain it any more; statements than which it would be hard to imagine any more unsuitable in the circumstances, or more positively injurious. Surely, if one wanted to destroy a soul, he could not adopt a method better adapted to that end; and this is represented as the Protestant answer to the question, — but not by a Protestant.

The inquirer now turns to the Papist, who explains to him that a man is justified by faith and works, faith being defined as a belief in the truths of religion, and works, a sincere disposition to render to God an obedience of love, so that a man may be received fully into God's favor on his deathbed, though he does not live to perform external works; for when a man adds to his belief regret for his sins, and a determination to serve God, he has performed the greatest of works, and becomes acceptable to God; then the practice of good works confirms this determination, and is called the completion of justification, because it hinders a man from falling away.

Here we cannot help asking, If a man on his death-bed, who does not live to perform external works, may be fully received into God's favor, what becomes of the doctrine of Purgatory? And if a man's own practice of good works hinders him from falling away, how does this agree with his being "kept by the power of God through faith unto salvation"?

The following is then given as the practical answer of the Papal Church to the great question. A Catholic is invested by baptism with all the privileges of a Christian; then if he obeys God's commandments, he is always the friend of God, and, like a native-born citizen, does not need to ask how to become a citizen. If he sins, so that his intellectual conviction of the truth of religion is destroyed, he must renew that conviction by studying again the evidence on which it is based. When that intellectual conviction is thus renewed, or, if it has not been destroyed, then he must add to his belief the right dispositions which he has lost, and come to confession, where he will receive forgiveness. And this the inquirer is represented as receiving for the true answer to his question.

On this answer to the great question we beg leave to offer the following remarks:—

First. The writer admits that the teaching of Protestants and of Scripture on this point is identical; both give precisely the same answer to the question. We confess that we did not expect such an admission, and we do not affirm that it was intentional. Still, the identity of the two could not

be set forth more clearly than by making the Protestant repeat the exact words of the apostle as his own reply to the inquiry. We say nothing now of the culpable manner in which the Protestant is represented as refusing to explain this reply; we shall have a word to say about that in due time; at present we simply call attention to the fact that his answer is the Bible answer. He does not devise an answer of his own, but he points the inquirer to the answer given by the Holy Ghost. Let that answer be criticised as it may; it is not only Protestant, it is apostolic. If it is deficient, the deficiency is not in Protestant teaching, but in the teaching of the Holy Ghost, which it reaffirms. If objections are made to it, the objections are not to what man says, but to what God says. The objector is fighting, not with man, but with God. We would thank the writer most heartily if we thought that he meant to bring out this identity of Protestant teaching with that of the Holy Ghost; but as it is, we thank Him who has the hearts of all men in His hand, that, even when he meant not so, neither did his heart think so, yet this Papal writer was made, in the all-wise providence of God, to bear this marked testimony to the scripturalness of Protestant teaching.

Second. The writer quotes the Bible answer to the question only to set it aside. We are sorry to say this; yet the wrong lies in setting it aside. not in calling attention to that most culpable act; indeed, to point this out is both for the glory of God, whose word has been so dishonored, and for the good of man, that they may "cease to hear the instruction that causeth to err from the words of knowledge." (Prov. xix. 27.) It is a serious thing to turn one's back on God's teaching, and that the answer of the apostle to this question is such teaching even Papists cannot deny. It was God who arranged that the question should be put to the apostle. God directed him how to answer it, and the writer of the Acts of the Apostles was inspired by the Spirit of God to record that answer in Holy Scripture for the guidance of his Church in all ages, and yet in this tract it is quoted only to hold it up to odium. It was in the power of the writer to have represented the Protestant as bringing out the meaning of this divine teaching, or he might have represented his co-religionist as doing the same, but he has done neither; he has made the first to decline its exposition, and the last to substitute another answer in its place, and so proved recreant to the truth. If men misunderstood God's answer, he ought to have explained it. If they objected to it, he ought to have answered their Objections; but instead of doing either, he has made an objector to bring forward his cavils, and carefully left them unanswered, leaving the impression on his readers that they are unanswerable. Thus his inquirer is made to say, " If (Christ) is the Saviour of mankind in general, it follows (that) he must be my Saviour in particular, since I am one of the race of

mankind." Such a gross misapprehension ought to have been exposed. If the jailer at Philippi, or any one else, had spoken in that way to Paul, is it conceivable that he would have let it pass unanswered? But this writer has not a word to say. He sows the tares, and leaves them to grow and bear what seed they will. Does he not know that, while God hath set forth Christ to be a propitiation, yet that propitiation becomes available only "through faith in his blood"? (Rom. iii. 25.) Does he not know that a medicine, however efficacious, must be taken by the sick man before it can avail for him? And what is his sincerity worth who, instead of taking it, only says, " If this is a cure for those afflicted with my disease, it must cure me, for I have the disease." Yet this writer makes one whom he represents as an "earnest inquirer" to speak thus of the inspired answer to his question, and then leaves him unreproved. Again, on page 3, this same earnest inquirer says, " If my sins are pardoned, they are pardoned without my confidence, since confidence cannot affect a fact. If they are not pardoned, how can I have confidence that they are pardoned?" We will not so slander the religious experience of the writer as to suppose for a moment that he believes this cavil to be founded in truth. We will not so underrate his mental powers as to suppose him unable to expose its sophistry; then when it is written, "He that believeth in the Son hath life everlasting, but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 86, Douay version), to advance such an objection, and leave it unnoticed, is treason to God, for it is taking sides with unbelief, in its most ungrateful form of a refusal to accept the free forgiveness purchased by the precious blood of Christ. It is in a tract, professing to teach the sinner what he shall do to be saved, that salvation through Christ is thus held up to scorn without a word in reply. And if it be said, in apology, that the writer only meant to portray the teaching of Evangelical Protestants, we indignantly repel the charge. No religious teacher could act in such a way and still retain position among Evangelical Protestants. Even Sabbath-school scholars would know better.

Third. The writer persistently refuses any explanation to the inquirer all through his professed delineation of Protestant teaching. Over and over again the "earnest inquirer" propounds the question, "How shall I believe on Christ?" and he is never answered. Now, we will not be so unfair as to affirm, either that the writer himself believes this to be a fair representation of Protestant teaching, or that he wishes to have others believe anything so manifestly untrue, for if there is anything that distinguishes Protestant teaching, it is a disposition to explain and illustrate, even to excess. The whole body of Protestant religious literature would triumphantly refute the charge of refusal to explain and simplify the truth. Such a charge cannot be made with any show of reason, and it could never be

maintained if made. If he had represented Protestants as explaining too much, there might have been some color for the accusation, but none whatever for the other. Our object, however, is, not to defend Protestantism, but to vindicate the truth of God. Misrepresentation of any body of men is a light matter compared to a perversion of holy Scripture, which is able to make wise unto salvation, through faith which is in Christ Jesus. (2 Tim. iii. 16.) Why, then, instead of any explanation of the apostolic answer to the question, "What shall I do to be saved?" is this persistent repetition of the answer, without any attempt to commend it to mind or heart? Suppose that here is a sick one suffering under dangerous disease. The sufferer is far from home. Strangers recommend to him a strange physician. "But how can I trust myself in his hands, when life and death hang on the issue?" he would say. Suppose now that, instead of giving a satisfactory account of the character, learning, skill, and success of the physician they recommend, they simply repeat the injunction to trust him, what would we say of men pursuing such a course in such circumstances? Yet this is precisely the course pursued by the writer of this tract. An inquirer asks, "What shall I do to be saved?" God answers him in his Word, "Believe in the Lord Jesus Christ, and thou shalt be saved." He is pointed to this divine reply, and says, "I am only too anxious to do so, if I only knew how"; but there is not the slightest endeavor to relieve his difficulty. Faith in a person recommended for a given work must be based on a knowledge of his fitness for that work, and his readiness to perform it, and in this tract there is not the least attempt thus to awaken con-Adence in Christ. Was it thus that apostles preached Christ? When they recommended him to sinners as a Saviour, they set forth his qualifications in the most attractive manner. They described him in the way adapted to produce the faith required. They showed how he is able to Bave to the uttermost all that come unto God by him (Heb. vii. 25), — that he was in the beginning with God, and was God (John i. 1), and so understood perfectly all that was requisite for our salvation, and had all power to perform it, - that he took upon him our nature (John i. 14), in all things made like unto his brethren, that he might be our merciful and faithful high-priest (Heb. ii. 17), and that, having done so, he "died for our sins according to the scriptures" (1 Cor. xv. 3). They explained that God had "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21), — that he "is the end of the law for righteousness to every one that believeth" (Rom. x. 4), - that God had "set him forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past," and "that he might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 25, 26). They told how "the blood of Jesus Christ his Son

cleanseth us from all sin" (1 John i. 7). They recorded his promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28), and again, "Him that cometh unto me, I will in no wise cast out" (John vi. 37); and showed his readiness to save by his own words spoken after his ascension to the throne, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). In the same manner Protestants set forth the qualifications of Christ as a Saviour, and the way in which he saves us; yea, it is their highest joy to set him before men in those aspects most adapted to produce the faith required. But the writer of this tract does nothing of the kind. Would he not do it if he really wanted sinners to believe in the Lord Jesus Christ and be saved? We would like to press this inquiry on his conscience, knowing how very soon he must need this same Saviour in judgment. We do not so underrate his intelligence as to suppose that he knew no better way to lead men to believe in Jesus than the method adopted in this tract, and yet "to him that knoweth to do good and doeth it not, to him it is sin" (James iv. 17).

We are sorry to be constrained to write thus, yet the reasons for it will be still more manifest if we proceed to the next point.

Fourth. The Papal answer to the great question, as he gives it, is in direct antagonism to the Bible answer. We know that this is a serious charge, but facts will show that we could not say less and be faithful to the truth. The Bible answer requires faith in a person, — a living, loving person, able and willing to save the sinner who desires to be saved; but this tract defines faith as a belief in the truths of religion, — abstract, impersonal truths, which neither feel nor love nor act. Could any contradiction be more complete? The one comes to the sick man saying, "Here is a divine physician, who can cure to the uttermost, - who loves to cure. Put yourself in his hands, and know by experience how kindly and infallibly he cures." The other says, "Here is a system of medicine according to which your cure may be effected." The Bible answer requires no complicated methods of application. A look suffices, as it is written, "Look unto me, and be ye saved all the ends of the earth " (Isa. xlv. 22); and Christ himself says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 14, 15). The Saviour here declares that He is to be lifted up in sight of men by preaching and otherwise (compare what Paul says to the Galatians (iii. 1), "before whose eyes Jesus Christ hath been evidently set forth, crucified among you"), that as the Israelites looked on the brazen serpent and were healed, so sinners might look unto Him and live. Trust in a person is so plain as this and so simple. sick man turns to his physician and expects to be healed. The drowning

man sees his friend reaching out his hand to him, and the sight is the anticipation of deliverance, and so "we are saved by hope" (Rom. viii. 24); for through faith in Christ we confidently look for that "manifestation of the Sons of God," and that "redemption of the body," that we see not now. But this "faith in the truth of religion" is quite another thing. It not only has a different object, abstract ideas instead of a living person, but the faith itself is different. As this writer calls it, it is an "intellectual conviction" instead of the living confidence of the heart that springs forth in response to redeeming love. So widely does this substitute of the tract differ from the divinely wrought faith spoken of by Paul. But this is not all. An intellectual conviction of the truth of religion alone cannot save. Every one feels this instinctively. It requires neither argument nor proof. Then there must be something else additional to secure salvation. What shall it be? The tract answers first, Baptism. Here are its words: "A Catholic is usually baptized in infancy, and is thereby invested with all the privileges of a Christian." Notice the language. Is thereby, that is, by baptism, invested with all the privileges of a Christian. Then the answer to the question "What shall I do to be saved?" is "Be baptized, and so be invested with salvation," for that is one of the privileges, if not indeed the chief privilege, of a Christian. Now, can any ingenuity make this answer to the question identical with the inspired answer, "Believe on the Lord Jesus Christ, and thou shalt be saved," especially as the statement of the tract is "The Catholic is usually baptized in infancy," when totally incapable of either the divinely wrought faith of the heart, or the intellectual conviction substituted by our author in its place. Both mind and heart are here called away from Christ as the living object of faith, and directed to the opus operatum of a priest as the source of salvation. The question is mo longer, who is Christ? but who is the priest? Not what are the qualifications of Christ as Saviour? but what is the fitness of the priest to baptize? Not what has Christ done, or what does He undertake to do for my salvation? but what did the priest do in the act of baptism? It is no longer God with whom we have to do, but the priest. The matter is no longer a personal communion between my soul and my Saviour, but between me and the priest. As it is said in tract number sixteen of this same series, "We believe, every one of us, that, when the water of baptism is poured on the child's head, he is truly born, not only of water, but of the Holy Ghost, that sanctifying grace is infused into his soul, and that he becomes entitled to call God his father, and to the kingdom of heaven," were we wrong in saying that the writer of this tract did not really desire sinners to believe in the Lord Jesus Christ, but sought to call them off to something else?

But it will be said that Protestants also believe that infants shall be

saved, even though incapable of exercising a personal faith. We do, though the writer of tract number twenty-eight, in this same series, affirms, "The doctrine of justification by faith only shuts the gate of heaven to all infants and young children." We see his object in making such a statement in the next sentence. "It is therefore false, and the whole edifice of Protestant religion built on this foundation is built on error." We might, on the ground of so explicit a statement in these tracts, excuse ourselves from the labor of answering the contrary statement here, but we have not so learned to deny the truth. The object of that tract is to show "that, according to the theory of justification by faith alone, children are left in a state of condemnation and disfavor with God until they arrive at years of discretion," and that "this consideration is positive proof of its falsity." It even goes so far as to affirm that "this is the doctrine constantly inculcated from the (Protestant) pulpit," and this from a church that teaches that unbaptized infants are lost, a church whose missionaries count every heathen infant whom they can by any means baptize as a soul saved from eternal death, which they tell us is the doom of every one not baptized. Do these men know that Calvin, whom they delight to revile as teaching that infants are consigned to perdition, says, in a book which has been conspicuously before the world for more than three hundred years: "But it is alleged there is danger lest a child who is sick and dies without baptism should be deprived of the grace of regeneration. This I can by no means admit. God declares that he adopts our infants as his children before they are born, when he promises that he will be a God to us, and to our seed after us. This promise includes their salvation. Nor will any dare so to insult God as to deny the sufficiency of his promise to secure its own accomplishment. The mischievous consequences of that ill-stated notion that baptism is necessary to salvation are overlooked by men in general, and therefore they are less cautious; for the idea that all who happen to die without baptism are lost makes our condition worse than that of the ancient people, as though God's grace were more restricted now than under the law. It leads to the conclusion that Christ came not to fulfil the promises, but to abolish them, since the promise, which at that time was sufficiently efficacious to insure salvation before the eighth day, would have no validity now without the assistance of the sign." He adds still more explicitly (Sect. XXII.): "This debate will easily be decided by the establishment of this principle, that infants are not excluded from the kingdom of heaven who happen to die before they have had the privilege of baptism. We have seen that it is no small injustice to the covenant of God if we do not rely on it as sufficient of itself, since its fulfilment depends not on baptism, or on anything adventitions. The sacrament is added afterwards as a seal, not to

^{*} Institutes of the Christian Religion, Book IV. Section XX.

give efficacy to the promise of God, as if it lacked validity in itself, but only to confirm it to us. Whence it follows that the children of believers are not baptized that they may thereby be made the children of God, as if they had before been strangers to the Church; but, on the contrary, they are received into the Church by a solemn sign, because they already belonged to the body of Christ by virtue of the promise."

Having thus vindicated a great man from slander uttered in the face of such statements from his own pen, and shown that the doctrine of justification by faith is not false "because it shuts the gate of heaven to all infants," we return to our argument on the tract before us. We do believe that infants are saved, even though personally incapable of exercising faith in Christ; but this avails nothing whatever towards making salvation through baptism to be salvation through faith in Christ. After stating, however, . that by baptism a sinner is invested with all the privileges of a Christian, it proceeds to say that, "if he lives up to the principles of his religion, and obeys God's commandments, he is always the friend of God"; in other words, he retains the favor of God on the ground of his own obedience. On this we have two remarks to make. First, It is not believing on the Lord Jesus Christ, - indeed, it is not faith at all, but works; secondly, The Bible declares that it is not true, for it says that by the deeds of the law, i. e. obedience to God's commandments, shall no flesh be justified in the sight of God (Rom. iii. 20). And if it be said that this scripture speaks of obedience previous to regeneration, whereas the tract refers to obedience after it, the answer is, If there be any difference between obedience previous to and after regeneration, it is caused by renouncing our own righteousness, and submitting ourselves to the righteousness of God (Rom. x. 3); but the moment we cease dependence on that righteousness, we are fallen from grace. As Paul says (Gal. v. 4), "Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace." And again (iii. 2, 8), "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Neither will it do to quote the words of Christ: "This is the work of God, that ye believe on him whom he hath sent" (John vi. 29), to prove that faith is a work, in the sense of "works" in this connection, for that would be to set faith in opposition to itself, which would be absurd. Some Jews, ignorant of the way of salvation through faith, asked Christ, "What shall we do that we might work the works of God?" and His answer is as if He said, "You wish to do something which may merit the favor of God, but the only thing that you can do to secure His favor is to believe on Him whom He hath sent." Schleiermacher says, "I know not that there can be found, even in the writings of apostles, a more explicit

teaching that the whole imperishable life of man's soul proceeds from faith in Christ." Christ says, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me" (John xv. 4); and in the next verse He says, "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." But just as though there had never been a Christ, or as if He had never uttered such words, this tract says, "If (a man) obeys God's commandments, he is always the friend of God," having begun to sustain that relation, not through faith in Christ, but by virtue of his baptism.

One word more concerning the teaching that baptism invests a man with all the privileges of a Christian. Papists believe, as we do, that baptism in the Christian church has taken the place of circumcision in the Jewish church. How then can they make baptism a saving ordinance, when it is written (Gal. v. 2), "If ye be circumcised, Christ shall profit you nothing"? In other words, If you look to any ceremony — even though of divine appointment — for salvation, ye renounce salvation through Christ, "for in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love." (Gal. v. 6.) And yet, right in the face of such divine teachings, the writer of this tract points sinners away from Christ to the priestly act of baptism for salvation.

The writer of this tract speaks of "a wonderful tranquillity of mind, in all Catholics who live right"; but we do not know how a truly conscientious man could be more speedily driven to despair than to be told that his continuing to enjoy the favor of God depended on his obeying God's commandments. How could he read that "Whosoever shall keep the whole law, and yet offend (stumble) in one point he is guilty of all" (James ii. 10); or hear Christ say that "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mat. v. 28), and not live in continual terror of perdition? But if he has learned to say, with the apostle (Rom. v. 1, 2), "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand," he may well add, "and rejoice in hope of the glory of God." Paul (2 Cor. i. 24) was a helper of the joy of the Christians at Corinth when he told them "By faith ye stand."

This tract confesses the existence of fear, and the need of something more in order to true peace of conscience, when it proceeds to point out the way in which the man who has been baptized and been trying to keep God's commandments is to "be restored to favor," when "he turns away from God by sin." After so long directing the inquirer away from Christ to other sources of salvation, shall we not find him now at length pointing to the only Saviour? The Bible does this when it says to Christians (1 John ii. 1),

"My little children, these things write I unto you that ye sin not. any man sin, we have an advocate with the Father, Jesus Christ the Righteous." Peter, too (1 Pet. ii. 25), writes to those who were kept by the power of God through faith unto salvation: "Ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls." But this writer tells such to add once more to their intellectual convictions of the truth the right dispositions which they have lost, and then come to confussion, where they will receive the forgiveness of sins. "Come to confession!" What a plain and straightforward way this is of saying "confess to the priest"! Is the writer ashamed to write the word " priest " in this connection for Protestant eyes? And this is the crown and climax of his answer to the question, "What shall I do to be saved?" This is the papal substitution for the inspired answer, "Believe on the Lord Jesus Christ and thou shalt be saved." No word of Christ, or of redemption through his blood. No exulting announcement that Christ is made unto us of God, wisdom, righteousness, sanctification, and redemption (1 Cor. i. 80), but the poor sinner is sent to the priest, to receive forgiveness at his hands! It is impertinent trifling to reply to this, that, while confession is made to the priest, the pardon is from God. The priest is thrust in between the soul and God, so as to cut off access to God through the one Mediator of the Bible (1 Tim. ii. 5). The sinner is caught that it is not enough to confess to God through the divinely appointed Mediator. He must also do so through a Popish priest, and receive pardon through the same channel. As in baptism, so here, it is no longer God with whom we have to do, but the priest. The spiritual intercourse of the soul is with the priest. Faith and hope centre round the absolution of the priest; and so the cry of the soul to God for mercy is perverted Ento an engine to rivet the chains of priestcraft on the soul thus robbed of the liberty wherewith Christ had made us free." (Gal. v. 1.) Our sense of the stupendous wickedness of this instruction which causeth to err from the words of knowledge is overborne by pity for the multitudes who are thus cruelly led astray. Fain would we cry to every one of them: "Behold the Lamb of God that taketh away the sins of the world." (John i. 29.) It was of such, led astray by the Scribes who sat in Moses' seat, that it is written, Christ was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (Matt. ix. 86.)

Six times, at least, in the publications of this society is the complaint made that we condemn Papists without reading their books. We frankly confess that we opened these tracts, expecting to find manly, massive argument, but have been grieved at their adroit juggling with sacred things, and indignant at their perversions both of the truth as it is in Jesus, and

of Protestant teachings. We expected to find error, but not such undisguised contradiction of Holy Scripture, and we lay them down feeling more than ever the irreconcilable antagonism between Popery and the Bible. We had begun to hope that in the new position in which Providence had placed her in our land, and under the favorable influences brought to bear upon her, the Papal Church might, persiaps, return to her first love; but we are now satisfied that this cannot be. Opposition to the grace of God which is in Christ Jesus is so inwrought into the whole structure, that it can be removed only as the building is torn down, and new walls rise on the old foundations. Popery is not more opposed to the Bible than the Bible is to Popery. Papists are not more bent on proving us to be outside of their Church than we are fixed in our refusal to come within its pale. Worlds would not tempt us to have either part or lot in her fearful perversions of the truth of God.

THE MASSACHUSETTS GENERAL ASSOCIATION.

In the first volume of the Congregational Quarterly (p. 38), in a "Historical Sketch of the General Association of Massachusetts," it is recorded that "In the spring of the year 1802, Brookfield Association, a clerical body in the interior of Massachusetts, sent letters to the other district associations in the State, proposing the formation of a General Association, and inviting correspondence and consultation upon the subject." Thus the origin of the General Association is traced to these circular letters of the Brookfield Association. From the records of that Association it appears that, on the 6th of January, 1802, it received a letter and a committee from the "Northampton Association" in regard to adopting measures "to facilitate a friendly and beneficial intercourse amongst the ministers in the western counties of the commonwealth." The plan was approved by the association, a committee was appointed to meet and confer with other committees, and another committee was chosen "to communicate this scheme to other associations in the County of Worcester." Thus it appears that the efficient agency of the Brookfield Association in originating the General Association of Massachusetts was occasioned by a proposition from the "Northampton Association," which had, however, a more limited design. As we find no other trace of the existence of a district association by the name of the "Northampton Association," it is presumed that this name was, in this instance, used to designate the association to which Northampton was in some sense a centre, probably the "Hampshire North," now known as the "Hampshire Association."

THE SECOND CHURCH, BIDDEFORD, MAINE.

As early as 1614 Captain John Smith examined the coast of Maine from the Penobscot westward; he speaks of a river by its Indian name * Sawocotuck. Omitting the last sylleble for the sake of brevity, we have "Saco," the present designation of the river, and until November 14, 1718, that of the coast towns on its banks, when both were called Biddeford, because some of the settlers were natives of Biddeford, England, near the entrance of the Bristol Channel. It means "By-the-Ford," in this case By-the-Ferry." In 1762 east of the river was called, after Sir William Pepperell, Pepperellborough, until June, 1808, when it became again Saco. Here was established the first form of civil government in the State. A court of justice or legislation was held in 1636, when the Province of Maine had nine settlements, the capital being York, the first incorporated city in the United States.! At this time the people raised a tax for the support of public worship. Richard Bonython, Richard Vines, and Thomas Lewis were taxed three pounds each; Henry Bond, John Wadlon, Thomas Williams, forty shillings each; and others twenty shillings. In 1648 Mr. Wheelwright was pastor of a Church near Cape Porpoise. Two years prior, Rev. Thomas Jenner, a non-conformist minister, was preaching is Saco. The neck of land now called Gray's Point, in 1642 was known as Church Point, and it is a tradition that the first meeting-house was built here at that date; confirmatory of which is the fact that a collection of graves is found there. Sir Ferdinando Gorges was an Episcopalian, and in the charter he obtained of the king in 1639 are the following words: "Our will and pleasure is that the religion now professed in the Church of England, and Ecclesiastical Government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established in and throughout the said province and premises and every of them"; nor was there any hindrance, for the first settlers of

^{*}A more recent research gives the name another derivation. The river was originally called Almuchicuois, or Almushiquois, from the name of a tribe or Sagamore that lived upon it, corrupted in Chacoit (pronounced Shaw-coi), and afterwards Saco. The elements of the word, Almus (dog), sio (little), ywoi ki (land), — The Land of the Little Dog. (Indian and English Dictionary, by E. Vetromile.) In 1630 the river was called Sagadahock (broad river), but the settlement Saco (Sullivan). Saco, among the Mis. Indians, means the mouth of a river. (Maine Historical Collections, IV. 116. — How. C. E. POTTER.) Saco, Sawacatauke, Sawa (burnt), Coo (pine), auke (place), — The Burnt-Pine Place.

[†] Folsom's History of Seco and Biddeford, — a rare book, to which I am indebted for very many of these facts.

¹ The first record book of Saco existing bears the date of 1653.

Maine did not come from the same part of England, nor from the same motive of religious freedom, as those in Massachusetts: they were moved as people now are who go to California or Nevada. They retained their attachment to the Church of the mother country; but Episcopacy, although the first * to come, did not obtain foothold in our State; no Church of that order was organized, even at York, the seat of Gorges's government, and in 1652, when the Province submitted to Massachusetts, the people became Dissenters without a struggle. The first Congregational Church in the State was organized at York in 1672; that at Biddeford is the eighth in the order of organization. It had no regular preaching until 1658, when one Robert Booth, a magistrate, selectman, and town clerk, was appointed by the Commissioners' Court to take the lead of a meeting, which he did for several years, and had "for his labor as the major part are disposed to give"; and "this they did because of the trouble that was given by one George Barlow; and they forbid the said Barlow any more publicly to preach or prophesy, under a penalty of ten pounds for each offence and cost." The town ordered "that the meeting-house shall stand by Powder Beife Tree," that is, near the Pool; and at the raising they had a dinner costing in money ten shillings.

September 22, 1666, at a general town meeting, it was arranged how all should be seated,—the women by themselves, precedence given to seniority except in a few instances; afterward the order was determined by the selectmen.

Under the jurisdiction of the King's Commissioners, Mrs. Bridget Philips was presented by the grand jury for absence from public worship; Arthur Beal for travelling from his own home upon the Sabbath about a mile, to speak with Job Young to go with him to the Point for a boat to go to sea the week following. Mark Ree was fined 10s. for breach of the Sabbath, for going to sea out of the harbor on the Lord's Day where the ministry is; John Wadleigh, for a common sleeper on Lord's Day at the publique meeting, — discharged with an admonition, paying 2s. 6d. to the recorder; Juliana Cloyse, wife of John, for a tale-bearer from house to house, setting differences between neighbors. A man was presented for idleness; the town of Scarboro for not having a minister. Any destitute

"Mark l'Escarbot, a companion of De Mont, and the historian of his first voyage and of New France, in his account of the settlement upon St. Croix Island, in the river of the same name, in 1604, now called Neutral Island, speaks of the erection of a chapel as among the buildings constructed by that colony, and of religious services being performed there. In some accounts he is called the chaplain. As these colonists were Huguenots, and earnest for the propagation of their religion, we cannot doubt that they conducted their worship in the usual form of the Reformed Churches of Germany and France. This will deprive the Episcopal Church of the honor of preaching the first sermon and instituting the first Christian worship in New England."—Maine Historical Collections, V. 165.

town was required to pay fifty pounds per annum towards the support of a minister in the neighboring town until they were supplied.

The public sentiment which could sustain these indictments is in strong contrast to that which now allows half the Congregational churches in this county to be without pastors, and six sevenths of the people absentees from the house of God.

Rev. Seth Fletcher * commenced preaching here 1661 - 62, and received for payment fifty pounds a year; for which purpose it was ordered that every single man should pay fifteen shillings, and all others according to their estates. He was hired from year to year until 1675, when the town was destroyed by savages; but there is no evidence that a church was formed. For nearly forty years there is no record of any preaching. On the reorganization of the town, 1717, for Biddeford and Saco were one, and worshipped in the same house, Rev. Matthew Short, a graduate of Harvard, was laboring at Winter Harbor. Being chaplain of the fort there, he received forty pounds a year from the government. This gift was continued several years. The next minister was Rev. John Eveleth, a native of Ipswich, Massachusetts, graduate of Harvard, 1689, who preached here half the time for three years, receiving twenty-six pounds annually, when the people became anxious for a candidate for settlement, and invited Rev. Marston Cabot, who received his degree at Harvard College in 1724. labored about two years, but declined the pastorate, although the town offered him eighty pounds per annum and board, and, when he should see cause to alter his condition and keep house, a parsonage, and one hundred acres of land. Mr. John Moody also declined an invitation to settle, "by reason he was too young, and wanted further acquaintance of learning at some college."

The first settled pastor was Samuel Willard, † grandson of Samuel, sometime pastor of the Old South, Boston, and for several years Acting President of Harvard College, at which institution he graduated in 1723. At the time of his ordination, September 30, 1730, a church was formed on Congregational principles. More than half the original thirteen names are the same as are now most prominent in the Second Church. Ebenezer Hill and Benjamin Haley were chosen deacons. Somewhat prior the town built a new meeting-house, thirty-five by thirty feet. With the six churches in the council, the selectmen were desired to call a town meeting for their concurrence. Rev. Thomas Paine, M. A., of Weymouth, preached from Acts xxvi. 17, 18, and the sermon was printed in fifty-one pages.

^{*} Sullivan, 222.

[†] For account of Willard family, see American Quarterly Register, pp. 12, 119. It is probable a church was formed under Mr. Fletcher, but no record remains of it.—FOLSOM, 226.

Soon there was manifest considerable attention to religion. A great change came over the minister's own mind. He was brought to an inward sense of the impotent and miserable condition mankind are naturally in, by their apostasy in our first parents, and of the sovereignty and glorious efficiency of divine grace in our Lord Jesus Christ. He would frequently break out in the language of the man in the gospel that was born blind: "One thing I know, that, whereas I was blind, now I see." The ministry of such a man, though but for eleven years, was not without its salutary influence; the people became established; sixty-three were added to the Church. While preaching at Elliot, Mr. Willard was attacked by the disease which in two days ended a life of thirty-six years.* His widow and daughter married ministers, and of his three sons one was a deacon in the Church at Petersham, a second minister at Stafford, Conn., and the third was President of Harvard College.

Moses Morrill, a native of Salisbury, Mass., and a graduate at Harvard College at fifteen years of age, became his successor, and was ordained and installed, September 29, 1742. He labored thirty-five years, preaching a part of the time on the east side of the river, until the Church was formed there in 1762. He died in this his only pastorate, February, 1778, aged fifty-six. †

At this time the Church voted that Dr. Watte's Sacramental Hymns be sung at the Lord's Supper, and his version of the Psalms at the "Preparatory Lecture." Whitefield came into this region and preached several times for Mr. Morrill. The first deacons having died, in 1745 Simon Wingate, and in 1749 Samuel Scamman, Jr., were chosen. The latter declining, Moses Wadlin was elected, and was succeeded in 1754 by John Stackpole. This year a committee was appointed to take care of Mr. Baxter's "Practical Works," given the Church by Hon. Samuel Holden, Esq., of London, consisting of four massive folio volumes.

To this pastorate, which was long and peaceful, followed that of Nathaniel Webster, ‡ a native of Kingston, N. H.; a graduate of Harvard College in 1769, who was ordained and installed April 14, 1779. He maintained a good character, was gifted socially, and was greatly beloved. Having labored eighteen years, a colony left to form the Second

^{*} His grave, though overgrown with trees, is still to be seen in Elliot. — DEACON THOMAS EMERY.

[†] Mr. Morrill married Hannah, third daughter of Captain Jordan, December 1, 1743. His children, born 1744-76, were Samuel Jordan, John, Joseph, Sarah, Hannah, Olive, Mary, Elizabeth, Tristram, Abigail, Tristram, Nahum, and Moses.

[†] The town voted him a salary of £75, to be paid in this wise: 45 bushels corn at 4a, 54 bushels rye at 5a, ; 400 pounds pork at 5d.; 50 pounds wool at 1s. 8d.; 50 pounds flax at 8d.; 100 pounds butter at 8d.; 4046 pounds beef at 20s. per 100 pounds, 1 quintal fish, 21s.; 2 tons good English hay, £3.

Church on this wise: Jeremiah Hill, Esq., and Deacon Wingate — one being a "Liberal" or "Free Thinker," the other a Hopkinsian — became involved in a controversy which drew in the whole congregation. As it was not easy to sacrifice Parson Webster for a peace-offering, he being settled for life, and exceeding popular, one party seceded, and in 1797, or 1798, built a house in what is now the city of Biddeford, which they called the "Temple of Reason." One of their rules was: "As every Christian or religious society has undoubted right to put his or their construction upon the Scriptures, a point of orthodoxy, or an article of faith shall never be a fit subject to lay before any council reference, or any description of men whatever." This left Mr. Webster in quiet possession of his charge at Lower Biddeford until 1828, when he was dismissed, and died in Portland, March 8, 1830, aged eighty-one.

At the "Temple of Reason" they had services congenial. This movement was the earliest of its kind in this country, and was a premonition of the after-struggle between Andover and Cambridge. It was led by Hon. George Thatcher,* who, while a member of Congress at Philadelphia, formed acquaintance with Dr. Priestly, and imbibed his religious views. For twenty-three years he was an Associate Judge of the Supreme Judicial Court of Massachusetts, and he was buried in the yard adjoining the Second Church. He and his associates, thinking to draw to their aid some godly men, obtained an orthodox minister, and March 1, 1805, a church was organized. Rev. John Turner, a graduate of Brown University in 1738, was installed pastor. He by his pleasing manner and good preaching powers kept all harmonious for nearly five years, when he began to discourse more fully upon the distinguishing doctrines of grace, and, as the result, two young women, Mary Hanson and Betsey Witham, domestics, one in the family of Lawyer, afterwards Judge Mellen, and the other in that of Judge Thatcher, were under deep conviction. This was not agreeable to these leading men; it was what they thought to be away from. Miss Witham, afterwards the wife of Rev. Amos Bingham, of Philadelphia, was visited by Judge Thatcher; † he begged her " not to be alarmed; that she was a very good girl and had never done a bad thing; that for himself he had no fears; all would come out well at last." But this did not satisfy; man could not silence the "still small voice"; the girls began to talk with others; Miss Witham was brought out into great light; enjoyed the sweetest sense of pardoning love; the minister grew more and more bold; the evangelical people were greatly encouraged and strengthened. But as the judge, the lawyer, and Esquire Hill withheld supplies,

^{*} Judge Thatcher's residence was on the spot where now lives Mr. George O. Burnham; he was visited here by Lafayette.

[†] Mrs. Bingham reported, herself, the conversation to Rev. S. M. Gould. NEW SERIES. — VOL. I. NO. 2. 17

Mr. Turner was obliged to leave in 1817. He died at Dorchester, Mass., October 2, 1839, aged seventy.

Now came the "tug of war." Parties were nearly equal in numbers. and sometimes they had evangelical preaching for a few months, and then unevangelical, until by some apt management Rev. Thomas Tracy,* from Cambridge, was settled for the term of five years. Dr. I. Nichols, of Portland, preached the sermon, and Rev. N. H. Fletcher, of Kennebunk, made the prayer. † A remonstrance was presented the council by Ass Clark and five other members of the church against Mr. Tracy's installation, because the Church had no voice in his call, or in regard to his religious sentiments, which were not agreeable to them. But the council decided that, by the constitution of the society, communicants had no other privileges than those enjoyed by the members of the parish. This was a grief to the Church, who, though more numerous, were voted down by accessions to the liberal party from other towns, especially Saco. Hence there was another exodus; the remonstrants left, taking with them the communion service. This rendered it difficult to collect the five hundred dollars of Mr. Tracy's salary; and, as a majority of his supporters were from east of the river, they were able to build a church there, and in 1828 withdrew, taking the minister with them. His farewell discourse was from the words "Come over and help us." But while individuals accepted this invitation, the society did not; it continues to this day, having gradually become subordinate, as it should.

In this struggle was born the Second Church. It sloughed off the doctrines of Priestley and put on those of Paul, and the "Temple of Reason" became that of the Divine Redeemer. The seed sown by the *first paster* in a hundred years blossomed into a pure Christianity.

The following May the Church settled Rev. Christopher Marsh, a graduate of Dartmouth College in 1820. He studied theology with Rev. Ass Rand, of Gorham. For three years he preached alternately for the Second and First Churches. For the first time deacons were elected, — Ass Clark and Major Samuel Merrill. In about four years he (Mr. Marsh) was dismissed, and Stephen Morse was ordained and installed. Laboring two years, he was succeeded by Rev. Henry Merrill, a native of Brownfield, a stated supply for three years; and following him was Rev. Caleb Kimball a Dartmouth graduate of 1826. He was a blind man, but of great

^{*} The house now occupied by Mr. R. M. Hobbs was built for Mr. Tracy.

[†] The other parts were as follows: introductory and prayer, Rev. Nathan Parker Portsmouth; charge, Rev. Nathaniel Webster, Biddeford; fellowship of the churches Rev. Nathan Tilton, Scarboro; concluding prayer, Rev. Daniel Marrett, Standish The Evangelical Society of Massachusetts promised one hundred dollars a year, or condition that Mr. Tracy was settled. (Parish Records.)

beaefit to the Church; many were through him added thereto; and also at this time the "Temple of Reason" was denuded of its sounding-board, modernized, and put into the shape it now is, as owned and occupied by the Free-Will Baptists.

Rev. Thomas N. Lord (graduate of Bowdoin College 1835, and ordained at Topsham, August 10, 1837) supplied for two years. He was installed pastor October 9, 1889, and labored for nine years. The place began to grow; and, the accommodations being too strait, the present house was erected on the site of the former, August, 1850, "always to be held and occupied by an orthodox Congregational society." Of the seventeen composing the building committee, six remain with us. The bell was a gift from Mrs. William P. Hooper, October, 1858. After a supply of one year by Rev. L. S. Parker, Mr. Samuel McLelland Gould -- born in Gorham, entered Bowdoin College 1829, left in the second year, and engaged in teaching in Hartford, where some forty of his pupils were converted - was ordained and installed January 6, 1853. He was fitted to succeed Mr. Lord, - had extraordinary power in the pulpit: in two and a half years the Church increased from ninety-six to two hundred and sixty-five. During this pastorate of four years, whatever causes operated to produce a want of harmony,* the chief was, that at this time the Church generally uttered itself on questions of moral reform. A majority, here, were of this mind. In the opinion of the pastor and thirty-six others, such utterance "was not the gospel"; hence the Pavilion Church. Rather prematurely the colony went out, but thus the city gained what it most needed, - two homogeneous churches of the Puritan faith, led by two men of marked prudence, piety, and sagacity, - Rev. Charles Tenney, of Ches-- ter, N. H., graduate of Dartmouth College, 1835, and Rev. Charles Packard,† native of Chelmsford, Mass.; graduated at Bowdoin, 1817;

^{*} Mr. Gould, in his farewell discourse, mentions two reasons for leaving: the habit of the Church in "cutting off supplies, and philanthropy, — that which regards the creature and forgets or discards the Creator; which in its seal for human rights so breaks away from God, so brings the soul down to such an undue communion with worldly objects, that a wave of darkness settles upon it, and all that is spiritual is lost sight of" (page 19). In a private letter Mr. Gould remarks: "I was installed pastor, January 6, 1853; sermon by Rev. John R. Adams, of Gorham, my father's minister. There were about eighty good members when I took the Church. There were some two hundred on the ground when I resigned, March 4, 1857. I went to the Pavilion Hall and began to preach March 8, 1857. A church was formed in the Hall, October 20, with forty-two members. My labors there were heavy and exciting, yet I never witnessed the special power of the gospel as in that very Hall. I left the Hall August 15, 1858, under a call to Owego, N. Y."

[†] Son of Rev. Hesekiah Packard; born at Chelmsford, April, 1801; entered Bowdoin at the age of twelve; spent five years as instructor at Gorham, Portsmouth, and Gardiner; at twenty-one studied law with Hon. Benjamin Orr, at Brunswick; there

studied theology at Andover and Lane. They allayed ill feeling, and strengthened the things that remained. In January, 1858, Mr. Packard was installed, and devotedly and ably he fed the flock. They had what is most to be desired, — steady growth, — when, as in a moment, the leader was taken up, out of their sight. His memory is "as cintment poured forth."

The following December, 1864, Rev. James M. Palmer, a graduate of Waterville College and Bangor Theological Seminary, by his affability and untiring energy, did a good work, and is now General Agent of the New England Life Insurance Company. To him is due, in great part, the comfortable house of the pastor, costing four thousand dollars. Leaving at the end of three years, because of impaired health, he was succeeded, January 1, 1868, by Rev. John D. Emerson, a native of Candia, N. H.; graduate of Dartmouth College and Andover Theological Seminary. The Church now numbers two hundred resident members; twenty-one non-resident. In this long way from 1658 to 1868 is seen what doctrines and practices God smiles upon and blesses.

He that is willing to tolerate any Religion, or discrepant way of Religion, besides his own, unlesse it be in matters merely indifferent, either doubts of his own, or is not sincere in it.

He that is willing to tolerate any unsound Opinion, that his own may also be tolerated, though never so sound, will for a need hang God's Bible at the Devil's girdle.

That state that will give Liberty of Conscience in matters of Religion, must give Liberty of Conscience and Conversation in their Morall Laws, or else the Fiddle will be out of tune, and some of the strings cracke.

Experience will teach Churches and Christians, that it is farre better to live in a State united, though a little corrupt, than in a State, whereof some Part is incorrupt, and all the rest divided.

There is no rule given by God for any State to give an Affirmative Toleration to any false Religion or Opinion whatsoever; they must connive in some cases, but may not concede in any.

WARD's Simple Cobler. 1647.

practised for eleven years, when, in a powerful revival of religion, he found Christ; was settled in the gospel ministry at Hamilton, Ohio, three years; labored at Lancaster, Mass., fifteen years; one year at Cambridgeport; two at Middleborough, Mass.; died on the evening of February 17, 1864, returning from the post-office. At the close of that day, he had read 1 Thess. iv.; sung, "Jesus, lover of my soul." The concluding verse was followed by the emphatic comment: "That is the truth!"

THE COMPOSITION OF COUNCILS.

THE General Association of Connecticut adopted at its annual meeting in June, 1868, and has since published with its annual minutes, an elaborate report on "Installing Councils." Though the paper is estensibly confined to the one class of councils indicated in its title, the principles embodied in it, if accepted, must be recognized as to a large extent applicable to all councils. Its preparation and adoption were doubtless suggested by certain recent or very objectionable innovations in the composition of one or more installing councils in Connecticut, involving a disregard of fundamental Congregational principles, and opening a wide and inviting door for the incoming of doctrinal unsoundness and error. While it is manifestly aimed at these local innovations and the peril that is in them, it is comprehensive of the whole subject of councils, and its doctrines, if true, are of universal application.

Coming as this report does from one of the oldest and strongest of our Congregational bodies, - one that embraces much of the best wisdom and experience, as well as the profoundest ecclesiastical research and learning of the denomination, - it cannot fail to command respect and consideration, and is likely to be widely influential. Our leading denominational journals, including the Quarterly, have honored it with their hearty sanction, and proclaimed their approval of its leading and characteristic positions. Its statements as to the "authority" by which "a council is convened," the "primary elements" of which it is composed, the "sphere ecclesiastical and territorial" from which it should be "selected," and "the standard" according to which "its numerical and moral strength should be deemed adequate" to "its end," are in accord with the best standard authorities. and cannot fail to command general assent. But in relation to the appropriate membership of a council, the report takes issue with what has come to be the universal and established usage of the churches, as an unwarrantable innovation upon the customs of the Fathers, and as essentially uncongregational. It is to its positions on this particular point that attention is here invited.

It assumes in the outset, and through the entire course of its discussion, that installation by council is essential to the existence, in any proper sense, of the pastorate, — that a minister cannot be, to use its own expression, "a bond fide pastor," until, with the co-operation and approval of neighboring churches in council assembled, he has received the formal expression of their fellowship, and, with other public services, been duly installed in his place. This assumption seems to us altogether gratuitous. The

question involved, be it remembered, is not whether installation in ordinary circumstances is desirable, and therefore to be encouraged and sought. It may be believed in, as in every way useful and happy in its influence upon both ministers and churches in their mutual relations, and still its necessity to the existence of the pastoral office be consistently denied. The article by Professor S. C. Bartlett, D. D., in the Quarterly for October, 1868, presents an argument for it that, to most unprejudiced minds, even though exception be taken to some of his positions, will seem exhaustive and conclusive.

Conceding the desirableness and importance of installations, we yet affirm the assumption of the Connecticut Report, that an uninstalled minister is necessarily no pastor, to be preposterous. Installation does not make a man a pastor. It only gives the sanction of neighboring churches to the choice of the flock over which he is to watch, and expresses their fellowship with him and them — with him as now of them — in the relation which their call, and his acceptance of it alone, were adequate to create. A pastor, according to Webster, is "a minister of the Gospel, having the charge of a church and congregation; one who has the care of souls." Any minister upon whom the responsibilities of this "charge" are devolved, and who exercises this "care," whether installed or uninstalled, whether engaged for a limited or an indefinite period, is a pastor, — as truly a pastor in the one case as in the other; and if the duties of his office

• It must be confessed that when Professor Bartlett quotes the laying on of hands in the case of Paul and Barnabas when they were about to be sent away to the work of itinerant missionaries, stopping for a few days, or at most a few weeks only, in a place, as apostolic authority for that installation in a local pastorate, whose crowning commendation in his view seems to be its tendency to promote permanency, one is slightly at a loss to know how to understand his logic. His position seems to be that it was the castom of the New Testament churches to signalize the entrance upon any new Christi work by some such solemnity, and that therefore, when a man assumes the duties of a Christian minister in a local church, he should be publicly installed. But does not the example quoted prove too much for his purpose? If it is an argument for installation, with an expectation of permanency in a given church, is it not yet more an argument for it, or for something like it, as an introduction to temporary labors similar to those in anticipation of which it occurred? But Professor Bartlett deems installation and the intent of permanency as properly inseparable. He would doubtless regard the convening of a council to give its sanction, with a formal induction into office, to a proposed ministerial work of avowedly limited duration, as a greater irregularity than no installation at all. In the quoting of this primitive example of the laying on of hands, and in the statement that "the denomination has no proper cognizance of " ministers not installed over the churches they serve, - a statement which makes "the fellowship of the churches" given at their ordination, and, in the West at least, the fellowship implied in membership of associations that include both ministers and the churches they serve, utterly meaningless, - he seems to us to have weakened an argument for installation which at other points is invincible.

are faithfully and well performed, he is "a bond fide pastor." This is not less in accordance with the authority of common sense than with that of the dictionary. The great majority of the ministers of our Western churches. unfortunately doubtless, hold their positions without the sanction of an installation. But their people, nevertheless, are wont to think of them and speak of them as pastors, with never a question as to their right to the title. Not long ago the anniversary of a ministry in Iowa of twenty-five years' standing was honored with what was happily termed a "silver wedding" celebration.* Nearly half of these twenty-five years, filled with unceasing and fruitful pastoral care and toil, had passed away before there was any installation; but it doubtless never occurred to the well-watched, well-fed. lovingly tended flock, that during all those early years they were without a pastor! and that more than half a score of years must yet pass away before the proper "silver wedding" anniversary would come! Were they wrong in dating the beginning of their pastorate from the beginning of the quarter of a century's ministry among them, rather than from the time of their minister's formal installation? Was he one whit more their pastor the day after that installation than he had been for years before? Does anybody feel that the "silver wedding" observance was premature because only a portion of the twenty-five years of pastoral labor were subsequent to the installation exercises? The Connecticut Report assumes that he was a pastor only during those subsequent years. The common sense of his people and of everybody else decides otherwise; and we must be excused for thinking that its decision is more truthful than the assumption of the Report, with the vote of an ancient Puritan association to back it.

With this false assumption as to what constitutes the pastoral relation. the paper under review holds, in the face of what has come to be the very common, if not general usage of the churches, that no minister who is not in its sense a pastor, or, in other words, who is not installed over the church he serves, can of right be admitted to membership in an installing council, or, by plain implication, in any council. It even goes so far as to maintain that, in case a church in which the relation between minister and people exists without installation should be guilty of the inconsiderateness or impertinence of sending the occupant of its pulpit and parsonage to a council, in response to a letter missive inviting its presence by pastor and delegate, the council would be justified in excluding him, on the ground that his "authorization" to represent the church "is worthless, for the simple reason that he is not a pastor in any proper sense of the word, and the council cannot recognize and receive him as such without stultifying itself." But if, in the common and authorized sense of the word, as well as by the understanding of himself and his people, he is a pastor, the stul-

^{*} That of Rev. A. B. Robbins, D. b., at Muscatine.

tification would be in sot receiving him. Their refusal to receive him, moreover, would be an infringement upon the rights and liberties of the churches, involving a far greater evil than the self-stultification of a body of men who could be such adepts in the stultifying art as to assume that the pastoral office, and the public ceremonies by which the sanction and fellowship of the neighboring churches in relation to it are sometimes expressed, are one and the same thing. The letter missive is sent in such a case with the knowledge on the part of the church sending it that the minister of the church to which it is sent is uninstalled, the other churches invited accept the invitation with the same knowledge,—for this is a matter of which neighboring churches are not likely to be ignorant,—and yet our Connecticut brethren would have him excluded! A very strange and arbitrary sort of Congregationalism this!

The argument of the report is that, inasmuch as the "grand design" of installing councils is "to preserve and strengthen the principle of the communion of the churches," and the essential thing done by them is the expression of their fellowship to the brother installed, it is not fit that a minister who has not himself received "the right hand of fellowship" as pastor of the church he serves should have part in expressing it to another. But how does this follow? The fellowship to be expressed is not the fellowship of the ministers or other individual members of the council, but the fellowship of the churches. Their representatives in the council are such, not by virtue of any expressions of fellowship they have individually received from neighboring churches, but by virtue of the credentials they hold from the churches in whose behalf they are authorized to act. If the thing to be done were to give a formal welcome on behalf of some clerical order, always joined in that manner, to a newly chosen member there would be reason and force in the position that it could only be properly given by one who had himself received it. But this is not the thing to be done. It is the churches who speak in "the right hand of fellowship," and not a ministerial order. And who can truly say that a minister serving a church for a specified time, or indefinitely, in the pastoral work, especially when identified with it, as our Western ministers almost universally are, in home sympathy and membership, is disqualified, because uninstalled, for representing it in any council-installing or otherwise, through which its fellowship with sister churches is to be expressed? He speaks and acts in a council, not for himself as a member of a learned and sacred profession, but for the church whose chosen spiritual teacher and guide he is, and by whose authority, under the letter missive, he takes his seat, and a thousand installations could not invest him with a fuller right to be there than he has. The delegate who goes with him has never, as an individual, received "the right hand of fellowship" from the churches, but he

propresents a church in fellowship with sister churches, and no one quessions his right, so far as Congregational principles are concerned, to perform any duty which any other member of the council, even though an inetalled pastor, may perform. He may, if the council so appoint, give the customary expression of the fellowship of the churches in the services of installation. This the Connecticut Report affirms. To escape the pressure of the objection that in some localities it would be impossible to gather installed pastors enough to perform the several parts of an installation service, it says: "A council might consist entirely of lay delegates, one of whom might give the right hand of fellowship." Now can any man in his senses contend that what a layman representing a church in a council may do, in the expression of the fellowship of the churches, a ministerial member of the same church, performing its pastoral work, and authorized as its minister to represent it, though uninstalled, may not do? Does the fact that he is the chosen minister of a church, without having received an expression of the fellowship of other churches in that position, in a given form, disqualify him from doing what he might do with entire propriety, and of course without any such expression, if he were not a minister at all? The idea seems absurd on its very face, and, yet it is the basis on which the report in hand, indorsed by the assembled wisdom of the General Association of Connecticut, sets up its claim that uninstalled ministers of churches cannot be rightfully included in installing councils, or, by parity of reasoning, in any councils! The admission of this claim among the churches of the West - or of the interior, as the Advance has it - would make councils to a great extent practically impossible. Take Iowa, for example. In the whole State, with its three hundred and fifty miles of length, and its two hundred and fifty of breadth, the churches with installed pestors, eleven in all, according to the minutes of the General Association for 1868, are barely enough to equal the number indicated in the Connecticut Report as ordinarily requisite to constitute a single respectable council. Councils in Iowa are not relatively numerous, but if they were not half as frequent as they are, and none but installed ministers were to be called upon them, they would neither need nor find time for any other occupation. and their churches would be under the necessity either of getting uninstalled pastors in their stead, thus disqualifying them for the work, or of settling colleagues with them to supply their lack of service at home. The Connecticut brethren try to meet this difficulty with the suggestion already alluded to, that "councils might be composed entirely of lay delegates, one of whom might give the right hand of fellowship," and then add that "the other parts might be performed in the name and by the authority of the church by missionaries and other ministers present, with the approval of the council." Eminently sage suggestion! If the "missionaries and

other ministers" were likely to be sealous and accommodating enough to be on hand with the understanding that they were to take the place of "side figures in a show," what probability does Western experience, to say nothing of Eastern, give that a quorum of a council to "be composed entirely of lay delegates," unless as a rare exception, would ever assemble? And even if our lay brethren, under the new order of things proposed, should be suddenly filled with new interest in ecclesiastical business, and become prompt and eager in the discharge of duty as delegates of the churches, how would it be about the examinations of candidates for ordination and installation, upon which so much stress is justly laid as essential to the doctrinal soundness of the ministry, when conducted by lay delegates alone? Are they generally so well versed in theological science that it would be a thing of eminent propriety to commit the responsibility of these examinations wholly to them, even for the attainment of so grand and momentous a result as the exclusion of those recognized by them as their pastors from ordaining and installing councils? How would it be in regard to the orderly and successful accomplishment of the complicated business and the decision of the difficult questions that often demand the best wisdom and the largest available experience in other than installing councils? Are our lay brethren generally so familiar with the principles of our ecclesiastical order in their varied applications, and have their reading and experience in regard to ecclesiastical business been so ample and thorough that even to escape the awful irregularity of allowing their uninstalled ministers to sit in council with them, it is wise to commit to them alone the whole work of councils? These questions, we are free to confess, awaken decided misgivings as to the adequacy of the suggestion that, in the absence or scarcity of installed pastors, "councils might be composed entirely of lay delegates" to obviate the objection it was designed to silence.

But this is not the only practical difficulty with the theory of the report. The carrying out of this theory in Iowa at least, and probably the same is substantially true in most of the newer States, would exclude from councils by far the larger part of the best wisdom and amplest experience embodied in our ministry. With but two or three exceptions, the men among us whose pastorates in the fields of labor they occupy have been of longest continuance, whose influence is greatest and widest, whose knowledge of the condition, history, and peculiarities of our churches is fullest, whose identification with their interests and work is most complete, and whose praise is in them all, are uninstalled. If; as one of the acknowledged leaders of our denomination, a teacher and expounder of its faith, is credited with saying, "Congregationalism is sanctified common sense," can that be a true principle of Congregationalism which would shut out such men as these from all our councils, and deprive the churches of the advan-

tages of their advice and aid? Installation is useful in many ways. It is desirable that the tendency developed within the last few years, in the East as well as in the West, to dispense with it should be counteracted; but is this likely to be achieved by an attempt to force it upon the churches, on penalty of a denial to their ministers of the name and rights of pastors because uninstalled, and by seeking to elevate the installed to the position of a peculiar, exclusive, and privileged class? It is more than possible, to say the least, that they will be disposed to consider things quite as essential as forms, and to regard the liberty of the churches in regard to the method of establishing and maintaining the pastoral relation quite as essential to true Congregationalism as the method itself.

The Connecticut Report affirms that the calling of ministers without charge upon councils by letters missive, sent to them individually, is disorderly, because inconsistent with the fundamental principle that "the primary elements" of which councils are made up are churches. But does this alleged inconsistency actually exist? We accept the premise of the Connecticut brethren, but deny their conclusion. When an individual is called on a council, the letter missive sent to the churches states, or should state, that fact, and their vote to accept the invitation with him as a component part of the council, together with the letter missive he has himself received, is his authorization for membership. All that he does and says, he does and says not as an individual merely, but in their name and by their authority. Their direct representatives take their seats and discharge the duties assigned them no more as the result of their authorizing vote than he does. How, then, is the council the less a council of churches, and how is what it does less the action of the churches because of his participation in it? We agree with the report in the opinion that when an individval is called, he should not be counted in determining as to the presence of a quorum, because the churches are "the primary elements of the Council," but it by no means follows that the calling of an individual, whose place in the body is authorized by the action of all the churches it includes, vitiates its character as a council of churches, and is therefore to be avoided as uncongregational and disorderly. He may be in such a relation, moreover, to the churches and their work, as to represent a broader and still not less real fellowship than any pastor can. "Ministers in the. position of the Western Agents of the A. H. M. S.," says Dr. Bartlett in The Advance, "represent the constant and vital fellowship of scores of churches. Professors in Chicago Theological Seminary, elected by men who were themselves elected by ministers and delegates from all these Northwestern churches, are when called in council standing representatives of the broadest fellowship. Is it not overriding a reality by a technicality, to object to the direct invitation of these men, that it involves no fellowship of the churches?" The unreasonableness of this course is all the mere striking when, as we have seen, even the "technicality" has no basis in fact.

The view we are combating is not only false in itself, but it is in the face and eyes of apostolic example. We profess to derive the principles of our polity from the Bible. The only ecclesiastical council of which it gives anything like a clear and distinct account, the Council at Jarusalem, quoted by our standard denominational writers, as apostolic authority for modern councils, included in its membership ministers who were both uninstalled and without local charge. Besides "elders and brethren." itinerant apostles were there, and the probability is that these itinerants, whom the manifesto of our Connecticut brethren would have excluded. had more to do in developing and securing the momentous result to which that council came than all others included in its membership. What an infringement upon the proper prerogatives of the churches it must have been! What a pity that the wisdom of the Connecticut Report could not have been brought to their relief! It will not do to say that the apostles gave their aid in this case simply as inspired men, and that therefore it has no authority as an example for us, for if the question at issue was to be settled by the mandate of inspiration merely, Paul, "the very chiefest of the apostles," could have decided it alone without going up to Jerusalem at all. Moreover, had the apostles stood upon the ground of supernatural authority in this matter, as Professor Bartlett well says in the article already referred to, "they would have issued an authoritative edict in their own name alone. But they clearly waived that power, and simply associated themselves with 'the elders and brethren' in common utterance." It will not do to say either that because this council included but one Church, and was in some other respects unlike modern Congregational Councils, it was therefore not properly a council at all; for it embraced the fundamental principle of all councils, the fellowship and mutual helpfulness of the churches; and, moreover, to deny to it the essential character of a council, is to abandon the only ground upon which we can bese a scriptural argument for councils as a constituent part of our polity. In the face of this primitive precedent, the Connecticut Report affirms a doctrine according to which Paul, if he were among us now engaged in his apostolic work of preaching the gospel and planting churches, especially if he were diverted of the prerogatives of inspiration, would have no right to a place in councils called for the recognition of the churches he had gathered, and could properly take no part, unless as an outsider, and by sufferance in the ordination or installation of any Timothy, even though he were his own son, in the gospel! Can a principle involving an absurdity so palpable constitute an essential part of our Congregational system?

The doctrine of this Report would often shut from councils the very men

who of all others, by their relations to the churches calling them and the churches represented in them, and by their acquaintance and connection with the facts and interests to which they relate, are the men to be in them. It would often shut from councils those whose age, experience, wisdom, talent, and knowledge of the matters to be canvassed would make their judgment and advice especially valuable, and whom the churches would most unhesitatingly choose and trust to act in their behalf. It would shut from them, for example, in Iowa, such a man as "Father" Turner, the history of whose inimistry in the State has largely been the history of its churches, and whom they all, together with their pastors, delight to honor. In Connecticut it would exclude such a man as Dr. Bacon, - unless, indeed, a merely nominal pastorate should give him place, - whose familiarity with the history, usages, and principles of the Congregational polity is probably second to that of no other living man. The report recognizes this diffioulty, and proposes, as a method of obviating it, that, "whenever it shall seem specially desirable to secure the presence and assistance of ministers without charge upon a council, the churches of which they are members should be invited, that as delegates of churches they may take their seats," in what it calls "the regular way." But this may not secure their pressace. It frequently, perhaps commonly, will not, unless the invitation is accompanied with the poorly conceded and not very gracious intimation that the church is not called on its own account, nor on account of its pastor, but for the sake of securing the attendance of a particular member, whose appointment as delegate is therefore respectfully suggested. This suggestion would be considered by some, at least, as amounting to a very questionable dictation in a matter concerning which a church should be left to the direction of its own wisdom. Professor Bartlett says of "such a procedure," that "it is not marked by the Christian manliness and directness which characterize our system. If a church desires the attendance and aid of one particular man, why go through the indirectness of asking the attendance of a church instead, and of asking that church to go through the form of seeming to choose that man? Is it not more of the nature of a legal fiction, a stratagem --- shall we say a sham? --- than of the simplicity of the gospel? Why not far better do precisely and openly the thing we mean than to pretend doing something else?" Moreover, the plan proposed would often necessitate the calling of a church upon councils in whose object and work it could have none but the remotest interest, and might require the appointment of the same delegate to nine out of every ten, or ninety-nine out of every hundred of the councils in which it should be called to participate, thus depriving the lay-membership of the privilege, and releasing them from the duty, of attendance upon these bodies. If a minister without a local pastoral charge chances

to be in such a position that for any reason his presence is desired on a great majority of the councils convened throughout a wide extent of country, and the way taken to secure it must be the invitation of the church of which he is a member, with a request that he be appointed as delegate, thus practically excluding all other members of that church from going, he must be a man of singular sensibilities if he does not refuse to go altogether.

The truth is, no principle of Congregationalism, and certainly no principle of common sense, requires that when a man's presence on a council is desirable, we should resort to an indefinite amount of "red tape" and to questionable infringements of the prerogatives of the churches in the matter of appointing delegates in order to secure it. The true way, the straightforward and Congregational way, is that in which the good sense of the churches has already led and established them.

Aside from its views on the points discussed, the Connecticut Report it worthy of all praise for the clearness and justness of its statements of Congregational principles. Its protest against the growing tendency to call churches of other denominations on installing councils, its denial of the right of a council to add to its number even by inviting ministers present to sit as corresponding members, and its discussion of the question of a quorum, are specially timely, and as a whole, with the exception indicated, it is a valuable contribution to our denominational literature.

Great Sarak's Faith; join'd with Good Hannah's Prayer; For Hearing of the Word, glad Marie's Care; Aged Elizabeth's just Walk; To dwell Nigh Prophets, a true Shunamitish Zeal; An Humble Soul, join'd with an High Neglect Of Gay Things, but with Ancient Glories deck't; All these expired at once! Array'd with Them, Our HULDAH'S gone to Goa's Jerusalem; Without a Figure so, with her Last Breath Shee Triumph'd o'er that Holophernes, DEATH. Perfect in Thoughts, Words, Deeds, She soars on high, Performing what her Name did signific.

Epitaph. 1695.

^{*} See Editors' Table for remarks upon this article.

PRESIDENT EDWARDS AS A REFORMER.*

THE New York Tribune, in a notice of Holmes's "Guardian Angel," objected to the psychology of the witty and imaginative free-thinker as out of place in fiction, and as a style of researches in morbid mental anatomy "not sought for by novel-readers in general." "Or," adds the Tribune, "if they have a taste for theological metaphysics, they prefer to gratify the odd passion by diving into the profundities of Edwards and Hopkins, instead of skimming the surface in the fancies of light literature." We wish the latter part of these observations was in any wise as true as the former part. The meagre issues of the writings of these mighty thinkers do not go far to prove it. The time that elapsed between the Worcester edition of President Edwards's Works and the New York edition of Messrs. Leavitt and Trow, and between this and its reissue by Robert .Carter and Brothers last year, does not argue that the number of readers and students is as large as might be expected in the land where productions of such value and power first saw the light. We suspect that the novelreaders who have "a taste for theological metaphysics" will be found resorting rather to the pages of Buckle and Stuart Mill, to the Westminster Review, and kindred publications.

The Messrs. Carter show their usual good judgment as to the worth of what shall employ their presses, by republishing Edwards. Their edition has all the excellences of that of Worcester and the previous New York one, with the advantage of a modernized exterior. It is to be hoped that this, or some other house of equal standing, will erelong give us an adequately complete edition. Mr. Grosart — whose Selections are dedicated to Professor Veitch, one of the editors of Hamilton's Metaphysics and Logic, now Professor at Glasgow, and who congratulates his "brother Scots," the Carter Brothers, on having done "more for the higher theological literature of America than perhaps any other American publishers" — has made up one hundred and twenty pages (out of his two hundred and nine) from President Edwards's "Miscellaneous Observations on the Holy Scriptures." These are taken from his interleaved Bible, — for-

^{* 1.} The Works of PRESIDENT EDWARDS, in Four Volumes, with Valuable Additions and a copious General Index, and a Complete Index of Scripture Texts. New York: Robert Carter and Brothers. 1868. (The last named Index is new.)

^{2.} Selections from the Unpublished Writings of JOHATHAN EDWARDS of America. Edited from the Original MSS., with Fac-similes and an Introduction. By the Rav. ALEXANDER B. GROSART, Kinross, Scotland. Printed for Private Circulation. (Three Hundred Copies.) pp. 209.

merly the property of Benjamin Pierpont, - which seems to have come into the President's possession while he was pastor at Northampton, in 1748. Seven pages of such "Observations" are contained in the American editions of his works,* and of these five comments are included in Mr. Grosart's three hundred and more. In the Edinburgh edition of Mr. Robert Ogle there are three hundred and ninety-seven pages of other "Notes on the Bible." The old Bible from which all these annotations were taken was in the hands of one of President Edwards's grandchildren till 1849 - 50, when this and other MSS, were committed to Rev. Tryon Edwards, v. v., of New London, Connecticut, as "sole permanent trustee." Mr. Ogle's edition contains also a treatise on "Types of the Messiah," with "Miscellangous Observations," and Seventeen Occasional Sermons, which serum to have been drawn from the other MSS. The only new matter given to the world by the "permanent trustee" is the treatise on "Charity and its Fruits," etc. + Mr. Grosart prints, in addition, eight unpublished sermons on The Right Way to Heaven. Scripture a Revelation, Peace with God, Paul before Felix, and Noah's Preaching to the Spirits in Prison. "The great mass of the Edwards MSS.," he says, "consists of his sermons. From among these a noble volume might be gathered, that is, of fully written out and magnificent discourses; and another of equal weight and value, consisting of select passages from those less perfect, and, us a whole, of ordinary type, together with what clerics know as 'skeletons' or 'sketches,' - many of them mammoth boned." Mr. Grosart gives, besides, a discriminating paper of two and a half pages, entitled "Directions for Judging of Persons' Experiences," and a treatise on Grace, in three chapters, filling thirty-seven pages. ! He "had intended adding apecimens, with fac-similes, of the original MSS. of the treatise on the Will; but a critical examination of the MSS. has revealed such valuable

[•] Vol. 11I. pp. 547-553. Mr. Ogle's "Notes" we have no opportunity now to examine.

[†] l'ublished in this country and in England.

that I shall be surprised if this treatise do not at once take rank with its kindred one, on 'The Religious Affections.' There is in it, I think, the massive argumentation of his great work on 'The Will'; but there is, in addition, a fineness of spiritual insight, a holy furvor not untinged with the pathetic 'frenzy' of the English Mystics, as of Peter Nterry and Archbishop Leighton, and — especially toward the close — a rapturous exultation in the 'excellency and loveliness' of God, a glow in iteration of the wonder and beauty and blessedness of Divine Love, and a splendor of assertion of the CLAIMS, to to speak, of God the Holy Spirit, which it would be difficult to over-estimate." It is heatly to be expected that this treatise will take the rank this disciple of Sir William Hamilton anticipates, so long as it is locked up in a "private" edition of three hundred copies, only two of which, we are told, are in the United States, one of them being the copy now lying before us.

unpublished materials, such remarkable uncoverings of the processes of that master-book, such suggestive studies, and such jottings-down, at the moment, of profound thinking and speculation, under the heading of 'The Mind,' as should far exceed our limits."

Something more than a full edition of the works of Edwards is needed. A biography from some skilful and impartial hand is lacking. — a genuine and lifelike biography, written not in the interest of any theological party, but in the interests of the History of Doctrine and of the Puritan piety of America, — such a biography, for fulness, graphic power, and exhaustive reproduction of the man and his times, as we have of Hopkins and of Emmons. Mr. Grosart reserves the letters of Edwards which he has obtained, "and others expected, for his 'Life,' one day to be written." He adds, "I possess already priceless and hitherto unknown materials for a weathy biography." As he intimates that, after "the deplorable civil war," a "complete collective edition of the works may be achieved under the joint editorship of the above Rev. Dr. Tryon Edwards and myself," we infer that he purposes to attempt himself the biography. It will be a lasting diagrace if this is done by any other than the most competent American hand. The "Congregationalist" (November 28, 1867) says: "There are materials for a much fuller and juster memoir, while the hand of a competent editor would be of immense value in annotating many of his treatises, indicating the drift of the times in which he lived, in connection with his productions, and pointing out the exact relation between him and the great men among whom he moved, and with many of whom he argued. It is matter of common rumor that certain parties who have the custody of a portion of the Edwardean manuscripts stand in the way of such an edition of the remains of this great and good man as the needs of the age and his own fame demand. If this be so, we trust the not distant future will see them persuaded to overcome all reluctance."

A century and a half ago religion in America had need of men of great mental and moral power. The heroic purpose and saintly devotion of the primitive Puritan epoch had departed. Nearly a century had elapsed since the landing of the Pilgrims. Three generations had passed off the stage of life. The spirit of the country was surprisingly altered from what it had been in the days of Elder Brewster and Governor Winthrop. "The gold had become dim and the most fine gold changed." Faithful ministers — such still there were — spoke of the people of the Colonies as the "degenerate plant of a strange vine." Torrey, of Weymouth, wrote in 1683: "Already a great death upon religion; little more left than a name." Willard, of Boston, said: "Few thorough conversions." The pamphlet entitled "Old Men's Tears for their Declensions,"

published in 1691,* has the following: "How are our churches rece from their first principles!" "What is become of the primitive seal, pi and holy heat?" He bemoans the loss of the "daily care of readi among the first colonists, their "instructing their families from the Sc tures, their charity and bowels to each other." The Reforming Syn which met at Boston September, 1679, after a general fast, set forth, solemn testimony addressed to the "General Court," thirteen chief cau of the withdrawal of God's fayor, the first of which was "a great visible decay of the power of godliness in the churches," "heart apos from God." Other causes given were pride, neglect of church duties, fanity, Sabbath-breaking, want of truth, promise-breaking, slanders, fruitfulness under the means of grace, opposition to reform, a private seeking (against public spirit), inordinate passions, and want of fau government. From this last, the testimony is, most of the abounding a had arisen. Contentions in State and Church are also referred to, inordinate affection unto the world, "religion made subservient unto wo interests," intemperance, including "the heathenish and idolatrous practice. of health-drinking," and heinous breaches of the seventh commands It appears also that, notwithstanding laws of half a century's stan against slavery, negroes, mulattoes, and Indians were enslaved, and Irishmen sold for a term of years into involuntary servitude. There men so far gone as to hold that the Bible sanctioned it. Cotton Ms says that, though "there was still more of true religion and a larger r ber of the strictest saints in this country than in any other," the "pe began notoriously to forget (their) errand into the wilderness." He re to "an enormous number of drinking-houses" in Boston. "Their 1 lively thirstings and pantings after God and his ways," says Scott pamphlet, were " metamorphosed into Land and Trade breathings." sons have been assigned for this decline, which are irrelevant. "The England History," so called, † gives these two: "1. The mind cannot tinue in an exalted state. 2. There was no outside pressure; no lo persecuted, of course discipline relaxed." To which it is an obvious r that a relaxed church discipline, though a secondary cause, was in the instance an effect of the decay of piety; and again the mind of that eration, a century after the Landing, had never been in an exalted a The real ultimate causes of the decline were such as these: The age everywhere irreligious. In England, the restoration of the Stuarts and re-establishment of the Episcopal Church had been followed by the

^{*} By a layman, Joshua Scottow, a respectable merchant, who died in 1698, and also wrote and published a "Narrative of the Planting of the Massachusetts Coleprinted in Boston, "at the sign of the Bible, over against the Blew Anchor."

[†] By Charles W. Elliott. New York, C. Scribner, 1857. 2 vols. pp. 479

pulsory imposition of the Book of Common Prayer, the closing of places of "dimenting" worship by force, the ejection and the persecution of two thousend Puritan ministers, including such men of character as Baxter, Howe, Charnock, and Owen. Forty years the cause of Christ in England had grouned under this. Most of the ejected ministers - the very flower of Raglish piety --- had died. Baxter, almost a Whitefield in the pulpit, almost an Edwards in his theological works, had deceased in 1691. Dissensions about the succession to the throne occupied the English mind. On the Continent, questions of religion had lost their importance, first with the leaders of society, then with the people. Alliances and wars drank up the energy of nations. In Scotland, as early as 1700, the General Assembly of the Kirk appointed a national fast in consequence of "continued unfaithfulness to God, notwithstanding solemn covenants and engagements." In 1786. Bishop Butler wrote in the "Advertisement" to his Analogy: "It is taken for granted by many that Christianity is not so much as a subject for inquiry" (he had been twenty years writing his book), "an agreed point among all people of discernment." The irreligion abroad was not without effect this side the ocean. Mather, writing as an historian, says: "The enchantments of the world caused the rising generation to neglect the primitive designs and interests of religion propounded by their fathers." Immigration had also changed society. Some of the basest of men had come over to the Colonies. Not one quarter of the people of New England, when the eighteenth century opened, belonged to the Puritan churches. From some mistakes of the fathers, too, the children suffered. The witch epidemic of 1692 had swept the Colonies with a tempest of serors. Cotton Mather endeavored to use it for the religious quickening of the people, but the attempt failed, and reacted upon religion as well as upon him. Of all mistakes, however, the greatest was the union of Church and State. The towns at first levied taxes to support religion. Church-members alone, on the other hand, could vote in town-meetings. A quarter of a century more, and this had passed away. Southward the union lingered longer. Episcopacy was the state religion in Virginia till 1786, - three years before the amendment to the Constitution of the United States against a national establishment of religion. One consequence of this arrangement everywhere and always is, that a church-standing is made a stepping-stone to civil preferment. Men "qualify" for office by partaking of the sacrament of the Lord's Supper. Of course with men who came to the Lord's table for nothing else it became a mockery. Even as late as 1737 John Wesley was prosecuted in a Georgia court for debarring a person from the Supper. It was a social and civil injury. In

^{* &}quot;The keenest logician in Europe for the last three centuries." — Dalle's Week-Day Sermons.

some countries, non-communicants were still liable to pains and penalties. In others, the clergyman who refused to administer was exposed to a suit at law. At first, in New England, when irreligious men were few, and piety was high-toned and strict, the evils of the union were not felt. The State may have suffered from it, but the Church escaped. When piety declined, however, the churches began to suffer. Unconverted men crept into them. Next it was deemed a hardship that the conditions of church-membership should be so rigorous and discouraging. Since the worldly interests of so many depended on a church-standing, and they were without heart-piety to go upon, it was urged that less should be required. In 1662, a synod decided that persons themselves baptized in infancy, and not scandalous in life, though yet unrenewed, might have their children baptized, thus partly opening the door of the church to the unconverted. This was the "Halfway Covenant" in germ. Not long after, the idea was advanced that conversion is not a necessary qualification for the Lord's Supper, but the secrement is itself a converting ordinance. This was the "Half-way Covenant" gone to seed. It threw the door wide open. Unregenerate men and women now flocked into the churches. Conversions ceased. A little conviction and some concern for the soul's interests were all that many experienced before joining the Church. Once in the fold, it was impossible to arouse them to any deeper work in the heart. They dared to believe that, if anything more was needed, the means of grace would in due time, without particular attention on their part, accomplish it. The distinction between the Church and the World disappeared. Church discipline fell prostrate, for unrenewed members would not call others to account for ungodly living. Thus, in one hundred years, the very things the Puritans perilled their lives for overtook their churches. They had differed from the nominally Christian world touching the exclusion of all but those evidently born again from Christian fellowship. "The admission of the scandalous to the sacraments, with the almost entire refusal of discipline," says Prince, "were the causes of their separating from the Church of England." Into the same pit from which the fathers once escaped the children had now fallen. Truth lost its power over men's consciences. Good works preparatory to conversion, — the works of men who were not themselves good in the sight of God, and performed without the promptings of grace, were believed in. The ministry was in part composed of men who knew not a radical change of heart towards God, and it was contended that they might lawfully perform certain sacred functions. This, too, had been one of the very grounds of the Puritan separation from the English Episcopal body. Conversion was declared to be an imperceptible change, and the decisive testimony of individual consciousness as to its experience was discouraged. Repentance was postponed as an unimportant matter. The idea of danger to the soul began to be extensively disbelieved in and ridiculed. "The growing laxness of morals," says Tracy, "invaded the churches, and yet never perhaps had the expectation of reaching heaven at last been more general or more confident." "The young were abandoning themselves to frivolity, and to amusements of dangerous tendency, and party spirit was producing its natural fruit among the old."

One hundred and sixty-five years ago, on the fifth day of the New England October, in a little hilly village on the Connecticut River, was born the honored and saintly man who was God's chief instrument of all born in this land for reversing this sorrowful state of things and restoring prosperity to our American Sion. God's richest donation to that age was his Christian character and his public labors. One such man as Jonathan Edwards is sufficient alone to redeem the nation, the Church, the age to which he belonged. He was the associate while living of the most eminent American ministers and Christians, the correspondent of the best and wisest men abroad, the friend of such persons as Dr. Isaac Watts and George Whitefield, and John Erskine, of Edinburgh. His death was lamented by the piety of America, England, Scotland, and Holland, as that of no other in our annals has ever been. He was the first American to command by his arguments and opinions the attention of Protestant Christendom. He is still first in the extent to which he commands it. He was the eldest of all the giants who ushered in our Revolutionary epoch, - dying eighteen years before the Declaration of Independence, - and intellectually greater than any of them. He was born three years before Franklin, thirty-three years before Washington. He gave America that rank in the religious world which Washington gave it in patriotic statesmanship and Franklin in philosophy. When at the age of twenty-eight he first preached in Boston before an association of ministers, public thanks were offered to the Great Head of the Church for raising up so great a teacher. He took at once the place amongst thinkers which on the other continent is yielded to Bacon, and the rank in sanctity which is awarded to Fénelon. A Scottish contemporary pronounced him the greatest divine in Britain or her colonies. A secular criticism terms him "the first man of the world during the second quarter of the eighteenth century." The North British Review speaks of his works as "the only considerable literary monument of American Puritanism." Dr. Chalmers has pointed him out as an unexampled combination "of the profoundly intellectual with the devotedly spiritual," - an instance of "the most rare and beautiful harmony between the simplicity of the Christian pastor and the strength and prowess of a giant in philosophy." The Quarterly Review affirmed that there was almost everything "in the intellectual character, the devout habits, and the long practice of this powerful reasoner, to bring

some countries, non-communicants were still liab' In others, the clergyman who refused to adminiat law. At first, in New England, when irreligiou was high-toned and strict, the evils of the union may have suffered from it, but the Church escar however, the churches began to suffer. Uncon-Next it was deemed a hardship that the condishould be so rigorous and discouraging. Sin many depended on a church-standing, and th to go upon, it was urged that less should be ... decided that persons themselves baptized in life, though yet unrenewed, might have their opening the door of the church to the unce way Covenant" in germ. Not long after. version is not a necessary qualification sacrament is itself a converting ordi Covenant" gone to seed. It threw t men and women now flocked into the little conviction and some concern many experienced before joining the possible to arouse them to any deep believe that, if anything more was i due time, without particular attentic distinction between the Church and cipline fell prostrate, for unrenewed account for ungodly living. the Puritans perilled their lives differed from the nominally Christ but those evidently born again fro of the scandalous to the sacral discipline," says Prince, "were Church of England." Into the escaped the children had now fa sciences. Good works preparate were not themselves good in the promptings of grace, were b posed of men who knew not a was contended that they mig This, too, had been one of th the English Episcopal body. tible change, and the decis its experience was discou

not gree power or God, nevolent aents, and

one of the will never be."

Every age does that rufred, saintly, whire extended a lea, over some of the human mind.

11. 1758, at the age of Hay. Timothy Edwards, a man of considerable aried his ten daughters arratory for college, to-the resorted to Windsor. The of nearly ninety. Six mother, at about the same School in the Connecticut

quite seventeen. The first the year before his birth at ight at different times at Kilard, and Saybrook, at the conely chosen instructors. The

of the Atonement.

men abroad as Sir Isaac Newton, Sir : was little cared for at home. removed to New Haven, enriched by the East India Company of London in of Yale College bestowed upon it, and d to forty. There were no theological herefore, remained at the college two years iv. He was then invited by the English and York City to become their minister. It was there, as it continued to be till thirty years s made upon his pupil and friend, Dr. Bellamy. ight months, but the feebleness and difficulties is settlement. The bulk of those Presbyterians for a generation, till long after he, under God, aution on the subject, against requiring experimental hurch communion. Other churches called him, but at tutor in college, where he remained two years. Northampton, Massachusetts, then invited him to behis grandfather, the venerable Solomon Stoddard, is of age, and in the fifty-eighth year of his ministry. inpton a young man of twenty-four, and remained till , - twenty-three years. Remarkable revivals attested e of his ministry. He was enabled to arrest there that New England piety which I have sketched. After nearly ntury of useful and honored fidelity to his work, his boldg immoral practices, and especially the circulation of oblong the young, gave offence to some of the people. ly too, the Half-way Covenant, and the admission of unreons to church ordinances.* Unregenerate church-members thers therefore resisted him. The town was thrown into an The people would not consent to his maintaining his views alpit out of the Scriptures. For half a century the opposite l been upheld among them by his colleague and grandfather, one of the best of men. Edwards appointed special lectures for on and exposition. They would not go to hear them. He printed His reasonings settled the question is dispute. No evangeltor or church would now entertain for a moment the views he over-

ie true principle of church-fellowship had been declared by the synod at Camin 1648,—"profession of faith and repentance," and "blameless obedience to the i"; but this idea of a church constitution had wellnigh fallen into disuse in New and, when Edwards rediscovered it by a patient and prayerful study of the Scrip-"—Dr. J. P. Thompson in Bibliotheca Sucra, October, 1861.

threw. But his people would not read the book. His cousin, Major Joseph Hawley, a young man of twenty-one, half his years, led the factious and violent opposition. . Two years the storm raged. In 1750 the renowned pastor was dismissed. Seven years afterward he addressed the man who had chiefly injured him in a letter - one of his last productions - which for calm, plain, honest, majestic argument, for mingled meekness and terrible demonstration of sin, is not the least extraordinary among the fruits of his wonderful mind. Hawley repented, and published in a Boston weekly, three years after, an humble confession of his contentious, selfsufficient, bitter, and criminal course. Edwards removed to the mission among the Indians at Stockbridge, and labored seven years. His greatest works were written after this great and sore trial in this humble retreat. He was called thence to the Presidency of Nassau Hall at Princeton, to succeed his son-in-law, Rev. Aaron Burr; resided there two months, and, after a brief illness, closed his life. Perfect submission and exalted trust in God marked his last hours.

Edwards was chosen of God for a great twofold work of reform.

He was an eminent theological reformer. The Puritan movement in Old England, and in New England, was practical rather than doctrinal. grew out of certain abuses in the Church of England. It did not concern itself with the philosophy or the argument of religious opinions. The early Congregational preachers reasoned mightily indeed out of the Scriptures. The exhaustive treatises of Robinson and Shepard rank with the tomes of Baxter and Charnock. But they are not metaphysical. They do not disclose the relation of the mind itself to religion, the interior grounds of piety. The conflicts with the prelatical and conforming party which Puritanism waged respected religious usages. With Edwards a new era began. He was raised up to enlarge, liberalize, and fortify "the doctrine according to godliness." The questions he discussed went down to the very bases of be-He sunk the examination of every truth which he maintained to a lower level than it had been supposed before that human thought could descend." The true philosophy of history is to be found in his History of Redemption. † "A single stalk from his philosophy has shed beauty and perfume over wastes of modern speculation."

Very peculiarly had God prepared him for this part of his life-work. When he preached in his father's pulpit, the people gave the palm of learning and animation to their own pastor, but the customary remark was that

^{*} It was not many years since that the public received this long unknown letter through the agency of Mr. Bancroft and Professor Park. Major Hawley was successively preacher and lawyer, and distinguished himself as a patriot.

[†] Rev. Dr. D. R. Goodwin (Episcopal) in Methodist Quarterly Review, July, 1842. "Nobler than Vico, more grand and general than Bossuet."

the son was " the deeper preacher." His mother was a woman of remarkable intellect. She was "fond of reasoning, and of pondering the deepest problems in theology." "Her concealed metaphysics broke out amid kitchen and parish duties; and even in her devotions she was a philoso-pher without knowing it." "Had Paul's prohibition been out of the way, she might have eclipsed her companion in the pulpit, and anticipated the fame of her immortal son." From the first he showed what gifts of mind he inherited from her. The Stoddard in him, as well as the Edwards, was most manifest. Acute discrimination was a part of his native greatness. Not too much has been made of his faculty of abstraction as the secret of his strength. He read " Locke on the Understanding " with delight at fourteen. Books of this class occupied the leisure of his boyhood. One of his Seventy Resolutions at nineteen was: "Resolved, whenever I do any evil action, to trace it back till I come to the original cause, and then endeavor to do so no more." Another was: "When I think of any theorem in divinity to be solved, immediately to do what I can towards solving it." His studies were pursued on this principle: "To follow every clew to the stmost."

He was a thorough Calvinist, but such a Calvinist that he hesitated not to differ from Calvin wherever he seemed to differ from the Scriptures. The Saybrook Platform was drawn (chiefly through the agency of the Trustees of the Saybrook Collegiate School, which he afterwards entered) when he was five years of age. The "Westminster Catechism" in Latin and "Ames's Theological Theses" were recited, as a college exercise, when he was a student. He respected these venerable symbols, but his own thinking went immeasurably beyond them. His massive and majestic intellect was too great to be bound by human authority; it reverenced the Infinite Intellect too much to be governed, in its methods or results, by the opinions of men. When not quite turned of twenty, he wrote in his diary thus: "I observe that old men seldom have any advantage of new discoveries; because these are beside a way of thinking they have been long Resolved, if ever I live to years, that I will be impartial to hear the reasons of all pretended discoveries, and receive them if rational, how long soever I have been used to another way of thinking." He carried out this resolution as conscientiously and fully as the most spiritual covenant with God he ever made. He was the most progressive thinker of his age. When Franklin opposed the new method of inoculation, Edwards offered himself as a subject for it, and actually died from the secondary fever resulting. He might have been called a new-measure man in religion, - afraid of nothing that worked good and was agreeable to the Scriptures. He convinced a generation that feared more than they knew about revivals of their utility and benefit.

His see connectes ten great branches of truth in which he made inprovements. They are such as God's Ultimate End in Creation, Library and Necessity, the Nature of True Virtue or Haliness, the Origin of Moral Evil, Atonement, our Belations to Adam, the State of the Unrgenerate, and how to address them, Experimental Piety, Disintenental Love, and Regeneration. Nothing was more original with him than the grand constructive idea which underlies all his speculations; namely, that God's character is pure benevolence, and his whole treatment of man in nature, truth, providence, history, moral government, grace, influences of the Spirit, and the entire economy of things, is designed to change man's character into the same. Many writers had praised benevolence as one form of goodness; President Edwards first taught that it is the groundform, that goodness consists in it. Bancroft observes that "he did but sum up the history of his native Commonwealth for a century by declaring virtue to consist in universal love." He first maintained, what is certainly now American doctrine, that "our religious affections," - to use the words of his son, - "if genuine, are disinterested; that our love to God arises chiefly, not from the motive that God has bestowed, or is about to bestow on us, favors, temporal or eternal, but from his own infinite excellence and glory. Very different from this is the explanation given by most theological writers before him. The motives presented by them to persuade men to love and serve God, to repent, and embrace and practise religion, are chiefly of the selfish kind." Actions whose intent is happiness, " not the happiness of the agent only or principally," says the son, "but happiness in general, on the large scale," such actions, by protracted and impregnable argument he showed to be alone right. These were practically the views of the Puritans from the beginning, as they must have been those of men who turned their backs on self-interest for the good of society and the glory of God. But they had never been philosophically and logically established in the domain of pure thought. And the children of the Pilgrims had practically fallen far away from them. Edwards restored them by exploring and setting forth the deep, hidden, forgotten reasons on which they rest. He carried out the conception of Bacon concerning progression from true principles and the prophecy of John Robinson, "God hath yet more light to break forth from his Holy Word." Bancroft * quotes with admiration the remark in his " History of Redemption," " when one thing is removed by God to make way for another, the new excels the old." His son reaffirmed his principles as a theological reformer when he declared in a sermon on the Manifestation of Truth, "There is abundant room for discovery and improvement in every science, especially in theology." "As God is infinite, he is not and cannot be per-

[•] See New American Cyclopedia, Article, "Edwards," by George Bancroft.

fectly known by men, or even by angels. Eternity will never have exhausted the truth."

He was an eminent practical reformer. There is a vulgar impression that metaphysical ability is incompatible with practical interest in morals and human life. The career of President Edwards does not justify such an impression. It was recently asserted in an English journal, that " Calvinism, in all its forms, is unfavorable to ordinary morality"; that " the notion, even in its most modified form, of the necessity of an inward crisis to introduce the motives of religion into the mind, deprives morality in early life of its most natural and powerful supports." Jonathan Edwards disproves the assertion. He loved doctrine, the doctrine of the great and mighty school of thought in which he rose to be such a master, with the exalted love of a pure, noble, truth-seeking mind, and he laid himself out to sustain it, and compel the belief of men in it; but he never rested there. His mightiest efforts were to get men to realize that the doctrine according to godliness requires the return of men to duty. "It was in the application of his subject that he specially excelled." The argument moved right forward to that, and when it came, it seemed wellnigh irresistible. sinner must break or bow. All his powerful published treatises look to an amendment of life in accordance with the truths they demonstrate. He was the father of the Great Awakening. Nature and Grace had both prepared him wondrously for this part of his work. Beside his philosophical and logical powers, he was a man of intense feeling, and the higher imagination in him, that which originates spiritual ideals, was superb, Miltonie. He was first aroused upon religious things when a mere boy of eight or ten years. Many months his concern lasted. He was "abundant in duties," delighted to abound" in them. "I used to pray four times a day in secret," he says, "and to spend much time in religious talk with other boys." They built a booth in a swamp for a place of prayer. "I experienced," he says, "I know not what kind of delight in religion," "much self-righteous pleasure." That wore away, but he learned something for the moral benefit of the world from it. Inward struggles, conflicts, and self-reflections succeeded. To seek Christ became the business of his young life. Yet it seemed to him later that he sought "after a miserable manner." The doctrine of divine sovereignty, which had profoundly troubled him, became after a time most reasonable to his mind, -"pleasant, bright, and sweet." Then came a simple and deep delight in God and in spiritual goodness. God's character assumed in his eyes a mingled majesty and meekness, - gentle, holy, useful. His longings after God and holiness in his sight increased. All happiness seemed to consist "in living in pure, humble, heavenly, divine love." "Nothing in holiness but what was ravishingly lovely." "The soul of a true Christian appeared like such a little white flower as we see in the spring of the year, low and

humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; diffusing around a sweet fragrancy." During a three months' sickness he was filled with the Spirit. Duty seemed the sweeter to him for its difficulties, and the pleasures of humility the most refined and exquisite delights. He studied much the subject of a radical spiritual. reform in men. One of his memoranda is: "For the future most nicely and diligently to look into our old divines concerning conversion." He resolved, "constantly and with the strictest scrutiny to be looking into the state of his soul to know whether he had truly an interest in Christ." His solemn and searching self-examinations were frequent, at least once a week. He made record in his diary: "I do certainly know that I love holiness such as the gospel requires." He took upon him to be a complete Christian, "if there were but one in the world." One resolution he formed and recorded was, " Never to give over nor in the least to slacken my fight with my corruptions." Another was, "To live so at all times as I think is best in my devout frames, and where I have the clearest notions of the gospel and another world." Sometimes only seeing the name of Christ, he says, or of some attribute of God, caused his heart to burn within him. His diary is that of one who has no lower moral aim than to be a perfect man. Yet the thought of felicitating himself upon any of his enjoyments or experiences was nauseous and detestable; his sense of sinfulness before God made him exclaim, "Infinite upon infinite!" while yet it seemed to him that his conviction of sin was exceeding small and faint.

This great and good man found his Northampton parish sharing fully in the degeneracy of the times. Vice prevailed, especially among the young. Intemperance and tavern-haunting specially abounded. There was utter insensibility to the claims of religion. There was indecent behavior in the sanctuary. . There was licentiousness among the youth. "It was their manner very frequently to get together," says the watchful pastor, " in conventions of both sexes for mirth and jollity; they would often spend the greater part of the night without any regard to order in the families they belonged to." Saturday night being regarded as part of the Sabbath, Sunday night was the gayest night of the week. The Scripture truth of the new birth was lost sight of. Northampton had been the first to adopt the Half-way Covenant. The venerable Stoddard had been foremost in advocating it.* His preaching and life had somewhat counteracted his opinions, but steadily religious virtue had been dying out. Edwards was in doubt of the Covenant, both as to opinion and practice, from the first. He acquiesced, however, during the time that Stoddard survived his com-

^{*} On the other side Dr. Increase Mather was prominent. See his sermon published the year of Stoddard's death, — two years before Edwards's installation, — entitled "Ichabod: the Glory of the Lord has departed from New England." Also, action of "Reforming Synod."

ing to the town, and for a few years after. But he set himself to convince the people of their need of distinct, substantial, ascertainable change of heart, and to withstand the growing irreligion. The first effective check was from a sermon of his against Sabbath evening dissipation and mirthmaking. A thorough reformation of morals followed. A few conversions eccurred. Then the pastor held up the necessity of the new birth in order to salvation. He delivered a series of discourses on Justification by Faith alone, and not by any virtue or goodness of our own. They were profoundly doctrinal, but they were immensely practical and reformatory. The hopes which men had founded upon a shell of morality, upon "owning the covenant," and upon "using the means of grace," began to crumble away. Then he preached on God's Absolute Sovereignty in the salvation of transgressors against perfect rectitude, and his "just liberty in respect to blessing their endeavors to be saved." The souls of his hearers were shut up to the Divine Mercy. Happy and remarkable results followed. Five or six persons were wrought upon in an uncommon degree, and in all probability savingly. One was a gay, wild young person, none more so in the town. The news fell like lightning upon the youth. Careless and loose livers came to converse with her. It filled all mouths presently. No conversation on other topics than religion would be tolerated. The exereises of mind, and changes of habit through which many passed were powerful and striking. Professors of religion who supposed they knew all about conversion were confounded. The vainest and most wicked were among the subjects of the movement. For fifty years there had not been so little disorder and vice. Secular business was followed by men as a part of their religious duty, "more than from any disposition to it." The town was full of spiritual love and joy. Three hundred were notably renewed in disposition and life in a population of two hundred families. The number of village communicants rose to six hundred and twenty, including almost all the adults in Northampton, - a number unexampled in any village of the continent to-day.

This wonderful work broke out about the same time in Edwards's birth-place, Windsor, his father's parish, and in New Jersey. It ran up and down the Connecticut Valley in two States. This was in 1734 and 1785. It continued through successive years till 1740, when it became general. Shortly after George Whitefield landed at Newport, R. I., from Charleston, S. C. He had been preaching in a manner and with results extraordinary in New York, Pennsylvania, and the South. He passed through New England as far north as York, in what is now Maine, preaching daily to vast crowds of people. In the month of October he came to Northampton. The meeting must have been interesting between the deepest thinker of his century and the most popular preacher. Edwards was thirty-seven years of age; Whitefield, twenty-seven. While Edwards had been toiling

at the preparatory work of the Great Awakening, -he had put his subsoil plough into the Berkshire soil in 1781, -- Whitefield at Englishm Oxford, a gay and corrupt student, looking forward to the Episcopa ministry and promotion, had been vacillating between Lenten fasts and vice, praying twice a day, and not yet convinced "of the unlawfulness of playing at cards" and of attending the theatre. The idea of regeneration he had not yet even so much as heard of from the Wesleys. Now, as the great English evangelist, he had to turn the world upside down with it. Both sides the sea he denounced unconverted ministers and mixed dancing. He was as vehement as Edwards was cogent against what has recently been styled "the mania for amusement." He portrayed the dangers of the soul in terms that made tens of thousands weep together. Such a man as Edwards, he wrote, he had not seen "in all New England." When he ascended his pulpit, "he found his heart drawn out to talk of scarce anything but the consolations and privileges of the saints and the plentiful effusions of the Holy Ghost in the hearts of believers. And when I came," so runs his narration, "to remind them of their former experiences, both minister and people wept much." It was the culmination of the great exhorter's evangelistic experiences. "I have not seen such a gracious melting since my arrival. My soul was much knit to these dear people of God,"-"a gracious, tender people." Edwards records that "the congregation was extraordinarily melted by every sermon." To reprove backsliders was Whitefield's first work towards a new movement. Six weeks after he left, a great alteration among professors appeared. Then it spread among youth and children. Two years or more it went steadily and powerfully on. "A strange attention all over New England among young people." "And now," writes Edwards, in 1743, "instead of meetings at taverns and drinking-houses, and of young people in frolics and vain company, the country is full of meetings of all sorts and ages of persons, young and old, to read and pray and sing praises, and converse of the things of God and another world." The least genial historian of New England * says of the movement farther south, " The dancing-halls in Philadelphia were closed." "A universal concern among men about their souls." Solemnity, humility, and a sweet, absorbing, rapturous sense of divine things marked the experience of Christians. The labors of Edwards were sought far and wide. Whitefield and the Tennents, Wheelock, Pomeroy, Parsons, Buel, and others were as flames of fire in the land. In two or three years - years of poverty and slow worldly advance - thirty or forty thousand souls were born into the kingdom of heaven in New England alone. According to Mather, the churches numbered in 1697 one hundred and twenty-eight. In twenty years' time one hundred and fifty new churches were founded in the land of the Pilgrims.

* ELLIOTT'S New England History.

PRESIDENTIAL ELECTIONS.

MR. BANGROFT, the historian, tells us that "John Calvin, by birth a Frenchman, was to France the apostle of the Reformation; but his faith had ever been feared as the creed of Republicanism." Whatever may be true of Calvinism, it is certain that Congregationalism was the source of our Republican institutions. It was from witnessing the practical operations of Congregational principles in the open meeting of a Baptist church that Mr. Jefferson gained his first idea of a Republican form of government. The text-books used by the founders of the Republic were written by Congregational ministers in defence of the polity of their churches, and Congregationalists have ever been among the warmest supporters of our government. We need offer no apology, therefore, for introducing the following tables into our columns; nor can we mistake in the opinion that they will be valued by our readers for future reference.

	Presidents	of the	Continental	Congress.
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No.	Name.	State.	Date of Election.	Born.	Died.
1	Peyton Randolph	Va.	Sept. 5, 1774 Oct. 22, 1774	1723	1775
8	Henry Middleton Peyton Randolph	S. C. Va.	May 10, 1775	1723	1775
4	John Hancock	Mass.	May 24, 1775	1737	1793
5	Henry Laurens	8. C.	Nov. 1, 1777	1723	1792
6	John Jay	N. Y.	Dec. 10, 1778	1745	1829
7	Samuel Huntington	Conn.	Sept. 28, 1779	1732	1796
8 9	Thomas McKean	Del.	July 10, 1781	1784	1817
9	John Hanson	Md.	Nov. 5, 1781	2207	1783 1824
10	Elias Boudinot	N. J.	Nov. 4, 1782	1740	1824
11	Thomas Mifflin	Penn.	Nov. 3, 1788	1744	1800
12	Richard Henry Lee	Va.	Nov. 30, 1784	1732	1794
18	Nathaniel Gorham	Mass.	June 6, 1786	1738	1796
10 11 12 18 14 15	Arthur St. Clair	Penn.	Feb. 2, 1787		1818
15	Cyrus Griffin	Va.	Jan. 22, 1788	1748	1818

Presidents of the United States.

No.	Name.	State.	Term began.	Term ended.	Born.	Died.
1	George Washington	Va.	April 30, 1789	March 3, 1797	1732	1799
2 8	John Adams	Mass.	March 4, 1797	March 3, 1801	1735	1826
	Thomas Jefferson	Va.	March 4, 1801	March 3, 1809	1743	1826
4	James Madison	Va.	March 4, 1809	March 8, 1817	1751	1887
5	James Monroe	Va.	March 4, 1817	March 3, 1825	1759	1831
6	John Quincy Adams	Mass.	March 4, 1825	March 3, 1829	1767	1848
7	Andrew Jackson	Tenn.	March 4, 1829	March 8, 1887	1767	1845
8	Martin Van Buren	N. Y.	March 4, 1837	March 8, 1841	1782	1862
9	William Henry Harrison	Ohio	March 4, 1841	April 4, 1841	1773	1841
10	John Tyler	Va.	April 4, 1841	March 3, 1845	1790	1862
11	James Knox Polk	Tenn.	March 4, 1845	March 3, 1849	1795	1849
12	Zachary Taylor	Lo.	March 4, 1849	July 9, 1850	1784	1850
13	Millard Fillmore	N.Y.	July 9, 1850	March 3, 1853	1800	1000
14	Franklin Pierce	N. H.	March 4, 1853	March 3, 1857	1804	
16	James Buchanan	Penn.	March 4, 1857	March 3, 1861	1791	1868
16	Abraham Lincoln	m.	March 4, 1861	April 15, 1865	1809	1865
17	Audrew Johnson	Tenn.	April 15, 1865	March 3, 1869	1808 1822	1 100
18	Ulysses Simpson Grant	III.	March 4, 1869		1822	

[#] History of the United States, Vol. II. p. 174.

Votes for Presidents and Vice-Presidents.

Year.	Office.	Name.	State.	Party.*	Electoral Vote.	Popular Vote.
1789	President	George Washington	Va.	,	69	
	or .	John Adams	Mass.		84	1
•	Vice-Pres.†	John Jay	N. Y.		9	ĺ
	1 1	Robert H. Hazrison John Rutledge	Md. 8. C.	•	6 4 8 9 1 1 1	J
	1 1	John Hancock	Mass.		1 2	Ì
	1	George Climton	N. Y.		Ē	1
:	1 1	Samuel Huntington	Conn.		2	1
	1 1	John Milton	Ga.		2	
	1 1	John Armstrong	Ga.		1	!!!
	1	Edward Telfair	Ga.		1 1	1
	1	Benjamin Lincoln	Mass.			i
	<u> </u>	·			69 ‡	
1792	President	George Washington	Va		182	Ì
	or	John Adams	Mass.		17	1
	Vice-Pres.	George Clinton	N. Y.		50	1
	1 1	Thomas Jefferson Aaron Burr	N. Y.		1	
	1 1	ALIVE BULL	N. Y.		183	
	 		 +		103	
1796	President	John Adams	Mass.	Federalist	71	
	or	Thomas Jefferson	Ve.	Republican	68	1
	Vice-Pres.	Thomas Pinckney	8. C. N. Y.	Federalist	59 80	
	i i	Aaron Burr Samuel Adams	Mass.	Republican Republican	1 20	
	1 1	Oliver Ellsworth	Conn.	pohennem	111	
	1 1	George Clinton	N. Y.		7	
	1 1	John Jay	N. Y.		Ď	
	1 1	James Iredell,	N. C.		15 11 7 5 8 2	1
	1 1	George Washington	Va.		2	
	l i	Patrick Henry	Md.		3	
	1 1	Semuel Johnson	N. C. 8. C.		1 1	
	1 1	Charles C. Pinckney	B. U.			
	<u> </u>				188	
1800	President	Thomas Jefferson	Va.	Republican	78	
	OP	Aaron Burr	N.Y.	Republican	78 5	
	Vice-Pres.	John Adams	Mass.	Federalist	66	i i
	1 1	Charles C. Pinckney	8. C. N. Y.	Yederalist	64	
	1	John Jay	M. X.	Federalist	1	
					188	
1804	President	Thomas Jefferson	Va.	Republican	162	
7	1_ "_ 1	Charles C. Pinckney	8. C.	Pederalist	14	
	Vice-Pres.	George Clinton	N. Y.	Republican	162	
	ı . . l	Rufus King	N. Y.	Federalist	14	
	1 1		1 1		176	

Originally electors were chosen who were expected to exercise their own judgment in the selection of candidates. There were then no party lines and the caucus system was unknown. The first party division arose from a difference of opinion as to the powers which should be conceded to the general government. The Federalists, originally under the lead of Alexander Hamilton, desired a strong central government for the development and protection of the material interests of the nation. The Republicans, under the lead of Mr. Jefferson, were scalous for State rights. In the changes in names as well as of parties, Republican has come to denote favor for a strong central power in the interest of popular freedom.

[†] In the first four elections two persons were voted for on the same ballot, and the one who had the largest number of votes and a majority of the whole was President, and the one who had the next largest was Vice-President.

[‡] The whole number of electoral votes cast.

[§] Two persons having received the same number of votes, the election was carried to the House of Representatives, and on the 86th ballot Mr. Jefferson was chosen President. After this, the Constitution was altered, so as to require the President and Vice-President to be voted for separately. When there was a failure to elect a President by the people, the House of Representatives was to elect one, voting by States. If no Vice-President was chosen by the people, the Senate were to elect one, voting as individuals.

Votes for Presidents and Vice-Presidents - Continued.

- .	Office.	Name.	State.	Party.	Electoral Vote.	Popular Vote.
308	President 44 Vice-Pres. 44 44 44 44 44 44 44	James Madison Charles C. Plackney George Clinton George Clinton Rufus King John Langdom James Madison James Monroe	Va. 8. C. N. Y. N. Y. N. H. Va.	Republican Pederalist Republican Republican Pederalist Pederalist Republican Republican	128 47 6 118 47 9 8 8	
122	President Vice-Pres.	James Madison De Witt Clinton Ribridge Gerry Jared Ingersoli	Va. N Y. Mass. Pa.	Republican Federalist Republican Federalist	128 89 181 86 217	
\$1.6	President Vice-Pres.	James Monroe Bufus King Darlel D. Tompkins John B. Howard James Ross John Marshall Bobert G. Harper	Vs. N. Y. N. Y. Md. Ps. Vs. Md.	Republican Federalist Republican Federalist Federalist Federalist	188 84 188 22 5 4 8	
120	President Vice-Pres.	James Monroe John Q. Adams Daniel D. Tompkins Richard Stockton Daniel Rodney Richard Rush Robert G. Harper	Va. Mass. N. Y. N. J. Del. Pa. Md.	Republican Republican Republican Republican Republican Republican Republican	281 11 218 8 4 1 1	
194	President 44 45 Vice-Pres. 44 44 44 44 44 44 44 44 44	Andrew Jackson John Q. Adams † William H. Crawford Henry Clay John C. Calhoun Nathan Sanford Nathaniel Macon Andrew Jackson Martin Van Buren Henry Clay	Tenn. Mass. Ga. Ky. S. C. N. Y. N. C. Tenn. N. Y. Ky.	Democrat Republican Democrat Republican Democrat Republican Republican Democrat Democrat Republican	99 84 41 87 182 80 24 18 9	152,899 105,821 47,265 47,087
228	President Vice-Pres.	Andrew Jackson John Q. Adams John C. Adams John C. Alhoun Richard Rush William Smith Jackson's majority, 127,870.	Tenn. Mass. S. C. Pa. S. C.	Democrat National Repub. Democrat National Repub. Democrat	178 88 171 88 7 261	650,028 512,158
352	President '4 '4 '4 Vice-Pres. '4 '4 '4 '4 '4 '4 '4 '4 '4 '	Andrew Jackson Henry Clay John Floyd William Wirt Martin Van Buren John Sergeant William Wilkins Henry Lee Amos Blimaker Jackson's majority, 187,818.	Tenn. Ky. Ga. Va. N. Y. Pa. Pa. Mass Pa.	Democrat Whig Democrat Anti-Masonie Democrat Whig Democrat Democrat Anti-Masonie	219 49 11 7 189 49 80 11 7 286	687,502 550,189

Not given previous to 1824. In that year, Delaware, Georgia, Louisiana, New York, South Carolina, Vermont voted by the Legislature; S. Carolina did so in subsequent elections, and Florida in 1868. Mr. Adams was elected by the House of Representatives. The vote stood, —Adams, 18; Jackson, 7; wford, 4.

Votes for Presidents and Vice-Presidents - Continued.

Year.	Office.	Name.	State.	Party.	Electoral Vote.	Popu	
1836	President	Martin Van Buren William H. Harrison Hugh L. White Daniel Webster Willie P. Mangum Richard M. Johnson Francis Granger John Tyler William Smith Van Buren's majority over all others, 25,418.	N. Y. Ohio Tenn. Mass. N. C. Ky. N. Y. Va. Ala.	Democrat Whig Whig Whig Whig Whig Democrat Whig Whig	170 78 26 14 11 147* 77 47 23	762,	
1840	President	William H. Harrison Martin Van Buren James G. Birney John Tyler Richard M. Johnson Littleton W. Tazewell James K. Polk Thomas Earle	Ohio N. Y. N. Y. Va. Ky. Va. Tenn. Pa.	Whig Democrat Liberty Whig Democrat Democrat Democrat Liberty	234 60 234 48 11 1	1,274; 1,128; 7,	
1844	Danidont	Harrison's majority, 138,472.	Town	Downsta	294	1 000	
1844	Vice-Pres.	James K. Polk Henry Clay James G. Birney George M. Dallas Theodore Frelinghuysen Thomas Morris	Tenn. Ky. Mich. Pa. N. Y. Ohio	Democrat Whig Liberty Democrat Whig Liberty	170 105 170 105	1,335, 1,297, 62,	
		9			275		
1848	President	Zachary Taylor Lowis Cass Martin Van Buren Millard Filimore William O. Butler Charles F. Adams	La. Mich. N. Y. N. Y. Ky. Mass.	Whig Democrat Free Soil Whig Democrat Free Soil	163 127 163 127	1,362, 1,222, 291,	
					290		
1852	Vice-Pres.	Franklin Pierce Winfield Scott John P. Hale William R. King William A. Graham George W. Julian Pierce's majority, 54,805.	N. H. N. Y. N. H. Ala. N. C. Ind.	Democrat Whig Free Soil Democrat Whig Free Soil	254 42 254 42 296	1,590, 1,378, 157,	
1856	President	Committee Commit	Pa.	Democrat	1 174	1,8382	
	President James Buchanan 14 John C. Fremont 16 Millard Fillmore Vice-Pres. 16 William M. Dayton 16 Andrew J. Donelson		Cal. N. Y. Ky. N. J. Tenn.	Republican Whig Democrat Republican Whig	114 8 174 114 8	1,341, 874,	
					296		
1860	President	Abraham Lincoln Stephen A. Douglas John C. Breekinridge John Bell Hannibal Hamlin Herschel V. Johnson Joseph Lane Edward Everett	Ill. Ill. Ky. Tenn. Me. Ga. Ore. Mass.	Republican Democrat Union Republican Democrat Democrat Union	180 12 72 89 180 12 72 89	1,857, 1,291, 850, 646,	
- 1			-	-	303		
1864	Vice-Pres.	Abraham Lincoln George B. McClellan Andrew Johnson George H. Pendleton Lincoln's majority, 406,812.	III. N. J. Tenn. Ohio	Republican Democrat Republican Democrat	212 21 212 212 21 283	2,208,) 1,797,	
1868	President Vice-Pres.	Ulysses S. Grant Horatio Seymour Schuyler Colfax Frank P. Blair, Jr. Grant's majority, 309,722.	III. N. Y. Ind. Mo.	Republican Democrat Republican Democrat	214 80 214 80 294	8,016,3 2,706,0	

[•] Mr. Johnson was elected by the Senate.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1868 - 69.

THE following lists are compiled from the printed catalogues and information in manuscript. All honorary titles being dropped from the names of ministers, it is safe to address each Professor as D. D. A dash in the column "Graduated" signifies that the person mentioned is not a graduate of any college; a blank in the same situation signifies our ignorance.

The following list of abbreviations of names of colleges, which we have used in part for several years, was prepared after careful survey of the whole field. To avoid obscurity, we were obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B. C." we give to Bowdoin College, and not to Beloit, as the Chicago catalogue does. It would be very convenient to us, and to the general public, if our seminaries would adopt our list, and it would do them no harm. We are open to suggestions of improvement.

Ad.C. Adrian College, Michigan.

Al.G. Alleghany College, Pennsylvania. A.C. Amherst College, Massachusetts. Bates College, Maine. Bel.C. Beloit College, Wisconsin. B.C. Bowdein College, Maine. B.U. Brown University, Rhode Island. Cal.C. College of California. C.U. Colby University, Maine. D.C. Dartmouth College, New Hampshire. F.G.C. Forest Grove College, Oregon. Ham.C. Hamilton College, New York.

H.C. Harvard College, Massachusetts. Hills.C. Hillsdale College, Michigan.

Ho.C. Howard College. (?) Ill.C. Illinois College, Illinois.

Io.C. Iowa College, Iowa.

Ken.C. Kenyon College, Ohio. K.C. Knox College, Illinois.

Ki.C. King's College, Nova Scotia. L.U. London University.

Mar.C. Marietta College, Ohio. McG.U. McGill University, Canada.

M.C. Middlebury College, Vermont. N.J.C. New Jersey College, New Jersey.

N.Y.C. New York College, New York.

N.Y.U. New York University, New York. O.C. Oberlin College, Ohio.

Ol.C. Olivet College, Mich.

O.W.U. Ohio Wesleyan University, Ohio.

R.U. Rochester University, New York.

Ri.C. Ripon College, Wisconsin.

R.C. Rutgers College, New Jersey.

T.C. Tusculum College, Tenner

U.C. Union College, New York.

U.Ch. University of Chicago.

U.E. University of Edinburgh, Scotland.

U.M. University of Michigan, Michigan. U.P. University of Pennsylvania, Pa.

U.Vt. University of Vermont, Vermont.

Wab.C. Wabash College, Indiana.

Wat.C. Waterville College, Maine.

Wg.C. Waynesburg College

Wh.C. Wheaton College, Illinois. W.R.C. Western Reserve College, Ohio.

Wh.C. Wheaton College, Illinois.
W.C. Williams College, Massachusetts.

Y.C. Yale College, Connecticut.

I. - THEOLOGICAL SEMINARY, BAN-GOR, ME.

FACULTY.

Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History.

Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.

Rev. JOHN R. HERRICK, Buck Professor of Chris-

tian Theology, and Librarian. Rev. WILLIAM M. BARBOUR, Fogg Professor of

Sacred Rhetoric and Pastoral Duties.

THOMAS H. RICH, Assistant Teacher of Hebrew.

RESIDENT LICENTIATES.

Name and Residence. Place of Education. James H. Crosby, Bangor, Me. Bangor.

S. V. McDuffee, Keene, N. H. Thomas H. Rich, Bangor, Me. Bangor. Bangor.

(8)

280 Congregational Theological Seminaries in 1868–69. [April,

SENIOR CLASS.		Rev. J. HENRY THAYER, Associate	D C
	and the second of the	Sacred Literature.	Protessor of
Name and Residence.	Graduated.	Rev. CHARLES M. MEAD, Hitchcock	Professor of
Henry L. Chapman, Portland, Me.	B.C. 1866	the Hebrew Language and Literatur	
Herbert Howes, S. China, Me. George W. Kelley, Portland, Me.	D.O. 1000	Rev. John W. Churchill, Jones Profe	
Edward Kingsbury, Newton, Mass.	B.C. 1866	cution.	
J. G. Leavitt, Patten, Me.	c.u.	LIBRARIAN.	
R. D. Osgood, Bluehill, Me.	o.o.	Rev. WILLIAM L. ROPES.	
William H. Rand, Keene, N. H.	M.C.	AND THE PROPERTY OF THE PARTY O	pako,g
John W. Savage, Trenton, Me.	Ho.C.	LECTURERS.	(2F)3m+1
Edward G. Smith, Monmouth, Me.		Rev. Rupus Anderson, on Foreign Mis	sions.
W. S. Stockbridge, Lewiston, Me.	Ba.C. 1867	Rev. LEONARD BACON, on Congregation	
Baman N. Stone, Phillipston, Mass.	A.C. 1863	Rev. EDWARD N. KIRK, on Revivals.	
John C. Tiffany, Barrington, R.I.		Rev. JACOB M. MANNING, on the Relatio	ns of Chris-
Edwin P. Wilson, Cambridgeport, M (13)	0.85.	tianity to Popular Infidelity.	and the same
MIDDLE CLASS.		Rev. DANIEL P. NOYES, on Home Evan	
Name and Residence.		Rev. Prop. George N. Webber, on Philosophy.	Intellectual
John Bragdon, Wells, Me.	Graduated.	ranosophy.	£ XXIII
Thomas Cooper, Burton-on-Trent,	Eng	RESIDENT LICENTIATE	8.
January States of Particular Licenty	Ki.C.	Name and Residence. Coll. 6	rad. Sem.
Ira Emery, Jr., Industry, Me.	and a		. 1852.
William Forsyth, Bangor, Me.		AND DESCRIPTION OF STREET	Andover.
Clement Harwood, London, Eng.		Joseph Cook, Ticonderoga, N.Y. H.C	1. 1865.
William C. Hulse, Johnstown, Wis.	Hills.C. 1868		Andover.
Andrew McLeod, Milton, N. S.		Wm. Crawford, Barre, Mass. A.C. 1857	
Webster K. Pierce, Winterport, Me.		Elijah Cutler, Andover, Mass. W.C	Andover.
John I. Rea, Boston, Mass. William A. Spaulding, Hanover, N. 1	r ne	A. H. Johnson, Augusta, Me. B.C.	. 1861.
E. S. Tingley, Milford, Mass.	L. D.C.	at at bounding magazine, and	Bangor.
(11)		Ed. E. Lamb, Andover, Mass. O.W.U	. 1858.
JUNIOR CLASS.			O.W.U.
Name and Residence.	Graduated.		. Bangor.
S. L. Beal, N. Madison, Ind.	Hills, C.	Wm. H. Warren, Westboro', Mass. H.C	
R. Henry Davis, S. Milford, Del.	A.C. 1868	(8)	Andover.
William Deane, Fall River, Mass.	20031.0444	SENIOR CLASS.	
George A. P. Gilman, Boston, Mass.		Name and Residence.	Graduated.
W. H. Harris, Chicago, Ill.	v.o.	Laban Wheaton Allen, Bast Jaffrey, N.	
Calvin G. Hill, W. Medway, Mass.	A.C. 1967	, ,	A.C. 1966
Charles W. Hill, Haverhill, Mass. Jotham Sewall, Fryeburg, Me.	W.C. 1868	Samuel Bell, Boston, Mass.	D.O. 1886
Anthony Stevens, Hillsdale, Mich.	Hills.C. 1867	James Brand, Saco, Me.	Y.C. 1866
J. E. Walker, Forest Grove, Or.	F.G.C. 1867	Charles Sylvester Brooks, Andover, Ma	
•	otal, 87.	Willand Domina Brown New Harran V.	A.C. 1863.
	·	Willard Deming Brown, New Haven, Vt	M.C. 1866
II ANDOVER THEOLOGIC	AL SEMI-	Horace Bumstead, Boston, Mass.	Y.C. 1863
nary, ando ver, m a	.88.	Leander T. Chamberlain, West Brookfie	
T		CLES A SPECIAL PROPERTY OF THE PROPERTY OF	Y.C. 1863
FACULTY.		David Augustus Easton, Cincinnati, O.	
Rev. Edwards A. Park, Abbot Profe	ssor of Chris-	Ebenezer Nichols Fernald, West Lebanon	
tian Theology.	of (T)	Lucies Heckell Person Warrachitt St. 17	A.C. 1862
Rev. JOHN L. TAYLOR, Smith Professogy and Homiletics (in the Specia		Lucien Haskell Frary, Haverhill, N.H. Jeremiah E. Fullerton, Bath, Me.	D.C. 1866 B.C. 1865
Lecturer on Pastoral Theology.	· Andrew) stud	Daniel Crosby Greene, Worcester, Mass.	
Rev. Austin Philips, Bartlet Profes	or of Secred	George Harris, Jr., Columbia Falls, Me.	A.C. 1866
Rhetoric.		John Pease Harsen, Green Point, N.Y.	4000
Rev. EGBERT C. SETTE, Brown Pro	hasor of Re-	A CONTRACTOR OF THE PROPERTY O	.Y.C. 1864
elementical History, and Lecturer		Charles E. Harwood, Enfield, Mass.	A.C. 1865
Theology.		George Alfred Hood, Princeton, N.J.	N.H. 1866
			1

(13)

John Walter Lees, Andover,

Marshall C. True, Carlisle,

Ludwig Wolfsen, Andover,

(6)

Theology.

OKT.

Natural Theology.

Thomas Melbourne May, Andover,

O.C. 1866 A.C. 1866

McG.U. 1864

Mar.C. 1864

A.C. 1866

Y.C. 1865

B.U. 1866

H.C. 1860

A.C: 1866

Graduated.

Ham.C. 1867

A.C. 1867

A.C. 1861

Y.O. 1867

Y.C. 1867

Y.C. 1867

Y.C. 1865

Y.C 1866

W.C. 1867

Y.C. 1866

W.C. 1864

Cal.C. 1865

. W.R.C. 1867

Bel.C. 1862

Y.C. 1867

M.C. 1866

A.C. 1867

Y.C. 1867 Wg.C. 1867

Bel.C. 1867

39.7

am Henry Ryder, Oberlin, O.

k D. S. Sargent, Boston, Mass.

iel B. Shipman, Marietta, O.

nas Snell Smith, Jaffna, Ceylon,

y Albert Stimson, New York City,

les A. G. Thurston, Fall River, Mas

s Augustus Towle, Newton Centre, Mass.

MIDDLE CLASS.

les Edwin Cooledge, Chicopee Falls, Mass.

y H. Bradford, Charlotte, Mich.

ael Burnham, Essex, Mass.

y Crawford, Andover, Mass.

Lewis Ewell, Byfield, Mass.

fore Lausing Day, Newton, Mass.

y Morton Dexter, Boston, Mass.

s Taylor Graves, Conway, Mass.

rick A. Hand, Hancock, Mass. rd Young Hincks, Bridgeport, Ct.

is T. Ingalls, Haverbill, Mass.

n Dwight Mears, Beloit, Wis.

in Round Nichols, Danby, Vt.

un T. Patterson, Athens, O.

r Dwight Porter, Chicago, III.

Henry Jones, Youngstown, Ohio

s Fiske Merriam, Springfield, Mas

es Ware Park, West Boxford, Mass

Warren Partridge, New Haven, Ct.

es Henry Merrill, Haverhill, N.H. D.C. 1867

James, Oakland, Cal.

t Elijah Dunning, New Haven, Ct.

y Crosby Weston, Charlestown, Mass

a F. Sherrill, Eaton, C. E.

(37)

me and Residence.

Austin Samuel Garver, Chambersburg, Pa. M. Lafayette Gordon, Waynesburg, Pa. G. A. Jackson, North Adams, Mass.

Sci. Dept. Y.C. 1868 George Whitefield Kinne, Norwich, Ct. W.C. 1868 Burke Fay Leavitt, Lowell, Mass. W.C. 1868 Stephen M. Newman, West Falmouth, Me. B.C. 1867 Levi Rodgers, Andover, Mass. D.C. 1866

Jesse Porter Sprowls, East Finley, Pa Wg.C. 1868 W.C. 1867 Jonathan Wadhams, Clarkson, N.Y. Joel Fisk Whitney, Wadham's Mills, N.Y. M.C. 1868

SPECIAL COURSE.

Name and Residence. George Warren Barber, Orange,

Graduated

Frank Gray Clark, Andover, Thomas Albert Emerson, Wakefield,

YALE COLLEGE, CT.

A.C. 1867 A.C. 186 Y.C. 1868

Wg.C. 1868

Year of Preparatory Study in Phillips Academy. Total, 94.

III. - THEOLOGICAL DEPARTMENT,

FACULTY.

Rev. THEODORE D. WOOLSEY, President. Rev. ELEAZAR T. FITCH, Emeritus.

Rev. LEONARD BACON, Acting Professor of Revealed

Rev. NOAH PORTER, Clark Professor of Moral Phi-

losophy and Metaphysics, and Instructor in

Rev. GEORGE E. DAY, Professor of the Hebrew

Language and Literature, and Biblical Theol-

Rev. James M. Hopper, Profesor of Homiletics and the Pastoral Charge. Rev. George P. Firmer, Profesor of Ecclesiastical History.	Rev. ROBERT G. VERMILTE, Riley Professor of Christian Theology. Rev. JOSEPH C. BODWELL, Hosmer Professor of Presching and the Pastoral Charge.		
Rev. TIMOTHY DWIGHT, Professor of Sacred Literature.	Rev. PHILIP SCHAFF, Waldo Professor of Ecclesias- tical History.		
RESIDENT LICENTIATES.	LECTURERS.		
Name and Residence. Graduated. Simeon Olmsted Allen, s.D., Enfield, Ct. Y.O. 1866 Charles Hyde Gaylord, s.D., Ashford, Ot. Y.O. 1865 Albert Josish Lyman, Lenox, Mass. Wintrop Dudley Sheldon, s.D., New Haven, Ct. Y. C. 1861	ARROLD GUYOT, 11.D., The Connection of Revealed Religion and Ethnological Science. Rev. Rupus Andreson, History and Nature of Missions. Rev. Aloneo H. Quint, Congregationalism.		
(4) Senior Class.	RESIDENT LICENTIATE. Name and Residence. Graduated.		
Name and Residence. Graduated.	And W. Hasen, Norwich, Vt. Not reported.		
Edward Woolsey Bacon, New Haven, Ot. John Wickliffe Beach, Millington, Ct. Y.C. 1864	SENIOR CLASS.		
Charles Frederick Bradley, Boxbury, Ct.	Name and Residence. Graduated.		
Y.C. 1862	Jason H. Blies, Amherst, Mars. Not reported.		
Henry Burnham Mead, Hingham, Mass.	Philip D. Corey, Boston, Mass. Charles S. Durfte, Williamstown, Mass. 46		
John Thomas Owens, Cwmaman, Wales, ———	John P. Hawley, Norfolk, Ct.		
Enoch Edward Rogers, Orange, Ct	Samuel Ingham, Middlefield, Mass. "		
Juba Howe Vorce, Crown Point, N.Y. M.C.	Isaac C. Meserve, Boston, Mass.		
William Benjamin Williams, Dwygyfylchi, Wales,	Thomas M. Miles, Watertown, N. Y.		
(8)	Vincent Moses, Clymer, N. Y. H. A. Ottman, Lyons, N. Y. 44		
MIDDLE CLASS.	(9)		
Name and Residence. Graduated.	MIDDLE CLASS.		
Anselm Byron Brown, New Haven, Ct. Y.C. 1867	Name and Residence. Graduated.		
Daniel Augustus Evans, Nantyglo, Wales,	Abel S. Clark, New Haven, Ct. Not reported.		
Albert Brownia Wale God at 14 W W C 1000	A Keith North Bridgewater Mass.		
Albert Francis Hale, Springfield, Ill. Y.C. 1868 Joseph William Hartshorn, New Haven, Ct.	A. Keith, North Bridgewater, Mass. Henry W. Teller, Mt. Cisco, N. Y.		
Y.C. 1867	Daniel W. Teller, Hadlyme, Ct.		
Robert George Stephen McNeille, N.A.	Charles E. Simmons, Worcester, Mass.		
Philadelphia, Pa. Y.C. 1868	Edward S. Towne, Springfield, Mass. "		
(5)	Frank A. Warfield, Holliston, Mass. 66 (8)		
JUNIOR CLASS.	JUNIOR CLASS.		
Name and Residence. Graduated.	Name and Residence. Graduated.		
John Kinne Hyde DeForest, Lyme, Ct. Y.C. 1868 Charles Winthrop Pifield, East Concord, N.H.	J. C. Bodwell, Jr., Hartford, Ct. Not reported.		
Y.C. 1864	F. H. Buffum, Winchester, N. H.		
Lauren Matthew Foster, Meriden, Ct	Myron Boils, Walla-Walla, Wash. Tet.		
Rdward Pierpont Herrick, New Haven, Ct	S. S. Mathews, Dosson, Mass.		
Alfred Van Cleve Johnson, New York City, N.Y.U.	I. F. Tobey, Boston, Mass. (5) Total, 28.		
David Evan Jones, Olyphant, Pa	W #UPALACIAL DEBARTMENT		
Anson Phelps Tinker, Old Lyme, Ct. Y.C. 1868	V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, ONIO.		
James Brainerd Tyler, New Haven, Ct. Y.C. 1864			
(8) Total, 25.	FACULTY.		
IV. — THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CT.	Rev. James H. Farcelle, President, Avery Pro- fessor of Moral Philosophy, and Associate Pre- fessor of Theology.		

FACULTY.

and Pastoral Theology.

Rev. William Thompson, Nettleton Professor of Bev. John Morgan, Professor of Biblical Litera-

Biblical Literature.

ture.

Rhetoric and Reclasiastical History.		Samuel F. Dickinson, Heath, Mass. Sidney B. Demarest, Garrettsville, Ohi	
SENIOR CLASS.			W.R.C. 1865
Name and Residence.	Graduated.	Jacob F. Guyton, Marietta, Chio, Vitelius M. Hardy, Wilton, Me.	A.C. 1865
John A. Bedient, Little Valley, N. Y.	O.C. 1986	Charles Hibbard, Port Huron, Mich.	
	0.C. 1866	Dexter D. Hill, Wauwatosa, Wis.	Bel. C. 1866
Charles G. Fairchild, Oberlin, O.			
Anson H. Robbins, Elmwood, Ill. (8)	O.C. 1965	Edward A. Mirick, W. Brookfield, Ma	A.U. 1802
MIDDLE CLASS.		Lanson P. Norcoss, Chicago, Ill.	* 1 0 1000
		James S. Norton, Chicago, Ill.	Bel. C. 1866
Name and Residence.	Graduated.	Charles A. Towle, Andover, Mass.	D.C. 1864
Roselle T. Cross, Richville, N. Y.	O.C. 1867	Henry B. Waterman, Chicago, Ill.	Y.C. 1868
Charles E. Tibbetts, Gaylordsville, Cor	n. O.C. 1868	Stephen W. Webb, Buda, Ill.	A.C. 1866
Richard Winsor, Boston, Mass.	O.C. 1867	(17) Manager Course	
Albert A. Wright, Oberlin, O.	O.C. 1865	MIDDLE CLASS.	
Cassius E. Wright, Saybrook, O.	O.C. 1867	Name and Residence.	Graduated.
(6)		Edward N. Barrett, Chicago, Ill.	K.C. 1866
JUNIOR CLASS.		George S. Bascom, Princeton, Ill.	Bel.C. 1866
Name and Residence.	Graduated.	Oliver P. Champlin, Stafford Springs,	
Cornelius B. Bradley, Bangkok, Siam,		William H. Cross, Roscoe, Ill.	Bel.C. 1865
Justus N. Brown, Oberlin, O.	O.C. 1867	Edward P. Goodrich, Allegaz, Mich.	U.M. 1865
Robert W. Logan, York, O.	0.0. 150;	Stanley E. Lathrop, Glenwood, Minn.	Bel.C. 1967
James R. Severance, Bellevue, O.	O.C. 1968	Oscar C. McCulloch, Chicago, Ill.	24.0. 1001
Hinds Smith, Oberlin, O.	0.C. 1868	Alexander B. Thain, Millburn, Ill.	
			7 73 77 1007
Aaron J. Steadman, McKean, Pa.		Thomas J. Volentine, Providence, R. (9)	1. D.U. 1001
Trehame L. Trehame, Maesteg, Walco William Woodmansse, Denmark, Iowa	, O.C. 1868	JUNIOR CLASS.	
(8) Tot	al, 16.	Name and Residence.	Graduated.
		Amos J. Bailey, Wheaton, Ill.	Wh.C. 1868
		Levi F. Bickford, Mt. Btna, Ind.	O.C. 1868
VI. — CHICAGO THEOLOGICA		Frederick W. Bush, Brady, Mich.	Ol.C. 1868
NARY, CHICAGO, ILI	٠.	Cephas F. Clapp, Lamoille, Ill.	
70		Ephraim M. Corey, Hillsdale, Mich.	Hills.C. 1868
FACULTY.		John A. Crumn, McGregor, Ind.	
Rev. JOSEPH HAVEN, Illinois Profess	or of Syste-	Julian H. Dixon, Shullsburg, Wis.	Bel.C. 1867
matic Theology.	•	Frederic W. Fairfield, Oak Park, Ill.	O.C. 1868
Boy- SAMUEL C. BARTLETT, New Engla	nd Professor	Gilbert T. Holcombe, Newark, N.Y.	
of Biblical Literature.		James K. Kilbourn, Racine, Wis.	Bel.C. 1868
Rev. Franklin W. Fisk, Wisconsin	Profeser of	Edward P. Lord, Olivet, Mich.	Ol.C. 1868
Sacred Rhetoric.	210100001 01		
		George D. Marsh, Grinnell, Ia.	Io.C. 1867
PROFESSOR OF ECCLESIA	STICAL	Albert Matson, Wheaton, Ill.	
HISTORY.		M. Lester S. Noyes, Chicago, Ill.	
			Ham.C. 1868
(Instruction given in this department		Myron W. Pinkerton, Waupun, Wis.	RLC. 1868
ent by Prof. Haven. Lestures on I	Pastoral Du-	Charles F. Reed, Grinnell, Ia.	Io.C. 1867
ties by Prof. BARTLETT.)		Charles A. Richardson, E. Cleveland,	Obio,
Instructor in Elocut	TION.	James R. Severance, Bellevue, Ohio,	O.C. 1868 O.C. 1868
		Emanuel Van Noorden, The Hague, H	
EDWARD M. BOOTH, A.M.			···········
LIBRARIAN.		Thomas Yates, Philadelphia, Pa.	
Prof. Bartlett.		(21)	
SENIOR CLASS.		SPECIAL COURSE.	
Name and Residence.	Graduated.	SECOND YEAR.	
Edwin R. Beach, Appleton, Wis.	U.C. 1856	Name and Residence.	Graduated.
Eben M. Betts, Cleveland, Ohio,		John L. Atkinson, Cedar Falls, Ia.	
Daniel M. Breckenridge, Belpre, Ohio,		William R. Butcher, Chicago, Ill.	
	Mar.C. 1866	William J. Clark, St. Louis, Mo.	A.C. 1864
	D = 1000	Francis J. Douglass, Hillsdale, Mich.	
Charles C. Cragin, Chicago, Ill.	B.U. 1968	Etation a. nordinen' minimistra, mini-	

284 Congregational Theological Seminaries in 1868 - 69. [April.

Name and Residence.	Graduated.	Name and Residence.	Graduated.
FIRST YEAR.		Henry Jacobs, Outario, III. Occar G. May, Chicago, III.	<u> </u>
Charles M. Bingham, Lombard, Ill. George S. Codington, Terre Haute, Inc		Albert W. Safford, Rockford, Ill.	
Washington B. Gallagher, Pittsburg, F		John T. Quimby, Boston, Mass.	
Alvan A. Hurd, Clinton, Ct.		(8)	Total, 59.

SUMMARY.

		Sco.	S.		St	uden	ts.		Volumes	Analysmala
	Paculty.	Lecturers,	Resident Licentiate	Senior.	Middle.	Junior.	Special Course.	TOTAL.	in Library.	Anniversaries in 1869.
Bangor Andover Yale Hartford Oberlin Chicago	5 7 8 4 4 3	3 1	3841	13 87 8 9 3 17	11 30 5 8 5 9	10 13 8 5 8	0 6 0 0 0 12	34 86 21 22 16 59	12,000 30,000 College (81,000). Not reported College (10,000). 4,000	Thursday, July 29. Thursday, July 22. Thursday, May 20. June — July 28, August 4. Thursday, April 29
TOTAL, 6	: 31	11	16	87	68	65	18	238		

TERMS AND VACATIONS.

Bangor. — Anniversary, Thursday following the last Wednesday in July. There is but one vacation in the year, commencing at the Anniversary, and continuing twelve weeks. The proper time for admission is the first week in the Academical year. The next Academical year commences on Thursday, October 29, 1869.

Andover. — Anniversary, Thursday, July 22. Vacation of eight weeks follows Anniversary. The present year is divided into two terms, — the first ending March 25, 1869, followed by a vacation of four weeks; the second term begins Thursday, April 22, 1869, and continues until Anniversary. The next Seminary year commences on Thursday, September 16, 1869.

YALE. — The session for 1868-69 commenced on Thursday, September 17, 1868, and continues until Anniversary, Thursday, May 20, 1869.

HARTFORD. — There is but one term of study, which "commences about the first of October, and continues to about the middle of June."

OBERLIN. — Same as College Department. Fall term began September 1, 1868, and ended November, 21, 1868. Spring term, February 16, 1869, to May 8, 1869. Summer term, May 12, 1869, to August 4, 1869. Anniversary of the Theological Society, July 28, 1869. Sermon to the Theological Alumni, August 3, 1869. Commencement, August 4, 1869. Next year begins on Tuesday August 31, 1869.

CHICAGO. — Two terms, the "Lecture term" and the "Reading term"; the Lecture term commencing on the second Wednesday of September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term. Anniversary, last Thursday in April. "The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life."

The "Alumni Institute" opens on the Monday evening nearest the 20th of October, and continues ten days.

CONGREGATIONAL NECROLOGY.

MRS. ELIZABETH THOMPSON LEACH died at Rye, N. H., June 16, 1868, aged fifty-nine years and seven months. She was born in Heath, Mass., the daughter of Stephen and Phebe Thompson of that place. The town of Heath was then distinguished for the interest felt in the cause of education, its elevated morality, the frequent revivals with which it was blessed, and the almost universal attendance of the people on the sanctuary. There was a Sabbath school of five hundred connected with the Congregational Society, and there was hardly an individual in the congregation who was not connected with it. Living in such a community, the child of godly parents, sitting under the ministry of an excellent pastor, the late Rev. Moses Miller, it was to be expected that she should remember her Creator in the days of her youth. That happily was the case. She was hopefully converted at the age of thirteen, and united with the church in Heath. In securing her education, she was so fortunate as first to be a pupil of Miss Mary Lyon, then a teacher at Ashfield, Mass., and just beginning to develop those qualities which have made her a blessing to her race; and afterwards of Miss Hasseltine, then principal of the Academy at Bradford, Mass. Her marriage with the Rev. Giles Leach took place, February 25, 1833. Her subsequent life was spent, eight years at Sandwich, N. H., eleven at Meredith Village, fourteen at Wells, Me. Her husband had removed from the latter place and taken charge of the church in Rye, N. H., a few weeks previous to her death. She possessed all the qualities which made it safe for "the heart of her husband to trust in her." Few clergymen have ever found in a wife a more discreet or safe counsellor, or one better suited to increase his influence or usefulness in the pastoral relation. In the instruction and guidance of her children, she felt the delicate and solemn responsibility of a mother's charge. Her efforts for the improvement of their minds and hearts were unwearied, and she had the joy of beholding them hopefully converted in early life and uniting with the Church of Christ. As a Christian, she was clothed with humility. Her high attainments in grace were manifest to all but herself. She often mourned her imperfections, while others could discover in her nothing but what was pure, levely, and of good report. Thus has passed away one who was deeply beloved by her circle of friends. But we are comforted by the thought that she has been translated to a better world, and now rejoices in the society and friendships of heaven.

W. R. J.

REV. ENOCH CORSER was born at Boscawen, N. H., January 2, 1787, and was the son of David Corser, of Boscawen, and the great-grandson of John Corser, of Newbury, Mass., who emigrated to this country from Scotland about the year 1690. His grandfather, John Corser, with his son David removed from Newbury to Boscawen in the early settlement of the town, and purchased the

whole of a tract of land in the western part of the town, now Webster, and which has ever since borne the name of Corser's Hill. As an illustration of the fact that there was much less emigration from the farming towns than there is now, the late Rev. Mr. Corser, when a boy, could stand at his father's door and see the residences of more than one hundred cousins. In early youth he attended the academy in Salisbury, N. H. He commenced a course of study for college with the Rev. Samuel Wood, D. D., of Boscawen, so honorably distinguished as a teacher of young men. He graduated at Middlebury College, 1811. After teaching a school in Danvers, Mass., for three years, he commenced, May, 1814, the study of divinity with the Rev. Dr. Harris, of Dunbarton, and was licensed in 1815, by the Hopkinton Association. After preaching in Middleton, Mass., and Colebrook, N. H., he was invited to Loudon, where he was ordained and installed as pastor of the Congregational Church, March 17, 1817. His ordination sermon was preached by his theological instructor, Rev. Dr. Harris. He labored here more than twenty years, and his preaching was attended with much success. Several precious revivals were enjoyed. He was dismissed from Loudon December 13, 1837. From May, 1837, to September of the same year, ha preached at Meredith Village, where he received a call to settle, but declined, having received what he regarded as a more urgent call to assume the charge of the church at Sanbornton Bridge, where he labored in word and doctrine nearly six years. May, 1848, he commenced laboring as stated supply of the church in Plymouth, where he preached nearly one year and a half. In May, 1845, he became stated supply of the Congregational Church in Epping, where he remained three years, and then removed to his native town. In the two years that followed he supplied for short periods the churches in Fisherville, Henniker, and Warner. At the last place he commenced an engagement as stated supply, when he was seized with palsy, and compelled to relinquish ministerial labors for a number of years. August, 1857, he resumed labors at Loudon, the place of his long pastorate, where he preached two years. His health then failed, and he was never, afterwards, able to perform ministerial service.

He was married, May, 1817, to Sally Gerrish, daughter of Colonel Joseph Gerrish, of Boscawen. By her he had three children, — Samuel Bartlett Gerrish, who graduated at Dartmouth College, 1841, Elizabeth Mary Jane, and Lucretia Anna French. Mrs. Corser died January 17, 1851.

Mr. Corser was a man of large physical frame, vigorous constitution, uncommon powers of mind, and intense emotions. He was in an unusual degree frank, outspoken, knowing nothing of artifice, and having not a particle of the fox in him. He put his whole soul into whatever he undertook, and if it did not go it was for no want of energy on his part. When his emotions were deeply enkindled, he was eloquent as few men ever were. His labors during the revivals of 1831, and of the years that followed, will not be forgotten. After a protracted season of infirmity, during which he received every manifestation of kindness that filial affection could give, he died June 17, 1868. His funeral was attended on the 19th. Most of the members of the Hopkinton Association were present. Dr. Bouton preached an appropriate discourse.

REV. SENDOL BARNES MUNGER died in Bombay, India, July 23, 1868, aged sixty five years, nine months, and eighteen days.

He was born in Fairhaven, Vt., October 5, 1802, a son of Calvin and Rebecca (Hemenway) Munger. When six years old, he was left an orphan. He became a Christian July 4, 1821, while living at Shoreham, and soon entered upon a course of preparation for the ministry. He fitted for college at Rutland County Grammar School (Castleton), and was graduated at Middlebury in 1828, and at Andover in 1833. For a short time he was agent in Vermont of the A. B. C. F. M., and was ordained to the ministry, at Bristol, February 12, 1834. The Rev. Thomas A. Merrill, D. D., of Middlebury, preached the sermon.

From the beginning of his studies he had had in view the missionary work. He sailed from Boston in the ship Corvo, May 21, 1834, and arrived at Bombay September 10. He was first stationed at Bombay, and afterward at Satara. On account of the protracted ill-health of his wife he returned to the United States, sailing from Bombay, November 15, 1841, and reached this country, June 9, 1842. He re-embarked at Boston, January 3, 1846, in the ship Chicora, and arrived at Bombay, April 25. During the passage his wife died, and was buried in the Indian Ocean. He was stationed for a while at Ahmednugger, afterward at Bhingar, and in 1855 removed to Satara, which continued to be his station till 1866, when he returned to Bombay, his first field in India. In 1853 he again visited the United States, and, returning, sailed from New York, September 6, 1854, in the steamship Asia. He made still another visit to this country, in 1860, and returned in 1862, sailing from Boston, October 29, in the ship Whampoa.

He had an extensive acquaintance with Marathi literature, and was the author of several books and tracts in that language, among which were "A Memoir of Mrs. Mary E. Munger," and "The New Creation," the latter of which passed through several editions. He was also the author, in English, of "The Conquest of India by the Church," and of "A Comparison between Hindooism and Christianity." He was revising the last-named book when seized by his final sickness.

He married, first, in 1834, Maria L. Andrews, of Bristol, Vt. (died March 12, 1846); second, in 1854, Mary E. Ely, of Chicago, Ill. (died June, 1856); third, September 9, 1862, Mrs. Sarah S. Paul, of Boston, who survived him, and returned to Boston.

P. H. W.

MRS. LAURA A. DENISON, wife of Rev. Andrew C. Denison, and daughter of Rev. Charles Nichols, died in New Britain, Conn., Saturday, August 8, 1868, aged thirty-five years. Many words could not set forth in order the things in the character and deeds of this beloved Christian disciple which are surely known among us. Yet few words are more than she would permit to be spoken concerning her own worth. The daughter of a venerable minister, in whose home is the light of life, and the wife of an active Christian pastor, through whom her great desire for usefulness found enlarged and happy opportunity, all her days were spent in a genial Christian atmosphere, and in those labors for the Master which were the joy of her life. Born into the covenant of grace, and an active and conscientious Christian before she was eight years of age, she never

caused trouble or anxiety to her parents during the period of her youth, and throughout her life was a source of comfort and joy. Her health was always frail, but her mind was cultivated and refined only less than her heart. She walked in the light, devoutly loving Christ, his Church, his people, and his cause. Having consecrated all to God, she had little darkness or doubt. Her communion with God was close and intimate. Her active labors for the salvation of souls were always beyond her strength, and blessed with great success. There were multitudes who loved her here, and called her blessed; there will be many stars in her crown hereafter. Spiritually minded and mature for her years almost beyond any Christian' whom I have ever known, she went down into the shadow of the border land with entire calmness and trust. And when, finally, after severe and prolonged illness, the last hour had come, all was perfect resignation and peace. Jesus was there to claim his own. And although she loved her earthly friends not less, and had much that is beautiful and promising to live for, she loved her Saviour more, and rejoiced in the hope of walking with him in Paradise.

C. T. G

MRS. MARY OLIPHANT, wife of Rev. David Oliphant, was the daughter of Dr. Abiel Pearson, M. D., and Mary (Adams) Pearson, of Andover, Mass. She was born May 3, 1793, died August 22, 1868.

The following just and beautiful tribute to her memory was given at her funeral by the Rev. Professor J. H. Thayer:—

"In this town where God's creative power gave her life, where his sovereign grace gave her newness of life in Christ, he has now ushered his handmaid into life eternal; by a process, too, as gradual, as beautiful, as the fading of the shadows of night into morning.

"Three quarters of a century ago she was born, and, for more than half a century, has her existence been blended with his whose home she has now left desolate. That home, while she lived, she made always a model of neatness and quiet cheerfulness. In her domestic relations she certainly endeavored to fulfil the apostolic directions, to 'love her husband, to love her children, to be discreet, and a keeper at home.' She 'looked well to the ways of her household,' and did never 'eat the bread of idleness.' And so the description of the ancient wise man became reality. 'Her children arise up and call her blessed, her husband also, and he praiseth her.' For he has had occasion perpetually to remind himself that, in finding her, he 'obtained favor of the Lord.'

"And not less in his ministerial life has he had occasion to praise God for having made him an helpmeet for him. For she has not restricted her ministrations to him, while he has ministered to 'the household of faith.' Her activity among the several peoples of his charges has been constant and wisely directed. She 'opened her mouth with wisdom, and in her tongue was the law of kindness,' and not less among the poor than the rich. Not only was her attendance at the meetings for public worship and social prayer so regular, and her mien so sweetly reverent, that even the stranger within the gates of the Lord has been attracted by them, but in the more secret methods of Christian activity she was always

foremost. Especially did her Christian sympathy give perpetual lastre to her offices of unobtrusive kindness. Herself the daughter of a physician, who for half a century endeared himself to this community by his skilful ministrations in the sick-room, she seems to have inherited a native delicacy of perception, a tenderness and tact, which gave her marked success in her intercourse with the feeble, the efficied, the timid, the sorrowing. An aged one of Christ's poor, for menths in passing her vacated dwelling, would stop and view it, and wipe from her face the tear of sorrow, in remembrance of the gifts bestowed on her by her classity. They looked unto her and were lightened. Her sunny smile brought cheer to many a darkened family circle. The children sought her instinctively. And the thought of heaven will gain attractiveness to many an eld parishioner, with the announcement that Mrs. Oliphant has gone thither.

"Her religious life began about 1809, during the preaching of Dr. Griffin in the South Church (Andover). It seems to have been characterized, from first to last, by steadiness and quiet serenity. Recently, it is true, shortly after she became aware that her illness must soon terminate fatally, she experienced that shuddering which many another saint has felt in passing through the dark valley. The thought that she must go forth alone, that she must so soon enter upon the unalterable allotments of the eternal state, struck her with momentary dismay, and lent imaginary horrors even to the physical process of dying. But all this was but the chill and darkness at the base of the mountain preceding the prospect of glory given her when she had gained the summit. Thence, as she gased upwards, the fair land no longer seemed distant, and at length her longing spirit went homewards as on the wings of the morning."

REV. LUCIUS PARKER died at his residence in Larimer Mills, Neb., September 24, 1868. He was born in Southboro', Mass., September 8, 1807. His age was sixty-one years and twenty-one days. His father, Jeroboam Parker, was born also in Southboro', and, what is also very remarkable, preached during his entire ministry in the same town in which he was born. Both father and son were graduates of Harvard University, the subject of this sketch graduating August 28, 1834. He studied theology at Oberlin, Ohio, and was a home missionary for over thirty years, most of the time in the State of Illinois. He preached for short periods in Ohio, New York, and Wisconsin, and for one year previous to his death he was laid aside from the active work of the ministry, and sought a home in Nebraska as a sanitary measure. Mr. Parker's ministry has been one of marked success. Hundreds have been led to Christ under his ministrations. Revivals have attended his ministry wherever, in the providence of God, he has been called to labor. His sermons grew mighty under the influence of his daily ministrations from house to house.

He combined, and that successfully, the work of preacher, teacher, pastor, and colperter. He was mild and gentle, and at the same time bold and outspoken. He never waited until the lion was dead, but boldly battled the living errors of the day. He was one of the early champions of the anti-slavery movement, and published some very able papers on that subject while it was yet very unpopular

among his brethren and the leading missionary societies. His entire life seems to have been animated with *one single purpose*, viz.: the spiritual good of his fellows. So absorbed was he in this that he often seemed entirely forgetful of self. He had a great care for the poor of his parish, and always managed to make their church burdens light, even at the expense of his own comfort.

Considering his scanty means, Mr. Parker gave largely to the benevolent enterprises of the day. This he did so quietly that the record thereof is on high.

He gave from his scanty library his most valued and standard works to the Chicago Theological Seminary. One young man he took from a mechanic's shop, and assisted him in his course through this same seminary into the ministry.

The last days of Mr. Parker were a fitting end to such a life. He felt assured that death was near, and he was perfectly resigned to the will of God. And the divine promises, which had become stereotyped phrases with him at the sick and dying beds of others, were now his own comfort and strength.

Typhoid fever being his last illness, he was a great part of the time unconscious to all about him, but every moment of consciousness was filled with joyful exclamations in view of what was so near. He had bright visions of the land of Beulah, and passed calmly over the river into the city of God. Mr. Parker's grave is on a beautiful summit overlooking the waters of the Platte and the Missouri, — a calm, sweet resting-place for an honored son and true servant of the Most High.

G. W. W.

REV. BENJAMIN CHAPMAN CHASE died in Foxcroft, Me., October 13, 1868, aged forty-nine. He was a son of Benjamin Chapman and Eliza Seevens (Royce) Chase, of Cornish, N. H., where he was born January 29, 1819.

When about nine years of age, he gave hopeful evidence of being a subject of renewing grace. He graduated at Dartmouth College in 1846, and at Bangor Seminary in 1849. He was ordained pastor of the Congregational Church in Camden, Me., January 8, 1850, and was married, February 10, 1850, to Miss Almeda S. Blanchard, daughter of Loring Blanchard, of Bangor. She survives him, with three children. During his pastorate of seven years at Camden, about fifty were received to the church. He was dismissed at his own request, and was installed over the First Congregational Church in Attleboro', Mass., in July, 1857. He was dismissed from the church in Attleboro' after a pastorate of six years, and then for fifteen months supplied the church in Oldtown, Me., after which he became stated supply of the church in Foxcroft and Dover, continuing in this relation until May 8, 1866, when he was installed over the church in Foxcroft.

The disease which closed his days was perplexing to the many physicians who examined his case. They knew not what to term it, but they all agreed that his system needed relaxation and rest. Early in the summer he was absent for a few weeks from his people, but returned and preached the first Sabbath in July, then took his family away and rested among friends about two months. He seemed to improve in health, and notified his people that he would try to resume labor with them the first Sabbath in September. He reached home in time to do so, but was unable to sit up, and seldom afterwards could leave his bed. A post mortum

examination revealed a cancerous humor between the stomach and spinal column, which was doubtless the cause of his death.

... Mr. Chase was a devoted, faithful minister of the Lord Jesus... He will be held in grateful remembrance by the people whom he served, in all the fields of his labor.

Raw. THADDEUS H. BROWN died in North Woodstock, Conn., October 20, 1868.

He was born June 17, 1898, in Billerica, Mass. His father was a physician of that place, and died when this his only child was an infant. His mother was from childhood a member of a Unitarian church, but when her season of trial and grief came, upon the death of her husband, she felt the need of a warmer faith, and sought and found, as she hoped, a divine Saviour to comfort and sustain her. She died in 1845 testifying to the love of Jesus, and with a blessed hope of salvation through his blood.

Mr. Brown was thus left an orphan at the age of seven, and his home was afterwards with an aunt in Andover, a most excellent lady, who faithfully and lovingly discharged her trust, training the boy, who had been left to her charge, "in the nurture and admonition of the Lord." At the age of eleven he became concerned for his salvation, and for more than a year was in deep distress of mind, remarkable for so young a person.

The long conflict, however, ended by his resigning himself, unreservedly, to his Saviour.

He fitted for college at Phillips Academy, Andover, and entered Yale in the fall of 1856. On his graduation, he began his studies for his chosen profession at Andover, where he was graduated in 1864, having spent one year during his course in Germany. Previous to his departure for Germany he was married to Miss Lydia W. Herrick, daughter of Rev. Henry Herrick, and niece to the late librarian of Yale College, with whom she had resided. He was one who always improved upon acquaintance. A certain modest reserve, which sometimes became almost a shy sensitiveness, prevented strangers from fully appreciating the rich worth of his character, as well as the native power and the culture of his mind. During his student life he shrank from prominence, and felt then, as afterwards, that much of the soul's experience is too sacred for words to make public; yet his voice was often heard in the prayer-meeting, and his efforts often given in the Sabbath school and in private among his classmates, to help forward his Master's sause. After the completion of his studies, Mr. Brown preached for six months at Pittsford, Vt., with acceptance and success. He then became pastor of the church in North Woodstock, Conn., where he was ordained April 11, 1866. Here he labored until his death, always devoted, always faithful, winning more and more the esteem and affection of his people, loving them with increasing ardor.

As a preacher, his utterances were all marked by scholarly accuracy, by a quiet wisdom and strong common sense, by a manly breadth of view, by careful thought, and above all by an evident purpose to do all that he could for the prosperity of his Master's kingdom. He was always quick to help the poor and despised, and

to sympathize with the afflicted. He was prompt to visit the sick, to cheer and encourage them, and to pour out his soul in prayer for them. He labored faithfully for the impenitent, seeking to win them to Jesus, and with those who had departed from their covenant vows, seeking to reclaim them, though, owing to the sensitiveness of his nature, such private duties involved more than usual self-denial in him. As he became known to his brethren in the ministry, he rapidly gained their esteem and love, as he did of the people of his charge. Indeed, seldom do we meet with a more beautiful and a more blameless character, a more hearty and earnest piety, a more complete devotion to the Redeemer, than we have been privileged to know in this young servant of God.

He was taken ill with the scarlet fever in Norwich, where he with his wife was attending the meeting of the American Board. The sermon upon Tuesday evening was the last public service in which he was to unite on earth. He was able to be removed home and seemed partially to recover, but was attacked with inflammation of the bowels, and soon yielded to the disease amidst great pain of body. The following account of his last hours, written by one who was constantly with him, we transfer as better than could be given by one who was not present at that triumphant departure:—

- " Alarm was first felt for him on Saturday night, but he had no thought of danger till Sabbath evening, when he was suddenly told that he was near home.
- "A moment's surprise, then the heartfelt response, 'Blessed be God,' and, as a heavenly peace lighted his face, he said, 'I seem to feel even now the breezes from the celestial city wasting over me.'
- "His last hours were full of labor for Jesus, a fitting close for such a ministry. 'My people, my dear, dear people,' he exclaimed, 'how gladly would I die if my death might be the means of a glorious revival among them!' and as one after another gathered around him, his words to each showed how deeply and constantly he had borne them individually upon his heart. Amid great bodily weakness he prayed for them, comforted, entreated, pleaded with and blessed them, and then said, 'Now let me depart in peace.'
- "A wife loved as few are ever loved, he calmly resigned, trusting her, with their precious little ones, to a covenant-keeping God, saying only, 'The Lord will provide.'
- "He lingered in great agony till Monday night, twenty-four hours after he had hoped to go; yet his resignation was so entire, his joy in Christ so radiant, his assurance of his presence so perfect, that every hour was a victory. Expressions of intensest human love, of perfected faith in his present Jesus, of joy in view of the blessedness awaiting him, made his agonizing death-bed seem the very gate of heaven."

H. F. H.

DEACON JOHN THOMPSON died in Hartford, Conn., October 21, 1868, aged eighty-four years. He was the son of Captain Sanford Thompson, of Middletown, Conn., where he was born February 6, 1784. When he was very young his father removed to Blanford, Mass., where he passed the most of his minority. He was a most thoughtful, intelligent, amiable youth, and in early life gave evidence of personal religious experience.

In April, 1807, when he was twenty-three years of age, he went to the (then) Province of Maine, and settled in what is now the town of Mercer, in Somerset County. In 1814 he married Miss Olive Works, of Oxford, Mass. Their children were six sons and two daughters. He was for twenty-five years superintendent of the Sabbath school, and for about forty years deacon of the Congregational Church in Mercer, retaining the office until his death. He was a pillar in this feeble church, an ever-shining light, an untiring upholder of the means of grace to the extent of his power, ready for every good word and work. He was a man of guileless simplicity, of steadfast faithfulness. The church in its weakness rested upon him as upon a strong staff, while he constantly endeavored by word and example to impress upon those around him the personal convictions of truth and duty.

He was a man of broad sympathies, an advocate of the oppressed, a friend of the forlorn and needy. Every good cause gained his active sympathy, and he was ever ready to render such material aid as his limited means allowed. He was a good man in the widest and largest sense of the term, an oracle in the community, where his name will be cherished as the synonyme of all that is pure and lovely and of good report.

A few years ago he, with his aged wife, who survives him, yielded to the request of a son-in-law in Hartford, and went to pass the evening of their lives in his family. We are wont to say that the aged amid their infirmities are in the winter of life; but this did not apply to him. His old age was radiant with faith and hope, — a perennial summer. His end was peace. "The memory of the just is blessed."

W. W. D.

DEACON MATTHEWS THACHER died in Centreville, Mass., October 26, 1868, aged eighty years.

He was a lineal descendant of Antony Thacher, who, with his wife, were the only survivors of twenty-three, from shipwreck, on the 14th of August, 1685. They were cast upon an island off Rockport, which has since been known as Thacher's Island. They were taken from thence to Marblehead, whence they went to Yarmouth for a permanent settlement. Here it was that Matthews was born on Sunday, the 8th of June, 1788, and baptized on the following Sabbath. He was early taught that "the fear of the Lord is the beginning of wisdom." At the age of fourteen he left his home with the benediction of his widowed mother, to make his own mark in the world. He was taken into the service of a relative in South Dartmouth, where, through diligence and fidelity in business, he soon obtained a good name; and, through the blessing of a covenant-keeping God upon the means of grace enjoyed, he early became a Christian, and in 1810 united with the Congregational Church in that place. He was elected deacon of the same in 1823, and was retained in the office until 1861; when, at his own request, he was dismissed and recommended to the Congregational Church in Geneva, Ill., by which he was received, and in the fellowship of

In his business transactions he was emphatically an honest man. Possessing NEW SERIES. — VOL. I. NO. 2. 20

great energy of character and excellent judgment, he was highly esteemed by all who knew him, especially by his commercial friends. His natural disposition was cheerful, and his Christian character earnest, consistent, and symmetrical. He loved the truth as it is in Jesus, and was ever ready to co-operate in the benevolent enterprises of the day in spreading it abroad. His example in the observance of the Sabbath, by constant attendance on the preaching of the Gospel, and by his manifest interest in the Sabbath school, and his regular attendance on the weekly prayer-meeting, will be remembered with gratitude by many who love the Gospel of the blessed Saviour.

L. C. T.

REV. BENJAMIN F. FOSTER, who died at Dummerston, Vt., November 2, 1868, was born in Hanover, N. H., June 16, 1803, a son of Richard and Esther (Jewell) Foster. He was consecrated to God by his parents in infancy, and was the subject of many prayers. His youth was marked for sobriety and a careful regard for what is of good report. In the spring of 1821 his attention was called more particularly to his lost state as a sinner. After a season of very painful conviction, he obtained a hope of pardon, and united with the Congregational Church in Hanover Centre, under the pastoral care of Rev. Josiah Town. He was soon led to feel it his duty to leave the occupation he had chosen (that of a tanner), and enter upon a course of study with a view to the ministry. He fitted for college at Kimball Union Academy, and graduated at Amherst College in the Class of 1829. He read theology with Rev. Silas McKeen, D. D., of Bradford, Vt., and was licensed by the Orange Association, August 2, 1831. He preached a few months in Waterford, Vt., then in Amoskeag (now Manchester), N. H., and was ordained there as an evangelist in March, 1832. He was installed pastor of the Congregational Church in Salisbury, N. H., November 13, 1833; sermon by Rev. N. Bouton, D. D., of Concord, N. H. He was dismissed July 23, 1846, on account of ill-health. In September, 1846, he was installed in Dummerston, Vt., and remained pastor until December 18, 1867, though he had preached only occasionally for more than a year previous, on account of his failing health. His health was always poor. Hence he was often depressed, and easily overcome and discouraged by the cares of the ministry. But there was a vein of cheerfulness in his life that made him always companionable, and his home a welcome place for his friends. As a minister he was faithful. He was no speculator, but a preacher of the Word of God. His study was to learn the meaning of the Scriptures. This being known, he preached plainly, earnestly, and ably.

He was constitutionally desponding, and thought little of himself and his productions, but was much esteemed by his brethren in the ministry as an able divine. His Association will long remember his modest suggestions, his faithful reproofs, and profitable criticisms. His Christian character was solid rather than showy, always reliable. He was found generally at the foot of the cross pleading for mercy, as a sinner, rarely on the mount, never speaking of his attainments as a Christian or his success as a minister. He was blessed with revivals in both of his fields of labor. The one in 1842, in Salisbury, was of great interest, and added largely to the church in that place. He was a Calvinist in his views of

Gospel doctrines, decided in his convictions, yet charitable in his judgment of those that differed from him. He died trusting in the Saviour whom he had preached for thirty-seven years,—the only Saviour for sinners, and all-sufficient. "The plan of redemption looks glorious," he said to his brother, Rev. Amos Foster, of Putney, Vt., a few days before he died. Here he could rest securely, though he found nothing in himself on which he could build a hope. His life and death were a good illustration of the apostle's doctrine, "By grace ye are saved through faith, and that not of yourselves: it is the gift of God."

He was twice married: April 19, 1832, to Miss Ruth H. Kimball, of Orange, N. H., who died June 3, 1845; July, 1846, to Mrs. Mary C. Perry, of Manchester, N. H., who survives him.

A. S.

ZELOTES HOSMER died of apoplexy in Hinsdale, Mass., November 11, 1868, aged sixty-seven. He was a descendant from James Hosmer, of Concord, 1637, and the eldest son of Charles and Lydia (Harwood) Hosmer, and was born at Woodstock, Conn., August 24, 1801. While he was yet an infant the family migrated to Northern Vermont, then almost an unbroken forest, and his boyhood was spent at St. Johnsbury, where he received the limited education of a district school, and engaged in the health-giving labors of a large farm. When fifteen he entered the country store of Erastus Fairbanks,—a name destined to be well and widely known as the skilled manufacturer, the successful capitalist, the wise governor, the Christian philanthropist. The acquaintance so early formed lasted through life.

On coming of age Mr. Hosmer left Vermont for Boston, entering a large hardware firm as clerk; and, afterwards embarking in that business for himself, was an active merchant over thirty years.

In 1825 he made a profession of religion, joining the Union Church, Essex Street, Rev. Samuel Green, pastor; and was dismissed in 1835 to join others in founding the Franklin Street, now Central Church, with Rev. Wm. B. Rogers as their pastor. They worshipped in the Odeon, originally built as the Federal Street Theatre. Removing, in 1837, to Cambridge, he became an influential member of the First Church there.

At his beautiful residence he enjoyed dividing his time, when the day's business was over, between his fruit-trees and his books; for he had gathered a large and valuable library, which held high rank among the noted private libraries of Cambridge. He used to remark that he began buying books in order to own all the works needful for a Sabbath-school teacher's thorough study of the Bible. His shelves were a treasury of the writings of the English reformers; but the specialty of the library was its early editions of the dramatists and poets of the Elizabethan period. With such literary tastes, he became well acquainted with several of the professors in Harvard College, and two of his sons graduated there. Mr. Hosmer was a member of the first Board of Trustees of the Dowse Institute. And his memory is yet cherished in Cambridge as the faithful superintendent of the Shepard Sabbath School for thirteen years, while twice in Boston he had filled well the same trust.

Pecuniary reverses obliged a change of business, and in 1861 he removed his family to Beloit, Wisconsin, residing on a farm, until the sudden death of his youngest son necessitated their return to the East. The last year was passed at Hinsdale, Berkshire County. His death, sudden indeed, was not unexpected; and though the disease clouded his consciousness, so that he left no dying testimony, yet to a wide circle of acquaintances that busy, useful life, those varied Christian services, attest his unreserved consecration and his humble trust in Christ.

Mr. Hosmer married, September 24, 1827, Louisa, eldest daughter of Hubbard and Mary Lawrence, of St. Johnsbury, Vt., and had three sons and a daughter. One of the sons, Rev. S. D. Hosmer, is pastor at Nantucket.

Among his marked characteristics were his strong desire and effort to gain intellectual growth. You would find on his counting-room desk, ready for reading in the pauses of business, the last Edinburgh, London Quarterly, or North American Review. Nor were his books for show; he knew their contents, by topics at least. With quite an antiquarian turn of mind, he prized a Princeps or Elzevir edition; his book-pets were those old Black-Letter Chronicles, with their quaint spelling. A valuable work, handsomely issued, the clear type, the broad margin, the beautiful binding, feasted his taste. He was so well read in English history and topography that, although he had never crossed the ocean, he could describe, with almost the familiarity of the tourist, Stratford-on-Avon, the Bodleian Library, the British Museum.

Mr. Hosmer was a man of fixed purpose in what he deemed the path of duty. Of kindly sympathies, he interested alike the old and the young. He loved to meet children, for, though his white locks all through active life indicated a greater than his actual age, friends recognized the buoyant, youthful spirit he cherished. How well he adapted himself to circumstances, changed as his surroundings were at different periods, always hopeful, ever helping others! Fidelity to confided trusts was a constant trait. A wise counsellor, a firm friend, he studied to do the very best, sometimes overlooking his own welfare to render every possible service to another.

As a Christian, he studied the Bible prayerfully, and tenaciously held the faith of the fathers. With discreet words he spoke for his Saviour in the prayermeeting. Freely did he give to charitable calls. A constant Sabbath hearer, he profited by the pulpit's ministrations, and was strongly attached to his pastors in Boston and Cambridge, each of whom passed on before him to the better land.

Genial, affable to all, diligent in his business, in the church a brother beloved, — in whatever phase of life you saw him, you perceived a man of sterling worth, and a consistent Christian.

5. D. H.

REV. DAVID SPEAR was born in Vermont, June, 1781; converted to Christ, when about fourteen years of age, in the summer of 1795; visited Jefferson County, N. Y., as a missionary in the summer of 1808, and finally died at Mannsville, in the same county, on the 13th of November, 1868, in the eighty-eighth year of his age.

The funeral services were attended at Adams, a large congregation being

assembled from different towns; a sermon was preached by the Rev. Charles Jones, and he was buried in Rodman cemetery, by the side of his wife, who had departed some four years previously.

After the early conversion of Mr. Spear, his mind was much exercised as to the Christian ministry; but various hindrances arose, especially the want of funds for securing an education, so that he had abandoned his long-cherished hope, and was about entering the mercantile business with a friend. At this juncture the Rutland Association held a meeting; and, after consultation, decided to advise Mr. Spear to take a short course of training, and to enter the Christian ministry. The result was, Mr. Spear put himself under the direction of that body, and on the twenty-seventh day of May, 1807, he was licensed to preach the Gospel. The studies of Mr. Spear were pursued under the supervision of the Rev. John B. Preston; and at his house, July 13, 1808, in West Rupert, Vt., a Committee of Consociation assembled for the purpose of examining and ordaining him to the work of the Gospel ministry. The missionary tour of Mr. Spear to Jefferson County, N. Y., immediately thereafter, resulted in his making that section his abiding home. On the second Sabbath of August, 1808, Mr. Spear's labors commenced, and were equally divided for about nine months between Rodman and Adams. In each place a precious work of grace was enjoyed, and, as the fruits, twenty were added to the Congregational Church of Rodman, and thirty to the Congregational Church of Adams. On the 28th of the following November Mr. Spear was called to the permanent pastorate of Rodman, where he was installed in September, 1809.

In February, 1810, he was married. His long life of toil and sacrifice none can fully understand but those who have their settlement in the woods, where everything is to be done, not only educationally and religiously, but where the forces of nature are all undeveloped.

Beside his own direct field of labor, there was a large territory around, which he felt he must occupy as he could. Bad roads, log-houses, the people as yet poor, and small income, were among the discomforts that belonged to such a work. But patiently and lovingly he toiled, and though frail, God spared him long, so that he saw the country redeemed, wealth spread all around, churches established, schools founded, and all the elements of civilized, refined, and Christian life so universally and thoroughly diffused that he might well rejoice. His life was a great and precious success, — not money-wise, for when he died he had not a property worth over one thousand dollars. Yet he so worked that he was worthy of having been liberally repaid by those among whom he labored and to whom he gave his life. Wide and most precious was his influence. His spirit was balmy, kind, and sweet; while his visible self, as he moved in community, was an ever-speaking message, both of love and warning. Well might Christ's disciples love him; well might the world respect him.

The author of this sketch knew him first intimately in a sweet revival in May and June, 1839. He was a most hearty and true yoke-fellow, always reliable, and never afraid of anything but sin. Such pure love for God, such attachment to Christ's service, such compassion for souls, are seldom found prevailingly in the human breast.

In reference to his ministry in Rodman, in his half-century sermon, preached August 8, 1858, and afterwards published, he says:—

"The whole number of members who have been connected with this church is five hundred and forty-six; the number who have been received since I commenced my labors here in 1808 is five hundred and twenty-six.

"Not a single year in the last twenty has passed without some being added to the church by profession."

He judged that he had preached not less than fifteen hundred funeral sermons. These and other occasions made his face familiar to all the people for a large extent of territory.

Four sons survive their father, — one a resident in New York City, two in Rodman, and one in Adams Centre. One of these is a member of the church in Rodman, and one served his country honorably and faithfully in the late war.

His last days were quietly spent with an only and widowed daughter. For three years they were together, — the aged father receiving the care and attentions of his child, and she having his prayers and counsels. Mannsville, the place of his death, was some twelve miles from the central field of his labors, where he was buried, but was not to him a strange place, for indeed there was scarcely such ground to this good patriarch in all the region. Rich in faith, patient in waiting, abundant in work for his Lord, he has gone where his wealth is boundless.

C. J

REV. HORACE SMITH died at Richfield, Ohio, November 20, 1868, aged seventy. He was a native of Hadley, Mass., born October 15, 1798, was graduated at Yale College in 1818, and at Andover in 1821. He was ordained as an Evangelist at Hadley, February 27, 1822, Rev. Nathan Perkins, of Amherst, preaching the sermon.

Mr. Smith commenced his ministry as a missionary on the Western Reserve, Ohio, under the auspices of the Hampshire County Missionary Society.

In 1828 he accepted an appointment from the American Home Missionary Society to labor in Illinois, and the adjacent parts of Missouri, in which service he itinerated one hundred miles south of St. Louis, and one hundred and forty miles north of it. After three years he returned to Ohio, and in 1832 accepted the pastorate of the Congregational Church in Richfield, which station he occupied, not continuously, but in all twenty-one years. Subsequently he resided in Richfield, and preached in the neighboring towns. His death was sudden. While engaged in business he complained of faintness, and immediately died without a struggle.

Mr. Smith was a man of generous culture and studious habits. As a preacher, he was eminently scriptural, and as a Christian highly exemplary. His name is cherished as that of a good man, whose rest is above.

He married Mary D. Ward, of Hadley, Mass., November 2, 1829, and after her death, Caroline O. Kellogg, of Hinckley, Ohio.

J. A. MeK.

DEACON JOHN TOLMAN died in Ware, Mass., December 18, 1868, aged seventy-seven.

He was born in Winchendon, Mass., July 12, 1791, to which place his father had removed from Dorchester but a short time before, and where his older brother, Rev. Samuel H. Tolman, of whom there is some notice in the last volume of the Quarterly, was born. He was blessed with a pious ancestry, and in early life became a Christian, though it was not until after he removed to New Ipswich, N. H., in 1813, that he made a public profession of his faith, uniting with the church of which the Rev. Richard Hall was pastor. Under his ministry he was faithfully instructed and well grounded in the great doctrines to which he adhered until his death. He often referred to Mr. Hall's preaching and to his views of church order and discipline, as giving character and stability to his after life.

In 1825 he removed to Enosburg, Vt., and in 1836 to Ware, where he passed the remainder of his life, and where his Christian character was most fully developed. He was chosen deacon in 1837 of the church of which Rev. Parsons Cook, D. D., was pastor. He held fast the form of sound words, and stood firm by the old paths. He loved the house of God, the place of prayer, and was constant in the Sabbath school so long as his strength remained.

His trade was that of a tanner, which he followed with great industry and energy and with varied success. He was too confiding in his credits, and the evening of life found him with small resources. As treasurer of the church, he was careful to look after the wants of the poor, and gave liberally of his own means to their necessities; and after he resigned the office of deacon, in 1853, those traits of benevolence were still active, and when his own funds failed, he opened the way to others. His last years were peaceful, with few cares. He read much. Doddridge and Flavel were favorites, but the Bible was more precious still. His conversation was of Christ's kingdom. He felt his own imperfections, but that there was fulness in Christ. His death was sudden, but his end was peace.

Mr. Tolman was twice married, first to Elizabeth Nichols, of Leominster, Mass., March 20, 1818, by whom he had eight children, three of whom survive. One, the wife of Rev. Cyrus T. Mills, of Benicia, Cal., formerly of the Ceylon Mission; one the wife of Lucius A. Tolman, of West Roxbury, Mass.; and one unmarried. The daughters were all educated at South Hadley, and three were teachers.

He was married January 1, 1838, to Mrs. Submit Nash, widow of Isaiah Williams.

w. H.

REV. AMOS BLANCHARD died in Barnet, Vt., after a sickness of only a few hours, 6 January, 1869, aged sixty-eight years, three months, and twenty-eight days.

He was a son of Joel and Rebecca (George) Blanchard, and was born in Peacham, 8 September, 1800. He worked on a farm till he was seventeen years old, and then served an apprenticeship to the printing business with E. P. Walton, of Montpelier. At the age of twenty-one he began academical studies, and pursued

them three years, after which he entered the Andover Theological Seminary, and was there graduated in 1828. He was licensed at Danville, 5 May, 1828, by the Caledonia Association. His first year after his graduation was spent in Western New York in the employment of the American Tract Society. He then went to Cincinnati, and for three years edited the Cincinnati Christian Journal. He was ordained to the ministry 27 July, 1831, by the Presbytery of Cincinnati. The Rev. John Thompson preached the sermon.

In August, 1832, he returned to New England, and was installed 9 December, 1832, pastor of the Congregational Church in Lyndon, Vt. The Rev. Nathan Lord, D. D., of Hanover, N. H., preached the sermon. In the winter of 1835 he was dismissed, and then spent about a year and a half at the West, as acting pastor at Cabotville, Mass. He was installed in Warner, N. H., 15 February, 1837, the Rev. N. Lord, D. D., preaching the sermon. He was dismissed 10 December, 1839, and was installed at Meriden 8 January, 1840. The Rev. John Woods, of Newport, preached the sermon. After a successful pastorate of more than twenty-five years, he was dismissed 4 October, 1865, and soon after removed to Barnet. In March, 1866, he was appointed postmaster at Norrisville, and held the office until his death.

He was a forcible preacher, a faithful and efficient pastor, and a genial man, though not without some of the austerity of manner which characterized the ministers of the old school.

His published discourses were five, viz.: "The Nature and Extent of the Atonement," 1831; "A Sermon on the State of the Times," 1837; "A Sermon at the funeral of the Rev. Benjamin Burge," 1848; "Love of Home, its Influence on Religious Character," 1853; "Christian Courtesy," 1858.

He married, 2 August, 1829, Mary Bullock, of Barre.

P. H. W.

REV. SUMNER GALLUP CLAPP died in Boston, Mass., January 26, 1869, aged nearly sixty-nine years.

He was a son of Joseph and Susan (Lyman) Clapp, and was born in Easthampton, Mass., March 10, 1800. He was graduated at Yale College in 1822, taught the academy in Newcastle, Me., two years, 1823 - 24, and then entered Andover Theological Seminary, where he was graduated in 1827. He was ordained pastor of the Congregational Church in Enfield, Mass., January 9, 1828. The Rev. Leonard Woods, D. D., preached the sermon. In 1884, by appointment of the Hampshire Association, he performed missionary service three months in Canada East, mostly in Stanstead and the vicinity. In March, 1837, he was dismissed, and he was installed at Cabotville (now Chicopee), April 26, 1837. The Rev. Morris E. White, of Southampton, preached the sermon. He was dismissed January 22, 1850; preached three months in Orono, Me., where he received a call to settle, and in November, 1850, began preaching at St. Johnsbury, Vt., where he was installed pastor of the South Church, January 14, 1852. The Rev. John Todd, D. D., of Pittsfield, Mass., preached the sermon. He was dismissed January 18, 1855; began preaching in Sturbridge, Mass., in the following October, and was there installed pastor, March 26, 1856. The Rev. Joseph Vaill, D. D., of Palmer, preached the sermon. He was dismissed September 2, 1862. For a year or more, 1864 – 65, he was acting pastor at Lyndon, Vt., and then retired from the ministry and lived at Dorchester, Mass.

As a preacher, he was earnest and convincing; as a pastor, industrious and untiring; as a friend and neighbor, social, kind, and beloved by all.

He married, August 12, 1829, Pamelia Strong, of Southampton, by whom he had one daughter, Frances, and one son, Henry L.

P. H. W.

REV. GEORGE WASHINGTON CAMPBELL, who died in Bradford, Mass., February 2, 1869, was born in Lebanon, N. H., in 1794, a son of Alexander and Ruth (Johnson) Campbell. He was graduated at Union College in 1820, and at Princeton in 1823, and was ordained at South Berwick, Me., November 17, 1824, colleague pastor with the Rev. John Thompson. The Rev. David Thurston, of Winthrop, preached the sermon. He was dismissed, December 24, 1828, and was installed, January 13, 1830, pastor of the Second Church in Millbury, Mass. The Rev. Jonathan Greenleaf preached the sermon. In July, 1833, he was dismissed, and after spending two years, 1833 – 1835, at Bradford, Vt., as acting pastor, he was installed, January 27, 1836, at Newbury, Vt. His brother, the Rev. Daniel C. Campbell, of Orford, N. H., preached the sermon. He was dismissed July 9, 1850.

He then removed to Haverhill, N. H., where he lived two years, during which time he preached several months at Fisherville, N. H., and several months at Post Mills and Fairlee, Vt., on alternate Sabbaths. He moved to Bradford, Mass., June 1, 1853, and that continued to be his residence till his death. He supplied the pulpit in Wolfboro', N. H., one year, beginning May 20, 1855; in Kensington, N. H., two years, 1858 – 60; in Mechanics' Falls, Me., six months, 1865 – 66; in Bristol, Me., and Wells, Me., some months each, and in several other places for short terms.

His published discourses are a Dedication Sermon at Newbury, November 13, 1840, and a sermon at the ordination of George H. Atkinson, at Newbury, February 24, 1847.

He married, February 2, 1830, Serena J. Williams, of Kennebunk, Me., by whom he had five daughters.

P. H. W.

LITERARY REVIEW.

THE Science of Morals receives a valuable contribution from the pen of President Hopkins.* So compactly is the work written, and so minute is its analysis, that it is impossible to give any adequate idea of it in a brief notice. The author states ten different theories as to the ground of moral obligation, and, rejecting them all, adduces another as in some respects new and original. This new "Hopkinsianism" represents virtue as the choice of the highest good as a supreme end, and the ground of the obligation as found in the good itself. The highest good is that of "all beings capable of good," - God and his creatures, including the being making the choice. An infelicity of his system, as an exclusive one, is seen in its necessarily giving to conscience and to divine authority subordinate positions. It makes conscience a kind of driving-wheel to render a man's conduct consistent with his choice of the highest good as his supreme end, and tributary to it. Thus he says: "The Moral Reason recognizes Moral Law, and affirms its universal obligation for all moral beings. It is the office of conscience to bring man into personal relation to this law." (p. 90.) It is a notable fact in this connection that the word conscience is not to be found in this book, if we mistake not, until we reach the sixty-fourth page. An equally subordinate position is given to divine authority. Thus he says: "There is nothing ultimate in will, whether regarded as choice or as volition." (p. 16.) And again, speaking of "worthiness of approbation," he remarks: "This may be a criterion or test, just as the will of God or fitness is of what we ought to do, but never a ground of the obligation to do it." (p. 26.)

There is no occasion to indulge in general commendations of the work; whereever the distinguished author is known, the fact that he is the author is a sufficient recommendation to the book. His style is so classic, so limpid, that any well-disciplined mind will enjoy following him in his most delicate discriminations. We have space only to present certain queries which the reading of his work has raised.

- 1. Is the severity of Dr. Hopkins's denunciation of the utilitarian theory occasioned by a consciousness that his own theory is so nearly allied to it that some may be in danger of regarding them as essentially identical? 2. If the question, What makes it right? can be pressed upon the advocates of the simple idea theory, why may we not with equal force push our author with the question, What makes the "good of others" a good to me? 3. Is it not as conceivable that the mind should give right as an ultimate idea, as that it should give good as such an idea? 4. If maintaining that the idea of right is ultimate may well be represented as putting "right above God," may not alleging that good is ultimate involve the putting of good above God? 5. May we not, instead of adopting either one of the theories presented, to the exclusion of all others, accept of a number of them as true, co-existent, and co-ordinate, and differing only as de-
- * The Law of Love and Love as a Law; or, Moral Science, Theoretical and Practical. By MARK HOPKINS, D. D., LL. D., President of Williams College. New York: Charles Scribner & Co. 1869. 12mo. pp. 342. \$1.75.

rived from different starting-points, or as related to different powers of a complex moral being? Thus:—

- (1.) Is not the highest good the ground of obligation as related to or conditioned on a sensibility?
- (2.) Is not right the ground of obligation as related to the conscience (in the primary and strict sense of the word conscience)?
- (3.) Is not the will of God the ground of obligation as related to the Moral Reason, which gives to all creatures an idea of authority as a binding force?
- 6. May not different theories be resolved into one or another of these three; as, for instance, that which makes the foundation of virtue consist in "the relations of one being to another," or that which represents it as consisting in "the fitness of things" into essentially that of authority? 7. May we not have a triune basis of obligation; each view being in harmony with each of the others, and so related to the different powers of a complex being that they cannot conflict?

The students of philosophy will take a permanent interest in the new work of Professor Porter, on "The Human Intellect." After an introduction in four divisions, and a preliminary chapter on the Function, Development, and Faculties of the Human Intellect, he discusses the general subject in four parts and thirty-two chapters. The entire treatise is divided into six hundred and ninety-nine sections. Three different sizes of type are used in the body of the work. The more important definitions, propositions, and arguments are printed in large type; the matter which is properly explanatory and illustrative of the leading propositions, in smaller type; and the historical, critical, and controversial matter in the smallest type. Unfortunately the last, which is designed for a smaller and more select class of students and readers (which class have greater use for their eyes than any other), is too small for the comfort or safety of the reader.

Professor Porter belongs to the Scotch School of Philosophers, although he has too broad a mind and too extensive learning not to be ready to receive light from whatever school or source it may come. His terminology is modified by German usage quite as much as our own taste would warrant, while we cannot accord to him the originality or raciness of Reid, nor the incisiveness and power of Hamilton. He resembles more fully the genius of Dugald Stewart, and has unquestionably furnished the ablest work on the subject of which he treats which any American author has yet produced. Dr. Nathaniel W. Taylor used to say that "the hardest work which a man ever did is to think." With this view, it is impossible for any one to look over the eighteen compact pages of "Table of Contents" in this book, without being satisfied that Professor Porter has done at least his share of hard work.

- "FAITH WORKING BY LOVE" † has an illustration in the life-work of Miss Fidelia Fiske rarely seen elsewhere. She consecrated herself to the Saviour while
- * The Human Intellect: with an Introduction upon Psychology and the Soul. By NOAH PORTER, D. D., Clark Professor of Moral Philosophy and Metaphysics in Yale College. New York: Charles Scribner & Co. 1869. 8vo. pp. 673. \$5.00.
- † The Cross and the Crown; or, Faith Working by Love: as exemplified in the Life of Fidelia Fisks. By D. T. Frank. Boston: Congregational Sabbath School and Publishing Society, No. 13 Cornhill. pp. 416. \$1.75.

yet very young, — she received fresh anointings from on high, both while a pupil and a teacher in Mount Holyoke Seminary, — she entered heartily and conscientiously into whatever was presented as duty, irrespective of difficulties and self-denials, relying more on "faith and hard work" for success than, perhaps, any Christian laborer known to us. Although she was not a pioneer in Persia, where she spent her missionary life, and found earnest and faithful co-laborers in Dr. Perkins, Mr. Stoddard, Mr. Stocking, and others, yet her particular field was an essentially untried and a severely trying one, — a field which, to most, would have been utterly repulsive and forbidding. She entered it with confidence, with hope and cheerfulness. She expected success, and won it. She knew in whom she had believed, and in Him she trusted, using the means adapted to accomplish what she had undertaken.

Dr. Fiske has shown both skill and good sense in arranging the abundant and wonderful materials for this charming book. We have read every word of it, and are prepared to say that it should go everywhere, and be read by everybody. It is a fit companion for "Woman and her Saviour," by Dr. Laurie, embracing some of the same materials. It is a book for the closet, for the parlor, for the study. The revival scenes it details, the perilous journeys it describes, the conversation, personal labors, prayer-meetings, and night-watchings with the sick it delineates,—all in the beautiful language of Miss Fiske,—will interest the reader, and can scarcely fail to make a deep and salutary impression.

Our new publishing board has done well to give the public so valuable a treasure at so small a cost, and may many tens of thousands be speedily issued!

BUNYAN * was a true poet, though he wrote little in rhyme. To versify his wonderful allegory, his bold and startling figures, his strange yet natural characters, and still preserve the flowing narrative, abating nothing, and nothing adding, certainly would require a genius scarcely less mighty than his whose was the original conception. In reading the beautifully executed volume before us we are surprised to find that the author, Rev. E. Porter Dyer, has so well realised his own ideal, and given to the public quite a new garb for the dreaming tinker, in which may he continue to speak to the coming thousands as aforetime!

THE author of the History of Lowell † has done too good a work not to have had it indexed, or to have given a table of contents. The book has an admirable method, and is a valuable contribution to our historical treasures. What seemed to him "most valuable in the heritage of the memories and traditions" of that enterprising town and city he has brought together, in this little volume, "from the discovery of the Merrimacke by De Monts, in 1605, to the year of grace 1868." It is abundantly, but poorly, illustrated, and has a full list of State and city officers,—officers in the army of the late war, and of the soldiers from Lowell who laid down their lives for their country.

^{*} Bunyan's Pilgrim's Progress, in verse. By E. Porter Dynn, Pastor of the Congregational Church, Shrewsbury, Mass. Boston: Lee and Shepard. 1869. pp. 290. \$ 2.00.

[†] History of Lowell. Second revised edition. By Charles Cowley. Boston: Lee and Shepard. Lowell: B. C. Sargent and J. Merrill and Son. pp. 235.

Any "local history" * is a treasure, if it has only the most common merits of fair arrangement and style. The generous and finely printed volume before us, which commences the History of Pittsfield, has the merit of abundant material and natural order, giving the facts to be narrated in a style that beguiles the reader from page to page with the interest of fiction, while it details the hard experiences of the pioneers of that populous town. It is divided into twenty-five chapters, and ends with an appendix, and is brought down to 1800. It is embellished with a fine engraving of the Rev. Thomas Allen, with various woodcuts, land-plots, and a fac-simile letter of Benedict Arnold. We are encouraged to hope that a second volume will soon appear bringing the history down to the present date. It is more than commendable, in every town government, to provide for thus stereotyping, for posterity, its own history while the data of which it must be made up is within possible reach, especially if it can procure so able a compiler as the one whose work we here commend to our readers.

"THE NEW ENGLAND TRAGEDIES" † is a very interesting and beautifully printed book. The author has evidently been diligent in gathering his materials, and has arranged them with good taste, and presented them to his readers in a style that will attract and please.

It has been the all but universal custom of writers upon this subject to denounce, without mercy or mitigation, the leading actors in these scenes, scarcely, if at all, recognizing the fact that by the laws of every civilized nation, and by the uniform practice of all leading judiciaries,—the English, with the good and great Sir Matthew Hale at its head, was no exception,—a convicted witch must suffer the death penalty. We are glad to see that the author of this new essay is more just to the New England fathers, and brings to view the lighter shades of the dark picture with commendable skill.

We believe the Puritans were good, true, fearless, but not perfect men. They claimed no prescience or especial sanctity. They sought freedom to worship God, — liberty of conscience, — liberty, but liberty under law. To secure this, they periled everything most men hold dear. They did hang some Quakers who could not be prevailed upon to leave the country or obey its laws. They did hang some witches, fully believing them to be such. And, acting under the divine precept, "Thou shalt not suffer a witch to live," they saw not how else either to protect the people or fulfil the heavenly mandate. That they were mistaken in policy, if not in the facts upon which they acted, they came speedily to see, and deeply to deplore the sad consequences. That they were malicious, vindictive, or murderous in spirit has never been made to appear, though often intimated, sometimes cruelly alleged. A vindication of those pioneers, rather than half-concealed apologies, we believe, yet awaits them.

* The History of Pittsfield, Berkshire County, Mass., from the year 1734 to 1800. Compiled and written, under the general direction of a committee, by J. E. A. SMITH, by authority of the town. Boston: Lee and Shepard, 140 Washington Street. 1869. pp. 518. \$3.50.

† The New England Tragedies, in Proce. By Rowland H. Allen. I. The Coming of the Quakers. II. The Witchcraft Delusion. Boston: Nichols and Noyes. 1869. pp. 156. \$1.25.

The later white the little of the later of thought natural; the later which profound and thrilling three that the later white a later impression, and led to many a recession that there is an impression, in prose and poetry, have been annually than the later white later in the later white later moved us more throught than the later white later. In conception bold, an are appeared to thought natural; the later white later of thought natural; the later white later is added, in an appendix, which is a surface of thought natural; the sum of the later white later is added, in an appendix, which is a surface white later white later is a later of the later of thought natural; the later white later is a later of the later of thought natural; the later white later is a later of the later of thought natural; the later of the later of later

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- measured Products, the velowed spound, measuring the copy of the cross, has more libed, angle importantly to angle relationships. Who remains the shoot-standard cross beautiful and Heaven can in.

That must be free, not forced."

in the law on the same of the Blessel News

Voices familiar is my nother ringue
Yall on me; und in mant cherun sprang,
As springs a sundeam to the heart of lowers,
Into my urms, and marmured amiliar.
Father, lear father. Ami mother masped
My knees, and fathered the same name of power.
One look sufficed to tell me they were mine.
My bades, my mossoms, my long-particulouss:
The same in feature and in form as when
I bent above their lying pillow last,
Only the spirit now lisenrobed of desh,
And beaming with the likeness of their Lord."

ion in w. w.

Bible Dictionary t continues its issues, and has now reached No. "Market." Long will be the day ere another work so full, with an every way able, will be undertaken in explana-

To-lay, and Forever: A Poem, in Twelve Books. By EDWARD HENRY
A., Incumbent of Christ Church. Hampstead, etc. New York:
Brothers, 530 Broadway. 1869. pp. 441. \$2.00.

Professor H. B. HACKETT, D. D., with the co-operation of EZRA

A. A. Assistant Librarian of Harvard College. New York: Published

75 cents a number.

tion of "THE BOOK." Let churches see that their pastors are made the owners

In this age of popular works on the Sacred Scriptures, it is well to go above the stream to the fountain-head. To a critical investigation of the Scriptures in the original language it is of the first importance to have an exact and reliable guide to the grammatical structure of the text. Such a guide is furnished us by Professor J. Henry Thayer, of Andover, in his translation of Winer's New Testament Grammar.* The first edition of this grammar was published in 1822, and its object was to correct the fundamental error of biblical philology and exegesis, that of regarding neither the Hebrew nor the language of the New Testament as a living idiom, governed by the current laws of speech, and the consequent empirical practice among commentators of ascribing a wrong construction to the text. This first edition was translated into English by the late Professors Stuart and Robinson, and published at Andover in 1825. The fourth edition of the original, rendered into English by Professors Agnew and Ebbeke, appeared in 1839. Twenty years later Professor Masson's translation of the sixth German edition was published in Edinburgh and Philadelphia. Dr. Winer having been removed from his earthly labors whilst endeavoring assiduously to still further improve his great work, Dr. Lünemann has made use of the numerous manuscript notes from Winer's hand, and the theological and philological works which have appeared since Winer's death, and thus produced a seventh edition, enlarged and improved. Professor Thayer had nearly completed the revision of Professor Masson's translation of the sixth German edition, and about three hundred pages of the book had been stereotyped, when the seventh German edition made its appearance. Great credit is due to Professor Thayer in manfully undertaking his work anew. and incorporating into it all the additions and improvements of the latest edition. The work of the American editor is done in a thorough and scholarly manner. The indexes are full and invaluable. The whole book covers seven hundred and twenty-eight pages octavo, and the Index of Passages in the New Testament explained or cited, which occupies sixty-one pages, shows that in an important sense the book gives a grammatical commentary on the more difficult texts of the New Testament. Too much praise can hardly be awarded to the publisher for the clear and beautiful typography of this work. And all students who love the revealed truth will join with the editor in "the desire that the book in its present form may both facilitate and increase that patient, reverent study of the inspired Word which is indispensable to the fullest reception of it as spirit and life."

THOSE who have been privileged with foreign travel will be enabled to refresh their memories and enjoy over again fond scenes by the perusal of Dr. Peabody's Reminiscences.† Those who have never visited Europe may derive from it

- * A Grammar of the Idiom of the New Testament : prepared as a Solid Basis for the Interpretation of the New Testament. By Dr. George Benedict Winer. Seventh Edition, enlarged and improved. By Dr. GOTTLIEB LÜNEMANN, Professor of Theology at the University of Göttingen. Revised and Authorized Translation. Andover: Warren F. Draper. London: Trübner & Co. Leipsic: F. C. W. Vogel. Philadelphia: Smith, English, & Co. 1869. 8vo. \$5.00.
 † Reminiscences of European Travel. By Andrew P. Peabody. New York:
- Hurd and Houghton.

accurate knowledge of many of the objects of chief interest there. The twelve chapters in this book were delivered as so many lectures before the Lowell Institute. The style of the writer is chaste and elegant, his descriptions often graphic. It would have added to the value of the work if, as a sage philosopher, he had given us more fully his reflections. While he takes occasion to express in strong terms his dissent from Calvinism, and his aversion to rationalism, we were surprised, knowing his personal feelings, that he did not make more apparent his sympathy with evangelical religion.

MESSRS. GOULD AND LINCOLN have promptly issued their Annual of Scientific Discovery of for 1869, edited by Samuel Kneeland, A.M., M.D. This serial is of great value to those who would keep pace with the strides of modern learning, and have at their command, in convenient form for reference, a thesaurus of discoveries and improvements in the various departments of science and art. The present volume contains a vivid engraving of James D. Dana, LL. D., Professor of Natural History and Geology in Yale College. The variety of themes treated of impresses one with the obligations which men in every condition of life are under to those whose chief work is that of the brain.

FLOODED as the community is with light novels, which enervate the mind and corrupt the morals, it is refreshing to find here and there one of intellectual power and sterling worth. Such a one appears under the unattractive title of "Margaret," by Lyndon. † We understand that it was written by a minister's daughter. Whoever the author was, she has true genius. Some of her characters are drawn with a felicity and power worthy of our most distinguished writers, and the moral and religious teachings of the book have the genuine ring of purity and orthodoxy. We heartily commend it to the patronage of Christian families.

THE COMPANION TO THE BIBLE, \$\psi\$ by E. P. Barrows, D. D., just published by the American Tract Society, New York, is exactly the book we have been hoping to see, — a sensible and comprehensive aid in the study of the Scriptures. It is concise and yet clear, is manfully abreast of modern investigations, reverent in spirit, careful and precise in discrimination; in brief, it is a compendium of the most intelligent biblical study. Part I. contains a concise view of the Evidences of Revealed Religion, with special prominence to the historic side of the subject; Parts II. and III. are respectively Introductions to the Old and New Testaments; Part IV. has respect to the Principles of Biblical Interpretation. Throughout the book the author has kept in view the unity of revelation and the inseparable

- * Annual of Scientific Discovery; or, Year-Book of Facts in Science and Art for 1869. Exhibiting the Most Important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Biology, Botany, Mineralogy, Meteorolgy, Geography, Antiquities, &c. Edited by Samuel Knesland, A.M., M.D. Boston: Gould and Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: George S. Blanchard & Co. London: Trübner & Co. 1869
- † Margaret: A Story of Life in a Prairie Home. By Lyndon. New York: Charles Scribner & Co.
- † Companion to the Bible. By Rev. E. P. Barrows, D. D., Professor of Biblical Literature. American Tract Society, 150 Nassan Street, New York, pp. 639. \$1.50.

connection of all its parts, so that the reader never loses sight of what we may call the glorious wholeness of the Bible. Popular objections to the Old Testament are candidly discussed, and in general Dr. Barrows claims that they "have their foundation in an isolated and fragmentary way of viewing its facts and doctrines; and they can be fairly met only by showing the relation which these hold to the entire plan of redemption." He insists upon the divine authority and inspiration of the Pentateuch as it existed in our Saviour's day and now. The size of the volume does not allow of extended discussions on disputed and difficult points, but we do not know of so satisfactory a manual for persons who desire to study the Bible in an intelligent and systematic manner.

Akin to the book just noticed is the unassuming but excellent work on the Evidences of Christianity, by President Dodge of Madison University. Its main idea is that Christianity is its own best witness, and the elaboration of this covers the scope of the book. There is a class of minds always eager to study evidences, and we sometimes think that the thing itself may suffer in consequence; but this work seems well adapted for a concise and philosophical text-book, and also for general reading by those who still need proofs, either for their own satisfaction, or for the sake of weapons with which to meet opponents. In these days of real and assumed doubt, it is well to know what and why we believe.

Among the later publications of the American Tract Society (New York) we are glad to see Conversations of Jesus Christ, by Rev. Dr. William Adams, † and Devotional Thoughts of Eminent Divines. ‡ The first takes ten representative characters, - Nicodemus, the Rationalist; The Woman of Samaria, the Obtuse Sensualist; the Young Ruler, the Moralist; the Intelligent Scribe, not far from the Kingdom of God; Zaccheus, a True Convert; the Centurion, the Modest Man of Faith; Martha of Bethany, the Mourner; Pilate, the Vacillating Man of the World; Mary Magdalen, Love Rewarded; Peter, the Restored Penitent; and gives narrative and instruction in a pleasant and devotional manner. In presenting these conversations of Christ, Dr. Adams says: "It is the same for us as if we, in the variety of our own characters, had enjoyed the privilege of a private interview with the Son of God." The second volume, Devotional Thoughts, gives "selections from the writings of forty eminent divines" (we do not like this word, as here and generally used) in chronological order; they are made with good taste and judgment, Robert Hall and Archbishop Leighton being the especial favorites of the compiler. As a book for leisure minutes or for continuous reading, we accord it a high place in religious literature. Its devout perusal can-

- * The Evidences of Christianity: with an Introduction on the existence of God and the Immortality of the Soul. By EBENEZER DODGE, D. D., President of Madison University. Boston: Gould and Lincoln. 12mo. pp. 244. \$1.50.
- † Conversations of Jesus Christ with Representative Men. By WILLIAM ADAMS, D. D., Pastor of Madison Square Church, N. Y. New York: American Tract Society. 12mo. pp. 290. \$1.00.
- † Devotional Thoughts by Eminent Divines, from Joseph Hall to William Jay. Selected and Edited by D. A. Harsha, M. A., Author of The Star of Bethlehem, etc. With an Introductory Essay on Devotion by W. B. Sprague, D. D. New York: American Tract Society. 12mo. pp. 665. \$1.25.

not be otherwise than profitable. Rev. Dr. Sprague furnishes an introductory chapter.

MRS. HELEN S. C. NEVIUS has written an interesting book • on life, or perhaps more especially missionary life, in China. She writes in an easy, flowing style; and, while she refrains from critical discussions (as is well in books of this kind, intended for general reading), she conveys much interesting information regarding that country, its inhabitants, and the efforts made for their Christianization. The results of missionary effort are well shown, and in a marked manner when contrasted with the labors of the Roman Catholics who for centuries have had earnest workers in that country. This is a good book for Sabbath schools.

A NEW book from the able pen of Professor Fairbairn, of the Free Church College, Glasgow, is sure to attract the attention of theological students and writers. His Typology, Exposition of Ezekiel, Prophecy, and Hermeneutical Manual, are standard works, and to this list is now added Revelation of Law in Scripture, considered with respect both to its own nature and to its relative place in successive dispensations. The author claims, with justness, that the recent phases of theological sentiment, and the prevailing tendencies of the age, render the discussion of this always important subject peculiarly timely, and he has directed his efforts to the unfolding and establishing of truth, rather than to refutations of error. The relations of man at creation to moral law (Lecture II.), the relation of law to the mission and work of Christ (VII.), and to the constitution, privileges, and calling of the Christian Church (VIII.), have especially interested us in the somewhat hasty reading we have given the volume. The introductory lecture on the Ascendency of Law is packed with strong thought and close argument. The "development" theory receives some pointed thrusts; as when he asks why it should be thought incredible or strange that the central Mind of the universe, by whom all subsist, when the purposes of his moral government require a new order of things to be originated, or results to be accomplished unattainable in the ordinary course of nature, should bring into play a force adequate to the end in view? It is simply supposing the great First Cause interposing to do in a higher line of things what finite beings are ever doing in a lower. Phillips, in his Life on Earth, says: "No one who has advanced so far in philosophy as to have thought of one thing in relation to another will ever be satisfied with laws which had no author, works which had no maker, and co-ordinations which had no designer." The volume is published in admirable style, type and paper rivalling each other in beauty.

THE ONENESS OF THE CHRISTIAN CHURCH ; is the title of an interesting book by Rev. Dorus Clarke, D. D. He starts with the axiom that Christ founded

^{*} Our Life in China. By Helen S. C. Nevius. New York: Robert Carter and Brothers. 16mo. pp. 504. \$1.50.

[†] The Revelation of Law in Scripture: Considered with Respect both to its own Nature and to its Relative Place in successive Dispensations. The Third Series of the Cunningham Lectures. By PATRICK FAIRBAIRN, D. D., Author of Typology of Scripture, etc. New York: Robert Carter and Brothers. 1869. 8vo. pp. 484. \$2.00.

[†] The Oneness of the Christian Church. By Rev. DORUS CLARKE, D. D. Boston: Lee and Shepard. 1869. 12mo. pp. 105. \$1.25.

a Church, but no sect; the Church is an integer, while sects, at best, are but fractions; then follows an elaboration of the idea that diverse interpretations of the Bible are the objective cause of the present divided state of the Church; and if this be so, there must be some methods within the reach of honest and intelligent persons by which the real meaning of the Scriptures on all important points of faith and practice can be ascertained. He then develops four methods: (1.) Apply to the Bible the same rules of interpretation which we use to determine the meaning of all other books. (2.) Interpret by "the analogy of faith," which he defines as the concurrent belief of the Church, or a resultant from the analogy of Scripture. These two are objective; then follow two subjective methods. (3.) To inquire what doctrines are acceptable or repulsive to the natural feelings of the heart, (4.) A practical compliance with the will of God, so far as we know These four methods may be styled the exegetical, the historical, the executive, and the experimental, and, in the opinion of Dr. Clarke, are, if faithfully used, competent to lead into all truth. He anticipates the time when this desired and desirable "oneness" shall come, and specifies several "signs of the times," and appeals strongly to the scholarship of the age for relief; thinking men must be satisfied, the judgment must be convinced; "clerical ambition was the originator of sects, and clerical scholarship should destroy them." The style of the author is clear, his points are well made, and the positions advanced are worthy of much thought. The mechanical execution of the book is beautiful in all respects.

REV. WILLIAM BARROWS, D. D., has written a very clever book; and why not? He had excellent material, and has the ability and disposition to make good use of it, and the result is this pleasant volume, Twelve Nights in the Hunters' Camp.* The author had a brother, Willard Barrows, who passed an eventful life on the Western frontier. Officially connected for many years with the Public Surveys, he was naturally identified with the early history of certain portions of the Northwestern country, especially Iowa, and was familiarly known as "The General." The volume is a truthful record of striking incidents in his life, and the stories, represented as told by him around the camp-fire, are full of romance and heroism, and the author has framed these wild scenes in a manner that adds much to the unique character of the whole work. There are "twelve nights," each with a prelude and story, and to begin the book is to finish it. It is well printed and well illustrated, and will be well read.

Wz cordially welcome to the literature of the Bible Professor Noyes's translation of the New Testament, from the Greek text of Tischendorf; † it is scholarly and candid. The fact that it is published by the American Unitarian Association would, at first glance, indicate a denominational bias, but the author frankly

^{*} The General; or, Twelve Nights in the Hunters' Camp. A Narrative of Real Life. Illustrated by G. G. Whith. Boston: Lee and Shepard. 1869. 16mo. pp. 268. \$1.25.

[†] The New Testament: Translated from the Greek Text of Tischendorf. By GEORGE R. NOYES, D. D., Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature, in Harvard University. Boston: American Unitarian Association. 1869. 12mo. pp. 570. \$1.50.

and honorably says in his too modest preface, that, although his judgment does not always coincide with that of Tischendorf, he has not thought it best to interpose his own views in any instance in regard to the Greek text. "I am responsible only for the translation." Further, this translation "has not been supervised or corrected by any association, or by any authority whatever"; but it has been made "without regard to creed or church." We believe Professor Noyes sincere in these statements. After his death (June 3, 1868) the manuscript was placed in the hands of Mr. Ezra Abbot, Assistant Librarian of Harvard College, for final revision, and he has executed his responsible task well; and wherever he has made any change, his initials indicate the fact. We do not indorse every rendering or approve of all the changes, but, as a whole, we feel that this translation is a valuable addition to our literature, and that it will aid in the honest study of the New Testament.

THE Presbyterian Publication Committee have issued a concise manual on the sacraments of the Church.* The origin and meaning of the word "sacrament," the number of sacraments, the design, efficacy, mode, and proper subjects of baptism, and the Lord's Supper, are the topics discussed, and we know not where to look for so much real information and sound presentation of truth in so small a compass. The book is admirably adapted to meet the wants of the many who desire (and need) an understanding faith in church ordinances. The chapter on infant baptism is clear and conclusive.

Home Life Series,† by Madeline Leslie (wife of Rev. A. R. Baker) consists of four stories of domestic life, thoroughly sound in their moral tone, and whose perusal will tend to develop the better qualities of our nature. If not great stories, they are good stories, and this, in these days of vitiated taste in fiction, is no slight praise. They are published in an attractive form, and are sold separately, or in a neat box. For titles see foot-note.

"Henderson on Jeremiah and Lamentations" is a beautifully printed octavo, and the author has evidently given close study to his subject. He states, at the outset, that there are more copious historical notices of Jeremiah than of any other Hebrew prophet,—a fact which he ascribes to the circumstances of the times in which he lived, and the share he had in the transactions of his day. In the arrangement of chapters and order of the prophecies he follows the Hebrew Bible rather than the text of the LXX.; upon the latter he is quite severe in his criticisms, and affirms that these translators by no means laid it down as a principle, to which it was incumbent on them to adhere, to give an exact and rigid representation of the original, and he even takes the ground that "to inspiration, in the strict acceptation of that term, the Septuagent cannot lay

[•] Nauraments of the Church. By Rev. S. W. CRITTENDEN. Presbyterian Publications ('committee. 16mo. pp. 174. 75 cents.

[†] Hume Life Series. By Mrs. MADELINE LESLIE. 1. Cora and the Doctor. \$1.50.

1 the Courtesies of Wedded Life. \$1.50. 3. The Household Angel in Disguise.

1.34. 4. Now and Forever. \$1.50. Boston: Lee and Shepard. 1869.

The Book of the Prophet Jeremiah, and that of The Lamentations, translated from the original Hebrew, with a Commentary, Critical, Philological, and Exceptical. By Likeberson, D. D. Andover: Warren F. Draper. 1868. 8vo. pp. 315. \$3.00

claim, though, practically and popularly considered, its contents must be regarded as possessing divine authority." The arrangement of text and notes, and the running synopsis of the chapters, are pleasant features for the student, and, as a whole, the book is one to be studied with profit.

GIDRON HAYNES, Warden of the Massachusetts State Prison, has written one of the most interesting and valuable books of the season,* and of a character decidedly unique. It is, in substance, a history of the prison, but there is in it much more than a bald narrative, much that bears directly upon the relations existing between society and those under its ban. The first part of the volume is an historical account of the prison, compiled from original records, and enriched by many interesting facts and suggestions. The second part consists of incidents and sketches of prison life, many of which surpass in vividness anything of a similar nature we have ever read. With these are numerous specimens of the literary productions of some of the educated convicts, both in prose and poetry. There is one poem, "A Story of the World" (p. 194), which is marked by a high order of genius. Its writer was a man of fine talents and good education, by which he might have been a valuable citizen, but by which he was an accomplished villain. While in prison he wrote much, including a "Life of Christ," which he printed with his pen, and beautifully bound, and afterward presented to Mr. Haynes. The specimens of prison literature given in the volume are exceedingly interesting, but they excite feelings of sadness that those who had such talents should use them for bad purposes. The third and concluding portion of the book is occupied with discussions on methods of prison discipline, and lectures on prison topics delivered in different places by the author. Mr. Haynes's views are sound. He recognizes the truth that the first object of penal enactments is the protection of society. This being secured, the criminal is to be reformed, if possible, and returned to society as a good citizen. The evil results of inequality in sentences, for the same or similar crimes, are forcibly shown, as also the abuse of the pardoning power. The details of the changes, all of them improvements, so far as we can judge, in the discipline during the eleven years that he has been warden, are very interesting, and prove conclusively that strict enforcement of sentences, good order, and encouraging moral and religious results, are consistent with humane treatment of the convicts. No corporal punishment is allowed in the institution, and the severest discipline is temporary confinement in a dark cell, and he thinks he shall even abolish this. His theory is, not to degrade a man, but, if possible, fan into a flame the little spark of good that may lie somewhere in his heart. He does not believe that convicts should be the pets of community, or that they are generally poor unfortunates, deserving of pity rather than punishment. They are criminals, and to be treated as such; but also to be treated kindly, and, if possible, reformed. The book is worthy a wide circulation and a careful reading.

It would be pleasant for us to notice all the books and pamphlets and magazines that are sent to the Quarterly, but it is impossible to do so without en-

* Pictures from Prison Life. An Historical Sketch of the Massachusetts State Prison, with Narrative and Incidents, and Suggestions on Discipline. By GIDEON HAYNES Warden. Boston: Lee and Shepard. 1869. pp. 290. \$1.50.

croaching too much upon space needed for other matter. "The Proverb Series" has three capital books: Birds of a Feather Flock Together, Fine Feathers do not make Fine Birds, and Handsome Is that Handsome Does; wholesome stories at a dollar and a quarter each. - Oliver Optic's Magazine for Boys and Girls speaks its own praise once a week, and never was worthier of praise than now. "Oliver" inculcates sound morals in an attractive manner. — Our Young Folks has made a long stride for the better since its change in editorship; it is interesting, practical, and instructive, and a model of typographical beauty. — The Plymouth Pulpit continues its weekly publication of Beecher's Sermons: twenty-six have now been issued in this convenient pamphlet form; J. B. Ford & Co. of New York are the publishers, and their New England Agent is H. A. Brown, 3 School Street, Boston. - Colonel A. H. Hoyt is an admirable editor for the New England Historic Genealogical Register, a periodical of great value (like the Quarterly), and with a subscription list far below its deserts (like the Quarterly). - The Atlantic Monthly is now publishing a series of articles on Religions, by Rev. James Freeman Clarke. Religion (of the right kind) will not injure this magazine, which in other respects is all that can reasonably be desired. — The New-Englander, the Bibliotheca Sacra, and the whole army of Quarterlies, must take our good-will in condensed form. We do not believe in works of supererogation, and therefore will not tell our readers that they are excellent, each in its peculiar field. -Changing Base, by William Everett, is a story of school-boy life, in which the mental rather than the physical characteristics are developed. - Miss Lily's Voyage Round the World is one of the very cleverest books for young folks we have ever seen; text and illustrations are admirable. — Oliver Optic writes books so rapidly that it is difficult to keep up with him. His last, or it was his last a day or two ago, is Palace and Cottage, and it is a good story. We are glad to see more real thought and a higher style of writing, with a shade less of the sensational, in this popular author. His fame among the young people is now so great that he has an opportunity that seldom comes to any man to inculcate strong truths and impart solid information. - Philosophy and Domestic Life, by Dr. Byford, has good ideas rather clumsily expressed. — Planchette, by Epes Sargent, treats of phenomena which are either mental, physical, or supernatural; only a longer notice can give the scope of the book; it is full of interesting and sometimes marvellous statements, but we have not yet reached the point when we believe a manifestation to be spiritual or extra-mundanc, simply because we do not understand it; and yet this is about the position of the Spiritualists. — We have received the Manual of the Evangelical Congregational Church in Brighton, Mass., a model of systematic arrangement and thoroughness; also the Manual of the Second Congregational Church of Newton, Mass., with contents well arranged; and Manuals of the Church of the Mediator, Brooklyn, N. Y., Second Congregational Church, Attleborough, Mass., First Church, Newbury, Mass., Second Church, Biddeford, Maine, Old South Church, Windsor, Vt., and First Church, Norwich, Ct. Will pastors and church officers please send us their church manuals, or copies of whatever they may have bearing upon the history and working details of their churches?

EDITORS' TABLE.

We wish here to announce that the price of the January number of the Quarterly is, and always has been, JUST ONE HALF THE SUBSCRIPTION PRICE FOR THE YEAR; and this for the very good reasons that it costs for printing and paper very nearly as much as the other three numbers, and for gathering and arranging and editing the materials decidedly more. Therefore those who send us fifty cents for the January number, because that is a fourth of the subscription price for the year, send us only one half its cost. Our friends will please bear this in mind, and thus save themselves and us some trouble.

COMPLAINTS have been made by some of our kind readers, first, that we raised our price, and, secondly, that we did not sufficiently advertise the fact. We raised the price one quarter because we increased the size ONE THIRD. This increase was made because so many desired to find in it much which hitherto they had been able to see only in other periodicals, while they were unable to subscribe for more than one. Nor could we realize our own ideal of what our periodical should be without more room. This number of the Quarterly presents a variety of articles of substantial value, such as we have seldom been able to put into any previous number, and of a character to command attention. As to advertising the change, we supposed that every reader of the Quarterly certainly looked over the editorials, — always so short and readable! — and there we expressly and plainly said that the enlargement, and increase of price to two dollars a year, and a new series, would begin with the issue of the January number for 1869. And the same facts were seasonably advertised in the Congregationalist and Recorder of this city. We regret that any of our subscribers have experienced annoyance, against which we surely meant to provide; and from its repetition we can protect them in the future, if they will continue their patronage, and spend a few moments each year in inducing others to take this denominational periodical, giving them biographies, statistics, and very much general religious knowledge with which every Congregationalist should be acquainted.

THE Boston Traveller of March 8, 1869, has the following : -

- "CONGREGATIONALISM.—THE RIGHTS OF THE CHURCHES.—At a recent Congregational Council in this vicinity, a church was represented by two laymen, instead of a pastor and one layman. The council voted that but one of these delegates could sit with them. The ground taken was, that the 'letter missive'—i. e. the invitation to the council—specified that the church should be represented by 'pastor and delegate,' and not by two delegates; and that the council was bound by the exact letter of this invitation. To this it was replied in substance:—
- "1. That the council was not a body of individual clergymen and laymen, called together to consult and advise, but was a body of representatives of churches, the churches themselves being constructively present in the persons of their respective representatives,—'the messengers of the churches.' And that the pastors were as really delegates and representatives of their respective churches as were the lay brethren who accompanied them, and could no more come to this council as representatives without the vote of their respective churches than could the lay brethren.
- "2. That the usual form of the letter missive, calling for 'pastor and delegate,' was not adopted with any design to dictate to the churches how they should be represented, but was a mere form of expression, the spirit of which was, that the church should send two representatives.

"That this was so, appeared from the fact, that precisely the same form of invitation was sent to churches who were known to be destitute of pastors as to those who had pastors.

- "3. That if a church was invited to sit in council with other churches, it had an undoubted right to determine by whom it would be represented; so that, even if it had a pastor, it might, for satisfactory reasons, send in preference a lay brother to represent it; otherwise all liberty would be taken from the churches, and a letter missive might dictate what particular person or persons in the church should be sent as representatives.
- "4. If this liberty to send two laymen as delegates was denied a church which could not send a pastor, then the absolute equality of the churches when assembled in council was completely destroyed. A church without a pastor, or whose pastor could not attend a council, would have but half the influence of another church; and yet might have the deepest interest in the doings of that council.
- "5. That the above positions were in accordance with the acknowledged principles of the Congregational polity and the early usage of the Congregational churches.
- "If these positions were well taken, and can be sustained, as we believe they can be, then, clearly, the decision of the conneil, requiring a church without a pastor to be represented by one delegate only, was wrong; was in contravention of the principles of Congregationalism, and in violation of the interests and rights of the church. And if this be true, then the matter deserves the careful consideration of the churches, and a more thorough examination than it appears, heretofore, to have received in this vicinity."

There is evident force in the positions approved by the Traveller, but they need some qualification. The first paragraph is undeniably correct. The second is too sweeping in declaring that the form of invitation is a "mere form of expression." If the inviting church has no right to specify "to the churches how they should be represented," then a church invited might send half a dozen representatives. The first sentence of the third is correct, but its correctness does not warrant the inference that a church, invited to send its pastor, can thereon substitute a lay delegate. Nor is there any basis for its still further inference that "all liberty is taken from the churches, etc. Liberty within law is not despotism. The final inference in that paragraph is an absurd non-sequitur. The fault is reasonable. But the true solution of the difficulty is not met. The accidental or wilful absence of a delegate is just as destructive to the "absolute equality of the churches when assembled in council." The true remedy is to go back to the good old plan of voting (in council) by churches; that is, give each church one vote. We hope to see the method prevail again. But we do not hope to see churches sustained in doing anything for which they find no warrant in the letters-missive. If the letters missive specify "pastor and delegate," there is no power anywhere to send anybody else. The invited church can refuse to accept the invitation; but if it accepts, it must follow the letters-missive. It is a dangerous principle to allow, that the letters-missive can be nullified or altered in any particular. Councils see it and act only on strict construction of the warrant that calls them into being. Yet it would be well, and not uncongregational, for a church calling a council to say in the letters-missive, "to be represented by pastor and delegate, or, if the pastorate is vacant, by two delegates." Yet even then, votes should be taken by churches, and not by individual members of council. The church inviting asks the advice of churches, not individuals as such.

We hope to see the time, and that soon, when the uncongregational, illogical, and dangerous practice of inviting individuals by name, not representing any church, to be members of councils shall be totally abandoned. It has neither the excuse of necessity, nor the foundation of propriety. It gives every opportunity to "pack" a council with individuals found to entertain satisfactory opinions. It nullifies the rights and dignity

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of churches, by making some one person, representing nobody, equivalent to the half, and often the whole, of a church. We are glad to see that on important councils the practice is fast becoming obsolete.

A. H. Q.

THE COMPOSITION OF COUNCILS. — The article on this subject, pp. 249 – 258, is worthy of careful consideration by those who do not accept its positions. We insert it, without becoming responsible for its views, on our settled principle that the Quarterly is conducted to meet the wants of the denomination, and not as the exclusive exponent of the views of four individuals. We suggest, however, some criticisms.

1. "Installation does not make a man a pastor," page 250. Then what does it make him? Two steps are included in the formation of a pastorate: first, election to the office, and, secondly, induction into office. The latter is "Installation." The Cambridge Platform (the reader bearing in mind that the fathers meant merely installation when they say ordination) properly says: "Ordination we account nothing also but the solemn putting of a man into his place and office in the Church, whereunto he had right before by election; like the installing of a magistrate in the Commonwealth." An ordained minister, called to and accepting a pasterate, is not pastor until installed. General Grant was President-elect in February; he became President March 4th.

How formal an installation must be is another question. Is a council of churches indispensable? Our early writers say no. They make the act of such a council to be valid only by the vote of the church authorising the council to act in its name. We have seen no proof that this principle has been changed. The Congregational theory still is, not that a minister becomes a pastor without installation, but that the church may itself install him. If a council install him, it is only as the agent of the church; and the church may install him without a council. But there is another thing which the church cannot do. It cannot force him into the fellowship of the churches. An installing council does two things: first, as the agent of the church, it installs; secondly, as representing the churches as a whole, it extends to him the hand of fellowship. If a church install its own pastor without a council, he is unknown to other churches as a pastor. Until recognized in some official way, he stands aloof.

But where churches are so widely scattered that the convening of a council is very difficult, it seems sensible that the church install its pastor-elect, if he be an approved minister, and trust to subsequent recognition, just as churches are often formed in similar cases. If the church in Yankton should call a recognized Congregational minister to its pastorate, and, on his acceptance, should proceed by a suitable solemnity to induct him into office, and should publish that fact, we do not know any of our ecclesiastical bodies hardy enough to deny his title as "pastor." But such a proceeding is inadmissible in ordinations; the introduction of a layman into the recognized ministry is a denominational act.

2. The article quotes from the Connecticut paper that "A council might consist entirely of lay delegates." This is to meet the case of churches having "acting pastors," whom it considers ineligible. We think that our contributor's exceptions to this are well taken. If a church has a resident, recognized minister, engaged to do continuous pastoral work, pastor in all but installation, there seems to be no valid objection to inviting the church to be represented by "pastor, or acting pastor, and delegate." If the church is willing to be represented by him, and the letters-missive invite him, we think this course far preferable to "two laymen." The Connecticut paper says that a layman "might give the right hand of fellowship"; but it is as great a departure from the nature of things for a layman to extend ministerial fellowship as for a church to be represented by an acting pastor invited as such. This does not, of course, touch the case where the letters-missive invite only "pastor and delegate." Literally, an acting pastor has no right to a seat in council on that invitation.

Our usage varies, however, according to locality. Where the churches are numerous and well supplied with pastors, practice draws the line strictly. But where pastors are few, the reverse is the case. At a recent installation even in Massachusetts, the rigid rule would have excluded the clerical representative of ten out of the thirteen nearest churches. Among those acting pastors were men who had been such for seven, eight, and ten years; while only one of the pastors had been in office over four years. It is true that a merely transient "supply," or a minister in no practical fellowship, ought not to represent a church. But it seems hard that a recognized minister, acting as pastor under an engagement of a certain degree of permanence, should not be allowed to represent his church by its own vote, when the absence of installation has been practically unavoidable; always provided that the letters-missive have distinctly invited him.

3. We must repeat our adherence to the Connecticut (and Congregational) doctrine, that individuals as such, representing no church, ought never to be invited as members of councils. A council is a council of churches. We cannot accept the reasoning on p. 255, etc. It is true that the letters-missive, and the vote of the church accepting it, are "his authorization for membership"; but the prior question is, Ought he to have been invited? We are sorry here to run against the arguments of our eminent brother at Chicago. He says: "Ministers in the position of the Western Agents of the A. H. M. S. represent the constant and vital fellowship of scores of churches. Professors in Chi cago Theological Seminary, elected by men who were themselves elected by ministers and delegates from all the Northwestern churches, are, when called in council, standing representatives of the broadest fellowship." In our opinion, the agents aforesaid do not represent the churches at all. To "represent" requires that the churches choose; but the churches do not even appoint them as agents. These brethren were appointed by an incorporated society located in New York, and appointed not even to represent that society in councils. Nor do the professors "represent" the churches. "Elected by men who were themselves elected by ministers and delegates," who were themselves elected by the churches; and dilutes the representative principle too much to make it consistent with the simple structure of our councils. Nor does the fact that they were selected in this indirect manner to teach in schools have the least connection with representing those churches in deliberative bodies. Though, having the full confidence of those churches which made them professors, they were in no sense, directly or indirectly, by instruction or implication, empowered to "represent" this vast constituency. The Secretaries of the Massachusetts General Association "represent" four hundred and ninety-six churches, but they can hardly carry that weight into councils. Elected to do one thing, they are not thereby empowered to do a totally different thing. Those professors are safe and wise men; but when invited to sit in councils, it is because they are safe and wise men, and not because they "represent" a great body of churches who never consented, and were never even asked, to be represented in councils.

Nor is it safe to recognize "standing representatives." Our system allows no such permanent class, even by implication. Our councils are drawn from the churches themselves anew in every instance. It is best to keep tolerably close to the fountain of power, while we see no possible danger with the men who now fill the chairs in our seminaries, or occupy the positions of secretaries or agents. It is easy to see that there may be men placed in such stations, whose isolation from the churches might leave them ignorant of the current of feeling, and whose "standing" power might become overbearing. Before men supposed to "represent" the immense influence of five hundred churches, the delegate of a single church might fail to feel the equality which our system demands.

The argument, on page 256, that, on this principle, Paul would have been excluded from the Council at Jerusalem, seems to us to overlook the fact that Paul could not waive the authority of an apostle. We have no apostles in these days.

Our conviction is, further, that the power of the churches qught never to be nullified by the introduction of individuals as such. Every "individual" nullifies at least half, and often the whole, of the representation of a church. Carried to any great extent, this practice would allow the skilful formation of a council so as to secure a desired decision, in the face of the opinion of a majority of churches.

But if any church chooses to invite individuals on councils, it has the power, while to do it is not pure Congregationalism.

A. H. Q.

The following letter tells an interesting story of indigenous Congregationalism in Mississippi. It was sent to the editors of the Quarterly by N. A. Calkins, Esq., Treasurer of the American Congregational Union, with the accompanying explanation. "Last November I received \$2.05 from the Salem Congregational Church of Columbus, Lowndes County, Mississippi. I wrote to learn something about the church, and send you the answer." It is as follows:—

COLUMBUS, Miss., February 23, 1869.

N. A. CALKINS:

Dear Sir, - In reply to your queries: Salem Congregational Church, Lowndes County, Miss., was organized in 1832. My father, Rev. S. J. Feemster, was its pastor for thirty years. He died after the close of the war. I am its second pastor. Its members are forty-nine; average attendance one hundred; Sabbath-school scholars, white and colored, eighty; additions last year on experience, six. Being opposed to slavery, we could not prosper in numbers, though our souls prospered. We did not have a soldier in the rebel army, but furnished four for the old flag, and lost two noble young men, who gave their lives to save the Union. Our church dismissed nearly half their number a year and a half ago to form a colony in Missouri. We have been receiving A. H. Missionary help since that time, but are growing, though surrounded by enemies. Southern democrats and secret society men hate us with a bitter hatred; yet we hope to be strong in the Lord and in the power of his might, and walk as the children of light, having no fellowship with the unfruitful works of darkness, but rather reproving them. We call ourselves Independent Presbyterians. Our church broke off from the Presbyterians, but in doctrine and form we are Congregational, and we will, whenever practicable, rejoice to associate with the Congregationalists. We learned our Congregationalism from the Bible, I suppose.

Wishing your Society much prosperity and much labor in the South, that we may learn what is the true spirit of freedom, I am

Yours in Christ,

SAMUEL CALVIN FREMSTER.

It is but just to Rev. Dr. Laurie, author of the article in this number, The Papal Answer to the Great Question, to say that it has been in the hands of the editors since August, 1868, and that the quotations from Calvin, which have within a few weeks appeared in another publication, were taken by him from the original, prior, so far as he is aware, to their appearance elsewhere.

A CORRESPONDENT, pleading the wants of a vacant parish, thus sums up the necessary qualifications for an acceptable minister, irrespective of any questions of salary:—
"All virtues heavenly and earthly, all gifts intellectual and moral, all economies and social charities, the zeal of Saint Paul, the tenderness of Saint John, and the fire of Saint Peter; that's about what we want." May they succeed! but, as Wouter Van

Twiller would say, "we have our doubts about the matter."

CONGREGATIONAL QUARTERLY RECORD. - 1868 - 69.

CHURCHES FORMED.

1868.

BURLINGTON, Kas., Nov. , 11 members. LOS ANGELES, Cal., Nov. 29, 10 members. MAIDEN ROCK, Wis., Dec. 30, 7 members. MT. MORRIS, Mich., Dec. 15, 13 members. NEW HAVEN, Mich., Oct. 20, 17 members. OCCOQUAN, Va., 1st Cong. Ch., Sept. 14, 3 mem-

ALEDO, III., Feb. 15, 20 members.
ALPINE, Mich., Jan. 28, 21 members.
ASHKURN, III., March 7, 35 members.
BOSTON, Mass., Highland Church, March 4, 52
members. BOSTON, Mass., Figurand Chinton, members.
BROOKLVN, Wis., Jan. 16.
BROWNSVILLE, Tex., 1st Cong. Ch., Jan. 27.
CLOVERDALE, Cal., Jan. 17.
FORT SCOTT, Kas., Feb. 28.
LEBANON, Mo., Jan. 17, 12 members.
LITTLE SIOUX, Iowa, Jan. 17, 8 members.
MICHIGAN CENTRE, Mich., March 9, 33 members. bors.

MOUNT PALATINE, Ill., Feb. 7, 15 members.

NAPOLEON, Ohio, Feb. 26, 14 members.

PACKARDVILLE (Pelham), Mass., Jan. 5, 15

MINISTERS ORDAINED.

PENFIELD, Mich., Feb. 16, 10 members.

CONKLING, BENJAMIN D., over the Ch. in Kent,
O., Dec. 23. Sermon by Rev. Henry A. Nelson, D. D., of Lane Seminary. Ordaining
Prayer by Rev. George Darling, of Hodson.
CUTTER, MARSHALL M., over the Ch. in Ashland, Mass, Dec. 29. Sermon by Rev. Kinsley Twining, of Cambridgeport. Ordaining
Prayer by Rev. Asa Bullard, of Cambridgenort.

Prayer by Rev. Asa Bullard, of Canada ports.

DOUGLAS, THOMAS, to the work of the Ministry in Viroqua? Wis., Dec. 16. Sermon by Rev. James Hall, of Leon. Ordaining Prayer by Rev. Lewis Bridgman, of De Soto.

HICKS, FREDERICK, to the work of the Ministry in Bennington Centre, Vt., Dec. 23. Sermon by Rev. Albert Hopkins, LL. D., of Williams College. Ordaining Prayer by Rev. Joseph D. Wickham, D. D., of Manchester.

LANDON, GEORGE M., to the work of the Ministry in Trempelau, Wis., Sept. 22. Sermon by Rev. M. W. Reed, of Columbus.

ALLENDER, JOHN, to the work of the Ministry in Luclede and St. Catharine, Mo., Feb. 25. Sermon by Rev. Julian M. Sturtevant, Jr., of Hannibal.

BABB, THOMAS E., at Eastport, Me., Jan. 19, to the work of the Ministry in Eastport. Sermon by Rev. Edgar L. Foster, of St. Stephen, N. B. Ordaining Prayer by Rev. Henry F. Harding, of Machias.

BORCHERS, E. F., at North Bridgton, Me., Jan. 14, over the Churches in North Bridgton and Harrison. Sermon by Rev. A. Norton. Ordaining Prayer by Rev. Philo B. Wilcox, of Otisfield.

BOWERS, ALBERT, over the Ch. in Macon, Mo., Feb. 28. Sermon by Rev. Julian M. Sturtevant, Jr., of Hannibal.

DIKE, SAMUEL W., over the Cong. Ch. in West Randolph, Vt., Feb. 3. Sermon by Rev. Wm. H. Lord. D. D., of Montpeller.

HAZEN, AZEL W., over the 1st Cong. Ch., in Middletown, Conn., March 10. Sermon by Prof. Egbert C. Smyth, D. D., of Andover Seminary, Mass. Ordaning Prayer by Prof. Wm. Thompson, D. D., of Hartford Seminary, Mass. Ordaning Prayer by Prof. Wm. Thompson, D. D., of Hartford Seminary.

HENDERSON, SQUIRES, at Memphis, Tenn., to the work of the Ministry, Jan. I.

JONES, JAMES, at Rochester, Wis., Jan. 12. Sermon by Rev. William DeLoss Love, of Milwaukee. Ordaning Prayer by Rev. Luther Clapp, of Wauwatosa.

JUCHAU, GEORGE, over the Ch. in North Ridgeville, O., March 3.

PLUMB, Rev. JOSEPH C., over the Ch. in Fort Scott, Kas., Feb. 28. Sermon by Rev. James G. Merrill, of Mound City.

RITTER, CHARLES H., over the 2d Cong. Ch. in Morrisania, N. Y., Jan. 21.

THURSTON, PHILANDER, at Eastport, Me., Jan. 19, to the work of the Ministry in East Machias. Sermon by Rev. Edgar L. Foster, of St. Stephen, N. B. Ordaining Prayer by Rev. Henry F. Harding, of Machias.

WILLIAMS, E. M., over the Ch. in Austin, Minn., Feb. 25. Sermon by Prof. Samuel C. Bartlett, D. D., of Chicago Seminary, Ill. Ordaining Prayer by Prof. Charles Seccombe, of Northfield.

MINISTERS INSTALLED.

1868.

ANGIER, Rev. MARSHALL B., over the Ch. n
Haydenville, Mass., Dec. 31. Sermon by
Rev. Gordon Hall, D. D., of Northampton.
Installing Prayer by Rev. William S. Leavitt, of Northampton.
CORWIN, Rev. ELI, over the 2d Ch. in Oakland,
Cal., Nov. 24. Sermon by Rev. George
Mooar, of Oakland. Installing Prayer by
Rev. William C. Pond, of San Francisco.
DODGE, Rev. JoHn W., over the 1st Ch. in Yarmouth, Mass., Dec. 30. Sermon by Rev.
Alonzo H. Quint, D. D., of New Bedford.
Installing Prayer by Rev. Edwin Seabury, of
East Falmouth.
FREEMAN, Rev. GEORGE E., over the Ch. in
Milford, N. H., Dec. 23. Sermon by Rev.
James H. Means, of Dorchester, Mass. Installing Prayer by Rev. Pilny B. Day, D. D.,
of Hollis.
HUBBARD, Rev. JAMES M., over the Ch. in
Grantville, Mass., Dec. 29. Sermon by Rev.
Joshua Wellman, D. D., of Newton Corner.
Installing Prayer by Rev. Edmund Dowse,
of Sherborn.
LAMB, Rev. HENRY B., over the 1st Ch. in Phil-

of Sherborn.

LAMB, Rev. HENRY B., over the 1st Ch. in Philadelphia, Pa., Dec. 22. Sermon by Rev.
Moseley H. Williams, of Philadelphia.

ANTHONY, Rev. GEO. N., over the 1st Cong. Ch. in Peabody, Mass., Mar. 11. Sermon by Prof. Egbert C. Smyth, p.p., of Andover Seminary.

BLAKE, Rev. S. LEROY, over the South Cong.
Ch. in Concord, N. H., Jan. 27. Sermon by
Prof. Edwards A. Park, D. D., of Andover
Seminary, Mass. Installing Prayer by Rev.
Nathaniel Bouton, D. D., of Concord.
BRAY, Rev. WILLIAM L., over the Ch. in Hatfield, Mass., Jan. 12. Sermon by Rev. William A. Stearns, D. D., of Amberst College.
CHAMBERLAIN, Rev. EDWARD B., over the Ch.
in South Wilbraham, Mass., Feb. 3. Sermon by Rev. Henry M. Parsons, of Springfield. Installing Prayer by Rev. John W.
Harding, of Longmeadow.
CHASE, Rev. EDWARD, over the Ch. in Bedford,
Mass., Feb. 17. Sermon by Rev. Stephen R.
Dennen, of Woburn.
CLARK, Rev. SERENO D., over the Ch. in Provincetown, Mass., Jan. 6. Sermon by Rev.
Artemas Dean, of Westboro'. Installing
Prayer by Rev. Edward W. Noble, of Truro.
CLAFT, Rev. WILLIAM, over the Ch. in Mystio
Bridge, Conn., Mar. 9. Sermon by Rev. Edward W. Root, of Westerly, R. 1. Installing
Prayer by Rev. Joseph E. Swallow, of Groton.
COCK, Rev. JONATHAN B., over the Ch. in
Salisbury, N. H., Jan. 13. Sermon by Rev.
Joseph Blake, of Gilmanton.
DALY, Rev. JAMES A., over the Ch. in Stockton,
Cal., Jan. 13. Sermon by Rev. Andrew L.
Stone, D. D., of San Francisco.
DE FOREST, Rev. HERMAN P., over the Lincoln
Park Ch., Chicago, Ill., Mar. 11. Sermon by
Rev. Edward P. Goodwin, of Chicago. Installing Prayer by Prof. Samuel C. Bartlett,
D. D., of Chicago Seminary.
DICKINSON, Rev. H. C., over the Ch. in Appleton, Wis. Sermon by Rev. Wm. E. Merriman, of Ripon College.

DWIGHT, Rev. EDWARD, over the Ch. in Onarga,
Ill., Feb. 25. Sermon by Rev. Joseph E.
Roy, of Chicago.
FISKE, Rev. FREDERICK A., over the Ch. in
Goffstown, N. H., Feb. 4. Sermon
by Rev. Mortimer Blake, D. D., of Taunton.
Installing Prayer by Rev. Erastus Maltby,
of Taunton.

GEROULD, Rev. SAMUEL L., over the Ch. in
Goffstown, N. H., Feb. 4. Sermon by Rev.

by Rev. Mortimer Blake, D. D., of Taunton.
Installing Prayer by Rev. Erastus Maltby, of Taunton.
GEROULD, Rev. SAMUEL L., over the Ch. in Goffstown, N. H., Feb. 4. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester.
GILBERT, Rev. HIRAM W., over the Ch. in Peru, Mass., Feb. 2. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing Prayer by Rev. Sidney Holman, of Windsor.
HOUGH, Rev. JESSE W., over the 1st Cong. Ch. in Jackson, Mich., Jan. 27. Sermon by Rev. William W. Patton, D. D., of Chicago, Ill. Installing Prayer by Rev. Oliver S. Dean, of Kalamazoo.
KITTREDGE, Rev. JOSIAH E., over the Ch. in Giastenbury, Conn., Mar. 10. Sermon by Prof. Edwards A. Park, D. D., of Andover Seminary, Mass. Installing Prayer by Rev. Aaron C. Adams, of Wethersfield.
PARKER, Rev. WILLIAM W., over the Ch. in Williamsburgh, Mass., Feb. 24. Sermon by Rev. S. Leroy Blake, of Concord, N. H.
POWERS, Rev. HENRY, over the Elm Place Cong. Ch. in Brooklyn, N. Y., Mar. 3. Sermon by Rev. Whit. Budlington, D. D., of Brooklyn. Installing Prayer by Rev. Milton Badger, D. D., of New York City.

RIGGS, Rev. HERNAN C., over the Ch. in St. Albans, Vt., Feb. 25. Sermon by Rev. Edward H. Griffin, of Burlington.
BUSSELL, Rev. FRANK, over the Park Cong. Ch. in Brooklyn, N. Y. Sermon by Rev. Edward H. Griffin, of Burlington.
BUSSELL, Rev. FRANK, over the Park Cong. Ch. in Brooklyn, N. Y. Sermon by Rev. Edward H. Griffin, of Burlington.
BUSSELL, Rev. FRANK, over the Park Cong. Ch. in Brooklyn, N. Y. Sermon by Rev. Henry Ward Beecher, of Brooklyn. Installing Prayer by Rev. Edward Hawes of Philadelphia, Pa.

phia, Pa.
SEVERANCE, Rev. MIL/TON L., over the Ch. in
Orwell, Vt., Feb. 3. Sermon by Rev. Har-

vey D. Kitchel, D.D., of Middlebury College.

SMITH, Rev. ISAAC B., over the Ch. at Turner Junction, Ill., Jan. 19. Sermon by Rev. George S. F. Savage, of Chicago. Installing Prayer by Rev. Jonathan Blanchard, of Whenton Colege.

TENNEY, Rev. FRANCIS V., over the Ch. in Saugus, Mass., Mar. 18. Sermon by Rev. Charles R. Palmer, of Salem. Installing Prayer by Rev. Samuel E. Herrick, of Cheisea.

UNDERWOOD, Rev. RUFUS S., over the Free Ch. in Lawrence, Mass., Jan. 6. Sermon by Rev. John L. Taylor, of Andover Seminary. Installing Prayer by Rev. Caleb E. Fisher, of Lawrence.

stalling Prayer by Rev. Caleb E. Fisher, of Lawrence.

WALKER, Rev. ALDACE, p. p., over the Ch. in Wallingford, Vt., Mar. 10.

WELLS, Rev. RUFUS P., over the Ch. in Southampton, Mass., Jan. 5. Sermon by Rev. William S. Tyler, p. p., of Amherst College.

Installing Prayer by Rev. Henry Hopkins, of Westfield.

WILLIAMS, Rev. EDWIN F., over the Tabernacle Ch. Chicago, Ill., Feb. 4. Sermon by Prof. Franklin W. Fisk, of Chicago Seminary. Installing Prayer by Rev. George S. F. Savage, of Chicago.

PASTORS DISMISSED.

1868.

1868.

BLAKE, Rev. S. LEROY, from the Ch. in Pepperell, Mass., Dec. 28.

FELLOWS, Rev. FRANKLIN E., from the Ch. in Bridgton, Me., Dec. 8.

HUBBARD, Rev. JAMES M., from the Ch. in Middleton, Mass., Dec. 28.

KELSEY, Rev. HENRY S., from the Ch. in Rockville, Ct., Dec. 26.

MOORE, Rev. JAMES D., from the Chs. in Plainville and Central Village, Ct., Dec. 29.

WILLIAMS, Rev. CHARLES H., from the Ch. in Grantville, Mass., Dec. 29.

1869.

ANTHONY, Rev. GEORGE N., from the Union Ch. in Marlboro', Mass., Jan. 27.

BEARD, Rev. AUGUSTUS F., from the Central Ch. in Bath, Me., Feb. 3.

BOYD, Rev. PLINY S., from the Ch. in Shelburne Falls, Mass., Mar. 15.

CLARKE, Rev. BENDAMIN F., from the 2d Ch. in North Chelmsford, Mass., Jan. 26.

COOLEY, Rev. HERNAY E., from the Ch. in Plymouth, Conn., Mar. 9.

DE FOREST, Rev. HERMAN P., from the 1st Ch. in West Attleboro', Mass., Feb. 10.

EASTMAN, Rev. MORGAN L., from the Ch. in Lisbon, N. Y., Jan. 5.

EUSTIS, Rev. WILLIAM T., Jr., from the Chapel St. Ch. in New Haven, Conn., Feb. 17.

FORD, Rev. GEORGE, from the Ch. in Tolland, Mass., Feb. 17.

HARRIS, Rev. STEPHEN, from the Ch. in Windham, Vt., Mar. 4.

HOLMES, Rev. JAMES, from the Ch. in Auburn, N. H., Feb. 16.

LYMAN, Rev. TIMOTHY, from the Ch. in Fullingworth, Conn., Mar. 1.

PHIPPS, Rev. WILLIAM, from the Ch. in Paxton, Mass., Mar. 2.

POWERS, Rev. HENRY, from the 2d Ch. in Danbury, Conn., Jan. 21.

SHURTLEFF, Rev. DAVID, from the Ch. in Brownington, Vt., Mar. 15.

SMITH, Rev. MOSES, from the Ch. in Plainville Ct., Mar. 11.

WILLIAMS, Rev. GEORGE, from the Ch. in Townsend, Mass., Jan. 12.

MINISTERS MARRIED.

1868.

GLIDDEN — PHILLIPS. Dec. 25, Rev. N. D. Glidden, of Eaton Rapids, Mich., to Miss Fidelia Phillips, of Ypeilanti.

STRATTON — GOODRICH. In Morris, Ill., Oct. 19, Rev. Samuel F. Stratton, of Lisle, to Miss Mary S. Goodrich.

VIRGIN — BLODGETT. In Boston, Mass., Dec. 24, Rev. Samuel H. Virgin, of Somerville, to Miss Jessie, daughter of Luther Blodgett, Een.

BARTLETT — PHELPS. In Boston, Mass., Feb. 12, Rev. P. Mason Bartlett, President elect of Marysville College, Tenn., to Charlotte E., daughter of the late Charles P. Phelps, of

of Marysville College, Tenn., to Charlotte E., daughter of the late Charles P. Phelps, of Hadley.

CHAPMAN — HERSEY. In Chicago, Ill., Feb. 8, Rev. J. S. Chapman, of LeRoy, Minn., to Miss May M. Hersey, of Hanover, N. H.

CHASE — BROOKS. In Boston, Mass., Mar. 10, Rev. Edward Chase, of Bedford, to Miss Sarah F. Brooks, of Boston.

FISKE — WOODS. In Boston, Mass., Jan. 5, Rev. Frederick A. Fiske, of Raynham, to Miss Abbie W., daughter of Samuel Woods, Esq., of Malden.

FITZ — TRASK. In Quincy, Mass., Feb. 10, Rev. Calvin R. Fitz, of Cohasset, to Miss Helen F. Trask, of Quincy.

GOODRICH — MOODY. In Burlington, Vt., Feb. 8, Rev. John E. Goodrich to Miss Ella M. Moody, both of Burlington.

MOORE — RING. In Suffield, Conn., Mar. 4, Rev. Wm. H. Moore, of Berlin, to Miss Mary B. King, of Suffield.

PALMER — BARNES. In Brooklyn, N. Y., Feb. 10, Rev. Charles Ray Palmer, of Salem, Mass., to Miss Mary Chapin, daughter of A. S. Barnes, Esq., of Brooklyn.

PEABODY — COBURN. In Ipswich, Mass., Jan. 27, Rev. John Q. Peabody, of Ipswich, to Mrs. Mary S. Coburn, of Topsham, Me., daughter of the late Rev. D. T. Kimball, of Ipswich.

Tipswich.

WHEELER — WYMAN. In Chicago, Il., Jan. 7,
Rev. Charles H. Wheeler to Miss Nancy M.
Wyman.

MINISTERS DECRASED.

1868.

BTINGTON, Rev. CYRUS, in Beipre, ..., aged 76 years.

COLTON, Rev. SIMBON, D. D., in Asbore', N. C., Dec. 27, aged 84 years.

MORGAN, Rev. OALEB, in Eureka, Cal., Dec. 17,

BARBOUR, Rev. ISAAC R., in Galesburg, Ill., Feb. 26, aged 75 years. BLANCHARD, Rev. AMOS, in Norrisville (Barnet),

BLANCHARD, Rev. AMOS, in Norrisville (Barnet),
Vt., Jan. 5, aged 68 years.
CAMPBELL, Rev. GEORGE W., in Bradford,
Mass., Feb. 2, aged 74 years.
CLAPP, Rev. SUMNER G., in Boston, Mass., Jan.
26, aged 68 years.
DUNCKLEE, Rev. JOHN, in Greenfield, N. H.,
Jan. 25, aged 75 years.
DUNNING, Rev. WILLIAM H., in Faribault,
Minn., Feb. 7, aged 23 years.
DWIGHT, Rev. JOHN, in Cambridge, Mass., Feb.
5, aged 59 years.
HABDING, Rev. ALPHEUS, in New Salem, Mass.,
Feb. 17, aged 89 years.
JACKSON, Rev. JOHN, in Otsego, Mich., Jan.
27,

JACKSON, Rev. JOHN, in Otsego, Shear, Son. 27,
JONES, Rev. BENJAMIN T., in Monticello, Minn.,
Mar. 10.

LEAVEN-WORTH Rev. ABNER J., in Petersburg,
Va., Feb. 12, aged 65 years.
MOORE, Rev. JAMES D., in Hartford, Conn., Jan.
17, aged 55 years.
ORB, Rev. JOHN, in Melrose, Mass., Jan. 25,
aged 56 years.
POMEROY, Rev. SWAN L., p. p., in Sunderland,
Mass., Mar. 17, aged 70 years.
TILTON, Rev. DAVID, in Woburn, Mass., Feb. 10,
aged 63 years.
VAILL, Rev. JOSEPH, p. p., in Palmer, Mass.,
Feb. 22, aged 78 years.

MINISTERS' WIVES DECEASED.

1868

COGSWELL, Mrs., wife of Rev. J. S., in Zumbrota, Minn., Nov. 15, aged 26 years. ROBINSON, Mrs. CLARA, wife of Rev. Reuben T., in Winchester, Mass., Dec. 26, aged 39

SANDERS, Mrs. GEORGIANNA K., wife of Rev. Marshall D., in Ceylon, Nov. 1, aged 48

VAILL, Mrs. M. C., wife of Rev. Henry M., at Cape Elizabeth, Mc., Dec. 21, aged 83 years.

1869.

BARNEY, Mrs. ELIEA LATHE, with of Rev. James O., in Bast Providence, R. L., Feb. 10, aged 65 years. REBCHER, Mrs. LYDIA, widow of Rev. Lyman, p. p., in Brooklyn, N. Y., Mar. 12, aged 80

FRENCH, Mrs. REBECCA, widow of Rev. Jona-than, in North Hampton, N. H., Feb. 3, aged

than, in North Hampton, N. H., Feb. 9, agea 83 years. GOULD, Mrs. ANN P., wife of Rev. Samuel L., in Albany, Me., Feb. 28, aged 53 years. SHEPARD, Mrs. LYDLA F., widow of Prof. George, D. D., in Kennebunk, Me., Jan. 23. TRACY, Mrs. JANE MARITINA, wife of Rev. Caleb B., in Wilmot, N. H., Feb. 12, aged 65 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

The undersigned is now quite sure that a successful movement can be made for the long-talked-of Congregational Home, if one person can be found anywhere who will head a subscription with, even no more than, twenty thousand dollars; a sum less than many a man is bestowing upon objects which, to many, seem less important, less national, less useful, immediately and ultimately. Who and where is the man? He will be a benefactor who will point him out. Does Boston contain him? It is certainly time that Boston benefaction began to be applied to Boston necessities. And if Boston Congregationalists do not regard the wants of their own denomination centring here, naturally, they must ultimately be the losers in other relations than in the religious. It is to be hoped that this too long neglected work will be speedily undertaken and accomplished. From anywhere and in any amounts let the contributions come!

In the mean time our rooms, now becoming quite too strait for us, are gathering and garnering valuable treasures. The widow of the late Rev. Emerson Davis, D. D., has just donated the Biographical Sketches of New England Pastors of Congregational Churches, by her husband, in manuscript, a valuable record, which will make five large quarto volumes; in a few days it will be securely bound and on our shelves. We have also received, since last reported, Cotton's "Bloudy Tenent," a very rare and valuable work; Chrysostom's Commentary on Hebrews, 1515; a sermon by John Knox, 1565; Vol. I. Methodist Magazine, 1818, with an engraved likeness of Asbury, the pioneer preacher; also histories of Lynn, Lowell, Pittsfield, South Boston, Shrewsbury, and Campton, N. H.; also Southey's Life of John Wesley, besides many others.

But we have many incomplete sets of various works, which we hope our readers will aid us in completing. We want for the Library, to complete our set:—

Vol. I. of Calamy's History, or "Account of the Ministers, Lecturers, who were ejected," &c., and Vol. I. of his "Continuation" of his "Account." Somebody has these volumes we so much need; and it would be a great favor and a public benefit to have them here. We lack, in our Library set of the

Vermont Chronicle, Vol. I., Nos. 3, 8, 25, 35, 39, 44, 46; Vol. III., No. 44; Vol. IX., No. 4; Vol. XIII., No. 28; Vol. XVII., No. 12; Vol. XXVI., Nos. 25, 34; Vol. XXVII., No. 28; Vol. XXVIII., No. 39; Vol. XXIX., No. 48; Vol. XXX., Nos. 29, 48; Vol. XXXIX., Nos. 6, 8, 15; Vol. XLL, Nos. 13, 32, 34, 45, 47; Vol. XLII., Nos. 10, 26, 31, 34, 35, 36, 39, 41, 42, 50.

New England Puritan, Vol. I., Nos. 1 - 27 inclusive, also 29, 44; Vol. VII., Nos. 5. 6.

New York Observer, Vol. I., No. 13; Vol. III., Nos. 32, 37, 38, 40.

Canadian Independent, Vol. I. (bi-monthly, newspaper form), we lack all but No. 7; Vol. II., ALL; Vol. III., No. 21; Vol. IV., No. 19; Vol. V. (monthly magazine), No. 2, August.

Wisconsin Puritan, Vol. I., No. 2; Vol. III., No. 4; Vol. IV., No. 8.

Common School Journal, Vol. IX., Nos. 7, 12, 20; Vol. XII., No. 2; Vol. XIV., No. 21.

Christian Examiner, 1866, Nos. 1, 3; 1867, No. 6; 1868, Nos. 1, 2, 3.

Continental Monthly, Nos. 7, 8, 9, 10, 11, 12, 13, 15, 16, 18, 20, 21, 22.

Evangelical Magazine (London), 1843, Jan. and Feb.; 1844, June; 1847, Oct.; 1849, April; 1851, April, May, June, Sept., and all since 1851.

Historical Magazine (N. Y.), Vol. III., Nos. 10, 12; Vol. V., No. 11; Vol. VI.,

Nos. 2, 3, 12; Vol. VII., Nos. 1, 2, 4, 5, 7, 8, 10, 12; Vol. VIII., ALL; Vol. IX., Nos. 1, 3, 5, 6, 7, 8, 9, 10, 11, 12; Vol. X., Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 11; and all since.

Sermons before the A. B. C. F. M. 1820, 1828, 1831, 1839.

Maine Minutes, General Conference, 1835.

Vermont Minutes, 1811, 1813, 1814.

Rhode Island Minutes, all before 1823; also 1824, 1825, 1827, 1828, 1829, 1830, 1831, 1832, 1835, 1842, 1844, 1846, 1849. Does any one know that Minutes were published each of those years?

Michigan Minutes, 1844, 1846, 1847, 1849.

Wisconsin Minutes, 1854.

Minnesota Minutes, 1867, 1868.

Oregon Minutes, all before 1857; also 1858, 1861, 1862, 1863.

California Minutes, 1860.

Canada Minutes, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1854, 1855, 1856, 1857.

We lack of the African Repository, 1835, Dec. (No. 12); do. 1837; 1839, last half of Nov., and all of Dec.; 1840, first half of May, June, July, Aug., Sept., Oct., Nov., and Dec.; 1841, last half of Jan., Feb., Sept., and first half of Oct.; 1866, May; 1867, Sept., Oct., and Nov; 1868, all.

Eclectic Museum, then Magazine, Agnew-Bidwell; 1843, Nov.; 1844, April; 1848, July; 1849, July; 1850, Feb.; 1859, Nov.; 1863, Jan., Feb., April, May, June., Sept., Oct., Nov., Dec.; 1865, all but Nov.; 1866, Oct.; 1867, all but Sept.; 1868 and 1869, all.

Danville Review, all of 1861, and all of 1865, and since.

Evangelical Monitor, Vt., Vol. I., Nos. 25, 26; Vol. III., No. 21.

Massachusetts Magazine, and Monthly Museum, 1790, Aug.; 1793, Feb.; 1794, Dec.; 1796, Jan., Feb., March, April, May, June, Sept., Oct., Nov., Dec.

Congressional Globe, all of the 23d, 24th, 25th, 26th, 28th Congress, 1st session of the 29th, and 2d part of the 1st session of the 30th Congress.

American Antiquarian Society's minor publications, we very much want Nos. 3, 4, 5, 8, 9, 10.

American Protestant Society's 1st Report is wanting to complete our set.

Methodist Magazine, afterwards Quarterly, we want, 1819, 1821, 1822, 1823, 1826, 1827, 1835; April, 1840; all of 1849, 1850; July, 1851; April, 1852; Oct., 1853; April, 1854.

Panorama of Life and Literature, 1855, Nov., Dec.

Western Journal and Civilian, 1856, April, May.

Any help towards completing these imperfect sets will be most gratefully received.

Any local histories of cities or towns are thrice welcome here. So are any of the works of Cotton, or the Mathers, or Shepard, or Hooker. Indeed, there are but few books or pamphlets that cannot be made immediately useful upon our shelves or for exchange. We cordially invite contributions of both, and they may be sent at the cost, and to the address of,

> ISAAC P. LANGWORTHY, Cor. Sec., 40 Winter St., Boston.

AMERICAN CONGREGATIONAL UNION.

As new churches are multiplying at the West, and as the material resources in our new States and Territories are being developed, the work of the Union is constantly augmenting. As it is the special design of the Union to aid those churches in erecting a house of worship, which, with such an edition as a means of efficiency, will immediately or soon become self-sustaining, the more prosperous a community, the sooner does it arrive at that point where it can avail itself of this aid. Since the January number of the Quarterly was issued the following appropriations have been paid: -

•	Congregational	Church,	Norway,	Maine,	\$ 250
•	ŭ	**	Fort Lee,	New Jersey (loan),	1,000
Welsh	a '	**	Ironton (East),		500
	**	a	Mattawan,	Michigan,	400
	. a	**	Kalamo,		500
•	u	"	Alamo,		400
	u		Brady,		400
	46	10	Three Oaks,	it	500
	**	44	Flint,	a	500
	**	**	Malta,	Illinois,	400
	**	**	Richview,	100	250
	· "	**	Sextonville,	Wisconsin,	400
	**	**	Cottage Grove,	Minnesota,	400
		**	St. Charles,	"	200
		ee	New Liberty,	Iowa,	400
	46	**	Independence,		400
	ce	**	Florence,	ii.	500
	**	**	Cresco,	u	200
	"	**	Polk City,	" (loan).	500
	"	66	Fairfax,		200
	**	"	Prairie City,	" (special),	227
	**	"	Junction City,	Kansas,	500
		"	Olathe,	" (special),	104
					\$ 9,131

It will be noticed that among these appropriations are two loans. The impression seems to have prevailed somewhat widely that in no case can a church receive from the Union more than \$500, and hence the claims of churches which need a larger sum than this have been made the subject of a special appeal. This impression has arisen from the fact that the Union limits its gratuities to \$500. The truth needs to be more widely known, that, in addition to the gift of \$500, the Union stands ready to make loans to poor churches wherever such loans are needed and whenever it has sufficient funds at its disposal. To free the churches from embarrassment, these loans are made without interest, and security is taken upon the property for the payment of the loan in annual instalments as the church gains strength. There is an increasing demand for assistance in this form, and it is a peculiarly economical and efficient means of doing good, as the same money may be used over and over, by different churches, and 22

the beneficent results of a single contribution be thus indefinitely multiplied. Will not wealthy men esteem it a privilege to furnish the Union with means which may be employed in yielding this succession of harvests?

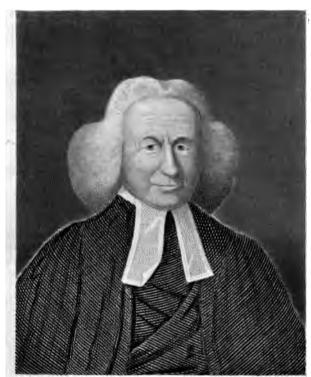
It will also be noticed that among the above appropriations there are two designated as "special." There are many churches which weed more than \$500 as a gratuity. Their prospects for growth are not such as to warrant their receiving money as a loan, and yet the condition of the treasury of the Union does not allow of larger grants as gratuities. Such cases have in the past been made the subject of special appeals. These appeals have interfered greatly with the work of the Union, diverting money from its treasury, and bringing it into disrepute as failing to most the necessities of the churches. Some advantages were involved in these special appeals. They secured large contributions from friends, who, by their personal relations, were led to give what they would not have contributed to the general cause; and from neighboring churches, who took a special interest in the case on account of their proximity and thorough acquaintance with the facts; and there was also the incidental advantage arising from the enthusiasm created by the specific character of the claim and the personal earnestness of the applicant. That these advantages may still be secured, and the evils of these special appeals be avoided, the Union has decided to favor such appeals when restricted to personal friends and neighboring churches, and allow the money to pass through its treasury for the benefit of these churches, making the appropriation "by instruction of the donors," and designating it as "special"; the sum thus designated being additional to the regular gratuity voted by the Union. Great advantages arise from having this special contribution pass through the treasury of the Union, - as what is done in the work of church-building is thus made to appear in the annual report, - each church being credited for what it has done, and the light of its example being made to shine to the stimulation and benefit of other churches. A peculiar advantage, which needs to be considered and appreciated, is that by having these special contributions pass through the treasury of the Union, they become subject to the "conditions" of the appropriations of the Union, one of which is that "each church and society agree that if the Congregational Church receiving this aid shall from any cause become extinct, or cease to be an evangelical Congregational Church, that the sum thus received shall revert to the American Congregational Union, and shall be paid to the treasurer of the same within six months from the time of such a change of the church." Thus the contribution is permanently secured to the cause.

In calling the attention of Pastors and the churches to these methods by which the Union seeks to meet every exigency and prove itself a judicious and efficient almoner of their bounty, we hope to commend our work to their confidence and generous support. Only one month more remains in our present financial year, and our wants are pressing. Will not the churches make a liberal response?

Rev. RAY PALMER, D. D., Corresponding Secretary, 49 Bible House, New York.

Rev. C. Cushing, Corresponding Secretary,
16 Tremont Temple, Boston, Massachusetts.
N. A. Calkins, Treasurer, 146 Grand Street, New York.

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Vol. XI. No. 3.

RSONS.

'val of 1740, one of the most NATHAN PARSONS. He was as an instrument of saving Edwards, of Wheelock, and

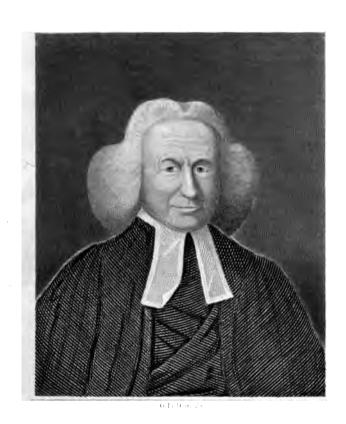
> s, and his grandfather's there of the ancient town om Great Torrington, 3. The elder of these ndian deed to William ritory which included his tract was twentyliver.**

> > ciss, and had six sons died young. Three thampton. Samuel 2

147; married ELIZis, two were minisn we will treat in); graduated at ned May, 1721; there installed fty-seven. He

Parsons 1 -

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A.M SMOLAKET MATEURAMOU VILSE

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Congregational Quarterly.

WHOLE NO. XLIII.

JULY, 1869.

Vol. XI. No. 3.

JONATHAN PARSONS.

Among the promoters of the Great Revival of 1740, one of the most efficient and successful was the Reverend Jonathan Parsons. He was eminently honored as a servant of Christ, and as an instrument of saving many souls. He was the cherished friend of Edwards, of Wheelock, and of Whitefield.

His grandfather, Deacon Benjamin Parsons, and his grandfather's brother, Joseph Parsons, were among the first settlers of the ancient town of Springfield, Mass., in 1636. They came from Great Torrington, near Exeter, in Devonshire, England, about 1630. The elder of these brothers, Joseph, was one of the witnesses of the Indian deed to William Pynchon and others, dated July 15, 1636, of the territory which included the settlement then recently begun at that place. This tract was twenty-five miles square, lying on both sides of Connecticut River.*

- * I. Joseph Parsons, 1 above mentioned, married Mary Bliss, and had six sons and four daughters. He died March 25, 1684. Two of the sons died young. Three of the sons, Joseph, 2 John, 2 and Jonathan, 2 settled in and about Northampton. Samuel 2 settled in Durham, Conn.
- II. JOSEPH PARSONS,² eldest son of the preceding, was born 1647; married ELIZABETH STRONG, and had eight sons and two daughters. Of the sons, two were ministers, namely, Joseph,³ born at Northampton, June 28, 1671; of whom we will treat in the next paragraph. The other was David,³ born February 1, 1679; graduated at Harvard College 1705; was ordained pastor at Malden 1709; resigned May, 1721; removed with many of his people to Leicester, then a new town, and was there installed pastor September 15, 1721; resigned March 6, 1735; died 1737, aged fifty-seven. He
- The small figure after a name and a little above the line thus: Joseph Parsons 1 indicates the generation of the person named.

Deacon Benjamin Parsons 1 lived in what is now West Springfield, and died there in 1690. He left five sons and three daughters, namely, Benjamin, 2 Samuel, 2 Ebenezer, 2 Hezekiah, 2 Joseph, 2 Sarah, 2 Abigail, 2 and

was the father of Rev. David Parsons, born at Malden March 21, 1712; graduated at Harvard College 1729; ordained pastor, Amherst, Mass., November 7, 1739; died 1781, aged sixty-nine. The last named was father of Rev. David Parsons, D. D., born at Amherst, Mass., 1749; graduated at Harvard College 1771; ordained as successor to his father, at Amherst, October 2, 1782; resigned 1820; died suddenly, at Wethersfield, Conn., May 18, 1823, aged seventy-four. He is represented as having been an excellent sermonizer, and as gifted with uncommon pulpit talents.

III. Rev. JOSEPH PARSONS, son of Joseph, born, as we have said, at Northampton, June 28, 1671; graduated at Harvard College 1697; was ordained pastor, Lebanon, Conn., November 27, 1700; resigned 1708; installed pastor of the Second Church at Salisbury, Mass. (Rocky Hill), then recently formed, November 26, 1718; died March 13, 1739-40, aged sixty-eight. His ministry at Salisbury was eminently successful, and the church under his care was very flourishing, nearly three hundred being added to it during that period of twenty years, — an average of over fourteen a year. In 1728 one hundred and eight were added.

He married ELIZABETH THOMPSON in 1701, and had five children, of whom three were ministers, namely, Rev. Joseph, of whom more in the next paragraph; Rev. Samuel, of Rye, N. H. (born 1711; graduated at Harvard College 1730; died 1789, aged seventy-eight); and Rev. William, of South Hampton, N. H.

IV. Rev. JOSEPH PARSONS,4 son of Rev. Joseph Parsons,8 of Salisbury, was born 1702; graduated at Harvard College 1720; was ordained pastor at Bradford, Mass.; June 8, 1726; died May 4, 1765. He married FRANCES USHER, daughter of John Usher, of Boston, some time Lieutenant-Governor of New Hampshire, and had ten children, of whom the eldest son was Rev. Joseph Parsons, born 1733; graduated at Harvard College 1752; ordained pastor, Brookfield, Mass., November 23, 1757; died in the midst of much usefulness January 17, 1771, aged thirty-eight. "A gentleman of sprightly powers, an accurate reasoner, a sensible preacher, an example of the Christian virtues." Thomas Parsons, 5 his brother, lived in Parsonsfield, Me., of which township he was proprietor, and from whom it received its name. He had twenty children, of whom Colonel Joseph Parsons,6 of Parsonsfield, was one, and he (Joseph) was, we believe, father of Rev. John Usher Parsons,7 Bowdoin College 1827, Andover Seminary 1831; ordained as a home missionary September, 1831; labored as a home missionary in Indiana, Wisconsin, Kansas, and Georgia; as acting pastor, Berkley and Hyannis, Mass., Bristol and Sanford, Me., and more recently an efficient and successful evangelist in several places in Maine.

The reader will not fail to notice the great number of ministers in this family, and the prolific character of the race.

This family is entirely distinct from the family of Theophilus Parsons,⁴ the eminent Chief Justice of Massachusetts, born 1750, died October 30, 1813, who was son of Rev. Moses Parsons,⁵ of Byfield, Mass., pastor there 1744 – 1783, a grandson of Jeffrey Parsons,¹ of Gloucester.

• This church has become nearly extinct. Only five male members were reported as belonging to it last year. It has had no settled pastor since 1816. The meeting-house, begun in 1711, and opened for worship in 1716, still stands, the only specimen of the old style of church architecture in the vicinity. The First Congregational Church in Salisbury became extinct in 1834.

Mary.² His third son, Ebenezer,² was born in West Springfield, November 17, 1668. He continued to live in his native place; in 1700 was a deacon in the Congregational church which was formed on that side of the river in June, 1698,—the inhabitants having previously attended public worship in Springfield, on the easterly side. In this office he continued till his death in 1752. His wife was Margaret Marshfield, born December 3, 1670, daughter of Samuel Marshfield. They had four sons and four daughters, namely, Ebenezer,³ Benjamin,³ Caleb,³ Jonathan,³ Margaret,³ Sarah,³ Abigail,³ Catharine,³—all born between 1692 and 1715. Of this large family Caleb ³ left no issue; Ebenezer ³ had six daughters, but no sons; Benjamin ³ settled in Kingston, Mass., and left four sons and four daughters. Of Jonathan,³ the youngest son, it remains to speak.

Rev. Jonathan Parsons was born at West Springfield, Mass., November 30, 1705. He was originally designed for a mechanical employment, and commenced learning a trade. But having a great desire for a liberal education, in which, it is said, he was encouraged by the Rev. Jonathan Edwards, of Northampton,* he began his preparation for college, while still working at his trade, his book commonly on the bench beside him. He entered Yale College at the age of twenty, and was graduated there in 1729.

When he entered college he had, it is presumed, no intention of becoming a minister; and it was not till the middle of his college course that he began to think seriously of religion. In a manuscript, written only a few years before his death, Mr. Parsons takes a review of his life, with special reference to the time and manner of his conversion. In this document he says:—

"Though I had religious parents, who took great pains with me, yet my child-hood and youth were vanity. I broke through all the restraints of education and conscience, and gave loose to my carnal heart. When I was studying in order for college I behaved more soberly in the sight of the world, but was really no better; and after I entered college, though more studious than some, yet I know of none more wicked, while some were more open in their wickedness. When I had been two years in college I was taken with a fever, at my father's house, and at this time was under a great sense of my sin and danger. After recovery my conscience was tender, and I became so serious and strict that the most of my acquaintance took me for a converted person. I thought it was my duty to make an open profession of religion, and did so accordingly. I thought I was in a fair way for heaven, though I am now convinced that I was a stranger to the new birth."

* So I find it stated; but if it were so, the encouragement must have been given while Edwards was a tutor in Yale College, and two or three years before his ordination. He was but two years older than Parsons, and was ordained at Northampton February 15, 1727.

Designing now to enter the ministry, Mr. Parsons, before he left college, engaged in theological studies, at first under the direction of the rector (or president), Rev. Elisha Williams, and afterwards, for a short time, with the Rev. Jonathan Edwards, at Northampton.

At the time of which we now speak there was a great and wide-spread degeneracy from the strictness of the early days of New England. "half-way covenant" had been generally adopted, and as a consequence the churches, to a very considerable extent, were composed of unconverted During the long ministry of Rev. Solomon Stoddard, at members. Northampton, reaching from 1670 to 1729, the doctrine had been zealously inculcated by him, that the Lord's Supper, not less than the other sacrament, is among the appointed means of regeneration; and that it is the duty of unconverted persons, still regarding themselves as such, to unite with the church, and come to that sacred ordinance. Through Mr. Stoddard's great influence this pernicious sentiment had been adopted, not only at Northampton, but in many other places in New England. The door into the church being thus opened for persons without piety, it was not long before persons of this character were found in the ministry. can be no doubt that between 1680 and 1740 many unconverted men were found in the pulpits of New England. They were grave and sober men, of unblemished moral character, and regular in the routine of ministerial duty; but they could not testify in their preaching to a work of the Spirit to which their own hearts were strangers. They were supposed to be orthodox in sentiment, at least moderately so. During the latter part of the period under review, however, it became evident that Arminian and Pelagian errors had been embraced by many of the ministers, not only in the Connecticut Valley, but in the vicinity of Boston and elsewhere. Such sentiments, indeed, were not openly avowed; but the "Great Awakening" of 1740-43, by the reaction against it then occasioned, opened the way for a full disclosure, resulting at length in the Unitarianism and Rationalism of the present day.

It should not be a matter of wonder, therefore, that a young man of fine talents and estimable moral character, like Jonathan Parsons, should, notwithstanding his lack of earnest piety, and his being tinctured with Arminian views of doctrine, have received encouragement to enter the ministry even from such men as Edwards. It may well be supposed that in 1730 Edwards, then only twenty-seven years of age, and only three years a minister, may have lacked some of that discrimination in things of this nature for which he was afterwards distinguished. We know that it was not till more than ten years later that Edwards fully renounced the opinions and practice of his grandfather Stoddard, touching the terms of church-fellowship.

Within six months after taking his first degree at Yale College, Mr. Parsons was invited by the First Congregational Church in Lyme, Conn., "to preach as a probationer for settlement." He arrived there February 28, 1729-30, and in May following the people invited him to become their pastor. Some doubts on his part as to the validity of ordination by elders led to a considerable delay.* These doubts at length yielded, and he was ordained March 17, 1730-31. His parish was finely situated at the mouth of Connecticut River, on its eastern side, and contained at that time a population of seven hundred and sixty-eight souls. On the 14th of December following he was married to Phebe Griswold, born April 22, 1716, the eldest daughter of John Griswold, Esq., of Lyme.† She was a woman of superior understanding and of eminent piety. It is said she sometimes wrote sermons for her husband. By this marriage he had thirteen children, six of whom died in infancy.

Mr. Parsons, though destitute of a sound Christian experience, and not well grounded in the doctrines of the Gospel, found his ministry, even from the first, attended with encouraging results. Some quotations from a letter of his in Prince's Christian History will illustrate this statement.

- "The summer after my settlement," he says, "there was a great and general concern about religion, especially among the young people. There was a general inquiry, 'What must I do to be saved?' Great numbers came to my study, some almost every day for several months together, under manifest concern for their souls. I urged them very much to works, and advised awakened persons to attend upon the Lord's Supper. In less than ten months fifty-two persons were
- * Previous to 1722 there was not an Episcopal church or clergyman in Connecticut, or scarcely in New England. In that year the rector of Yale College, Rev. Timothy Cutler, and five other Connecticut ministers, expressed, at the College Commencement, their doubts as to the validity of any but Episcopal ordination. The earnest discussions which followed in that Colony very naturally occasioned some doubts on the subject in the mind of Mr. Parsons and others about to enter the ministry.
- † The Griswold family were early settlers in Lyme. Matthew Griswold, born in England about 1597, came with his four brothers to America about 1636; settled in Windsor, Conn., that year, and in Saybrook 1639. He moved across the river to East Saybrook, afterwards known as Lyme, and died there, aged ninety-six. His son Matthew married Phebe Hyde, born 1663, daughter of Samuel, the only son of William Hyde, who came from England about 1636, settled first in Hartford, and was afterwards one of the original proprietors of Norwich, Conn. (See the excellent Hyde Genealogy, by Chancellor Walworth, Vol. I. p. 10.) They had eleven children, of whom the above-named John Griswold was the second. He was born December 22, 1690, and died September 29, 1764. His younger brother George was graduated at Yale College in 1717, and was pastor of the East Church in Lyme. Mary Griswold, born 1694, a sister of these, was the wife of Edmund Dorr, of Lyme, whose daughter, Eve Dorr, wife of George Griffin, was the mother of that eminent divine, Rev. Edward Dorr Griffin, D. D. Matthew Griswold, eldest son of John, born 1714, was Governor of Connecticut, as was his son Roger, after him.

added to the church. Many of the young people were greatly reformed. They turned their meetings for vain mirth into meetings for prayer, conference, and reading books of piety. And yet I have no reason to think that many were at that time savingly converted. Many, indeed, made an open profession of religion; but very few did this in the belief that saving grace is necessary to a lawful attendance upon the Lord's Supper. Nor have we, in admitting persons to communion, ever acted on that principle, but the contrary.

"After I had been settled nigh two years," - we now quote from the manuscript already referred to, - "I was convinced that I had built my hopes of heaven upon the sandy foundation of my own righteousness. The terrors of the law were very dreadful upon me for several months. Sometimes I thought I must be in hell in a few minutes. I thought every one that saw me must see my wretchedness, and often wondered how they could treat me with common respect, much more with the respect due to a minister; and yet I believe my people were never so respectful to me as when I had those apprehensions of misery. If I had any quiet at this time, it was when I was upon my knees, begging for mercy, or reading the Bible. These duties I attended to much of my time. One morning, as I came out of my study to attend family worship, I found myself naked, and saw the justice of God, though he cast me off forever. My struggles were all hushed in a moment, and I think I submitted to sovereign mercy. It was not ten minutes, I believe, before I saw the justice of God fully satisfied in Christ, and how he could save the chief of sinners. I saw the sufficiency of Christ, as the surety of the covenant of grace, to redeem the most helpless, wretched, and helldeserving. Still I was not satisfied of a change of heart till several months afterwards.

"Some time after this I preached to the Indians at Nehantic,* on the nature and necessity of regeneration, Mr. C.—— and Mr. A.—— being present. After service Mr. A.—— told me he was afraid I was not converted. My heart said there was reason to fear it. I had been several days in distress about it, and his discourse increased my distress. I went home, eight miles, very pensive. I slept but little that night, and rose early. Mrs. Parsons, taking notice of something extraordinary, asked what was the matter. I told her I could not live so. After attending family worship, I retired to a secret place in the field, resolving never to see anybody till I had my state cleared up, whether good or bad. I had not been alone with my Bible, and upon my knees, more than two hours, before light broke in with such assuring satisfaction, that I could not doubt of my safety. This was a time, 1741, of the outpouring of the Spirit in the land, and eminently so at Lyme, when many were savingly converted."

Mr. Parsons, in connection with such an experience, of course renounced his Arminian principles, and embraced, in its fullest extent, the plan of salvation by grace alone. From this time the salvation of souls was his great object; and this he steadfastly pursued till the end of life. He had heard of the labors of Whitefield in Boston and other parts of New England, in

* Or Niantick. The Niantick Indians, the remnant of a once powerful tribe, lived in the eastern part of Lyme.

September and October, 1740, and went himself in October to hear him in New Haven, and some other places. Great misapprehensions and prejudices against Mr. Whitefield existed in Connecticut and elsewhere; but Mr. Parsons, on hearing him, was satisfied that he was indeed a faithful and earnest preacher of the Gospel, and that he was doing great good. March, 1741, Mr. Parsons visited Hartford to witness the tokens of the remarkable effusion of the Holy Spirit on that place. On his return he received letters from Rev. Dr. Colman, giving an account of the labors of Gilbert Tennent in Boston, in the January and February preceding, and of their exceedingly happy influence. The information thus obtained he communicated to his people; and now his own soul was all on fire with seal for the conversion of souls. Mr. Tennent arrived at Lyme April 1. on his return from Boston to New Brunswick, N. J., where he then resided. He preached at Lyme and at Saybrook, and many were solemnly affected.

"After this," observes Mr. Parsons, "our assemblies for public worship were greater and more attentive than before. Upon the request of the people, I readily consented to preach as often as I could, besides the stated exercises of the Sabbath. Once every week I conducted a public lecture, besides several private ones in various parts of the parish. It pleased God to encourage my heart, give me unusual freedom, and a firm state of bodily health, so that I could go through three times the service I had been able to endure at other times. I was able to study and write three sermons a week, and preach several others from my old notes; for I seldom preached without writing."

On the evening of the 14th of April, 1741, Mr. Parsons preached at East Lyme, the parish of Rev. George Griswold, his wife's uncle. The text was Psalm exix. 59, 60, and the effects were very remarkable. word fell on many with great power. Many had a deep sense of their sins, and of God's great displeasure against sin, and against them as sinners; so as to be utterly overpowered. Some cried out in bitter agony, unable to restrain themselves, and some fainted away. Some hours were spent in praying with the distressed, and giving them counsel. It was believed that every one of those who were so powerfully wrought upon at that time afterwards gave evidence of genuine conversion. It was the truth of God which they heard that night; it was the truth which caused that anguish and distress; and it was the truth, applied by the Spirit of God, which gave relief. Let the most careless, or the most blameless sinner, yet unconverted, hear the truth of God, applicable to his case, and let that truth exert its due and proper influence, and a similar experience would be his.

The work went on in the parish of Mr. Parsons during the months of April and May, and all through the summer and fall. The young people

forsook the vain mirth and fooli-h amusements to which they had been addicted, and formed themselves into societies for prayer and for reading books of piety. They resorted to their pastor's study for religious instruction; and when they met in companies, the topic of conversation was the salvation of the soul. Their thoughts were remarkably taken off from this world, and drawn towards eternity. Mr. Parsons gives a very interesting account of the work in Prince's Christian History, which is too long for insertion here. "I continued," he says, "to preach and to exhort publickly, and from house to house, besides attending upon distressed souls in my study. Though I spake to them with unusual moderation, in my study and in my sermons, I was commonly obliged frequently to pause, and entreat them, if possible, to restrain their feelings, so that they might attend to what I had further to say. I do not remember that I preached a sermon during this month [May, 1741] without some manifest tokens of the presence of God in our assemblies. Many were awakened, and convictions were deep. People flocked to my study daily, and in great numbers, deeply wounded. Sometimes I had thirty in a day, and sometimes forty, fifty, and even sixty persons, under deep concern upon the grand affair of their souls. Many even of the members of the church confessed that they found themselves dead in trespasses and sins; and found no fault, if their neighbors believed them when they said it. They would solemnly declare that they never knew what real union to Christ is, and that they were strangers to sensible communion with God and his Son. There were many instances also and the number was daily increasing, of persons filled with great joy and comfort. It was common to see such overcome, and fainting under high discoveries of God reconciled in Christ; and some were overcome with deep concern for others."

"There was, moreover," he continues, "a great increase of religious knowledge. I believe the people advanced more in acquaintance with the Scriptures, and a true doctrinal understanding of divine truth, in six months' time, than they had done in the whole of my previous ministry, which was nine years." So mighty a helper in the knowledge of religious truth is a heart prepared to receive it! "Many evidently looked upon sin with abhorrence, and were renewed in the spirit of their minds. Rough and haughty minds became peaceful, gentle, and easy to be entreated. Love to God and man, lowliness of temper, forbearance, and a courteous deportment, increased abundantly." The work was thus clearly manifested to be of God.

The day of the annual election in Connecticut had in previous years been observed in Lyme as a day of mirth and festivity, and even of vicious excess. This year the people requested their pastor to preach to them, on that day, a lecture in the meeting-house. The election fell on

the 14th of May, and this was a day long to be remembered in that town. Mr. Parsons preached from Matthew xxiv. 37 - 39 to a large and attentive audience. His own feelings were strongly moved, and he was enabled to discourse on Christ's coming to judgment in a very solemn and impressive manner. "In the midst of the sermon," he writes to Rev. Dr. Colman, of Boston, "the Spirit of God fell upon the assembly with great power. In a minute's time the people were seemingly as much affected as if a thousand arrows had been shot in among them. The heart of almost every sinner was pricked, and the children of God greatly affected with compassion toward them. The arrows of conviction were so sharp, and stuck so fast in many hearts, that they were forced to cry out aloud with anguish of soul. Several stout men fell as though a cannon-ball had made its way to their hearts. Fifty or sixty persons were crying out, and praying with loud voices under a sense of their sins, and the wrath of God, under which they felt themselves to be. After the assembly was dismissed my house was soon filled with wounded souls."

The 11th of October in that year, 1741, was a memorable day in Mr. Parsons's parish. On that day the Lord's Supper was administered to nearly three hundred souls. Mr. Parsons preached from Psalm ii. 12, "Kiss the Son," &c., on the nature and necessity of faith in Christ. glory of the Lord was wonderfully manifested. The Saviour was almost visibly present, feasting his people with his love. Many of the communicants exhibited in their countenances tokens that heaven was already begun in their souls. Love, admiration, joy, humility, and holy delight shone in their faces. Many said they had never before seen so much of the glory of the Lord, and the riches of his grace; many could not support themselves under an overpowering sense of Christ's wonderful love to sinful "While I was breaking the bread, near an hundred persons were melted down in such sort as my eyes never saw before. Many whole pews were almost overwhelmed; some from a sense of the majesty, some from a sense of the wisdom and glorious excellency of the great God, shining through the Man Christ Jesus, and others from a sense of the dying love of the Redeemer. Never did I see so much love, so much pleasure and delight, and such an apparent spirit of forgiveness where there had been any unhappy broils. They could scarcely wait till the sacrament was over, without flying into one another's arms." Several of the communicants, who had not before experienced a change of heart, became recipients of Divine grace at this time, evincing the reality of the change by their subsequent holy lives.

"Nor were public and private meetings," he further remarks, "the only scenes of such influences and effects; the closet, the field, the shop, the kitchen, all bore witness to them. It was no uncommon thing for Christians to be overcome in their private retirements."

The converts were chiefly from among the youth; but three or four were upwards of fifty, two were near seventy, and one was NINETY-THREE years of age. Mr. Parsons had reason to hope that about one hundred and eighty souls belonging to his congregation — consisting, as he states, of about one hundred and twenty families, — met with a saving change in this revival. In nine months, ending February 4, 1742, one hundred and fifty persons were added to the church. Numbers, who were already in the church, were reckoned among the converts; and others who had been Christians in previous years were greatly quickened and refreshed.

While this work of Divine grace was in progress in his own parish, Mr. Parsons was sent for by some of the neighboring ministers to preach to their congregations. Accordingly, in the month of June, 1741, he visited New Salem, New London, Norwich, Stonington, and Groton, and preached in each of those places with manifest tokens of the Divine blessing. In New London, under the preaching, "there was a great and general concern visible in the faces of the people." In Norwich, "they gave very solemn attention; and there was a concern apparent, by tears and sighs, in almost every corner of the house." In Stonington, "there was much weeping in the assembly."

To the Niantick Indians in Lyme, who numbered about one hundred and thirty souls, Mr. Parsons, for some time, preached once a fortnight, "and God evidently manifested his power among them." About fifteen souls, according to the best judgment he could form, "were converted within five months."

In September, 1742, Mr. Parsons visited Boston, and by invitation preached for Rev. Thomas Foxcroft * at the weekly Thursday Lecture, in the First Church, then standing in Cornhill (now Washington Street), opposite State Street. Entering fully, as he did, into the views of Whitefield, and other eminent promoters of the revival, and being deeply impressed with the conviction that a considerable portion of the ministers in that vicinity, as well as in New England generally, were opposed to what he believed to be the genuine operations of the Holy Spirit, he availed himself of that occasion to bear a decided testimony, in respect to the state both of the ministry and of the churches. The sermon, entitled "Wisdom justified of her children," was published shortly after, occasioning considerable excitement, and some controversy. The author, in a preface of no moderate length, recognizes the fact of its bearing somewhat of a controversial aspect, and urges several considerations in justification of the uncompromising stand which he had felt it his duty to take. He does not justify the gross irregularities and excesses of Davenport and the like of him; but he

* Mr. Foxcroft was in sympathy with the revival. Dr. Chauncy, his colleague, was the leader of the opposition to it.

denounces, in no measured terms, the substitution of a more lax system of doctrine for the faith of the Puritan fathers, and finds in this the true reason of the existing opposition to the revival. It breathes a spirit of glowing zeal for the Redeemer's cause; but along with this exhibits somewhat less than could be desired of the meekness and gentleness of the Gospel.*

It has not unfrequently been the fact that great revivals have awakened great opposition, and that the most eminent and godly ministers, after a great blessing on their labors, have found themselves compelled to retire from the scene. It was so in Northampton; it was so in Lyme. Parsons, at the time of his ordination there, was an Arminian, and during several years taught the people that their salvation was not of the mere mercy and grace of God, but that it was at least partly of works; and that they might safely rest in part on their own doings for acceptance with their Final Judge. When, at the end of five years after his settlement, he became convinced that he had been leading his congregation down to perdition, he burned up all his old sermons, and began to preach salvation through the atoning merit of Christ alone. A great change soon became apparent not only in him, but in them. Many, indeed, were hopefully converted and fitted for heaven; but all were not. A considerable number assumed the attitude of bitter opposition to him, and to the work of which he was so efficient a promoter.† Many false reports were put in circulation against him, and against his doctrine. The contention become at length so sharp, that at his own request he was dismissed from his pastoral charge in October, 1745.

At the commencement of the Great Revival in New England many of the ministers, as has already been remarked, were unconverted men. They were, for the most part, grave men, studious of good order, attentive to the forms of religion, and reputedly orthodox. When religion, in the time of the revival, was exhibited, not as a matter of cold speculation, not as an affair of mere form, but as an animating, quickening influence, as a vital force, renewing and transforming the whole soul, many of these ministers set themselves in opposition against it. They felt themselves reproved and condemned by these new exhibitions of religion. They had experienced nothing of this sort. If this was religion, they had no

^{*} Sprague's Annals of the American Pulpit, Vol. III.

[†] It is remarkable that one of the prime leaders of the opposition was Edmund Dorr, who married Mr. Parsons's wife's aunt, and who was the maternal grandfather of that earnest and sound divine, so well known as the strenuous promoter of revivals, Rev. Edward Dorr Griffin, D. D. Mr. Dorr was "a clothier, a man of mind, and of indomitable perseverance." (Hyde Genealogy.) The other leaders of the hostile party were Samuel Southworth, Timothy Mather, and Josiah DeWolf. They were sustained and encouraged by many of the neighboring clergy, who were of Arminian sentiments, and opposed to the revival.

religion. They condemned the revival, therefore, as mere frenzy and delusion. They condemned the measures which were taken to promote it, and stood aloof from all participation in it.

Had the promoters and subjects of the revival fallen into no errors and excesses, the revival would, from the nature of the case, have been strongly opposed. The natural heart is always and everywhere opposed to God's truth and to the advancement of his kingdom. Unfortunately, serious mistakes were committed by some of the chief instruments of the revival. There were lamentable excesses and delusions in some parts of the country. among a few of its subjects. These mistakes and disorders were neither so many nor so gross as was often pretended; but such as they were they furnished the enemies of the revival with plausible reasons for the attitude of hostility they had assumed. Here, in passing, we may remark, that when God sees men determined to find fault with his Gospel and oppose his work he, in his inscrutable wisdom, suffers them to be provided with occasions to manifest their enmity, and with reasons which, to prejudiced eves, seem to justify it. It was so in the time of Christ and the apostles, and has been so ever since. Matt. xi. 16-19; 2 Thess. ii. 11, 12. It was so in 1741 and the following years.

The result was an immediate division, in respect to religious sentiment, among the ministers and churches of New England. On the one hand was a clearer conviction and a firmer holding of the great doctrine of salvation by grace, through the mediation and atonement of Christ, applied to the soul of the believer by the special influence of the Holy Spirit. On the other, was a cold indifference, a dead formality, soon settling down into avowed Arminianism. President Edwards, in his farewell sermon at Northampton in 1750, speaks of Arminianism and its kindred doctrines as having made, within the seven preceding years, "vastly greater progress than at any time in the like space before."

It does not appear that either of the ministers of Newbury, Mass., including Newburyport, but excluding Byfield, which parish is partly in Rowley, were friends of the revival, or took any measures to promote it. On the contrary, all four of them were numbered among its opposers. Rev. John Tucker, of the First Church, was known to be an Arminian; the other three, Rev. Messrs. Thomas Barnard, John Lowell, and William Johnson, joined in organized opposition against Whitefield and his proceedings.* Some of the people of what is now Newburyport [incorporated 1764], however, had caught the spirit of the revival; and about the time of Mr. Parsons's dismission from Lyme took some steps towards forming a new congregation. By the advice of Mr. Whitefield Parsons was invited to visit that place. He accordingly left Lyme October 28, 1745, and

^{*} Tracy's "Great Awakening," pp. 348, 345.

arrived at Newbury in the beginning of the following month. On the 3d of January, 1745-6, a new church was formed, composed of members from Mr. Tucker's church in Newbury Old Town. The following is a copy of the engagement entered into by these persons at this time:—

- "We the subscribing brethren, who were members of the First Church in Newbury, and have thought it our duty to withdraw therefrom, do also look upon it our duty to enter into a church state; especially as we apprehend this may be for the glory of God, and the interest of the Redeemer's kingdom, as well as for our own edification and comfort.
- "We do, therefore, as we trust, in the fear of God, mutually covenant and agree to walk together as a church of Christ according to the rules and order of the Gospel.
- "In testimony whereof, we have hereunto set our hands and seals, this third day of January, A. D. 1746."

Nineteen men, whose names appear in the note below,* subscribed the foregoing engagement, and constituted the church of which Mr. Parsons was installed pastor in March following. In the same month of March he removed his family to Newburyport.

The following is the call to Mr. Parsons from this new church. We copy the original paper, now before us.

NEWBURY, Jan' 7, 1745-6.

To the Rev⁴ Mr. Jonathan Parsons, now in Newbury: — Rev⁴ S^r, —

By these We Inform you, that we have form ourselves into a church. And as Such, we now hereby Signify our Desire that you would Accept of the Pastorall Office over us. In Expectation of your Answer, with Prayers for your Direction & Blessing of Heaven in this Affair, we rest,

Your Hearty Friends, & Brethren in the Gospel of Christ,

CHARLES PEIRCE,
MOSES BRADSTREET,
JOHN BROWN,

Com^{ton} for y^o new
Church in Newbury.

Soon afterwards a large number of the members of the Third Church in Newbury,† being dissatisfied with their pastor, Rev. John Lowell [ordained 1726, died 1767], withdrew from that church without a regular dismission, and became members of Mr. Parsons's church. We have before us the original paper in which they ask to be admitted to the new church. It is too long for insertion here, but we give the names of the subscribers

* Charles Peirce, Moses Bradstreet, Edward Presbury, John Brown, Richard Hall, Benjamin Knight, William Brown, Benjamin Pierce, Daniel Noyes, Mager Goodwin, Thomas Pike, Daniel Wells, Joseph Hidden, Nathaniel Atkinson, Jr., Jonathan Plummer, Daniel Goodwin, Silvanus Plummer, Samuel Hall, Cutting Pettingell.

† Now the First Church in Newburyport, and avowedly Unitarian.

in a note below.* From this document it appears that their request for a dismission was absolutely refused on two grounds: 1. That it was a breach of covenant obligation to withdraw. 2. That Mr. Lowell and his church did not acknowledge the new church as a church of Christ. To the first of these objections the subscribers manfully reply, that "it is the natural right of every man to judge for himself in matters of religion, and that without check or control from any man." They were acting conscientiously, and by their covenant vows were bound to "take care for their best edification," as they were now doing. To the second objection they reply that for their own part they were well satisfied that the new church was "a well-constituted and organized church." The paper is dated Newbury, June 7, 1746.

At that time, much more than at present, parish lines were strictly observed, and it was thought very disorderly to form a new church within the territorial limits of one of the same denomination. To obviate this diffi-

* We give them in the order in which they stand on the paper: -

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Timothy Toppan Nathan Brown Judith Swett Richard Tappan Isaac Johnson Mary Swett Enoch Titcomb Jonathan Greenleaf Sarah Greenleaf Elizabeth Titcomb Sarah Goodhue Martha Johnson Joseph Bayley Moses Peirce Elizabeth Edwards Sarah Cross Sarah Bayley Hannah March Zech. Nowell Joanna Clarke Ellis Couch Edna Griffin Enoch Sawyer Elizabeth Little Sarah Sawyer Joanna Goodhue Hannah Little Kezia Coal Ebenezer Little Susanna Kezar Enoch Titcomb, Jun. Abigail Parse Sarah Lowden Jonathan Samson Elizabeth Cheney Daniel Harris William Noyes Mary Greenleaf Abigail Fowler Jane Obben Mary Cook Hannah Ordway Josiah Titcomb Rebecca Brown Sarah Titcomb Mary Hoyt John Greenleaf Sarah Stickney Mary Samson Abigail Greenleaf William Harris Sarah Wyatt Timothy Greenleaf Elizabeth Bailey Mary Dole Susanna Greenleaf Benjamin Rogers Tamzen Stevens Mary Combes Leze [Elizabeth?] Rogers Elizabeth Rich Edmund Morss Joshua Combes Robert Mitchell Alex' Noycs John Berry Joshua Greenleaf Lydia Couch Samuel Somerby Moses Todd Abigail Harris Sarah Somerby George Goodhue Sarah Colby Elizabeth Sleeper Samuel Harris John Harris Sarah Fowler Joseph Goodhue Enoch Swett Sarah Fowler Philip Combes

Eighty-two in all, thirty-five males and forty-seven females. The writer has some little doubt about two or three names, e. g. Mary Samson, whether it may not be Jameson; Alex Noyes, whether Alex or something else; Elizabeth Bailey [or Corley?].



culty, the new church was made Presbyterian,* in form, and as such has ever since remained. Its doctrinal articles were decidedly Calvinistic.

Much difficulty, and even hardship, was experienced by the members of the new church, in consequence of their secession from the old. They were called "New Lights"; and being still within the territorial limits of

This is the statement of Rev. Jonathan Greenleaf, grandson of Mr. Parsons. But Rev. Daniel T. Fiske, in his "Discourse delivered at the Centennial Celebration of the Essex North Association," at Rowley, October 15, 1861, says: "This church" (the church of Mr. Parsons in Newburyport) "was not at first Presbyterian, but Congregational." He gives several reasons for this statement; one of which is: "Those members who withdrew from the Third Church, in asking for a dismission say that it is 'in order to be formed into a Congregational Church agreeable to the word of God."" Another is, that, in the organization of the church and the installation of the first pastor, no Presbytery gave any aid, or was even invited to assist; not even a Congregational Council. They organized themselves by a solemn mutual covenant; and the installation services were conducted wholly by Mr. Parsons and the church. After a sermon by Mr. Parsons, the church formally renewed their call, which he formally accepted, saying, "In the presence of God and these witnesses, I take this people to be my people"; the clerk, in behalf of the Church, replying, "In the presence of God and these witnesses, we take this man to be our minister." Mr. Fiske justly remarks, "The whole of these proceedings were ultra-Congregational."

In confirmation of Mr. Fiske's statement, the present writer has to say, —I now have before me the *original minutes* of several meetings of the church in question, a part of which now follows:—

"Newbury, June 24, 1746. At Deach Brown's a Que put to yo chh, viz. whether yo chh does agree to consdon of & give an answer to yo Petitioners [the 82 seceding members from Mr. Lowell's church] by you by themselves, without asking anybody's advice or help]; or whether yo chh chuses to send for a council of chho to advise in yo affair." The consideration of the "affair" was adjourned for one month, and then for twelve days longer. August 5 the church met; nothing more was said about a Council; but "twas voted yo yo rules greed upon by yo chh be presented to Mr. Moorhead's [Rev. John Moorhead of Boston], Presbutery yo first oppetunity, & in Case yo Presbutery consent yo yo chh retain her own rules in admiti members electi Elders & Disciplini offenders by yo Sessions, &c., yo yo yo chh consent to be joyn'd to so Presbutery, and desire you take our affairs respecti Disciplin so far undr yo care as is proper to a Presbutery. At yo same meeti 'twas voted yo Messon John Brown & Moses Bradstreet with yo Pastor be desir'd to present to so Presbutery yo vote of yo chh respecti her consent as above, & sho yo yo Articles or Rules of Discipline," &c.

consent as above, & sho y y y Articles or Rules of Discipline," &c.

But at a meeting held October 9, 1746, "Voted y upon furthr consd y ch agrees to defer y offer to unite w Mr. Moorhead's Presbytery for y present, & continue in y state it now is."

The truth appears to be, that this ultra-Congregational church did not adopt the Presbyterian form of church order till nearly three years later, when they had failed, after several attempts, to secure from the Legislature the rights of a distinct parish, and as the only possible means which, however, proved impossible, of securing those rights. Presbyterianism has always been distasteful to the New England mind. This church, the Old South Church in Newburyport, is still Congregational in heart, under a Presbyterian outward form. The present membership is about three hundred and fifty. See "Contributions to the Ecclesiastical History of Essex County, Mass.," Boston, 1865, pp. 241 – 243, also 249, 267, 342.

the First Parish, were obliged by law to contribute, by their taxes, for its expenses for many years. They petitioned the Legislature of the Province for relief, but in vain. In 1770 partial relief was obtained; and in 1780 the new State Constitution secured perfect liberty.

"The connection thus formed continued happily for thirty years, and until death dissolved the tie. The church was enlarged during the ministry of Mr. Parsons to the number of several hundred members, at least two hundred of whom were supposed to have been converted by his instrumentality; and the congregation increased till it became one of the most numerous on the continent.

"In this great congregation Mr. Parsons labored abundantly, casting abroad the good seed of the Word with an unsparing hand. His ministry here was not marked with any great events. It was peaceful and useful, and the years glided away till the time of his departure." — Greenleaf's Memoir of Rev. Jonathan Parsons, in American Quarterly Register, Vol. XIV. p. 115.

As one of the fruits of the Great Awakening we may reckon Dartmouth College. Rev. Eleazar Wheelock, born in Windham, Conn., May, 1711, graduated at Yale College 1733, was ordained pastor of the church at Lebanon Crank, now the town of Columbia, Conn., in March, 1735. He soon became eminent as a preacher; and in the revival of 1740 he labored, not only in his own parish, but extensively in other places, with great diligence and success. Trumbull says that his public "addresses. were close and pungent, and yet winning beyond almost all comparison, so that his audience would be melted into tears before they were aware of it." * After the religious excitement had subsided Mr. Wheelock, to eke out a small salary, took a few scholars to instruct at his own house. Among these boys was Samson Occum, a Mohegan Indian, then about ninefeen. This youth proving to be one of great promise, Mr. Wheelock took other Indian boys to instruct, until in 1762 he had more than twenty young men under his care, chiefly Indians. For their maintenance funds were obtained from benevolent individuals, in this country and in Great Britain. The plan, by degrees, was enlarged, until Mr., now Dr. Wheelock, determined to remove his school to some newly settled region, which might be nearer to the Indians, and where a thorough education might be given to the youth, both Indian and English, who might resort to it. He at length determined to establish his school in the western part of New Hampshire. More fully to accomplish his benevolent purpose, a charter was obtained from Governor John Wentworth, dated December 13, 1769, establishing DARTMOUTH COLLEGE.† For some months after this it was not fully decided in what place the college should be located.

^{*} Trumbull says Wheelock had the best voice, by far, for a preacher he ever knew.

[†] Dr. William Allen, grandson of Dr. Wheelock, says that Governor John Went worth, and not the Earl of Dartmouth, was the real founder of Dartmouth College. He means, of course, not to deny the superior claim of his own ancestor.

Wentworth thought that Landaff would be the most eligible site, while Wheelock preferred Hanover. At Wheelock's desire, Mr. Parsons visited Portsmouth, in March, 1770, and called on the governor. The interview between them is narrated in a letter never before printed, which will be found in the note below.*

Mr. Parsons to Rev. Eleazar Wheelock, D. D., Lebanon, Conn.: -

"N. PORT, March 27, 1770.

"R. & D. B., -

"You of yo 14th Instant, by Mr. Call, came safe to hand on yo 18th at evni. Yo next day I rid over to Portsmouth & hd a private and very free interview wth Gov. W-h, he freely told me yt he co-d not approve of any proposal yt he he heard of to fix yo College in any town wo the chief of yo Lands lay in a few men's hands - y' w'ever mi't be said in favor of such a scheme for y' present, y' College wo-d in all probability, be bro't under contributions if fixed in such a town - y' y' Lands proposed for yo College wo'd be liable to a tax for town & Province affairs, &c., &c. — he se that he own'd a gre't p' of severl towns ims. & it wo'd gretly raise our priwate interests to have it fixed in one of you towns; but y' he was not consulti private interest but yo declared design of yo Institution. . - Yo rather yo yo sho'd not be suited he wo'd yield it sh'd be in Haverhill or Bath, as you towns were tolerably situated. But he gre'tly preferr'd Landaff to any Pla, not only B. it is situated as near the centre of yo Province accordi as he expects yo line wil be fixed & so wil accommodate yo inhabitants & Indians; but especially as yo whole township is given to yo College ve Oxford & Cambride Universities in England re upon ve own lands, & ve it will be of gret importance to ve yo new College settled on its own lands. Prticulrly on you accts viz. B. ya all yo Civil & religious affairs of yo whole town will be under yo direction & manage'nt of yo authority of yo College - yo if vicious or contentious, bad men get in, yy can be turned off - & further y' y' incomes to y' College wil probably be double if it is on its own lands & yo President & fello's ve yo Improvers of yo land under yo еуе, &с. &с.

"'Twas objected y' y' President he almost worn ims. out in y' Indian service & it wo'd be an insupportabl burden to be planted in a Wildern. - y' other towns y' had made improvements mit be well situated for yo Province & more comfortabl to yo &c. -Ans. All you consdom will not take off the objections offr'd agnst placi it in any town yt is chiefly ownd by a few proprietors, nor answ the reasons for its bei at Landaff y' he did not dout, D' Wheelock ha a good h' & uprit intentions & y' happiness he wo'd feel in promoti ye public Interest wo'd carry im thro & surmount all imaginary difficulties — y' y' difficulties wil soon be removed — y' 3 years ago Wolfsborough was à Wildern. & now so pleasant a situation y' he is movi ims. & family y' spring to abide y. - But further, he said, it wo'd not be necessary to move to Landaff befo. prepara. re made - y' the Pres'd', fellos, & scholars mit abide for some years in some settled town until yes re put in order &c. & it is his opinion y' a house need not be built for the scholars till a future time - yt the first building sho'd be for the President & for two fello's. Y' you wil be large eno. to hold all yo scholars for the present &c. But further, he st, it wo'd not be necessary to move to Landaff befo. preparate re made -y yo President, fello's & scholars mit abide for some years in some settled town untill yage re put in order, &c. & it is his opinion y' a house need not be built for the scholars till a future time - yt the first buildings sha be for ye President & for two fello's - y' y" wil be large eno. to hold all y' scholars for y' present &c. - y' it wil

It is well known that George Whitefield, the great evangelist of modern days, died at the house of Mr. Parsons, in Newburyport, on the morning of the Sabbath, September 30, 1770. Whitefield came from Newport, R. I., to Boston, early in August; preached there several times; came to Newburyport, and preached once; went to York, Me.; and on his way back, having preached at Exeter on Saturday in the open air, returned to the house of Mr. Parsons, expecting to preach for him the next day. But being very ill during the night, he fell asleep in Jesus about sunrise, and Parsons preached to an immense and sorrowing congregation, from Phil. i. 21, "To die is gain." A letter, relating minutely the facts of the case, written by Mr. Parsons to Dr. Gillies, of Glasgow, will be found in the sequel. This letter, which has never before been printed, we copy from Parsons's letter-book. Mr. Parsons did not survive Whitefield many years. His constitution gave way under his long-continued and arduous labors, and, after a long and distressing sickness, he died in much peace, on the 19th of July, 1776, aged seventy-one. After the death of Whitefield, a tomb was built to receive his remains underneath the pulpit, agreeably to a wish he had often expressed to be buried there. Mr. Parsons's remains were laid in the same vault. There they who in life had enjoyed such endeared friendship will repose together, till the archangel's

soon be coach road fro Portsmouth to Landaff—y' it is tolerably so already to Wolfsborough w' is 46 miles, & 30 of it better y' fro Portsmouth to B——n—y' Landaff is ab' 30 miles or a little more or less fro his Seat.

"But I can only give hints by we ye may more ye guess at his sentiments. I askt im whither the Province wo'd not settle some hadsome upon ye President — he told me he designed to make ye motion, but was waiti for a good time — ye £ 200 L. M. per annum was ye least he hop'd wo'd be granted.

"Thus I've laid befo y" y" substance of a free conversa" wh his E—y w" 7* has rais'd up, I believe for some gre't and good y"gs & now, the I cant advise, my D' B—r, y" wil suffer me to exh' y"—it shal be in y" words of y" Apos., 'Look not evry man on his own y"gs, but evry man also on y" y"gs of others. Let y" same mind be $(\phi\rho\rho\rho\nu\sigma\theta\omega)$ y" same act, & exercise of y" mind & will be in y" w" was also in X. I.' I was lately shewn y" passage of a letter fro a gentleman to his friend, viz. 'y' your interest is y" grand object of your pursuit.' I hope y"l give mattr of conviction to evry one desirous to kno' y" truth, y" y" re not govern'd by a narro' selfish spi., seeki y" own honor, ease, or secular interest; but by y" meekn', humility, love, & wisdo. w" was eminently conspicuous & perfectly exemplified in our L. I. X.

"I desire y wo'd not expose me fro y two last letters I wrote y: but look upon y in confidence. His Exellency sends his Compliments, & assure y yo'self I am your faithful friend & ser.

J. P.

[&]quot;To Dr. ELEAZAR WHEELOCK, Lebanon, Connct.

[&]quot;P. S. I forgot to tell y', he s' if y' College was fixed in Landaff it wo' be y' settlement of y' Town, but if not, 6000 acres must be given to settlers: i. e. 100 acres to each settler."

^{*} Seven is, in the Bible, the number of perfection. He uses the number 7 as a symbol of the all-perfect God.

rumpet shall awake them to glory everlasting.* His funeral sermon was reached by the Rev. Jonathan Searl, of Salisbury, and published.

Mr. Parsons was of a middle stature, light complexion, with blue eyes, and a somewhat prominent chin. He had a strongly marked character, which was impressed upon his countenance. His manners were easy and polished. His natural temper was hasty and somewhat severe. Though education and divine grace had done much to soften and subdue it, it cost nim many struggles to keep it under, even to the end of life. When he left college, he was considered an accurate scholar, well versed in the Latin and Greek languages; and he had made a good beginning in the study of Hebrew. He was a ready and correct writer, and on this account was regarded as a useful member of ecclesiastical bodies.† He made considerable proficiency in the study of medicine, to the practice of which he levoted much time during the first years of his ministry. ‡ But when his whole soul became, as we have seen, filled with the energy of divine truth and the power of the world to come, nothing was to him of any value but the salvation of souls. Christ and him crucified now became the centre of all his thoughts. He often spoke with an eloquence truly grand, and a power overwhelming. One who was accustomed to hear him at Lyme thus describes his manner of preaching: --

"O, with what astonishing terrors have I heard him represent the torments of nell, and the imminent, amazing danger of the impenitent sinner! With what glowing colors and sweetly surprising language would he paint the glories of neaven, and describe the holy and elevated joys of immortality! In what melting strains would he represent the sufferings of Christ, and his dying love to sinners! How would he open afresh the scenes of Gethsemane and Calvary! With what alluring words would he entreat sinners, in Christ's stead, to be reconciled to God! Such was the fervor of his spirit, and the tender emotion of his neart, that he would sometimes appear as a flame of fire, and then all dissolved in zers. He had a ready and fruitful invention, a rich and lively imagination, a clear and commanding voice. He excelled most of his brethren in the gift of prayer, and at times he seemed to come near to God's throne of grace, and pour not his soul before Him in the most ardent desires and devout addresses." §

His printed sermons, of which there are many, are characterized by very considerable mental vigor, by a brilliant imagination, by great depth of feeling, and a most uncompromising adherence to the system of divine ruth which he had cordially embraced.

Mr. Parsons's first wife died December 26, 1770. The following year he married Mrs. Lydia Clarkson, widow of Andrew Clarkson, Esq., of Portsmouth, N. H. She died April 30, 1778.

[•] Greenleaf's Memoir of Parsons, in American Quarterly Register, Vol. XIV. p. 115.

[†] Ibid.

This was not unusual in the clerical profession at that time.

[§] Rev. Mr. Searl's sermon on the death of Mr. Parsons.

Rev. Jonathan and Mrs. Phebe (Griswold) Parsons had thirteen children, of whom six died in infancy. Those who lived to enter the marriage relation were, 1. Marshfield, born February 7, 1733; married Lois Wait; their descendants are numerous in Ohio and Western New York. 2. Jonathan, born April 25, 1735; married Hannah Gyles, a shipmaster; they had four sons, who all died unmarried, and six daughters.* 3. Samuel Holden, born May 14, 1737; graduated at Harvard College 1756; a lawyer in Middletown; a major-general in the army of the Revolution; one of the founders of Ohio, and governor of the Northwestern Territory. 4. Thomas, born April 28, 1739; a shipmaster, supposed to have been murdered at sea in February, 1772. 5. Phebe, born March 6, 1748; married Captain Ebenezer Lane, of Boston. 6. Lucia, born December 23, 1752; married Captain Joseph Tappan, of Newburyport. 7. Lydia, born April 3, 1755; married Moses Greenleaf, a shipbuilder of Newburyport, afterwards of New Gloucester, Me.; parents of Moses Greenleaf, of Williamsburg, Me., who constructed a map of Maine; of Hon. Simon Greenleaf, Professor of Law in Harvard University; and of Rev. Jonathan Greenleaf, pastor of the church in Wells, preacher to the seamen in Boston, and for twenty-two years pastor of the Wallabout Presbyterian Church in Brooklyn, N. Y.

The printed works of Mr. Parsons are the following: -

- 1. Two Letters in Prince's Christian History, dated 1741 and 1744.
- 2. A Needful Caution in a Critical Day. A Sermon preached at Lyme, 1742.
- 3. Sermon at the Boston Thursday Lecture, September, 1742, from Matthew xi. 19, entitled "Wisdom justified of her children."
- 4. Lectures on Justification, 1748.
- 5. Good News from a Far Country. Seven Discourses, 1756.
- 6. Rejoinder to R. Abercrombie's Remarks, 1758.
- 7. Sermon on Connection between True Godliness, &c., 1759.
- 8. Manna gathered in the Morning, 1761.
- 9. Sermon on Death of Mr. Ebenezer Little, 1768.
- Infant Baptism from Heaven. Two Sermons, 1770.
- 11. Sermon on the Death of Mr. Whitefield, 1770.
- 12. Controversial Letters to Rev. Hezekiah Smith on Baptism.
- 13. Freedom from Civil and Ecclesiastical Tyranny the Purchase of Christ, 1774.
- 14. Two volumes of his sermons, sixty in number, printed in Newburyport in 1781, by John Mycall, the husband of his granddaughter Elizabeth Parsons.

The Rev. Edward Bass, who had been ordained priest in Episcopal fashion by Dr. Sherlock, bishop of London, May 24, 1752, in the autumn of that year took up his residence in Newburyport, where he spent the remainder of his long life. In 1796 he was elected by the Episcopal Convention of Massachusetts their first bishop. The Episcopal parishes

* A particular account of Captain Jonathan Parsons is contained in the "Giles Memorial," by the compiler of this article, published in Boston 1864.

n Rhode Island and New Hampshire soon followed the example; and hese three States, with Vermont afterwards, constituted the "Eastern Diocese." Soon after the coming of this clergyman to Newburyport, Mr. Parsons, having heard that his reverend brother was indulging in card-playing and other sports not strictly in accordance with his sacred profession, addressed to him the following characteristic epistle, which we have opied from Parsons's letter-book:—

"NUBIRIA, Dec. 28, 1753.

"Domino Reverendo Edvardo Bass,

Nubiria in Nov. Ang.

J. Parsons, S. P. D.

" Reverende et Frater Dilecte,

"Cum primum in hoc Oppido, tu ut Minister Verbi Dei advenisti, erat mihi spes magna Necessitudinem excolendi tecum; præcipue sostquam tu me amicè visitasti. Sed ex ea Die ad hanc Diem (multoties te somitante, nunquam comitato), quæ primo fecisti in Judicium voco.

"Quid Rationis dici potest vix Conjecturam facio, nisi (ut audivi) alienam societatem appetis, etiam ludibundam et aleatoriam. Valde attonitus fui, cum udiverim Rumorem; et quidem speravi nihil nisi Insidias Inimicorum inter se licentium, "Indicate nobis Verbum aliquod falsum contra Dominum Bass, et anunciabimus ejus Inimicis." Sed nuperrimè vereor ne Rumor sit verus.

"His ita præmissis; permittesne mihi gratis dicere, si te usitate indulges in illo ludibundo, non potes dicere iis qui custodiæ tuæ committuntur, ut sanctus Apostolus, in Phil. iii. 17: "Estote simul me Imitatores, et eos considerate qui ita imbulant, sicut habetis nos pro Exemplari." Num teipsum, in Lusibus addictum, proponis Exemplum Fratribus, vel Ovibus, vel Turbæ, in Sanctitate vitæ?

"Sed præsertim, si indulges in Lusibus in quibus est Sors proprie dicta, estne noffenso cursu pergere, repleri fructibus qui sunt per Jesum Christum ad gloriam it laudem Dei? Minime, Domine, consideremus naturam Sortis generalem; et quid est, nisi Petitio Divini Testimonii per Determinationem eventus in mera contingentiæ manifestandi ad controversiam aliquam dirimendam. (Prov. xvi. 33.) In Fremium conjicitur Sors; a Jehova autem est tota Ratio ejus. Et cap. xviii. 18. Linc sequitur, quod ad Providentiam Dei determinantem Sors habet Respectum. Annon, igitur, abusus est Sortis, si non habes Respectum ad Providentiam Dei leterminantem, sed ad merum Casum, aut Fortunam, sortibus præsidentem? Nonne etiam abusus Sortis, si absque justa et momentosa causa sit? Certo, Domine, hic est turpis abusus Nominis Divini et Providentiæ, et meretur justa lla vindicta Dei, quam comminatus in tertio Præcepto, recidetque consequenter, n Damnum sortientis.

"Frater dilecte, docemur a Deo, ut simus conformati Imagini Filii ejus, ut pse sit Primogenitus inter multos fratres; i. e. Ut veterem Hominem exuamus, t novum induamus; exuamus Affectus naturales erga Commoda et Voluptates sensus moventes, et spirituales induamus; nullam Nostri habeamus Rationem, use nos vel tantillum a Deo abducat; sed magnis Animis, magna Alacritate, studio, Fervore, Virtutis Exercitia capessamus: et multo magis, ut nosmetipsos mitandos Populo et Ecclesiæ proponamus; quo perstringamus eos, quorume

mores sunt corrupti; non Dicta tantum, sed Facta nostra, aliis sequenda proponere debemus, dicentes, Imitatores nostri Facti estis et Domini.

"Tu ipse judicabis, Domine, de quo scripsi, et quid rescribendum sit. Vive diu, idque utilis Religioni Christianse. Vale.

"J. PARSONS."

Mr. Parsons to Rev. John Gillies, D. D., of Glasgow:-

"REVD AND DE SIR, -

- "Yo" of June y' 11th came to hand ab' a month past; but as I knew of no opportunity I waited till now.
- "I co'd give a long acco' of Mr. Whitefield's tours thro' N. Eng⁴ for 30 years past, as I kept a Journal of all the Opportunities I had w⁴ im. But as y⁴ will be needless accordi to yo' Letter, I shal confine my's to his last visit, his dea' and funeral, as I kno' y⁴ public 've b⁴ imposed upon in y⁴ y²gs.
- "Mr. Whitefield's last visit to N. E. was sometime y beginni of Aug', 1770; he came fro' Newport to B—n [Boston] and preachd sevrl times. Y he set out Eastw and came to N—port [Newburyport] w he preachd once, and h determined to proceed to Portsmouth 22 miles Eastw of us. But by y solicitar of some independent Ministers, I persuaded im to alter his course. Y fo he returned 8 miles back & preachd sevrl times at Rowley. Then he was to 've returnd with me to N. Port; but bei taken very ill he steard his course for B—n, in hopes of a relaxar from busin.
- "After a few Days he returnd to y' Eastw' & went as far as O. York, 30 miles Eastw' of us. Upon his return fro" York I met im at Portsmouth, w' I found im as well as he h' b" since his arrival to y" p". I spoke with im, & he incouraged me to come y' next Day (Sep' 29) to N. port, by y' way of Exeter, & keep Sabw's us. He rode from Portsmouth to Exeter (15 miles) in y' morni, & preach'd for Mr. Rogers, of y' Town. Y' concourse was too gre't to crowd into y' house, & y'fo yy urg'd his preaching abroad, w' I openly opposed, as I really tho't it was throwi away his life. Tho. y' weather was warm, yet y' was a moisture in the air, w he must suck in, & be prejudicial to an asthmatic constitution.
- "However, he preach'd in yo open air, & stood whout any yog to hold by or lean agnst. His text was 2 Cor. 13, 5, & as mi't wel be expected, he press'd yo duty of self-examina, & laid down some good marks of bei in yo faith. In sermon time he st yt he believ'd or hop'd it wod be yt last Sermon yt ever he sha preach, -y he longd for his dismission, &c. After Service we din at Col. Gilman's, and set out for N. port, & arrivd at my house ab' Sundown. After he had supped freely, he complained of gre't wearin' & went early to bed. Ab-4 o'clock on Sab. morni I heard an unusual noise, & instantly rose fro my bed, &, goi into y' Chamber entry, sa a Li't shini under y' door of the chamber w'' Mr. Whitefield lodg'd, & y'fo proceeded & knock'd at his door. asked who was y'. I answered that I was afraid Mr. Whitefield was worse, because I saw a li't under y' door. Yn his Serv' opn'd y' door, & told me Mr. W-d he ordered im to kindle a fire & warm im some gruel - y' he had not rested so well as at some other Times; but he he kno. im to breath worse. Upon this I returned to my own bed-chamber, & sat in my ni't gown till about 5 o'clock — but heari Mr. W—d breathe like a person in an agony, I sprang unto y

chamber-entry, w¹ I met im & took hold of im for his support. Mr. W—d s⁴ to me, ⁴ I am dyi,' or w⁴ to y⁴ purpose, & never spoke another w⁴. His serv⁴ seem'd like a man bereav'd of his senses, & said many y³gs y⁴ co'd not be for his honor to mention. I sent imediately for a Physician ab⁴ 100 rods fro my door, & in y⁵ meantime I w⁴ my child⁵ afforded im all y⁵ help in our power. Y⁵ D⁵ came, but aftr ab⁴ 40 minutes of extream agony, he rallied & died in his chair ab⁴ 6 o'clock, Sep⁵ 30⁴, on Sab. morni, to y⁵ gre't grief & surprise of multitudes.

"Early yo next morni, Octr yo first, James Clarkson, Esq., & yo Rev. Dr. Haven, of Portsmouth, yo Capital of N. Hampshire, waited upon me in a genteel manner, wa a request fro Mr. Sherborn, of yo Town, for me to consent that Mr. W—d's remains might be carried to Portsmouth, & 've an honorable burial in his own new Tomb, at his own expense. This indeed discover'd yo hi esteem & gra affection wo yo gentlemen & others in yo Town ha for Mr. W—d & his ministry while livi. But I told yo yo I co'd not gratify yo, tho. yo request carried in it some yo yo very obligi & generous; — especially because Mr. W—d, under 7, gave existence to yo congregation of wo I am the minister, & hd repeatedly desir'd to be buried beform yo pulpit if he sh'd die in yo pla. Therefo' yo gentlemen fro Portsmouth submitted to yo Denial in a very Xn manner, & yo next Day attended yo funeral; one as a mourner, & yo othr as a Pall-bearer.

"But at Candle liti on the evni befo y funeral, several private gentlemen fro B—n came to my house, &, in a manner y appear'd pretty sovreign, yy made a sort of demand of Mr. W—d's body to carry to B—n & bury y. I told y y I co'd not consent to their taki his body fro us — y I meant to submit to y riteous providence of 7, & wo'd not contend; but was not willi to 've his body carried fro y pla. w he h desir'd it shd be laid.

"Y' gentlemen of our congrega" were at y' expense of buildi a new & very spacious Tomb for his Interment, & y', with y' other expenses, amounted to ab' £ 50 sterling.

- "Y• funeral was attended fro my house by a vast concourse of People, I believe not less y 10,000, some say 12,000, tho. it was a cold & rainy Day.
- "I wrote to Lady Huntington soon after, desiring her to send an Inscription for a Monument to be set up at his head: but whether she rec' my letter I cant say. This is certain, I never 've heard fro her, & we're at a loss w' to do for fear of offendi so great a Patroness as she was to Mr. W—d.

"I co'd 've wrote largely, but 've studied the shortest view of Mr. W—d's last visit, his dea & funeral. If y' see any y'g to be added frō my Sermon & Mr. Jewett's exh', I've sent y'' for y' to do as y' like, & am,

"Y" affectionate Friend & B—r,
"Jona" Parsons.

" N-PORT, Jany. 1, 1772.

"P. S. I've sent y° wth y' my Sermon on Mr. W—d's dea — Mr. Searl's on Mrs. Parsons's dea — Communion of faith essential to Communion of ch^{ts} — Dr. Chauncy against y' Bp of Llandaff, & my Sermon on Mr. Little's dea.

"Yors ut supra,

"J. P.

"To y' REV. DE. JNO GELLIES at Glasgow, Scotland."

INFLUENCE OF THE MASSES ON LITERARY MEN.

VERY much has been said concerning the extent and importance of the influence which the educated classes exert upon the masses. There is a scarcely less important reflex influence, of which we hear but little, — an influence, we are convinced, that is not sufficiently appreciated by literary men themselves. While seeking to draw others towards us, we are too apt to be insensible of our own motion towards them.

Wherever we are placed among men, we are subjected to the attracting force of peculiar social influences, to the stimulus of certain external motives. The result is a peculiar development of mental and moral character. It is generally supposed that the principal impress which any educated mind receives is made upon it by the college or seminary. when any one graduates from these he only passes into another school, his business or profession, - in which the educational process is still going on, perhaps more rapidly than ever before. Not that the academic life has less real influence, or is less important, than the professional. the contrary. Academic and practical life stand related to each other, somewhat as does the autumnal growth of root to the summer stalk. As the grain must germinate and become well rooted in a healthy soil in order to its subsequent rapid growth, so must the mind of the student in the comparative concealment of academic life become imbedded and rooted in the lore of the best books in preparation for the right kind of leafing, blossoming, and fruitage in the summer of practical life. The educational nursery is a good place for the process of sprouting, but character matures fastest in the storm and sunshine of the outside world.

We propose to consider the Influence of Contact with the Popular Mind on the Development of our Educated Men.

More than we are aware, the literary and professional classes in our country are influenced by their contact with the masses. At the very moment they are giving impressions they are also taking impressions. The law of mechanics, that action and reaction are equal, may not be precisely applicable to this case, but, whatever the ratio of influence, the general fact remains. No man can adapt himself to the opinions and customs of society without very important modifications of his own character.

For it should be remembered that the popular mind — that is, the fixed and prevalent views and tendencies of society — is far from being a plastic material ready to be moulded by the facile manipulations of educate men. It is not the clay which the sculptor, by the easy and gentle pressur of his fingers fashions into a model, but rather the marble or the flint, th

dulls and sometimes breaks the steel edge of his chisel. It is common to speak of the instability of the popular mind. When we see, as we often do, whole communities tumultuously excited by some trivial question, - when we see the masses swayed hither and thither by the lightest utterance of some popular leader, as a breath of wind waves the unharvested field, we are inclined to think "surely the people is grass." But we forget, perhaps, that these are only waves of excitement. In a country like ours, where the people think for themselves, where codes and customs are established, and business of every kind has found its permanent channels, popular excitements from trivial issues are mere surface ripples. True it is, that the gentlest breeze will raise waves upon the Atlantic, but no hurricane even can stop the steady onward flow of its Gulf Stream. a great and irreparable mistake in any one who aims at influencing the masses to under-estimate this inertia of the popular mind. Doubtless, a single mind may move a nation. "The meditations of a single closet" says Choate (magnifying the influence of educated minds), "the pamphlet of a single writer, have inflamed or composed nations and armies, shaken thrones, determined the policy of governments for years of war or peace." This is true, but we are too apt to forget that the nation thus moved is already predisposed, by education, or taste, or self-interest, to such a movement. The fuel is all ready to burn perhaps, and your orator or pamphleteer only We shall best appreciate the force of public opinapplies the match. ion if we try to oppose it. We do not say that even then one man may not move a nation. So it is said that a child can move the Great Eastern; but, be it remembered, it must be by long, patient, steady application of force, not by a jerk. "The accumulated intellect of the masses is greater than the heaviest brain God ever gave a single man." On the whole, probably a more difficult task could not be imposed than that of changing the settled mental habits of a people. Every parent or teacher has found that it is difficult enough to shape to his own ideal the plastic mind of a single child. How much more difficult is it to modify the matured and fixed convictions of a community! If men are almost immovable as individuals, how much more so when joined together and braced in the social structure !

Recognizing, then, this stability of society, in its prevalent habits of thought and action, we are impressed with the truth that no one, however superior in learning and culture, or however independent in his judgment, can become a member of society without being influenced, and in his own character modified. The tendency is, however high he may be elevated, to sink down to the social level.

First, there is that silent and generally unnoticed attraction, that is all the while assimilating men in society. Even strong, independent, self-

poised men are unconsciously swayed by it. Probably no one could go from the community in which he was educated into another of entirely different customs and tastes, and become identified with that people, without more or less modification of his own feelings and tastes; not so much in consequence of any thought about it, as in consequence of the silent contagion of public opinion. When, in former days, Northern men with Northern principles used to go South and cast in their lot with the people there, (particularly if they became matrimonially interested in a plantation of slaves,) it was almost a matter of course that their Northern rigor of principle would be relaxed, and that in too many cases they would come to out-Herod the born Southerner in their defence of the divinity of slavery, Making due allowance for the want of and in their cruelty to the slave. moral principle which such defection often may have indicated, keeping in mind also the fact that self-interest would incline them to Southern principles and practices, still the change in them is to be attributed largely to the mere subtle influence of public sentiment. The pestilence was in the very atmosphere of Southern society, and one could not breathe it without danger of contamination. We, breathing a different atmosphere, surrounded and sustained by a different public sentiment, could easily condemn the apostates; but we cannot avoid the humiliating reflection, that in all probability very many of us would have rallied to arms under the traitor's flag, and ignominiously fought against our own brothers, if we too had happened to take up our abode in early life on Southern soil, and had become thoroughly identified with the Southern people.

An earnest man of Puritan stock, and of Puritan principles, will utter in the ears of a New England audience to-day his abhorrence of political corruption. We should think him incapable of taint, and yet this same man shall spend no more than three winters at our National Capital, and as many summers in political caucusing before he will become insensibly transfused with the very sentiments and principles he was wont to abhor. From the poisonous atmosphere of committee-rooms and lobbies and dinners and levees he takes in a moral malaria that becomes deep-seated before he is aware. Men of true principle, doubtless, can and do often withstand the subtlest temptations of political life, like Abdiel, "faithful Gold will retain its brightness amid vapors that will among the faithless." quickly tarnish the most highly polished brass. But the tendency of a corrupt public sentiment is to corrupt every one who comes under its influence. And there have always been, and are to-day, certain social circles so thoroughly pervaded with false notions, so completely impregnated with the odors of perverted tastes, that no one can habitually mingle in them without the probability of infection. And the spectacle which is presented as men of seeming moral soundness come into this miasmatic atmosphere reminds one of the scene depicted by Coleridge's Ancient Mariner, when the gay ship's crew under full sail and smacking breeze shot into that "silent sea" where "the very deep did rot," and

"Slimy things did crawl with legs Upon the slimy sea,"

And there lingering for a time as spell-bound, "without breath or motion" at last

"Four times fifty living men,
With never sigh or groan,
. . . . a lifeless lump,
They dropped down one by one.
.
The many men, so beautiful!
And they all dead did lie!"

But leaving the consideration of this silent attraction, which everywhere assimilates men unconsciously to the temper and character of society about them, let us pass to another source of influence, which always is and must be felt by every educated man whose profession brings him in contact with the people. We refer to the *conscious* necessity that literary and professional men are under of adjusting themselves to the customs and notions of the people among whom they live and whom they seek to influence.

It is inevitable that men who write or speak should adapt their thoughts to the minds that are to receive them. What they will say, and how they will say it, depend very much upon their idea of the capacity or disposition of their readers or hearers to apprehend and appreciate their thoughts. There may be some almost inspired men, whose minds are like running fountains, that will pour forth truths whether there are or are not appreciative auditors to drink them in. But these are rare, and generally very undesirable exceptions. A genuine soliloquy is apt to be a very stupid utterance. The best, the most effective thoughts, are those that are purposely communicated to other minds. The primary design of all expression is to convey thought. Without some instinctive sense of the presence of other minds to which his thought may be conveyed, it is doubtful whether any one would ever make use of speech at all. Certain it is, that our best and most clearly expressed thoughts are those that are drawn from us, like sparks from the Leyden jar, by the felt presence of minds that are themselves electrified. What men want to hear or read, that very thing some thinker who divines the popular heart will endeavor to say. It is not the amount of talent there is in our educated men that will determine the number and kind of books that will be written, but rather the receptivity of the reading public. Our literary men will be prompted to produce just what they think will be read and applauded. They may mistake the real intellectual wants of the community, or they may lack power to meet these wants; still this is their aim. Who would write a book if he did not believe it would be read? Where is the orator that will pour forth eloquent periods to empty benches? Where is the metaphysical professor who will enthusiastically read his essay on Liberty and Necessity, or the Philosophy of the Conditioned, to children in the primary school; or the scientific lecturer who would patiently deliver his lecture on Palæontology to a wigwam of Camanches? Every educated man who would produce anything must have a "fit audience, though few." He must come into contact with appreciative minds. He must feel that the thought he expresses is understood and felt, else he will be likely to cease from the expression of his thought; and when that comes to pass, he will very likely cease to think at all. Cato before his judges expressed essentially the same idea when he said: "How difficult is it to defend one's self before men with whom he has not lived!" One must live with, and have intellectual sympathy with, those whom one would influence.

And then there is another influential, though not the noblest, reason, why our educated men must adapt their professional efforts and their literary productions to the capacities and wants of the people; namely, because they desire that very acceptable token of popular appreciation which takes the form of money. We express our estimate of the products of mental as well as of physical labor by the amount of money we pay for them. Lawyers, doctors, chemists, geologists, teachers, editors, and ministers, all have their market quotation like the farmer's live stock or the manufacturer's goods. It is, to be sure, very unpleasant, somewhat humiliating indeed, that this should be so. We cannot help feeling that there is something exceedingly unseemly in weighing out professional or literary productions, as the merchant does his groceries, for so much money. Think of Raphael and Michael Angelo deliberately bartering their sublimest creations of art for so many Papal baiocchis, or of Milton putting a book-market value of five pounds upon the "Paradise Lost"! It reminds one of commercial dealings with savages, who for a string of beads would barter away a gold-mine or a thousand acres of arable soil. Yet to just this pecuniary standard must even the highest creation of art and literature be brought. There are book-dealers standing between the author and the reading public who will tell us just how many dollars a poem of Whittier or a commentary of Tholuck is worth.

Now, it would be futile to complain of this state of things. The humiliating truth is, that men of the highest and nobles teallings must have food and clothes and shelter; and to obtain them, and other things that contribute to health, comfort, enjoyment, and usefulness, they must have money; to obtain money they offer their professional or literary talent.

Not that the poet would himself be disposed to put a money price upon his poem or the preacher upon his sermon, but the price is fixed by others, and he needs the equivalent. Why shall he not take what is offered as a stipend for his support? Still, because men are susceptible to worldly temptations, and no one despises money, educated men, as well as others, are very apt to be, perhaps excessively, alive to this kind Our favorite orators, whose desire it is, we of popular appreciation. do not doubt, to enlighten and benefit the large audiences they address during the lecture season, are at the same time not unwilling (why should they be?) to receive two hundred dollars per night as an expression of the people's appreciation. No doubt Mrs. Stowe and Dr. Holmes, and others of the same class, have found their desire to diffuse correct sentiments among the people to be very much stimulated by the offer of ten dollars, more or less, per page in the Atlantic Monthly. "Uncle Tom's Cabin" came from undoubted sympathy with the poor slave, but it might never have been written if it had not been for the writer's pressing need of money to relieve domestic want. Money answereth all things. It is the equivalent of whatever in this world is purchasable. Why, then, may not any one legitimately desire to get all he can, if so be he defrauds or impoverishes no one? Let it be borne in mind just here, that in our country the people, not kings and aristocracies, are the patrons of our educated and professional men. Here the successful orator must speak, the successful author must write, the successful statesman must frame legislative enactments in such a manner as to please, not princes or savans or critical reviewers, but the people. Their arena is not the drawing-room of a regal court, or the round-table of a literary club-room, but the open area, where they are exposed to the public gaze. Here, as in old Athens, the people vote the crown.

Literature, science, art, and all kinds of professional talent being thus dependent upon the people's patronage, it follows as a matter of course that, in the productions of these various departments of mind, we are likely to have measured out to us the standard of popular cultivation and taste. In the literature of a nation we have reflected the national mind; and by the nation's literature we mean, not the dust-covered tomes of our libraries, which the people never take down and read, but those soiled and dog-eared volumes which we find in the homes of the people. Now, the chief reason why in these days we may find reckless story-telling newspapers filled with minutest details of murders, robberies, and rapes, sensational novels disguised as Sabbath-school books, and the weakest magazines as numerous as the frogs of Egypt, (and far more filthy and pestilent,) in the very bedchambers and kneading-troughs of our American homes, is not so much because our literary men and women prefer to produce such a literature, as

because the people want it. Authors will write and publishers will print what will "sell." There is many an able writer who would to-day be devoting a cultured intellect to the production of books that would really feed and strengthen the popular mind if such books were demanded, but instead of this are spending their time in manufacturing ornamented literary sugar-plums. Our authors have very naturally an eager desire to be immediately read. They have an instinctive impression that if their productions are not bought and read within a year, they never will be; for literature with us is coming to consist more and more of gaudy and luxuriant but fragile annuals, and less and less of hardy, symmetrical, graceful, towering trees that outlive generations. The highest ambition of our literary men seems to be satisfied with a mere transient name and in-Their aim is to "serve the present age" only. It seems far more desirable to get the momentary attention of the million than to produce able, elaborate works that will be appreciated years or ages hence. Hence, some of our best minds are spending themselves in spinning out their slender thoughts into ephemeral newspaper articles. It is right, to be sure, and very desirable, to get the popular attention. It is very pleasant, too, to have one's opinions disseminated by means of a widely circulated newspaper; but it would seem as though this pleasure ought to be somewhat diminished, if, in order to obtain it, one must allow himself to be advertised by Bonner, or serve as a string (perchance tail) to the kite of some egotistic editorial upstart.

There are among us some able men, who, without popular celebrity, are patiently toiling in the various departments of science and theology, and bringing to light facts and principles that are of permanent worth. But the provision which is made for the support and encouragement of such scholars in our country is not sufficient to secure large results. men of learning do not have the leisure for study which is generously afforded by governmental patronage and by large university endowments in the Old World. Most of them, in order to earn their bread, must spend their time in efforts that will be immediately appreciated and paid for by the people who have, and can be expected to have, no present interest in such matters as Arabic or Sanscrit philology, the discovery of ancient manuscripts or of relics of the Stone Age in Swiss lake dwellings. For but few men of wealth in our country have, like Williston and Cornell, found out (as it is to be hoped they will) that it is wiser and more satisfying to invest their money in institutions of learning than to bury fortunes in palatial residences, and forever hide away in the diamond jewelry of a wife or daughter more wealth than would be needed to endow a college professorship. Here it is we find the great reason why, for the present, we must be content to borrow the results of the profounder researches of German and

British scholars. The masses of the people are the patrons of our educated men, and the people do not and cannot value at its real worth the precious ore of sound learning.

In the sphere of oratory there is less to fear from the reflex influence of the popular mind, but baneful effects from the same cause are here quite too palpable. The stump orator who harangues the crowd, knowing as he instinctively does the tastes of his hearers, will be very ready to play the buffoon, and interlard his rhetoric with slang phrases and vulgar stories to evoke laughter or to gain his cause; and in so doing he is corrupting his own taste and morals as much as he is those of the people. The lyceum lecturer must needs be popular, or he might better stay at home, and therefore he must learn how to amuse his audience with anecdote and wit, or else he must make the vulgar gape at some astonishing rhetorical flight.

"After all," says Hawthorne (commenting on some of his own oratorical experiences while Consul at Liverpool), — "after all, it must be a remarkably true man who can keep his own elevated conception of truth, when the lower feeling of a multitude is assailing his natural sympathies, and who can speak out frankly the best that there is in him, when, adulterating it a little or a good deal, he knows he may make it ten times more acceptable to the audience."

The same influence affects the pulpit. The perverted taste of the people in the pews is too often exactly reflected in the thought and style of the preacher. There is not a more fruitful source of vapid pulpit rhetoric than that unhealthy state of the popular mind which seems often to demand it. How often are men of good sense and simple piety pained at seeing the multitudes crowd the church where some clerical mountebank entertains his audience on a Sabbath morning with a charming flow of words, with a little pleasant imagery, an abundance of pretty sentiment, an occasional spicy oddity, but with no weighty, instructive, stirring truth. There is certainly a large demand in some quarters for very poor preaching. And in trying to meet this demand, how natural that the ministry should degrade both themselves and their sacred calling.

And yet there is a plausible excuse for the clergyman who resorts to popular expedients in order to attract the crowd. If it be his duty to preach, must he not be called? And if it be necessary that he should make himself so acceptable that a congregation will invite him to preach and support him in his office, must he not conform to their tastes? Like the great exemplar of the highest pulpit eloquence, must he not sometimes, in order to get the attendance and the ears of his people, and that he may save some by the "foolishness of preaching," "become all things to all men"? And who shall blame him if, in order to gain the weak, he literally make himself weak? There is force in this plea. The false standard

of criticism which prevails in our churches has almost necessitated a faulty style in the pulpit. Without stopping here to inquire how far the pulpit itself is responsible for this false taste, we will only say that, if thoughtfulness and good sense and true piety were in the ascendency in our churches, then would simple, plain, earnest, weighty, pungent preaching be heard in the pulpits. There are men enough in our country who are able to meet this healthy want just so soon as such a want shall become generally felt. The rise of true pulpit eloquence will be coincident with the improvement of the popular mind and heart. But how this improvement is ever to be secured, how a debauched public taste can ever regain its tone while feeding still on the unhealthy literature which authors and publishers are too eager to furnish, it is difficult to conjecture. Especially discouraging is the prospect when we see how much the Sunday reading and study of the Bible are supplanted by Sabbath-school storybooks, and we behold in consequence a generation of children growing up in utter innocence of any thorough knowledge of either catechism or Scripture.

But we have dwelt too long upon this side of our theme. Our remarks thus far may seem to show a disposition to disparage the popular mind. This is far from our real intent. We have the profoundest respect for that substratum of good Saxon sense which, beneath all these false and frivolous tastes and notions, to which allusion has been made, is truly characteristic of our American people. We may not be able easily to reconcile the two facts, yet both exist. While, as we have painful evidence, there is a popular love of unsubstantial shows and shams, there is also in the same people an underlying moral conviction, a sense of that which is true and good, which in the end will make itself felt in spite of folly. And if educated men would not allow themselves to be so much attracted to and occupied with these false tastes of the masses, and, with bold confidence in the popular heart, would strike at once at these deep, permanent convictions, they would no doubt always awaken a most encouraging response. A rock may seem a very unlikely place for a fountain, but when Moses, with an arm invigorated by faith, smites it with his rod, quickly you shall see the waters gush forth. Man is depraved, but he is not destitute of convictions of truth and duty. He may be naturally inclined to choose the worse, but he has a reason and conscience that cause him to approve the better. He may not love the truth; but he will respect him who boldly utters it in his ears without compromise or fear. The apparent indifference which the people sometimes manifest to that which is right and good betokens the temporary sway of passion rather than a lack of deep, underlying connections. The waves upon the river often run against the stream. The politician, or the preacher, or the reformer, will seem to succeed most rapidly in his purposes by trimming his sails so as to catch the surface breeze; but it were better to trust himself to the deeper current. A Douglas may seem to be riding most prosperously on the top-wave of popular favor to immediate preferment; but he who, like our revered Lincoln, confides in the conscience and common sense of the people will at length be lifted by a tide that, slowly perhaps, yet surely, will either bear him on to power or else certainly to posthumous renown.

Will not history, rightly studied, teach us that the power of the ablest educators and leaders of the masses always has been the result of a clear apprehension, a deep sense of, and a warm response to what we may call the popular heart? Coming into close contact with this, their own souls have caught a strengthening influence, even as Antæus was always strong so long as he was in contact with his kindred earth. These leaders, seemingly in advance of the people, are, after all, but standard-bearers of an advancing host. They are but the interpreters of a popular want, felt, but perhaps not hitherto uttered. And so, on the other hand, many a demagogue and usurper has succeeded only because he has been borne along by the felt power of a people already gravitating towards slavish submission. Cæsar became Emperor because Rome was no more Rome. Napoleon the Third never would have dared to usurp the imperial throne, . upon which he has sat so long and so securely, if he had not felt in him the spirit of the French nation, that was not prepared for self-government, and really wanted an iron-willed Napoleonic master rather than a Constitutional President. And because the same nation was not a nation of Americans, therefore it was that if, (as he is reported to have said at St. Helena,) Napoleon the First had imitated Washington, he would "All that I could strive for," said he, have been guilty of mere silliness. " was to be a crowned Washington."

Such is human nature, such the social bond that unites us, that men must need move in masses. No man who is isolated from society can be either an influential or indeed truly a great man. That member of the social body into which the warm currents of sympathy and humanity do not flow will soon become withered. Only let us take care to what kind of a people we become attached, and what kind of an influence we feel.

The salvation of our nation in our late crisis was due principally, with the blessing of Divine Providence, to the fact that there were integrity, love of justice, hatred of slavery, and some measure of Christian faith in the national heart. We shall maintain our liberty and our prosperity just so long, and only so long, as the people retain this moral life.

This Puritanism — for we can find no better name for it — this Puritan-NEW SERIES. — VOL. I. NO. 3. 25

ism of our common people is that which has given vitality to our institutions of learning, and has been the real progenitor of our best educated and ablest men. Thanks to our Pilgrim Fathers, thanks to our common-school education, thanks to our free, untrammelled Christian faith, thanks to the homes of sobriety, industry, and intelligence, in which so many have gained their love of the true and the good, -- for it is here, in the midst of these social influences, that our best men have continually taken an inspiration that has breathed into them the animus of their noblest purposes and efforts. Bulwer says of that remarkable people, the ancient Greeks, that "Aristotle unconsciously individualized them when he laid down as a general proposition, which nowhere else can be received as a truism, that the common people are the most exquisite judges of whatever is graceful, harmonious, and sublime." Our people are not and never may be possessed of that sesthetic culture which characterized the citizens of ancient Athens. ably artists, poets, and orators here will never catch from this æsthetic appreciativeness of the masses that stimulus which did so much towards creating the leaders of Grecian thought, but we may hope that our countrymen will have a far higher and better moral and religious culture, and, it may be (let us hopefully labor for it), that they will yet become so intelligent, so cultured, as well as Christianized, that hereafter it will be necessary that the leaders of the people, our professional men, shall themselves have a higher ideal and a completer development. "We must see to it now," said Mr. Lowe, in the British Parliament (after the passage of the bill extending the franchise), "that our future masters shall have learned the alphabet." A most pregnant remark, and very pertinent in its application here as well as there. In an important sense the people are here the masters, the controllers, - not of political affairs only, but of the republic of letters as well.

If our purpose were only to promote the interests of an elevated Christian literature in our country we should be obliged, in order to do this, to make the people capable of appreciating it. As a nation must be civilized so as to feel the need of various articles of skill before manufactories will produce them, so must the common people be made capable of comprehending the higher forms of truth in poetry, science, and theology before these truths will be widely uttered. To make the people appreciative of the beautiful, the true, and the good, is the great work to which our educators at the present time are called. This is the high mission of mothers and of teachers in Sabbath schools as well as in our common schools. This ought to be the aim of the literature which is prepared for the young. purer and better popular education prevails there will be a higher culture and a nobler aim (where there is so much need of it) in our educated men.

A PURITAN CATECHISM AND ITS AUTHOR.

THERE is a beautiful road in Essex County, of this State, beginning in the old town of Rowley, winding through thickets and over salt marshes, with lovely views to the right hand and the left, crossing the Parker River, rising upon a ridge of fertile upland that for two miles commands a fine view of the sea, then becoming High Street, in the goodly town of Newburyport, lined with the stately mansions of sixty years ago, coming out at last upon the hills of the Merrimack, and rolling over them for fifteen or twenty miles further, in almost continual view of that graceful river. If the traveller on this road will turn off to the left just before he reaches the meeting-house and old burial-ground in "Oldtown," he will have before him, on his left hand, an ancient house, still in excellent repair, standing with its end to the road and its front-door looking towards him, partly shaded by an elm-tree. That house was built by Rev. JAMES NOYES, "Teacher" of the church in Newbury, more than two hundred years ago. It is in too good condition; for the diamond-paned windows have disappeared, and other changes have been made within; yet it is substantially the same house as of old. Though a new fireplace has been built within the one whose light gladdened the faces of its builder and his nine sons and daughters, still the expanse of the other is easily measured, and its mighty mantel-tree of solid oak is almost as fresh and free from stain as when laid. A benignant old man will welcome the visitor, with the true flavor of the oldtime courtesy. The virtues of the fathers still live in the places that knew them, and that have not forgotten.

Rev. James Noyes was born at Chaldrington (otherwise given as Choulderton), in Wiltshire, in the year 1608. His father, Rev. William Noyes, was rector there, and appears to have been a man of learning. His mother was sister of the Rev. Robert Parker, whom Cotton Mather describes as, "without any ungrateful comparisons, one of the greatest scholars in the English nation," the author of learned books,* and, "in some sort, the Father of all the Non-Conformists in our age." Thomas Parker, son of Robert, was under the tuition of Rev. William Noyes, in preparation for the University of Oxford; and himself rendered a similar service to James Noyes, whom he afterwards called from Brazen Nose College to become his colleague in a "free school at Newbury," in England. The cousins taught this school together, until they came to New England in 1634.

* Among them a book "De Politica Ecclesiastica," and "A Discourse against symbolizing with Anti-Christ in Ceremonies, especially in the Sign of the Cross."

Mr. Noyes was converted in his youth, under the ministry of Dr. Twiss and Mr. Thomas Parker, and bore a character in his early years "for piety and virtue." It is interesting to read, that, while "at sea, Mr. Parker and Mr. Noyes preached or expounded, one in the forenoon, the other in the afternoon, every day during the voyage, unless some extraordinary thing intervened; and were abundant in prayer." The two friends were separated for a short season after their arrival, Mr. Parker preaching at Ipswich and Mr. Noyes at "Mistick"; but were afterwards united for life in the joint care of the church founded on the banks of Parker River, in the town of Newbury. Of this church Mr. Parker was chosen pastor and Mr. Noyes teacher. There, after a ministry of more than twenty years, Mr. Noyes died, on the 22d of October, 1656, and in the forty-eighth year of his age.

His biographer in the "Magnalia," Rev. Nicholas Noyes, of Salem, writing in 1702, says of him: "He was as religious at home as abroad, in his family and in secret as he was publicly; and they that best knew him most loved and esteemed him. Mr. Parker and he kept a private feast once a month, so long as they lived together."

Very beautiful was the friendship which joined these two cousins and fellow-workers in life-long union. The brief record of their love which has come down to us is calculated to awaken a renewed sense of the absurdity of the representations of Puritan life and manners current for the first half of this century. About the time that a portion of the New England people fell away into the so-called "Liberal" religion it was discovered that the fathers were narrow and hard; and from that time to this, the literature cast in these most illiberal "Liberal" moulds has delighted to paint the New England fathers in gloomy colors. To read some of its representations you would hardly suppose them human. They are set forth as an exceptional race. Though in their treatment of the witch mediums of the day they were more cautious of justice than any other people of their time, and got over their erroneous beliefs far in advance of their age, - if not of ours, -and with comparatively a small sacrifice of life, they have had to bear for these long years a blackened reputation for superstition and cruelty, put upon them by their more narrow-minded sons.

It is pleasant, therefore, to read the testimony of one who was personally acquainted with some of them, and was in a situation to know all about them.

"There was the greatest amity," says this writer, "intimacy, unanimity, yea, unity imaginable between them. So unshaken was their friendship, nothing but death was able to part them. They taught in one school, came over in one ship, were pastor and teacher of one church, and, Mr. Parker continuing always in celibacy, they lived in one house till death

separated them for a time; but they are both now together in one heaven, as they that best knew them have all possible reason to be persuaded."

"Mr. Parker continued in his house as long as he lived; and as he received a great deal of kindness and respect there, so he showed a great deal of kindness in the educating of his children, and was very liberal to that family during his life and at his death. He never forgot the old friendship, but showed kindness to the dead in showing kindness to the living."

The reader is pleased to be further told that "Mr. Parker and Noyes were excellent singers, both of them, and were extraordinary delighted in singing of psalms. They sang four times a day in the public worship, and always just after evening prayer in the family, where reading the Scripture, expounding, and praying were the other constant exercises."

Mr. Noyes "was very much loved and honored in Newbury; his memory is precious there to this day; and his Catechism (which is a public and standing testimony of his understanding and orthodoxy in the principles of religion) is publicly and privately used in that church and town hitherto."

"He was very well learned in the tongues, and in Greek excelled most. He was much read in the fathers and schoolmen, and he was much esteemed by his brethren." Twice, during the threatening times of the Antinomian controversy, was he called upon by Rev. Mr. Wilson, of Boston, to preach on that theme. Though he differed from the majority of the clergy and laity of his day in his theory of church polity, inclining to give more power to the ministry and less to the people than was agreeable to the general view, yet he carried himself ever with so much charity that those who most differed from him held him, nevertheless, in high esteem.

We conclude this notice with the testimony of his colleague, Rev. Thomas Parker, to his rare ability and worth.

"Mr. James Noyes, my worthy colleague in the ministry of the gospel, was a man of singular qualifications, in piety excelling, an implacable enemy to all heresic and schism, and a most able warriour against the same. He was of a reaching and ready apprehension, a large invention, a most profound judgment, a rare and tenacious and comprehensive memory, fixed and unmovable in his grounded conceptions; sure in words and speech without rashness; gentle and mild in all his expressions, without all passion or provoking language. And as he was a notable disputant, so he never would provoke his adversary, saving by the short knocks and heavy weight of argument. He was of so loving, and compassionate, and humble carriage, that I believe never were any acquainted with him but did desire the continuance of his society and acquaintance. He was resolute for truth, and in defence thereof had no respect to any persons. He was a most excellent counsellor in doubts, and could strike at an hair's breadth, like the Benjamiles, and expedite the entangled out of the briars. He was courageous in dangers, and still was apt to believe the best, and made fair weather in a storm.

He was much honored and esteemed in the country, and his death was much bewailed. I think he may be reckoned among the greatest worthies of the age." •

Such was the man who prepared the Catechism which we here lay before our readers.†

A SHORT CATECHISM

COMPOSED BY MR. JAMES NOYES, LATE TEACHER OF THE CHURCH OF CHRIST IN NEWBURY, IN NEW ENGLAND. FOR THE USE OF THE CHILDREN THERE.

Question. How do the Scriptures prove themselves to be true?

Answer. By the holiness of the matter, by the majesty of the style, by the accomplishment of the Prophesies, by the efficacy of their power on the hearts of men, besides the Holy Ghost beareth witness, helping us to discern the truth of them. (John vii. 46; xiv. 29. 1 John ii. 20. 2 Tim. ii. 16, 17. Rom. xvi. 26;

- x. 9. 1 John v. 1. John xvii. 2. Acts viii. 37.)
 - Q. What is the sum of the Scriptures?
 - A. A Doctrine of a godly life.
 - Q. Wherein consists a godly life?
 - A. In the obedience of Faith. (John vi. 40.)
 - Q. What is Faith?
- A. Faith is an effectual assent to the Doctrine of the Scriptures, especially concerning the Grace of God in Christ. (1 John iv. 15; iii. 6.)
 - Q. What doth the Scripture reveal concerning God?
 - A. His Nature, and his Acts.
 - Q. What is revealed concerning his Nature?
 - A. His Essence, and his Persons.
 - Q. How is the Essence of God made manifest?
 - A. By his Names, and Attributes.
 - Q. What are his Attributes?
- A. His Independency, Unity, Immutability, Eternity, Infiniteness, Omnipresence, Omnipotency, Wisdom, Omnisciency, Holiness, Blessedness, Soveraignty, Goodness, Mercy, Meekness, Clemency, Justice and Verity.
 - Q. How many Persons are there in the Godhead?
- A. Three, Father, Son, and Holy-Ghost; and every one of these is God, and yet there is but One God. (1 John v. 7. Matt. xxviii. 19.)
 - Q. How many fold are the acts of God?
 - A. Twofold, eternal and temporal. (2 Cor. xiii. 14.)
 - Q. What are the eternal acts of God?
 - A. His Decrees. (Job i. 1.)
 - Q. How many fold are his Decrees?
 - A. Twofold, general and particular. (Acts v. 3, 4. 1 Cor. viii. 6.)
 - Q. What is the general Decree of God?
- A. An eternal act of God, whereby he did determine to make the World, and dispose of all things therein.
 - Q. What are the particular Decrees of God?
 - Magnalia.

† See History of Newbury, pp. 287-291.

- A. Election and Reprobation.
- Q. What is Election?
- A. An eternal act of God, whereby he did determine to glorifie himself in saving a certain number of persons through Faith in Christ. (Eph. i. 4-6.)
 - Q. What is Reprobation?
- A. An eternal act of God, whereby he did determine to glorifie himself in condemning a certain number of persons for their sins. (Rom. ix. 22. 1 Pet. ii. 8. Jude iv.)
 - Q. What are the Temporal acts of God?
 - A. Creation, Preservation and Government.
 - Q. How many fold is his Government?
 - A. Twofold: general and special.
 - Q. What is the general Government?
- A. A temporal act of God, whereby he doth dispose of all creatures according to a general Providence. (Matt. x. 29, 30. Acts xvii. 28.)
 - Q. What is the special Government of God?
- A. A temporal act of God, whereby he doth dispose of the reasonable creature according to a special Covenant. (Jer. xxxi. 31, 32.)
 - Q. How many Covenants hath God made with man?
 - A. Two: The Covenant of the Law and the Covenant of the Gospel.
 - Q. What is the Covenant of the Law?

 A. A promise of Life on perfect and persons.
 - A. A promise of Life on perfect and personal Obedience. (Gal. iii. 11, 12.)
 - Q. What is the Covenant of the Gospel?
 - A. A promise of Life upon Faith in Christ. (Mark xvi. 16.)
 - Q. What is the Occasion of the Covenant of the Gospel?
 - A. Abam's Sin. (Rom. v. 17.)
 - Q. What is Sin?
 - A. A breach of Gods Law. (1 John iii. 4.)
 - Q. How many kinds of Sin are there?
 - A. Two: Original and Actual.
 - Q. What is Original Sin?
 - A. A Being contrary to Gods Law. (Eph. iv. 22.)
 - Q. What is Actual Sin?
 - A. A Doing contrary to Gods Law. (Rom. vii. 23. 1 John iii. 4.)
 - Q. What are the effects of Sin?
 - A. Guilt and Punishment.
 - Q. What is Guilt?
 - A. A liableness to Punishment. (Rom. iii. 19, 23.)
 - Q. What is Punishment?
- A. An infliction of evil for Sin; namely, Death temporal and eternal. (Rom. v. 12; vi. 23.)
 - Q. How may we escape eternal Death?
 - A. By the covenant of the Gospel only. (Rom. iii. 23, 24.)
 - Q. Can we not escape death by the Covenant of the Law?
- A. No: because we cannot perform the condition of it, which is perfect Obedience: yea by reason of the Fall of Adam, we cannot do any good thing. (Heb. xii. 20. Rom. iii. 20. John xv. 5.)

- . Can we perform the condition of the Covenant of the Gospel?
- A. Yes: because God has shewed us in his Scriptures, that he will help us through Faith in Christ to perform the condition of it. (Jer. xxxi. 33.)
 - Q. What is Christ?
 - A. The Eternal Son of God, and both God and Man. (John i. 14. Heb. ii. 16.)
 - Q. What are we to consider in Jesus Christ?
 A. His Natures, his personal Union, and his Offices. (Isa. ix. 6. Rom. ix. 5.)
 - Q. How many Natures hath Christ?
- A. Two: the Nature of God, and the Nature of Man; otherwise called the Divine Nature and the Humane.
 - Q. What is the personal Union of Christ?
- A. The Subsistence of the Humane nature in the second person of the Deity. (Phil. ii. 6-8.)
 - Q. What are the Offices of Christ?
 - A. His Mediatorship, Kingship, Priesthood and Prophetship. (1 Tim. ii. 5.

Zech. ix. 9. Psalm cx. 4. Deut. xviii. 15.)

- Q. What is the work of Christs Office?A. Redemption.
- Q. What is Redemption?
- A. A deliverance of the Elect from Sin and misery, by the price of Christs Obedience. (Titus ii. 14.)
 - Q. How many fold is Christs Obedience?
 - A. Twofold, active and passive.
 - Q. What is his active Obedience?
 - A. A Doing the will of God.
 - Q. What is his passive Obedience?
 - A. His Suffering the Will of God, even to the Death of the Cross. (Rom.
- viii. 4. Matt. iif. 15. Isa. liii. 12.)
 - Q. What is the Application of Redemption?
 - A. A giving of the Spirit, in and with the graces of the Spirit. (Eph. ii. 5, 6.)
 - Q. What are the graces of the Spirit?
 - A. Vocation, Justification, Adoption and Glorification. (2 Tim. i. 9.)
 - Q. What is Vocation?
- A. A grace of the Spirit, whereby God doth give Faith and Repentance unto his elect ones. (Rom. viii. 30.)
 - Q. What is Faith?
- A. A sight of the grace of the Gospel whereby we come to cleave to God in Christ above all things for Salvation. (Matt. xvi. 28.)

Or else a belief that God will pardon our sins in the way of Repentance for Christs sake. (Acts ii. 38. Mark i. 15.)

- Q. What is Repentance?
- A. An overcoming purpose to forsake sin, with sorrow for sin. (Psalm xxxvii 27. Zech. xii. 10. Hos. xiv. 2, 3.)
 - Q. What is Justification?
- A. A grace of the Spirit whereby God doth accept and pronounce all those that are called, to be just unto eternal life. (Rom. viii. 30.)
 - Q. What is Adoption?

- A. A grace of the Spirit, whereby God doth accept and pronounce all those that are called, to be His Children, and heirs unto eternal life. (Rom. viii. 14-17.)
 - Q. What is Glorification?
- A. A grace of the Spirit, whereby God doth translate a man out of the misery of sin, into blessedness. (Rom. viii. 30.)
 - Q. How is the Application of Redemption made known?
- A. By the experiencing of the graces of the Spirit, and by the witness of the Spirit helping us to discern the truth of them. (1 Thess. i. 4-7. Rom. viii. 15.)
 - Q. What is the subject of Redemption?
 - A. The Church.
 - Q. What are the means of applying Redemption?
- A. They are especially publick Ministry and private duties. (Rom. x. 13-15.)
 - Q. What are the Ministerial Acts?
- A. Preaching of the Word, Prayer, Administration of the Sacraments, and Discipline. (Matt. xxviii. 19. 1 Tim. ii. 1. Matt. xviii. 17; xvi. 19.)
 - Q. What is a Sacrament?
 - A. A visible sign instituted by God for the confirmation of the Covenant.
 - Q. How many Sacraments are there?
 - A. Two, Baptism and the Lords Supper.
 - Q. What is the sign signifying in Baptism?
 - A. Water, and the washing with water.
 - Q. What is the thing signified?
- A. The blood of Christ washing away our sins unto eternal life. (1 Pet. iii. 21. Rom. vi. 4.)
 - Q. What is the sign signifying in the Lords Supper?
- A. The Bread and Wine: the Bread broken, and the Wine poured out, the giving and receiving of it.
 - Q. What is the thing signified in the Lords Supper?
- A. The Body of Christ broken on the Cross, his Blood shed for our sins, offered to sinners in the way of believing and received by Faith, for assurance of eternal life. (1 Cor. xi. 23-26. John vi. 51.)
 - Q. What is Discipline?
 - A. A Correction of scandalous Professors by Church Censures. (Matt. xviii. 17.)
 - Q. What is the season of attending the Publick Ministry?
 - A. Especially on the first day of the week, or Lords Day. (Acts xx. 7.)
 - Q. When is Redemption consummated?
- A. In the Resurrection at the last Judgment, at the second coming of Christ. (Matt. xxiv. 2. Hos. xiii 14. Isa. lxiii. 34.)
 - Q. How many Commandments are there?
 - A. Ten.
 - Q. Into how many Tables are the Commandments divided?
 - A. Into two Tables.
 - Q. What doth the first Table contain?
- A. Our duties towards God, or Duties of Religious Worship, in the four first Commandments. (Deut. iv. 13. Matt. xxii. 37, 38.)

- Q. What doth the second Table contain?
- A. Our duties towards the Creature, in the six last. (Matt. xxii. 39, 40. Rom. xiii. 9.)
 - Q. What is contained in the first Commandment?
 - A. Natural Worship; in Faith, Hope, Love, Fear, hearing the Word and Prayer.
 - Q. What is Hope?
- A. A cleaving to God as our chiefest good, for Blessedness. (Psalm lxxiii. 25. 1 Cor. xiii. 13.)
 - Q. What is Love?
- A. A cleaving to God as the chiefest good, and deserving all Glory. (Deut. vi. 5.)
 - Q. What is Fear?
- A. An admiring and adoring of Gods Holiness, and all his perfections. (Deut. vi. 13. Heb. xii. 28.)
 - Q. What is contained in the second Commandment?
- A. Instituted Worship; in Ministry, Sacraments, and Discipline. (Eph. iv. 11, 12. Matt. xxviii. 19.)
 - Q. What is contained in the third Commandment?
- A. A due manner of Worship, in reverence, devotion and alacrity. (1 Cor. vi. 23, 24. Matt. xxviii. 17.)
 - Q. What is contained in the fourth Commandment?
- A. A due time of Worship, as all due seasons, Morning and Evening, especially on the Lords Day. (Heb. xii. 28. Psalm cxxxii. 7; cx. 3.)
 - Q. What is contained in the fifth Commandment?
- A. A due respect to the good name or dignity of our Neighbour, in humility, gratitude and obedience. (Psalm exli. 2; lv. 17. Acts xx. 7.)
 - Q. What is Humility?
 - A. A grace which moderateth the love of excellency. (1 Pet. v. 5. Phil. ii. 3.)
 - Q. What is Gratitude?
 - A. A grace which disposeth us to recompense benefits. (Rom. xii. 16.)
 - Q. What is obedience?
- A. A grace which disposeth us to honour all such as are in authority, by being subject. (1 Sam. xxx. 26, 31. 2 Sam. ix. 1. 1 Pet. ii. 13.)
 - Q. What is contained in the sixth Commandment?
- A. A due respect to the life of our Neighbour, in goodness, mercy, meekness, and patience.
 - Q. What is Goodness?
- A. A grace which disposeth us to shew kindness to all. (1 Cor. xiii. 4. Luke vi. 36.)
 - Q. What is Mercy?
- A. A grace which disposeth us to relieve all such as are in misery. (Numb. xii. 3.)
 - Q. What is Meekness?
- A. A grace which moderateth anger and revenge. (1 Pet. iii. 4. Luke xxi. 19. Col. i. 11.)
 - Q. What is Patience?
 - A. A grace which moderateth grief in Affliction.

- Q. What is contained in the seventh Commandment?
- A. A due respect to the purity of our Neighbour, in temperance, chastity, modesty, gravity.
 - Q. What is Temperance?
 - A. A grace which moderateth affection to all sensual pleasures. (Tit. iii. 3.)
 - Q. What is Chastity?
 - A. A grace which regulateth the lusts of the flesh. (1 Thess. iv. 3-5.)
 - Q. What is Modesty?
 - A. A grace which restraineth us from wantonness. (1 Tim. ii. 9.)
 - Q. What is Gravity?
 - A. A grace which inclineth us to purity. (1 Pet. iii. 2, 3.)
 - Q. What is contained in the eighth Commandment?
- A. A due respect to the goods of our Neighbour, in righteousness, liberality, and frugality.
 - Q. What is Righteousness?
- A. A grace which inclineth us to give all men their due. (Rom. xiii. 7. Mic. vi. 8)
 - Q. What is Liberality?
- A. A grace which inclineth us to communicate our goods freely to our Neighbour. (Rom. xii. 13.)
 - Q. What is Frugality?
- A. A grace which inclineth us to be provident and diligent in our Calling. (Prev. xxxi. 27.)
 - Q. What is contained in the ninth Commandment?
 - A. A due respect to the innocency of our Neighbour in verity and fidelity.
 - Q. What is Verity?
- A. A grace which inclineth us to speak the truth for our Neighbours good. (Zech. viii. 16.)
 - Q. What is Fidelity?
 - A. A grace which inclineth us to keep our Promises. (Psalm xv. 4.)
 - Q. What is contained in the tenth Commandment?
- A. A due respect to the prosperity of our Neighbour, in rejoycing in his prosperity, and accepting our own portion with contentation. (Rom. xii. 15.)
 - Q. What is Contentation?
- A. A grace which inclineth us to accept our own portion, whether good or evil, with Thanksgiving. (1 Tim. vi. 6. Heb. xiii. 5. Phil. iv. 11.)
- "The preceding catechism is an exact transcript from the edition of 1714, published in Boston by Bartholomew Green."

It is interesting to contrast the strictness of logical method and the terseness of expression which characterized some of the early New England fathers with the style of to-day. There are those who contrive yet to talk about blue laws and bigotry, and who, notwithstanding Planchette and the Spiritists, still try to smile at the credulity of the Puritans in accepting the universal belief respecting the spiritism of their day; but, after all, those men were scholars and thinkers of no mean rank, and wont to marshal

their thoughts in very orderly array. The poetry of Dr. Holmes is certainly smoother than the verses that we find on our fathers' gravestones or in the prefaces to their books. It may be granted that our Atlantic rolls more rounded billows than theirs. But in philosophic nicety the witty Doctor must yield the palm to the earlier scholars. The logic of our "Free Religionists" would sing small in an assembly of the ancient divines. The assumptions which go down so smoothly with these modern intuitionists would not have been swallowed with unquestioning devoutness two hundred years ago. Their very foggy generalizations might have been laughed at, but for the seriousness of the theme; their lack of precision and system would certainly have met with little respect. Nor is it quite clear that the aspect of superiority with which some gentlemen and ladies of our day look down upon the Bible is more beautiful than the reverence of their ancestors. It is, at least, less reasonable.

The mind experiences a grateful change in rising from the warm streaks of flatulent air that frequently cross our path in these modern lowlands into the bracing atmosphere of the best of the old Puritan authors. We seem to grow stronger as we dwell upon the sentences of a writer who has conscientiously thought out his theme, and has condensed and arranged his ideas with careful completeness.

It will be observed that the Catechism takes strong hold at once. The author was "Teacher" of the church at Newbury. He begins with a question in regard to the Scriptures, the text-book of his instructions; and his answer is equally good for the educated man and for a thoughtful young farmer or artisan. And the second question, with what a grasp it lays hold of the whole matter in hand, comprehensive and close! The others follow in beautiful logical order. It is easy to imagine with what interest every clause and every word in these answers would be unfolded in extemporaneous discussions, and how broad and clear a light would thus be shed on the greatest themes of the soul.

One series of answers will probably give rise to objections in some minds at the present day, — those upon the "particular decrees" and "election." And, indeed, the answer to the question, "What are the particular decrees of God?" is less broad than that given to the preceding inquiry. Here the theology of the day cramped the natural breadth of the author's mind. For manifestly if God's "general" decree is his purpose "to make the world and dispose of all things therein," then his "particular" decrees are his disposals, not of men alone, but of all the things included in his eternal purpose.

Then, again, the phraseology, — "Whereby he did determine to glorifis himself," — though justified by strong warrant of Scripture, is probably not the most sure at the present day to convey the author's idea. And yet the phrase is in strict agreement with the profoundest philosophy.

For what other conceivable object is so great, so high, so pure, so comprehensive of all good possible even to thought, as the glory of God? This necessarily involves that condition of the universe, material, sentient, intelligent, and moral, which is the most complete setting forth of divine excellency. The reward of virtue and the punishment of wickedness are both expressions of the same trait, and logically involve one another. That character which is the highest glory of God is seen in each.

The definitions of original and of actual sin given in this Catechism are elegant. The one is described as "A Being contrary to God's law"; and the other, "A Doing contrary to God's law." Very much better this than the Westminster's Assembly's "corruption of his whole nature, which is called original sin"; and while readily understood by common people, they seem also to meet the requirements of the speculative thinker.

The answer to the question, "What is faith?" is also very clear and beautiful: "A sight of the grace of the Gospel whereby we come to cleave to God in Christ above all things for salvation." It is a "sight," not an assent; of the grace offered in the Gospel, — not primarily of our own prospective salvation; and it is the sight "whereby we come to cleave," not to Christ as a human guide, but "to God in Christ, above all things, for our salvation."

See, again, with what discrimination and what brevity the nature of repentance is described: "An overcoming purpose to forsake sin, with sorrow for sin." Not a feeling, but a purpose; not a purpose merely, for we often purpose and do not, but an "overcoming purpose,"—a purpose that is "predominant"; nor yet a dry determination, but one that is attended with "sorrow."

The unfolding of the inner meaning of the Ten Commandments is quite remarkable, showing a most subtle and at the same time comprehensive intellect. Take, for instance, the first commandment: "Thou shalt have no other gods before me." What were the children of Newbury, two hundred years ago, taught to find here? Ans. "Natural Worship; in Faith, Hope, Love, Fear, hearing the Word and Prayer." Praise is left out, perhaps the singing was not good in Oldtown. The children, then, were given to understand that they were not only forbidden here to bow down before idols, but were commanded to worship God. Not only this, again, but the nature of worship was profoundly unfolded to them, as involving (1.) "Faith." This had already been sufficiently defined. (2.) "Hope," which is explained as "a cleaving to God as our chiefest good, for blessedness." For when we hope, we have respect to something that is good, for ourselves. (3.) "Love," "a cleaving to God as the chiefest good, and deserving all glory." When we love, we are absorbed in the object, and forget ourselves. (4.) "Fear," or "an admiring and adoring of God's holiness, and all his perfections." We imagine that there are some thousands of people in the one city of Boston, who have been led to suppose that their fathers were thinking of the terrors of the Almighty when they dwelt upon his fear. But down on the banks of Parker River, at least, the children were taught to "admire and adore" the divine perfections; and this, they were told, is the "fear of the Lord" which "is the beginning of wisdom." (5.) They were trained to regard the "hearing of the Word and Prayer" as a part of the worship due to God. Attendance on church was, in those days, a service rendered to the Most High, and not simply an entertainment or even a means of edification. We shall never gather all the people into God's house until we both return to this view, and realize it better in the services of the sanctuary. Sermons ought to lift the thoughts to God, by virtue of their tone, whatever the subject may To treat any theme in a secular spirit would be an imposition upon the congregation; and, so far as it goes, justifies absence from the sanctuary thus abused.

We ask attention also to the instruction given in connection with the fifth commandment. This was held up as including not only our duty to our parents, but "a due respect to the good name or dignity of our neighbor, in humility, gratitude, and obedience,"—whoever this neighbor may be. The same reasons, obviously, which make it right for us to houor our father and mother bind us to render a due respect to every one. But what is this "respect"? It includes (1.) "humility," "a grace which moderateth the love of excellency" (ambition of superiority might express it more clearly to modern ears); (2.) "gratitude," or a disposition "to recompense benefits"; and (3.) "obedience," which "disposeth us to honor all such as are in authority, by being subject."

The last question in this Catechism is, "What is Contentation?" And the answer, "A grace which inclineth us to accept our own portion, whether good or evil, with thanksgiving."

The modern idea of contentment is, we fear, hardly up to this. Would not many Sabbath-school teachers nowadays have said, instead, "without complaining"? That is heathen contentment. The other is Christian.

In reading such a "question book" as this are we not ashamed of the quality of instruction which children often get in churches of the present day? Were they dependent upon it, in any considerable measure, for intellectual stimulus, how feebly would their powers be developed! Nor is it strange that some of our Young Christianity shows a poor quality of stuff, — malleable, but not tenacious. It is time that a more masculine and a more divine character were given to the religious teaching of children and youth. If Sunday schools leave their pupils with the feeling that they know very much, they certainly fail of their object. A religious

training that is wise will give a sense of the depth and height, the mystery and the immensity of divine knowledge, and will tend to make men quiet and teachable rather than conceited and tonguey. The truth is, that while the nineteenth century has learned many things, it has forgotten some of the greatest value; and among them these two,—the necessity of family training, and the vast importance for laymen as well as ministers of a really profound and systematic instruction in the Truth of God.

Does not a catechism seem to be a necessary instrument in any thorough system of Christian training? Can we impart profound and comprehensive views, — the kind of views that are necessary to the deepest feeling and the most steadfast purposes, — to an intelligent and a sure conviction, and to dignity, consistency, and stability in godly living, — can we give such views, without the precision, without the discrimination, without the subtlety, and without the comprehensiveness which belong to a good catechism? The question seems to answer itself. To know Jesus Christ and to teach Christ, is something more than to be able to speak fluently in a conference or a convention.

Those congregations which are trying the experiment of putting the Sunday school in place of the regular service and sermon would do well to consider the following question. By how much does the average instruction given by Sabbath-school teachers exceed in intelligence, accuracy, thoroughness and power, the average preaching of our ministers? Should the general verdict declare this excess to be something considerable, it will be time for us all to inquire, whether it is right to send our ministers to college and the seminary, and thus deprive them of those limitations of training which prove to be of so great advantage to the religious instructor.

One further inquiry will not be omitted by those accustomed to look beyond immediate results, upon the ultimate effects of systems long pursued; namely, What protection, in a Sunday school that is under the sole management of its superintendent and teachers, against grave misinterpretations and the creeping in of error? What if ingenious sceptics conclude, that the adult classes offer a good field for the raising of their favorite questions?

The truth is, the Sabbath school should never be left to itself; and it is seldom wise to substitute the mere school for the afternoon service. If the ordinary form of that service fails to draw a full congregation, some better form can probably be devised, — some Bible service, perhaps, involving study and class instruction, but under the pastor's eye, and not without a public worship and public instruction. Various forms of this service have been tried. The best of these add to the class exercises (which should never occupy more than three quarters of an hour), — a united recitation of a psalm, or, better, a responsive recitation or reading, not by verses, but

by the parallels — a chant, hymns, and an extemporaneous summing up of the lesson, or of some important part of it, by the minister.

Pastor Harms catechized his whole congregation. Are not our ministers ingenious enough to find out ways in which similar effects can be wrought, under their changed circumstances? It is certainly practicable to vary the form of pulpit instructions; and in some parishes it is clear that changes must be made, if the ministers would hold their congregations as their fathers did. Yet the matter is a very grave one, and requires the utmost prudence and sagacity. Frequent changes will bring the whole day into discredit, and disgust the people.

But, besides this adaptation of the pulpit to the times, we greatly need, as already hinted, an active pastoral supervision of the Sunday school, such oversight and direction as shall secure a more masculine, more serious, more systematic, and more powerful instruction. A nobler tone is needed in a great many of our schools. There are signs that the gingerbread and anecdote dispensation is passing away; but it is not completely gone. There is a stern necessity that the clear tones of divine authority be heard throughout all Christian teaching, and that awe should be a source of interest and a strong attraction. And it is time that flaccid intellects should receive a tonic, and experience the benefit and delight of those higher emotions stirred within us by the contemplation of the great things of God and the soul, and by a conscientious searching after the truth. Such catechisms as this which we reprint, are an important help to this study. Perhaps it is not too much to say, they are a necessity. Without something answering the same end, the churches will fall into a decline, and, if nothing more violent takes them off, die of anæmia.

Now I firmly believe that the World is under the Government of my SAVIOUR, and that he fets at the right Hand of God, and that the affairs of the Divine Providence are under his Administration. He does particularly employ the Ministry of His mighty Angels in governing the Children of Men, and yet more particularly make them the Guardians of His little ones; most of all when in His Providence He makes them Fatherless Children. O! orphans are provided for!

WHEREFORE, O my SAVIOUR, I commit my Children into thy Fatherly Hands. I pray to Thee that thy gracious *Providence* may, and I trust in Thee that it will be concerned for them. Oh! Let nothing be wanting to them that shall be good for them. Cause them to Fear, to Love Thee, to walk in thy ways; and make use of them to do Good in their Generation. Be Thou their Friend, and raise them up such as may be necessary and in a convenient Manner supply all their Necessities. Give thy ANGELS a charge of them; and when their Father and Mother forsake them, then do Thou take them up.

This is the Supplication, this the Refignation, this the Dependence of

C. MATHER.

ANDOVER CATALOGUE, DECEMBER 6, 1813.

THE Catalogue of the above date is printed "broadside." As it is very rare, we copy it verbatim, from the one in possession of A. H. Q.:—

CATALOGUE

OF THE

PROFESSORS AND STUDENTS OF THE THEOLOGICAL INSTITUTION, ANDOVER, DECEMBER 6, 1813.

REV. EBENEZER PORTER, Bartlet Professor of Sacred Rhetoric.

REV. LEONARD WOODS, D. D., Abbot Professor of Christian Theology.

REV. MOSES STUART, Associate Professor of Sacred Literature.

SENIOR CLASS.

Names.	Residence.	Graduated.		
Horatio Bardwell	Goshen, Mass.			
Calvin Colton	Longmeadow, Mass.	Yale Coll.	1813.	
Ralph Emerson	Holles, N. H.	Yale Coll.	1811.	
Jeremiah Flint	Braintree, Vt.	Middlebury Coll.	1811.	
Thomas H. Gallaudet	Hartford, Conn.	Yale Coll. 1805.		
Salmon Giddings	Hartland, Conn.	Williams Coll. 1811.		
William R. Gould	Sharon, Conn.	Yale Coll. 1811.		
Calvin Hitchcock	Westminster, Vt.	Middlebury Coll.	1811.	
Leonard Jewett	- Holles, N. H.	Dartmouth Coll.	1810.	
David M. Mitchell	N. Yarmouth, Me.	Yale Coll.	1811.	
Daniel Poor	Danvers, Mass.	Dartmouth Coll.	1811.	
Israel W. Putnam	Danvers, Mass.	Dartmouth Coll.	1809.	
David M. Smith	Durham, Conn.	Yale Coll.	1811.	
Miles P. Squier	New Haven, Vt.	Middlebury Coll.	1811.	
Julius Steels	Bethlehem, Conn.	Yale Coll.	1811.	
Hervey Talcott	Coventry, Conn.	Yale Coll.	1810.	
Sylvester Woodbridge	Southampton, Mass.			

MIDDLE CLASS.

Names.	Residence.	Graduated.	
Jonathan Adams	Boothbay, Me.	Middlebury Coll.	1812.
Elijah Baldwin	Milford, Conn.	Yale Coll.	1812.
Ebenezer Burgess	Wareham, Ma ss .	Brown Univer.	1809.
Joseph W. Curtis	Windsor, Vt.	Dartmouth Coll.	1811.
Eleazar T. Fitch	New Haven, Conn.	Yale Coll.	1810.
Thomas R. Gold	Cornwall, Conn.	Yale Coll.	1806.
Allen Graves	Rupert, Vt.	Middlebury Coll.	1812.
Herman Halsey	Bridgehampton, N. Y.	Williams Coll.	1811.
Ebenezer Kellogg	Vernon, Conn.	Yale Coll.	1810.
WEW SERVES - TAI	T NO 9 96		

376	Andover	Catalogue,	December	6, 1813	•	[July,
Cyrus Kingsb	ury	Alstead, N. H	<i>T</i> .	Brown Un	iver.	1812.
Nathan Lord	·	Berwick, Me.			Coll.	1809.
Stephen Maso	n	Litchfield, Con	ın.	Williams Coll.		1812.
Robert Page		Reedfield, Me.		Bowdoin Coll.		1810.
Isaac Parsons		Southampton,	Mass.	Yale Coll.		18 11.
George Payso	n	Pomfret, Cons	1.	Yale Coll.		1812.
Henry Smith		Durham, N. I		Bowdoin C	oll.	1810.
Job S. Swift		Addison, Vt.		Middlebur	y Coll.	1812.
Samuel White	•	Thetford, Vt.		Dartmouth	Coll.	1812.
		Junior (CLASS.			•
Names.		Residence.		Graduat	ed.	
Solomon M. A		Pittsfield, Mas		Middleburg		1813.
Joseph R. An	drus	Middlebury, V	⁷ t.	Middlebur	y Coll.	1812.
Raynolds Base	com	Chester, Mass.	•	Williams (Coll.	1813.
Elam Clark		E. Hampton, 1	Mass.	Williams C	oll.	1812.
Nehemiah Cle		Topsfield, Ma	ss.	Bowdoin C	'oll.	181 3 .
Nathan Dougl	as	New London,	Conn.	Middlebury	y Coll.	1813.
Louis Dwight	•	Stockbridge, M.	lass.	Yale Coll.		1813.
Joel Hawes		Brookfield, Me	488.	Brown Un	iver.	1813.
Nathaniel Hev	vit	New London,	Conn.	Yale Coll.		1808.
David L. Hun	n	Longmeadow,	Mass.	Yale Coll.		1813.
Lavius Hyde		Franklin, Con	n.			1813.
William Kimb	all	Hanover, N. 1	I.	Yale Coll.		1813.
Sylvester Lari	ned	Pittsfield, Mas	s.	Middlebury	Coll.	1813.
Alexander Lo	vell	W. Boylston, 1	Mass	Dartmouth	Coll.	1813.
Hiram F. Mat	her	Chatham, Cons	n.	Yale Coll.		`181 3 .
John McKeen		Brunswick, Me	:. .	Bowdoin Coll.		1811.
John Nichols		Antrim, N. H.		Dartmouth Coll.		181 3 .
William Perri	a.	Berlin, Vt.	,	Middlebury Coll.		1812.
Henry Robins	on	Guilford, Cons	7.	Yale Coll.	4	1811.
Thomas Shepa	ırd	Norton, Mass.	,	Brown Un	iver.	1813.
Hart Talcott		Bolton, Conn.		Dartmouth	Coll.	1812.
Alfred Wright		Columbia, Con	n.	Williams C	oll.	1812.
Calvin Yale		Lenox, Mass.		Union Coll	•	181 2 .
	* A	bsent on accoun	t of ill-healt	h.		
Senior	Class					17
Middle	Class .					18
Junior	Class				•	23
•	Total .	•.				58
	(Imp	rint.l Annoves.F	LAGG AND GOUL	n.		

[Imprint.] Andover, Flagg and Gould.

The above Catalogue makes some changes in the Triennial. Prior to 1816 no distinction is made, in the Triennial, between those who graduated and those who left the Seminary before their respective classes. Doubt-

less this is due to want of records. But a decided error is added in placing the names of these non-graduates, not with their classes, but with the classes that graduated the year they happened to leave the Seminary. This Annual Catalogue shows that the following transfers should be made in the Triennial: -

Class of 1814.

Solomon M. Allen, to partial list in Class of 1816
Joseph R. Andrus " " 1816
Nehemiah Cleaveland " " 1816
Alexander M. Fisher is not in Annual of 1813. He probably entered the
next year in Class of 1817, and soon left. He became Tutor at Yale in 1815.
Thomas R. Gold, to partial list in Class of 1815
Nathaniel Hewit, " " 1816
Otto S. Hoyt is not in Annual of 1813. His case is doubtless like that of Fisher
He was Tutor at Middlebury in 1815, and was at Princeton Seminary in 1816.
Sylvester Larned, to partial list in Class of 1816.
Alfred Wright. " " " 1816

Class of 1815.

Rufus W. Bailey is not in Annual of 1813. He was one year at Andover; probably in Class of 1817.

Hiram F. Mather, to partial list in Class of

Class of 1816.

There should be added to partial list Elam Clark and John McKeen, neither of which names now appears in the Triennial.

Raynolds Bascom and Louis Dwight graduated in 1819.

Joel Hawes graduated in 1817.

Of the Senior Class, at the date of this Annual Catalogue, four are supposed to be still living, - Gould, Mitchell, Smith, and Woodbridge. average age, at death, of the other thirteen was 69+. The shortest life was that of Giddings, a home missionary, who died at St. Louis, Mo., in 1828, The longest life was that of Dr. Putnam, who died in 1868, aged 46. aged 81.

Of the Middle Class there are supposed to be living Dr. Burgess, Dr. Fitch, Halsey, Dr. Kingsbury, Dr. Lord, Mason, Page. The age of T. R. Gold, at death, in 1829, is not given; but estimating his birth at the average date of his Class, the lives of the deceased average 56. This will be largely increased in future years. The youngest at death was Elijah Baldwin, who was not ordained, and who died in 1819, aged 30. oldest at death was Jonathan Adams, who died in 1861, aged 79.

Of the Junior Class there are supposed to be living Cleaveland, Hunn, Mather, Robinson, Dr. Shepard, and Yale. The age of William Kimball, at death in 1832, is not given. Allowing his year of birth to be at the average date of his Class, the lives of the deceased average 54.—The youngest at death was Sylvester Larned, who died in 1820, aged 24. The oldest at death was Dr. Hewit, who died in 1867, aged 79. Of this Class several died young, — Larned, 24; Prof. Allen, 28; Andrus, 30; Kimball, about 30; Perrin, 32; Nichols, 34; Bascom, 37; while of the Senior Class only one died under the age of 60, and six of the thirteen lived to be over 74.

In the above list there are recognized as foreign missionaries, — Dr. Bardwell, Dr. Poor, Allen Graves, and John Nichols; while Joseph R. Andrus was agent to Africa. Home Missionaries, — Dr. Colton, Giddings, Gould, Jewett, Dr. Squier, Halsey, Dr. Kingsbury (to the Indians), Mason, and Wright (to the Indians). Professors in Colleges and Theological Schools, — Dr. Colton, Dr. Emerson, Dr. Squier, Kellogg, Dr. Burgess, Dr. Fitch, and Solomon M. Allen; while Dr. Lord was President of Dartmouth College, Dr. Bailey President of Austin College, Texas, and Nehemiah Cleaveland a famous teacher. Louis Dwight's work in Prison Discipline, and Thomas H. Gallaudet's for the Deaf and Dumb, and Insane, are matters of history. D. M. Mitchell was long a city missionary. Andrus and Colton were ordained in the Episcopal Church. Gold, Kellogg, Mather, Swift, Kimball, and McKeen were not ordained; Mather is a lawyer, and Swift was a planter in Georgia where he died in 1859.

Why doe ye not confider that God worketh from yeare to yeare in the order of nature? Sometimes ye see the face of the earth decked and beautified with herbes, flowers, grasse, and fruites. Againe ye see the same teterly taken awaye by stormes and vehemencie of the winter. What doth God to replenishe the earth again, and to restore the beauty thereof? He sendeth downe his small and soft dewe, the droppes whereof in their descending are neyther great nor visible, and yet thereby are the pores and secrete vaynes of the earth, which before by vehemencie of frost and colde were shut vp, opened againe. And so doth the earth produce againe the like herbes, slowers, and fruites. Shal ye then think? that the dew of God's heavenly grace shall not be as effectuall in you to whome he hath made his promise, as that it is in the herbes and fruites that from yeare to yeare buddeth forth and decayeth? If ye doe so the Prophet would say your incredibility is inexcusable, because ye doe neyther rightlye waighe the power nor the promise of your God.

IOHN KNOXE.

PASTORAL FAITHFULNESS.

"Wide was his parish, and his houses far asunder;
But he neglected nought for either rain or thunder,
In sickness and in mischief to visite

The farthest in his parish, moche and lite."

CHAUCER'S Good Pastor.

THE old conception of a faithful pastor is by no means obsolete. He is not content to teach and preach. He visits from house to house. He takes heed to all the flock. He cares alike for high and low, rich and poor. He becomes intimately acquainted with the families in his parish, and adapts himself, so far as possible, to the peculiar spiritual necessities of every man, woman, and child.

Much has been said about the "importance of the pastoral office"; and, doubtless, there are many ministers, not only in country, but in city parishes, who devote themselves with a good degree of diligence to their pastoral duties. The common impression, however, seems to be that the claims of the pulpit are far more sacred and imperative than those of the parish. In fact, there is a "chronic controversy" between the two, which is more apt to turn in favor of sermons than visits. How often, after ten or twelve years' experience, will the half-discouraged preacher be tempted to say: "This visiting, talking, and praying from house to house is of comparatively little account. It takes time which I need and want for study. It draws so hard on my vitality, my sympathy, my available energy and strength, that it leaves me unfit to write and preach. It exposes me to all manner of petty personal criticism. It pleases at first, but soon excites envy, jealousy, and discontent. It increases the difficulty of maintaining pleasant relations. It makes social demands which cannot be permanently satisfied. We ministers are chosen and settled for our preaching abilities. If we preach well enough, we can stand as high and stay as long as we please. Many are dismissed for visiting too much; few, if any, for visiting I shall visit less, and try to preach better in future."

This is certainly a very low view of the subject. The question is, not what will be easiest for the preacher himself, or best for his professional standing and influence, but what will do the most good, or best fulfil the idea of a devoted and faithful Christian minister. What if he study less, and preach but seldom when he is fully prepared? What if he is brought so much nearer to the people that his faults and weaknesses will be noted, and his services somewhat cheapened in their eyes? What if he excite jealousies by his apparent neglects and partialities? What if he irritate and repel by his free and familiar ways? What if he fail to satisfy him-

self or others,—fail utterly to meet the demands of a large and scattered people? What if he must leave them the sooner, because they want better preaching and appreciate not his pastoral labors? Christ's minister is not to be a self-seeker. He should not love study more than souls. He should not aspire to preach like a professor of divinity, rather than as a bearer of good news to sinners and a tender sympathizer with mankind. He should not wish to be exempt from the necessity of maintaining a high-toned personal character, an irreproachable and self-denying Christian life. Why not guard against laziness, negligence, and favoritism, and learn how to distribute his attentions so as to reach as many and offend as few of the people as possible? Why not be content to stay in a place only so long as he may be welcomed both as preacher and pastor?

Besides, how many whose experience is just the opposite. They would rather testify: "The more I visit, the more I see and feel the need of preaching; the more I study, if not science or literature or theology in general, at least the things which I am called to preach, the better my sermons are, if not in themselves, if not as judged by an intellectual or critical standard, at least as adapted to the necessities of the people before me; and the more spiritual strength I have in preaching them, the more manifestly, too, do I gain the hearts and save the souls of those who hear them, the more inclined are they to look with charity on my failings; I become so endeared to them, and they to me, that nothing short of an earthquake in my parish can disturb me. When I must leave them I find that the links are closest that bind me to those who have had most reason to value me as a pastor. I never seem to lose my influence over them."

This, however, is but arguing in the same selfish strain. Let us sink ourselves, personally and professionally, and consider whether ministers do really increase their usefulness by attempting to visit their whole people. Look, it may be said, at the great preachers. How little do or can they go from house to house, except occasionally, when sent for, or in a mere social way for their own pleasure and refreshment? How could they preach as they do, if they should thus divide and scatter themselves? How much better for them to cultivate their gifts and concentrate their powers in the one great work of preaching to the masses? And why not better for all of us, according to our ability? Never was good, strong, effective preaching so sadly needed or so highly appreciated. Do we not lose more than we gain by trying to do so many things?

One thing is enough to do, especially under the high pressure of this busy and exciting age. Be that one thing to preach. Perhaps there are preachers who can do nothing but preach. There is no rule which will not have its exceptions. The ministry is large enough to admit of all possible

diversities in its methods of working. If any must give up pastoral visiting on account of the magnitude or multiplicity of their other cares, we would not complain of them. If any have such peculiarly unsocial natures, or such morbidly unhappy spirits that they cannot enjoy it, or such unskilful tongues and ungraceful manners that they cannot accomplish much by it, we would not insist upon their doing it. But who preach with the greatest efficiency and success? Let that be the question. Those who preach the greatest sermons? who have the greatest professional talents and resources? who are most admired and applauded? or who make the most elaborate preparation for the pulpit? No; but those obviously who secure the best hearing for the truth. Preaching is simply a means to an end. We are not to be mere sermon-makers, but fishers, that is, catchers of men. How can we most effectually save them by preaching? We answer, —

- 1. By bringing ourselves into personal contact and sympathy with them.
- 2. By adapting our preaching to their personal peculiarities and present condition.
 - 3. By following up our preaching with all possible private influence. Let us dwell on these points.
- 1. By personal contact and sympathy. "I know my sheep and am known of mine," said the Good Shepherd. Who cannot preach best to those with whom he is most intimately acquainted? Who can preach with advantage to those with whom he has but a general and superficial acquaintance? Who does not need to see his people in their homes and families, or at least to have frequent and familiar interviews with them by the way, in order to divide the word of truth, so as to give unto each his portion in due season? Dr. Rhetoric draws his bow at a venture. Somebody, doubtless, is hit by his arrows. So with Mr. Finespun, and Mr. Flash, Mr. Prim, and some of our modern sensational preachers. We would not dispute their powers or undervalue their services. Their popularity is astonishing. But their splendid sermons are splendid sins, because prepared and preached with a mere professional ambition. Who listens to them as to a devoted personal friend and pastor? Who takes even the gospel of Christ from their lips as from the messenger and ambassador of heaven? Dr. Decalogue may thunder. Bishop Love may speak in Calvary's sweetest and most thrilling accents. "But what does he care for me?" sighs the sinner. "One good visit, one affectionate word from him, would give such point and power to his appeals that I could hardly resist them."

Far more than we imagine is involved in the fact that we are personal and social beings. We regard everything in its personal aspect. We invest opinions and principles with the associations belonging to the person who supports them. We are facilitated amazingly in gaining our ends with

our fellows by coming into direct personal communication with them. The man of business secures patronage not so much by deeply laid schemes and widely scattered circulars as by his own personal acquaintance and address. The teacher utterly fails who does not somehow ingratiate himself into the affections of parents and children. The general who would rival the great Napoleon must have a marvellous personal magnetism. So the preacher who would plant the victorious standard of the cross on the frowning fortress of sin must not be content to stand up with an adamantine orthodoxy and thunder at it with the distant artillery of evangelical preaching, but must storm its walls and rush to its battlements in a hand-to-hand, face-toface conflict. There is no church and no ministry which can carry its point by addressing men in the mass, without dealing with them in detail and as individuals. The people will come to the sanctuary when they have learned to respect and love and confide in the minister. They will be wide awake there, and not complain of being "hard of hearing" when he speaks. They will hang on his lips, as if to ask for all he can say, and eagerly take from him even what is scarcely worth taking. They will listen to him with a docility of mind, with a hospitality of heart, with a disposition to profit even by his most unworthy efforts. Alas for the good preaching, which is spoiled by the hearing, -- perhaps never more than half heard because the preacher is known only by his preaching! If he would be "wise in winning souls," must be not have more of the spirit of Him who came "to seek" as well as "to save" the lost? How can he really say. "I seek not yours, but you," if he allow the demands of the study and the pulpit to drive him into virtual seclusion except on the Sabbath?

2. By adaptation to the peculiar and pressing wants of the people. may be said that the gospel is ever the same and that men are ever essentially the same, so that good strong evangelical preaching will always take effect. This is true. But it is equally true that the gospel is perpetually changing in its relations to the minds and hearts of the people. Its power is in its infinite flexibility and ever-varying adaptations. The grand difficulty in preaching it is not so much in defining and discussing and illustrating it as in applying it, or rather in making men apply it to themselves. Especially in these days of excessive individualism are men conscious of their own peculiar prejudices, doubts, trials, and conflicts. Not only political and social, but local and personal differences must be taken into account. The wonder is that those who believe in preaching "to the times," and who adapt themselves to those "general movements of the popular mind," which are like ocean waves and currents, do not learn how to adjust their preaching more frequently to the very day and hour. All agree that the sinner must be made to feel "I am the transgressor. My guilt is my own, and I must answer for it." He must be wise for himself. He must have that

spirit of inquiry, confession, and prayer which says, "Lord, is it I?" "I have sinned against Heaven. God be merciful to me." The Wesleys and Whitefields, even while addressing thousands, have aimed not at the multitude, but "as if at a single bosom." They have been profoundly and intensely personal in their appeals. A genuine revival of religion shows itself, not in any mere public sensation or excitement, but in the truth of God sent home to the heart as a bullet to its mark. This being so, the question is, not who can preach with the greatest amount of knowledge or fervor or force, but who with the most direct and definite aim, who with the most real tact and skill, who with the closest and tenderest adaptation of the truth to individual souls?

What if we take broad, comprehensive views, and preach God as the Monarch of the universe, Christ as the Saviour of the world, sin as an evil that pertains to all flesh and blood, salvation as a necessity for every sinner? Is not the life of the doctrine in its personal application, and must we not know the persons to whom we would apply it in order to fix it as a nail in a sure place? Would not far more be saved if, by greater familiarity with our hearers as well as subjects, we could be less abstract and general, or more individualizing in our ministrations? Would not the gospel be invested with new and unwonted power?

It will not answer to say that if we know ourselves we know others. We can see through men at a glance. We can tell how they think and feel by intuition. We need not take any great pains to become acquainted with them. We can learn more about them by study than ordinary social intercourse. All this we may admit. But can any knowledge of human nature supersede the necessity of knowing those committed to your immediate charge? As well might the physician shut himself up in his office and prescribe for his patients without visiting them and observing their symptoms. What if he should plead his acquaintance with sickness and death as an excuse for not visiting the sick and dying?

3. By following up our preaching in private. This is, perhaps, the most important, as it is certainly the most difficult and delicate part of a pastor's duty, — to add to the efficacy of his preaching by visiting those for whom it is particularly designed or to whom it is peculiarly adapted. In this he attends most strictly to "the cure" of souls; he may have all the power of the heart's chosen priest in probing its wicked and deceifful depths and prescribing for its strangely complicated maladies; yes, all the real advantages ever secured within the mysterious veil which hangs around the confessional in the courts of a corrupt Christianity; he needs far more of the wisdom of the serpent and of the harmlessness of the dove than in any public duty, for he is recognized, cherished, and trusted, not as a mere professional servant, but as an affectionate and faithful personal friend. Can

he not watch the effect of his own words? Can he not explain them to the inquiring and doubting so as to guard them against perversion? Can he not commend them to the careless and forgetful? Can he not open the way for them to help even the most morbidly and miserably affected, the spiritual dyspeptics and hypochondriacs? No art of rhetoric or cogency of logic, no ingenuity of speculation or beauty of illustration, no public force or fascination, can carry the truth of God to the human heart like a loving, sympathizing, confiding personal interview.

Indeed, this is preaching like Christ. Not so much on special occasions, or at stated intervals, or in formal discourses, as by constant and confidential intercourse with his disciples, and by simple conversations with those around him, did he carry on his work. This, too, is like the preaching of the primitive apostles. The world was converted not so much by their public addresses as by their every-day talking and praying, when they were "scattered abroad."

It may be doubted whether the minister is called to be a pastor to all his He is to "feed the Church of Christ," not the indifferent and ungodly world. He is given "for the perfecting of the saints, for the edifying of the body of Christ." It belongs rather to the members of the church to carry the truth preached to the unconverted, just as Christ gave the loaves to the disciples, and the disciples to the multitude. There should be a lay ministry, if not an earnest co-operation on the part of the brethren in general for this pastoral as well as for all other practical work. The minister is not to do the church's business. We concede that he should only try to be the leader in it. He can accomplish comparatively little without active, wise, and warm-hearted lay helpers. He should be able to reach through them many whom he cannot reach in person. His own duty is primarily to the body of Christ. He is to preach and labor for its edification, - not merely or mainly for the conversion of sinners. But how can he build up a church by preaching without visiting, or by visiting believers and neglecting unbelievers? How bring its members to go forward or help in a work which he is not inclined to do himself? What would give such an impulse to their efforts in "home evangelization" as a better example of zeal and fidelity in the pastoral office?

It may be objected that we put upon ministers an impossible task. To know everybody with more than a mere casual and passing acquaintance, to adapt their preaching to everybody, to follow up their preaching to every heart and home, — utterly impracticable!— at least, in a large and constantly changing parish. The attempt to do it is perfectly disheartening.

Perhaps so, if it be attempted in a set, formal, mechanical way, calling at every house within a given time, or besieging every person on religious themes with a pious and familiar freedom. Such impertinence soon wearies

and embarrasses and defeats itself. So does the more easy and common way of spending hour after hour in miscellaneous if not frivolous chit-chat, with hardly any mixture of direct religious conversation. The art of doing it without overdoing or underdoing must be learned. The power of doing it with facility and despatch may be acquired. The study of time and place and manner is not enough. A glance of the eye, a gentle, tender word by the way may be better than a visit. The industrial and domestic habits of the people, their varying moods and whims even, are to be considered. Those who can be induced to call on the minister need seldom be called upon by him. There can be no conventional rules for pastoral work. The heart that remembers each name, recognizes each face, cherishes and follows each one with a genuine solicitude for his eternal welfare, may be allowed the largest liberty in details. Perhaps never can it complete its rounds, however rapidly it may move through its circuit. In this, as in every other inspiring and absorbing work, we can only hope to approximate to the true ideal.

But is it not equally impossible to preach so as to satisfy one's own mind or to accomplish all the good desired? What more impracticable than to prepare with little or no visiting such sermons as are suited to the souls of even the smallest congregation? What more disheartening than to preach what is elaborated in the study and closet without any special knowledge of or sympathy with the people?

Impossible? Is not the difficulty owing, in part, to a want of entire devotion to the ministry? Many are not content to be good parish ministers. Their hearts are not where their homes are. They feel as if they were ordained for the ministry at large rather than for their own particular fields. And then they are not content to be of one work. They do not give themselves wholly to it. They would shine in literary and scientific circles. They would be amateur artists or popular lecturers, political agitators or financial speculators, editors of papers, visitors of schools, or agents of educational and benevolent societies. Of course they have hardly time enough even for the sick and afflicted. Do they not love their singleness of purpose?

The practical difficulty may be traced to a want of love for souls. Many seem to love mankind without caring for individual saints and sinners. They love, perhaps, those who by nature or culture are congenial with themselves. They delight in special friendships and companionships. They talk with unction about the sacred cause of humanity; but they are strangely lacking in that Christ-like passion for souls, which would devote itself, at least for Christ's sake, to even the most ignorant and depraved and unlovely. Should it not be considered a fair test of the minister's valuation of man, whether he will sacrifice, if need be, his own love

of knowledge and study, for the sake of saving even the poorest and worst in his parish? With a real "enthusiasm of humanity" would not the greatest pains be taken in pastoral duty?

Impossible? Does not the grand difficulty spring from certain ideas of preaching, which are entertained if not inculcated in some of our seminaries, and which prevail in many of our parishes? The idea that each sermon is to be a finished thing, - complete in itself, - like a written essay, like a perfect work of art, the work, perhaps, of a whole week or month, fit to be printed, read, studied, and criticised! The idea that the preacher should concentrate himself upon his theme, his argument, his style, and, if possible, surpass himself in each new effort! The idea that he should try to be as scholarly, learned, erudite, eloquent, attractive, as he can be in his regular preaching! The idea that he must preach with reference to the dignity of his profession or the power and beauty of his own words! With such ideas, of course, he may find no time for anything but preaching. But studying, praying, preaching to save souls, forgetting and denying himself, making himself "of no reputation," valuing scholarly attainments and literary accomplishments and popular gifts only as means to the one great end, counting the best sermons no better than the worst, except as they can be made savingly effectual, he will not be less diligent and faithful as a pastor for the sake of being more admired and honored as a preacher.

If it be true that the whole pastoral work is too heavy for one man, what follows? That he who "labors in word and doctrine" should be excused from doing it? No, but simply this: that he should be helped in it by the more devoted, judicious, and efficient brethren, perhaps by a colleague in the ministry. Doubtless each local church should be like an army, thoroughly organized, with various subordinate officers, divided and subdivided into districts or classes, each member being brought under the constant supervision of some pastoral helper, from whom the pastor shall receive notice of those cases of sickness and affliction, or of inquiry and declension, which need his immediate attention. But tell us, O ye learned and eloquent, how the people can be savingly reached by even the best of preaching without a greater fidelity in pastoral duty?

Is it said that we under-estimate the amount of good, strong, solid thought which the people need for their spiritual food? that they need better preaching than can be furnished by those who divide themselves between the street, the parlor, and the study? We reply that he cannot be trusted as a theologian who knows only what he can learn from books and solitary studies. If Augustine had associated more with women and children, the world might have been spared some features of his theology. If preachers did but know men, women, and children as they are, they would be saved

from many of their angularities and absurdities in speculation, and become more trustworthy, if not more profound in doctrine. What can keep them from being mere theorists? What better test the truth of the doctrines as taught in the schools, and show wherein they should be modified? What more effectually prevent the creed, as well as the church and the ministry, from being alienated from human and popular sympathies than pastoral duty? Why does religion itself so often suffer and decline, and with it theology, if not because it needs to come down to the hearts and homes of the people, and thus prove in practice as well as theory its divine character?

After all, it may be hinted that there is something degrading rather than exalting to the ministry in "peddling," as it were, the gospel from house to house. We have no patience with such a suggestion. Suffice it that there is the greatest dignity in even the humblest service for Christ's sake.

NEW ENGLAND HYMN.

Adapted to AMERICA tune.

To Thee the tuneful anthem soars,
To Thee, our father's God, and ours;
This wilderness we chose our seat:
To rights secured by equal laws,
From Persecution's iron claws,
We here have sought our calm retreat.

See! how the flocks of JESUS rise!
See! how the face of Paradise
Blooms through the thickets of the Wild!
Here Liberty erects her throne;
Here Plenty pours her treasures down!
Peace smiles, as heavenly cherubs mild.

Lord, guard thy favors; Lord, extend
Where farther western suns descend;
Nor southern seas the blessings bound;
Till Freedom lift her cheerful head,—
Till pure Religion onward spread,
And beaming, wrap the globe.

REV. MATHER BYLES, D. D. 1770.

THE BENEDICTION.

ONE of the few things in which Christians of almost all denominations are agreed is the practice of ending public worship with a benediction, or blessing, from the presiding minister. It is also one of the few forms transmitted from a remote antiquity, which are still retained by those Congregational Churches that use the "largest liberty," not yet discarded nor disused, nor essentially changed, through the caprice of individual ministers, or the jealous scruples of hearers, or the prevailing passion for innovation and experiment. Our fathers would recognize our public services as like their own in this particular, whatever exception they might take to The form commonly used is one of those with many or most others. which the Apostle Paul ends his epistles in the New Testament; the longer, referring to all the Trinity, as in 2 Cor. xiii. 14, or that which names Christ only, as in 1 Cor. xvi. 23; often the similar invocations in the openings of these epistles, as in 1 Cor. i. 3; after the communion, in the practice of many pastors, the beautiful sentence in Heb. xiii. 20, 21; and on some occasions the Levitical benediction, Numb. vi. 24-26. propriety and beauty of the rite are generally acknowledged, but perhaps some attention called to it here may contribute to its more reverential and profitable use.

While there is so much uniformity throughout Christendom in the use of this "form of sound words," three diverse views are held of its character as a rite. The first, which belongs to the more churchly and sacramental theory of worship in general, and of course prevails in prelatical communions, represents it as an exclusively priestly act, having an inherent value and mystical virtue derived from the prerogative of the administra-We need not stop to refute or reject this notion, which is not supposed to have infected the readers of the "Quarterly," nor to be favored by the tendencies of our times. But among evangelical Protestants there are those who, in recoiling from that theory, hold an opposite extreme on this as on some other matters. With them, the benediction is only a brief prayer, as if addressed to God, by the minister in behalf of the people, in no respect differing from any other prayer, and as proper to be offered as any other by any one of them for the rest. Sometimes they take care to indicate this construction by prefacing the scriptural form with an auxiliary word, as "may the grace," &c., and substituting "us" for "you" at the end, as also by shutting their eyes in the manner of other prayer, instead of looking toward the people. But this is not, in fact, the common understanding of the rite in our churches. In the less formal assemblages for worship

without preaching, the layman who presides, though offering other prayer, refrains from this act, and asks it of a minister, when one happens to be present, or in his absence concludes the meeting with the doxology. The benediction is felt to be in some sort an act of a minister as such. As far as we know, in the few exceptional cases where laymen have adopted the course expected of ministers, they have been oftener conceited and forward or factious persons, than the more cultivated and eminent. The greater strictness of our New England fathers on this point may be learned from their usage, — now lost sight of to a great extent in our churches, though not among Presbyterians, — which did not allow even a licentiate to pronounce the benediction till he was ordained, just as he could not then, and cannot now, administer the sacraments.

It is evident that our ministers and churches generally now, as heretofore, hold a third theory, intermediate between the two that have been stated. Though not sharply defined, the benediction is considered not as a priestly ceremony, nor yet as a mere prayer, but as an official act of ministers, a part of their business as ordained persons, pronouncing God's blessing in his name upon his worshippers. At least, as much as this may be affirmed of it in the practice of the most thoroughly Protestant denominations. It is ministerial in the same sense as the sacraments are ministerial. There are those who would have every Christian man allowed to do all these things, and some would claim as much for every Christian woman; but such is not in fact, as we have shown, the order of our churches. None more readily recognize this act as belonging to ministers than our most devout and intelligent laymen. It is distinguished from a mere prayer by its manner and phraseology. It is addressed directly to the people, not to God; pronounced, not offered up. The Bible form is "Grace be with you." not "May grace be with us"; and our prevailing usage is thence derived. It is declarative, not supplicatory.

If now we are asked what warrant there is for such a ministerial function, we answer, first of all, no other warrant is necessary than the propriety and beauty of the act on the part of a minister presiding in an assembly for Christian worship. Though not a priest under the old law, yet as a minister under the gospel he may be said both to represent the people before God and God before the people, and as in the one view he asks a blessing, so in the other he offers a blessing as well as gives instruction. We need no proof-text to show any mystical efficacy in the rite as performed by him, for we ascribe to it no such properties. But surely there are examples. Though Aaron and his sons were distinctly required to bless the children of Israel in a certain manner, the same authority is not necessary in order that a Christian pastor may address the same words to his congregation. Some rite of this sort seems to have been always connected with divine

worship. The ordinary service in the Jewish synagogue was concluded with a benediction, for which we know of no such distinct precept as in the case of Aaron, and Christian churches are allowed, though not required, to conclude their worship in a similar manner. The Apostle Paul begins and ends most of his epistles, and Peter his first also, with a benediction. may believe that the worshipping assemblies under their care were dismissed in this manner, for ecclesiastical history tells us that such was the practice of the primitive churches after the days of the apostles. They separated with the words "Depart in peace," or some brief blessing from the presiding minister. The simple rite, usually in words borrowed from the Scriptures, has come down to us through the long succession of worshipping assemblies. Being what it is, and a settled usage in our churches, with such precedents, it deserves and will maintain its place. As to its significance or efficacy, the same questions might have been raised in the primitive times as now, and may be answered now, as we believe they were then, without countenancing the superstitions that have largely prevailed regarding the ministry and its functions. We have called the benediction declarative, and if asked "declarative of what?" we answer, of the divine good-will to the worshippers, even of the grace of the gospel. Its effect, as far as the advantage of the hearers is concerned, must depend on their reception, which may be said also of the gospel itself. Indeed, the benediction is virtually the minister's concluding proclamation of the gospel.

It deserves to be suggested here, in behalf of propriety and the feelings of the more cultivated worshippers, that in this part of our public services any needless deviation from the familiar scriptural forms is undesirable, and ought to be avoided. Some ministers like to exchange the eld sentence for a new one occasionally, or to mix with it something of their own, interpolating their text, or an explanation or application, with the idea of giving it more effect. But it is found to be the more impressive when given in its own integrity, with the sacred associations that time has gathered about the very words in that connection. As we have said, it is one of the few ancient forms still retained in our mode of public worship, and let it be "strengthened" among "the things which remain."

In respect to the posture of the worshippers in this part of public worship, no doubt either standing as in singing, or kneeling or inclining the head as in prayer, is entirely appropriate. In some of our congregations the latter has been adopted as in the Episcopal, and in connection with the concluding prayer, in order to greater quietness, but that prayer is thus unhappily separated from the sermon by the singing when a third hymn is sung. We see no reason why the benediction should not be received in the same posture as the next preceding act of worship, whether of prayer or

singing. Where the standing posture is retained there is great diversity among different congregations in the matter of decorum. In some the assembly is as still and reverent as in prayer, and no part of the service is more solemn, while in others the blessing seems to be regarded only as a signal for dismission, the people taking the interval for adjusting their clothes and hats, as if (as one minister complained) his words were "Forward, march!" This difference, we believe, is due largely to the feeling and manner of the ministers themselves. If they make light of the benediction, the people will follow their example. Are not some of them in need of caution against irreverence or haste in this more than in any other part of their pulpit service?

We take this opportunity to suggest also that as the worship of Christian congregations is appropriately ended with a benediction from the close of one of Paul's epistles, so it might be appropriately begun with a salutation such as he uses in the beginning; "Grace be unto you," etc. The Dutch churches use this, or the Levitical blessing, after the opening invocation. Still better, let it precede. As the minister leaves the people with a benediction, why should he not come to them with a like salutation?

One suggestion more, particularly as to the ending of a prayer-meeting in the absence of a minister. Our laymen, as we have seen, refrain from pronouncing the benediction; but how happens it that in Episcopal congregations, where stricter notions of ministerial prerogative are contended for, a similar form is always used by laymen who publicly read the service? The answer is that among them, while the minister addresses the words to the people as a benediction, the lay-reader uses it simply as a prayer offered to God, taking the posture of supplication, and substituting "us" for "you," and hence he uses the words as properly, even in that church, as any of the foregoing prayers. Why should not laymen in our churches use the same privilege? With the same easy modification, why should not the sacred words which all recognize as properly the last from a minister's lips in our larger assemblages be heard at the same point from laymen presiding in our smaller meetings for prayer? In the absence of a minister a worshipping assembly cannot separate more properly than with the prayer, "May the grace of the Lord Jesus Christ, and the love of God, and the . communion of the Holy Ghost be with us all: Amen."

THE DOCTRINE OF THE HOLY SPIRIT.

The few truths which we know of God are given us one by one. It was four thousand years before he revealed himself in the face of Jesus Christ; and it may be four thousand more before we fully apprehend concerning him even so much as is contained in the Bible. Revelation has been gradual. "There was a twilight before the dawn, a dawn before the morning, and there must be a morning before the day."

We cannot help speculating why the entire Revelation, as it now stands, if no more, was not given at the beginning; why Christ did not appear at once to the sinning Adam and Eve; why the free salvation, which we enjoy, with all its powerful motives, was not offered to the first transgressors, rather than reserved to a distant age, through such long centuries of guilt and affliction. There must be a certain presumption in the attempt to solve such questions as these, upon which the Scripture has not turned aside to cast one single clear beam. But in this instance there are probable reasons of much weight, which a reverent spirit will naturally delight to find, and by which it must be led more deeply to adore that vast and unsearchable wisdom, which has planned, and is executing, so grand a scheme of redemption.

'It is self-evident that man could have no true religion without some true knowledge of God. But how should God reveal himself? With our limited and, far more, our fallen powers, we might form wrong notions from what was revealed, get an idea of a very different being from Jehovah, and thus be led to a religion not only not pleasing in his sight, but, even, diametrically opposed to the true, and constituting our most flagrant transgression. Evidently, great care must be taken how he revealed him-As little knowledge as possible would be given, no more than sufficient for absolute needs; and this in such shape as to be least open to The remarkable fact is in favor of this view, that, for a long period, there was no written revelation; that, moreover, when one was given it was to a people selected and for centuries trained for the trust; and that in the growth of this record, the Old Testament Scriptures, during the extended period of eleven hundred years, there is evidently a continual development in the teaching concerning Jehovah. The God of David is a completer conception than that of Moses. Through Isaiah, new attributes still are revealed, and new truths of the mighty plan, which were only hinted to Moses, Job, and David, or were wholly hidden from their eyes.

The purpose of the sacred writings is only suggested at the first. It is all hidden and involved, like some rich melody, in the variations of its gor-

geous, suggestive, and baffling prelude. But as it progresses we catch a note of the lofty theme. An interval of brilliant distraction, and another note separates itself full and clear; and we, for a moment, fancy that the strain, at length, is fairly grasped, in its strong, steady, jubilant grandeur. But it is immediately lost again in a confusion of seemingly unmeaning sounds. Again it rises, as the grand notes once more marshal themselves in the linked order of that glorious melody, and again it is drowned and lost. But it grows more distinct. It bursts out purer and clearer from the janglings and the confusions of the varying harmony, louder and fuller, sweeter and more majestic, till, in Isaiah and God, its full grandeur seems in passages to roll, giving us in distinguishable note, piece upon piece, the various and noble minstrelsy of heaven, and the blended rapture of countless voices, ever shouting in the rising and the falling of their billowy cadences, "Glory to God!" "Peace on Earth!" "Good will to Men!"

How, now, are we to account for this gradual method pursued in the Scripture? i. e. what particular point was it necessary to guard? The following explanation seems to harmonize the facts very completely.

The general gospel plan is evident almost from the very beginning; namely, to send to men a Divine Redeemer, who should save them from the impending wrath of God. But this formidable danger is to be guarded against before he can safely appear. He is to come in the form of a man. This human form is liable to be received, and worshipped, as the true God. Men will be led to believe that God is altogether such a one as themselves. The salvation, as a consequence, will be misunderstood and despised. may look, therefore, upon the Old Testament as the protracted, repeated, and more and more emphatic inculcation of the first two commandments; namely, "Thou shalt have no other gods before me," and, "Thou shalt not make unto thee any graven image"; that, notwithstanding their great, universal tendency, as shown in the infinite variety of human gods, and the countless shapes in which these were conceived to exist, mankind might accept our Saviour when he came as the one true God, temporarily in human form, but in essential being, a pure and infinite spirit. "God is a spirit," is the truth evermore impressively repeated from Moses to Malachi. The Jew continually made gods of wood and stone in place of Jehovah, and would not be limited to a spiritual worship. He was disciplined accordingly by terrible providences. His history, indeed, is little other than a record of these providences, his training in the worship of a pure spiritual deity; till, at length, but not till after the nation had been divided, conquered, carried bodily away to the sorrows of an idolatrous land, and, as a nation, utterly destroyed, they wholly abandoned images and false gods, and settled upon a spiritual worship, they were the first and only people before Christ to receive God as he is. And who cannot see, as he reads the

history, that every year of delay, and every providence in the long and tragic succession, was required thoroughly to reveal to them the true God. There may have been other ends in view in the divine method, but this seems sufficiently important to have been the principal purpose. God only reveals himself as a spirit. The God whom we know is a spiritual being. He may manifest himself in many different modes, but we only know Him in this mode, as a spirit, invisible and infinite.

That this is correct reasoning further appears from the gradual revelation in the New Testament of Christ. The Old Testament is the progressive revelation of the Father, to prepare for the revelation of the Son. The Son himself is gradually revealed.

The writer of Ecce Homo has been universally criticised for attempting to take the contemporary Jew's position, and regard Jesus as a teacher merely of extraordinary claims, without reference to his divine nature, or to the doctrines which are generally held with regard to his character and work as the Messiah. It is commonly conceived to be impossible to take this position without doing violence to the Gospel narrative. In a friendly and very acute criticism upon this work, however, Mr. Gladstone examines the narratives in the first three, or synoptic Gospels, and shows conclusively, from the discourses and parts of discourses, from the injunctions often delivered to those who had been the subjects, or witnesses, of miraculous cure or relief, from the method of teaching by parables, from the commissions or charges given to the twelve apostles, and to the seventy disciples, and, in the fourth Gospèl, from the distribution of doctrinal teaching therein, that there is a marked and evident reserve in the teaching of the central and fundamental doctrine concerning his own person, the great truth of divinity. "He does not so much teach himself, as prepare the way for the teaching of himself, and thus acts once more, though from a different point, and in a new relation, the part of his own forerunner." To one who has not had his mind turned to this examination, these will seem, it may be, hasty and irreverent assertions. But whoever will take the pains to examine for himself will be struck with the fact, evident even on a cursory inspection, that the Saviour's divinity was not distinctly revealed in his own For some purpose manifestly it was constantly and industriously lifetime. concealed. The reason which the profound thinker already quoted assigns is, that the first great object of Jesus was to fix the belief in his divine mission only, leaving the doctrine concerning himself for others to teach and establish, that mankind might not be unduly influenced by his personal appearance and claims, and so might the more dispassionately and sincerely receive his message of salvation. Other reasons which he suggests are similar in their bearing; namely, that he wished the message of salvation, so far as possible, to make its own, unaided way. There is force in these

reasons, possibly considerable force; but the great main reason appears to me to be a very different one.

From the opening of his ministry his countrymen showed a strong tendency to misconceive the entire Messianic work of Jesus. In their view the new kingdom was to be of this world; the new king, an earthly sovereign. They regarded no Canaan but that between the Mediterranean and the Jordan, no royal house save the Jewish lineage of David. They interpreted everything by these false preconceptions. They seized upon the body of the Messiah to make of it their king. The notions of a spiritual sovereign, a spiritual triumph, a spiritual state, were to them new, difficult, repugnant.

If Jesus, therefore, had fully made known his divine claims in person, the Jews, so far as they received him, would, quite certainly, have returned to their abandoned idolatry, lost the God in the incarnation, the eternal Redeemer in the perishable lamb of sacrifice. Consequently the great truth was only suggested; more and more clearly indeed, as the end approached, but, to the last, so obscurely that the most intimate of the chosen twelve did not fully receive it until after his ascension. Not until his ministry was ended, and he had forever disappeared from sight and touch, and all sensible apprehension, was Jesus openly proclaimed to be God. Why? In order that the infinite contrast between the man Christ Jesus and the Divine Son of God might be distinctly emphasized, so that the dullest intellect could see it; that as men had been painfully taught in the former canon that God the Father is a spirit, so with equal care and conviction they might now be assured that God the Saviour is also a spirit. That is, the method of the Bible in both Testaments is one whose uniform, patient aim seems to be to make clear, not simply so that it can be popularly conceived, but so that it cannot be misconceived, the spiritual being of God.

A doctrine so taught, and so impressively enforced, must be very precious in God's sight, one absolutely essential to true ideas of religion. It necessarily results that our religious ideas, attainments, and character must depend upon the completeness with which everything material is refined out, and the conception obtained, and fixed never to be lost from view, of a purely spiritual Deity, who only bath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see, to whom belong honor and power everlasting.

This, I believe, is the Bible doctrine, that we only know God as a Spirit. The Spirit, in other words, is the sole Revealer. The Father speaks; the Son is the Word; the Spirit is the Voice. God the Father revealed in the Old Testament, God the Son brought to light in the New Testament, are only known to us as God the Spirit. The Holy Spirit is the revealed God.

Do we give this doctrine its true, central place in our religion? Am I wrong in the impression that Christians generally have vague conceptions of the Third Person in the Trinity? We know the Father and the Son, but, so far as spiritual acquaintance is concerned, we have, too commonly, I suspect, no worthy conceptions of the Holy Spirit. As a necessary consequence, our views of the Father and the Son are unworthy. prayers and the conversation of many Christians most painfully indicate that they have not so much as heard, with spiritual sense, whether there be a Holy Ghost! The prevailing language of Christians refers to him in the neuter, as "it," as if he were but a mere influence, and not a true being. That he is as distinct in the Godhead as the Father and the Son we do not practically apprehend. Very few pray to the Spirit; very few, apparently, seek the communion of the Spirit, or, indeed, understand very clearly what is meant by this gift, and by this witness with the spirit of Thus we dishonor the Holy Ghost, no less a being than God with us, that single manifestation of the Deity, with which it is possible for us directly to commune.

It would be a sufficient reason for making prominent the Holy Ghost in our religious life, that the Bible makes him so central an object. But we have, in addition to this purely doctrinal ground, considerations of intense personal interest and attractiveness.

Our practical dealing with God is as thus manifested. The Spirit calls and converts. Our first desire after God tells of his presence. first token of favor is his smile. All the tenderness of the Father comes out in his gracious acts. He communed with Adam, and accepted Abel, and branded Cain, and instructed Noah, and led forth Abraham. dwelt in the bosom of the pillared cloud and fire, the spirit of the bush. He wakened Samuel, and stirred the harp of David as the wind in the wood, and whispered in the prophet's breast, "Thus saith the Lord." was he who stayed the pestilence and the sword, and his hand smote with alternate wrath. His counsel widened and shrunk the Hebrew borders, made kings the tributaries of Israel, and yoked them once again in Babylon, a dull race of slaves. He consecrated the Tabernacle, and it was his glory that shone between the cherubim. The threatening and the promises all were his. He was the unfailing and beneficent Providence of Israel, and, alike for the timid Gentile proselyte, he was the gracious and only hope. In a word, to the elder world he was the life from the fathomless voids, the light in darkness, the still voice from the silences, declaring the unknown, and making it mighty with the motives of life and death.

It is understood by some that the doctrine of the Spirit belongs peculiarly to the New Testament; that he was but the Comforter of our Saviour's promise; and that thus he did not, for the first time, appear until

after the Ascension, in the mighty pentecostal morning. It is in accordance with this view that one of our principal evangelical denominations, if a prominent divine at the head of one of their theological schools is to be allowed to speak for the body, holds that the influences of the Spirit are limited to Christians alone; that only general influences of the truth and Christian life are granted to the unconverted. No error could be at once more total and fatal. This is a Bible doctrine. It belongs to both canons. It is the power of all true religion since the Fall. All mankind have the offices of the Spirit. Otherwise they were absolutely, instead of but morally and voluntarily, "without God in the world." This enormous mistake, striking at the very root of gospel religion, seems to arise from the failure to make a very obvious distinction; namely, between the Spirit as the representative of the Father, and as the representative of the Son, or, in his offices of Converter and Sanctifier. As a persuading and converting presence, the Holy Spirit visits all men in all times, - before Christ not less than since his coming. The doctrines of repentance and conversion are They are as old as true religion, as old as not new with the apostles. human sin. They are the necessary steps by which man always returns to God, and they are always at the direction of this divine guide. All that the unconverted man receives in the New Testament which under the Old he did not enjoy is a more vivid motive. A thousand years before Christ. the messenger cried, "Turn ye, turn ye, for why will ye die?" Him, "repent" is still the message, announced, indeed, by the voice of the king, and powerfully joined with the startling addition, increasing in an inconceivable degree its impressiveness, "the kingdom of heaven is at hand," but the message of the Old Testament and the New to the sinner is one. In each there is the wide gospel of a free salvation through a Divine Redeemer. That is, the Spirit, as representative of God the Father, thus far always strives with men.

But with his arousing and converting work the Spirit's errand to the unconverted ends. There is, therefore, an inconceivably rich and precious sense in which they do not receive or know him at all. As the specially promised Comforter, for them he has nothing! This special office he does fill for disciples only. To them he is instead, not simply of the Father, but of both Father and Son. No impenitent man knows anything of the Spirit as the representative of Jesus. The Spirit as from the Father he knows, for by him he has been called to repent; but, as from the Son also, the Spirit will remain for him an unknown God, until he hearkens, forsakes his sins, and is converted. While the New Testament, therefore, has much for the world, it has immeasurably more for the church. It is true, we are not accustomed to look upon the dispensation of the Spirit as peculiarly for the church. It seems a selfish limiting of the great gift. But

whoever will examine the passages which refer to it will see that the gift of the Holy Ghost is not to the world, but to the church alone. Into its riches the unconverted have not entered, and thus, to them, it is, for the greater part, a sealed and incomprehensible book.

If the reasoning thus given is correct, the doctrine of the Spirit is everything to the church. It is our chief inheritance. Without it, the effective power of our Saviour's incarnation were in great measure lost, and the church would fall back to the position of the disciples before the Pentecost, when the heavenly gift was but a promised good as truly as in the days of Abraham.

Let us consider for a moment how our entire religious life, so far as it has any substance, depends upon this doctrine.

From the very start, they who enter the heavenly way, if they make any progress, go in the power of the Spirit. The true Christian walks in the Spirit, prays in the Spirit, speaks "in demonstration of the Spirit." All the Christian gifts are bestowed by him. It is undertaken in the New Testament to exhibit a new style of Christian, essentially purer and more elevated than the old dispensation could secure.

The new man is to triumph over the flesh, not in any vain effort of asceticism, but through the assertion of a spiritual predominance. to make the soul heard and seen and felt, till the subdued body itself preaches the immortal faith and love; so that they who see the perfect saint, even but as perfect as in rare instances we actually do see, will almost be left in doubt whether he is truly in the body or out of the body. Though clothed with this perishable vestment still, and surrounded by all the delusions of mortal circumstance and condition, this pure soul shines radiantly among us in daily transfiguration, an untranslated spirit of the He is delivered from the flesh, alike from the stain and the terror of the flesh, and he is free. He has cast off the fetters of this earthen world. He still inhabits with us; but he has, at length, torn away the rooted foothold which forbids unblessed mortals to rise above its glooms and damps, and goes lightly among us, with noiseless, tiptoeing feet, as if ready to spring clear as soon as he catches some expected word, and beat up on strong white wings to the city of the saints' and the bosom of God. is emancipated while he remains below; where he walks is redeemed soil. To him the kingdom of heaven is no more at hand; it is come. Through the complete sanctifying office of the Holy Ghost, the Christian is or may become a spiritual soul.

He is the Christian's comforter, by which we understand, not a consoler merely,—though in this relation he tenderly ministers to our weaknesses,—but a *universal* helper.

From the etymology of the word, he "bears with" us every burden.

This word is exactly rendered by Paul's expression: "The Spirit likewise helpeth our infirmities." Everything is an infirmity through which we fall short, by never so little, of absolute perfection. The Spirit, in other words, makes wise out of ignorance, strong out of weakness, pure from the lingering vestiges of corruption, till he may render us complete, "without spot, or blemish, or any such thing" to our Heavenly Father's eternal embrace. Christians, too generally, limit the meaning of burdens to the cares and sorrows of life; the very lightest weights we have to carry, if, indeed, they be not rather wings to our feet, to make us, like the fabled Mercury of the Greeks, the messengers of God.

When a leading physical philosopher of England recently said, in a patronizing way, "that religion had its place, no doubt, and that he trusted he valued its consolations as truly as any man," it was to be expected, perhaps, that a materialist, to whom the Bible is but a fallible book, and consecration to Jesus only a fanaticism, should so entirely misapprehend the meaning and spirit of religion; but Christians should not be found in such an error. We are weakest, not on the side that suffers, but the side that sins. Here are our great infirmities. What Professor Huxley pressingly wants in religion is, not the tender patience and considerate sympathy of God in his share of earthly afflictions. This he can forego, O how well! if he may but find the sense of the ruin of sin, and the saving mercy of God, and the compassions of Jesus; if he may but learn to feel the poverty of his knowledge, and the sad absurdity of his wisdom; if he may but be led to look upon the types of sin all about him in London streets, and far and near, as marked as the fossil remains which furnish him his clever arguments against the historic Scripture, and take in them some least part of that interest which has inspired his physical researches of a lifetime; if he might see the one work of man in the world, identical with the one great work of God, to redeem mankind, and begin to ache at heart to do his share in the mighty task before him, and, in the consciousness of absolute weakness, be constrained to solicit the aid of the Holy Ghost: then, and only then, he would know something of the real value of religion, beginning to comprehend with all saints the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.

Many a Christian is wellnigh as ignorant of the true power of religion as this eminent and ignorant philosopher, with him truly misconceiving the office of the Holy Spirit. When the Christian Church shall once see with a single eye the end for which she is placed in the world, and shall unreservedly undertake to accomplish it, and thus first finds out what she never has effectively learned, — namely, her own weakness, — we shall see this central doctrine of the Holy Spirit emphasized as never before in Christian history, and close upon that time the favored men of a more blest generation will see the kingdom of God coming with power.

A RARE TRACT ON WITCHCRAFT.

DURING the witch excitement and trials at Salem in 1692 a heated controversy arose in the Province respecting the methods to be pursued by the civil magistrates in detecting and punishing witchcraft, there being at the time no doubt in any mind as to the reality of diabolical agency. With regard to the methods of dealing with this subtile and mysterious agency there was a wide divergence of opinion.

One theory was that the Devil could operate, by means of spectres, fits, spasms, &c., only through persons who were in willing league with him, or, in other words, with actual witches. This was the theory of Sir Matthew Hale, and was generally maintained at the witch trials in England. Testimony as to spectral and other preternatural appearances was freely admitted against the accused, and a prima facie case of witchcraft was thereby established, which was usually fatal. This theory was strenuously maintained by the legal profession. The minds of the judges who condemned the twenty victims at Salem were chained to this dogma.

Another theory was the one generally maintained by the clergy of that day in New England, that the Devil could and did cause the spectres of pious and virtuous persons to appear as readily as that of persons in league with him; that spectral evidence was the "Devil's testimony"; that the evidence of confessed witches must be rejected, and the accused tried by legal evidence, and by the same rules as if the charge had been that of murder or burglary. This was the substance of the advice given to the Governor and Council June 15, 1692, by the ministers of Boston and the vicinity.

The discussion of these two theories was the great question in debate at the time, and this fact has been singularly ignored by Mr. Upham and other writers on Salem Witchcraft. Mr. Poole, in his paper on "Cotton Mather and Salem Witchcraft," in the April number of the North American Review, has presented the subject in a new light by furnishing contemporaneous documents, of which Mr. Upham seems never to have heard. One of these is a rare and anonymous tract written by Reverend Samuel Willard, of the Old South Church, entitled "Some Miscellany Observations respecting Witchcraft in a Dialogue between S. and B.," and printed in Philadelphia in 1692. It is a quarto tract of sixteen pages. "Its reproduction," says Mr. Poole, "at this time would throw more light upon the opinions of the New England clergy respecting witchcraft than any other document that has not been republished. It is written with great ability and logical acumen." The "S. and B." who carry on the Dialogue may have been intended for Stoughton and Brattle, or Salem and Boston. "S." defends the theory of the magistrates, and "B." that of the clergy.

Calef, in his "More Wonders of the Invisible World," 1700, p. 38, mentions, in a letter to Mr. Willard, "that late seasonable and well-designed dialogue entitled 'Some Miscellany Observations,' &c., of which yourself is the supposed author, and which was so serviceable in the time of it," and he attempts to confute some of its positions. Calef's testimony on any matter of fact, unless supported by other evidence, is of little value. Calef in this instance is correct in ascribing the authorship of this tract to Mr. Willard, for we have the corroborating testimony of Cotton Mather to the same fact. Mr. Mather writes in 1702: "I remember that when this miserable man [Calef] sent unto an eminent minister in the town [Mr. Willard] a libellous letter reflecting on a judicious discourse written by him, and when he demanded and expected an answer to his follies, that reverend person only said, 'Go tell him that the answer to him and his letter is in the twenty-sixth of the Proverbs and the fourth.'" (Some Few Remarks, p. 35.)

The following is a faithful and entire reprint of the tract.

Some Miscellany OBSERVATIONS

On our present Debates respecting

Witchcrafts, in a Dialogue

Between S. & B.

By P. E. and J. A.

Philadelphia, Printed by William Bradford, for Hezekiah Ufher.
1692.

*Sir,

- S. I 'Understand that you and many others are greatly distaissied at 'the Proceedings among us, in the pursuance of those that have 'been Accused for Witchcrast, and have accordingly sought to obstruct 'them; which I am asraid will prove pernicious to the Land; and that 'for more reasons than one; principally in the hazzard of Breaches and 'Divisions among us, which tend to some unhappy Change; and some 'body will be to blame.
- B. Sir, the Peace of a Place is earnestly to be sought, and they that sinfully cause Divisions, will be guilty of all the miserable effects of them: but whether this blame will truly sall upon you or us, is to be considered: there is an earnest contending for the Truth requisite, and that is not to be parted with for Peace.
- S. 'No doubt every one will justifie himself in his own way; but men 'are not for that Innocent: yea, the most blameworthy are for the most 'part carried out with the greatest Considence.
- B. True, I could reflect here; but I spare. Only give me leave to [2] tell you, that we have more reasons to plead our integrity by, than possibly you know of or will easily believe.
 - S. 'I would gladly hear them.
- B. I confess, the Animosities on both sides have been sinful, and much obstructive to the coming at the Truth: but if you will promise placidly to argue the Case with me, you shall hear what we have to say; and I will as readily entertain anything from you: and if we can come to a better understanding between us, it will be well.
- S. 'The proposal is fair, and I shall endeavor to comply with it; 'only give me leave first to Catechise you in a few things.
 - B. I shall freely give you my sense of anything you will ask.
- Reprinted from a copy belonging to the Massachusetts Historical Society. Figures
 in brackets indicate the pages of the original.

- S. 'Do you believe that there are any Witches?
- B. Yes, no doubt; the Scripture is clear for it; and it is an injurious reflection that some of yours have cast upon us, as if we called that Truth in question. Whether anything we attest doth undermine it, is to be considered.
 - S. 'And ought not these Witches to be Punished?
- B. Without question; the Precept of Gods Word is for it: only they must first be so proved.
- S. 'But may not Witches be so Detected, as to be liable to a right-'eous Sentence and Execution?
- B. I believe it, though I think it not so easy as some make it, yet God often righteously leaves them to discover themselves.
- S. 'Ought not the Civil Magistrate to use utmost diligence in the 'Searching out Witchcrast, where he is directed by Gods Providence to 'grounds of a just suspicion of it?'
- B. Doubtless: yet ought he to manage the matter with great Prudence and Caution, and attend right Rules in the Search. But now give me leave to take the like liberty of propounding two or three questions to you?
 - S. 'With Freedom.
- B. Taking it for granted that there are Witches in NEW ENG-LAND, which no rational man will dare to deny; I ask whether Innocent Persons may not be falsely accused of Witchcraft?
- S. 'I verily believe it, and hope none of you suppose us so uncharit-'able as to think the contrary.
- B. Do you not think it an hard lot for an Innocent Person to have the aspersion of Witchcraft cast upon him?
- S. 'Without scruple; there being no Crime more scandalous and 'abominable; nor any that is with more difficulty wiped off.
- B. All of you are not so minded on my Knowledge: but ought there [3] not to be good grounds of suspicion, before a person (especially of honest Conversation) be brought on to the stage to be examined for such a Crime?
- S. 'I fee no danger in owning the Affirmative; I am not yet con-.' vinced that there is any Reflexion in it upon us.
- B. That is not my business: but do you think that every suspicion is enough to commit a man to Prison for such a Crime?
- S. 'Why not, if the suspicion be built on just Presumptions! for this 'is only in order to a fair Trial, which is to pass through two Juries, where 'he will have the liberty to Vindicate his Innocence openly.
- B. You must give me leave to dissent from you here, before I Proceed in my Queries. I am informed that in a Legal Warrant made for the

Commitment of a Person, his Crime may not be mentioned under the Lenefying term of fuspicion; but the Act or Acts are to be Expresly Charged; E. G. you are to take into your Custody, &c. for several Acts of Witchcraft Committed on the body of, &c. now certainly, there is more than a meer fuspicion upon fallacious Presumptions, necessary for the doing of this Honestly. Our statute Laws therefore have provided great Cautions against the Committing of persons without Substantial grounds: Besides, it is certain, that on lighter suspicions of Capital Crimes, Bail may be taken; fo that if the person be committed to Goal, his Mittimus goes for want of Bail, and doth not directly charge the Crime on him; yea and Bail may still be taken after Commitment. Moreover, Reason it self saith, that when a man is Committed without Bail, and may not come off without a Jury; and in order to that an Indictment must be formed against him, where the Acts are again to be Positively & Particularly charged upon him, and Witnesses to be Examined, which exposeth him to open Ignominy, there ought to be something Substantial against him. Yea Conscience will tell a Justice, that if he verily believes that a Grand Jury ought not, or cannot Legally find Billa vera against fuch a man, he doth him an ineparable wrong in fo committing him; fince hereby, his Credit is Steined, his Liberty Restreined, his Time Loft, and great Charges and Damages come upon him; which, who shall repair ?

- S. 'These things seem to have some weight in them, but I think them 'aliene from our Case: please then to Proceed.
- B. I believe them not so aliene; but for the present let me ask: Do you think that a less clear Evidence is sufficient for Conviction in the Case of Witchcraft, than is necessary in other Capital Cases, suppose Murder, &c.
- S. 'We suppose it necessary to take up with less, how else shall 'Witches be detected and punished according to Gods Command?' Witchcrast is [4] then esteemed Capital, when the person is Guilty of 'being in Combination with the Devil; which must be proved by Presumptions; for who saw or heard them Covenanting?
- B. This is a dangerous Principle, and contrary to the mind of God, who hath appointed that there shall be good and clear proof against the Criminal: else he is not Providentially delivered into the hands of Justice, to be taken off from the earth. Nor hath God exempted this Case of Witchcrast from the General Rule. Besides, reason tells us, that the more horrid the Crime is, the more Cautious we ought to be in making any guilty of it.
- S. 'But how then shall Witches be detected and executed? Must the Land grown under the burden of them, and is there no relief?

- B. Witches (as other Criminals) are not to be executed till detected; nor are they detected, till indubitably proved to be so: for which we are to use Gods way, and wait his time: and his will in his Providence is, that some mens sins shall go before hand to Judgment, and others shall come after.
- S. 'But Divines & Lawyers put great weight on Presumptions as 'Perkins, Bernard, Dalton, &c., and you seem to make them insignificant.
- B. So we are indeed charged, but injuriously. As for Dalton, he only prescribes Rules for Justices in their private Capacity, for the Examining, or at most the commitment of the Persons suspected; and his Rules are given so Consusedly, that I think no Justice can understand his Duty by them. As for Perkins and Bernard, whom you instance in; I presume that either you have not read them, or mistake them. They rightly distinguish between Presumption and Conviction; and tell us that some Presumptions, are stronger than others; some only sufficient for Examination, others enough for Commitment: but they considently aver, that all presumptions, which are no more but so, are short of being Conviction; and where are you then i and indeed they say nothing but what hath good reason in it; for to put a man to death by bare Presumptions, is to do it by guess, and that is something hard.
 - S. 'You feem to be very nice and critical in this point.
- B. And why not? there is Life in the case; besides a perpetual infamy on the person, and a ruinous reproach upon his Family.
 - S. 'But what then will you allow for a clear Conviction?
- B. I will tell you my thoughts in feveral Particulars, Against which if you please you may object: and First, there must be a matter of fact evidently done, and proved: for, where there is no fact there is no ground of accusation against any person.
 - S. 'I shall make no reply against this.
- [5] B. Secondly; this matter of fact must carry in it the Evidence of the Crime which it is brought to prove.
 - S. 'What do you mean by Evidence?
- B. I mean, that it be infallibly, or if you will, indubetably certain, that he who did that fact, rendered himself by it Guilty of the Crime, for the proof whereof it is alledged; otherwise, the Crime is not sound out by the sact.
- S. 'Why may not a strong Presumption do here, especially if there 'be many facts which look that way?
- B. Good reason; for if the fact may be done, and yet the person doing it be innocent of the Crime, the Verdict is meerly conjectural, and the man dyes by will and doom: whereas God hath not granted to men

fuch a power over one anothers Lives. If the Hypothesis be not necessary, there can be no Evidence or Demonstration drawn from it: and if the artificial argument fail, the Testimony cannot affect the party.

- S. 'You may please to proceed.
- B. Thirdly; a full and clear Legal discovery, that the party accused hath done the fact by which the Crime is evidenced. For it is one thing to be certain that there is Witchcraft in the thing, and another to know who is concerned in it: nor are we to fix it upon conjectures, be they never so probable.
- S. 'We shall agree in this Doctrine of a Legal discovery, and if we can do so in the Application, I hope there will be no further difference between us. Please then to interpret your mind in this matter.
- B. There are two things whereby this Conclusion may be made evident; and any one of them is sufficient: and they are both of them well known, and plentifully spoken to by Authors: it will there be needless now to insist on them.
- S. 'Let us a little Discourse on it, for possibly we are not of one mind 'about them.
- B. The first is, A free and full Confession made by the Accused Perfon, of the Fact, being in his right mind, and not frighted or forced into it.
- S. 'But may not a person falsly accuse himself, and so dy of a Crime 'of which he is Innocent?
- B. He may: nevertheless, if all due means be used, his Blood is on his own Head, and the Civil Authority will be blameless.
 - S. 'What mean you by a person in his right mind?
- B. One that is neither distracted nor discontented; and so may not be supposed either to confess he knows not what; or to do it to rid himself of life, and to distraction I account deep Mellancholy expressed by the [6] prevalency of strange Imaginations, apt to lead him into a belief of anything against himself or others. In these cases much tenderness is to be used.
 - S. 'But how shall this be known?
- B. Enquiry is to be made of those that converse with them: and if there be nothing appear but that they are in their right mind, the Case is clear against them.
- S. 'But you talk of a free and voluntary Confession; Do you con-'demn the Examining of them by Civil Authority, and strictly proving 'them by questions, which are proper to bring them to such a Confession?
 - B. By no means, provided it be fairly done.
 - S. 'When is that?

- B. First, When there are strong Presumptions against the Person; and that is the main use of Presumption, vis. to bring the person upon Examination; and to do it without such, is a breach of the Rule of Charity, which is to think no evil.
 - S. 'And when elfe?
- B. Secondly, As I before faid, when means are not used to force or fright them into it. Extorted Consessions are not fair.
- S. 'You talk of Spanish Inquisitions; I hope none of ours are 'chargeable with it, and yet I know there are some who plead for Ex'amination by Torture?
- B. See you to that; I am not accusing, but arguing; and let me tell you, there are other ways of undue force and fright, besides, Racks, Strappadoes and such like things as Spanish Inquisitors use.
 - S. 'What are they?
- B. I may tell you another time: but I now pass to the second ground of Conviction, which is, The Testimony of two sufficient Humane Witnesses, to one and the same Individual Fact, as done by the Party Accused.
- S. 'You are too streight Laced in expressing of this, and I am dis-
 - B. I am willing to be convinced by Reason.
- S. 'I fee no reason why it is necessary that there should be two Wit'nesses to the same Individual Fact: I thought it had been enough, if it
 'were to the same Fact in Specie: I know Judicious and Learned Men
 'are of this mind, and tell us, that it is enough to gain Humane credit;
 'if one man say that he saw Lions in Africa last year, and another comes
 '& says that he saw Lions there this year; though it was not at the same
 'time, nor likely the same Individual Lions: why then may it not do in
 'this Case?
- [7] B. The case is vastly different. I may give an Historical Credit to Reports, upon probable grounds, because, if they should prove false, no man is hurt by it, and therefore, one good credible Author may suffice here. But to take away the Names and Lives of Persons on so easy a belief, is not so light a matter. The mistake doth a mischief irreparable. Besides, the moral reason of appointing two Witnesses at least to confirm a matter by, is properly referrible to Individual Facts: for, it is by such that a man is proved guilty: now my denial challengeth as much credit as anothers affirmation against me: and every particular Fact, having my particular denial against him that chargeth me; there is but one to one in that Individual: and the Law of Equity and Charity requires that I be believed in my own Desence, where there is nothing to preponderate.
- S. 'If this Rule be always followed, it will be hard to punish Wickedness.
 - B. If it be not carefully followed, there will be no Security for Innocence.

- S. 'I am not clear what you mean by Humane Witnesses; I have 'understood that you deny the Afflicted Persons to be such.
- B. That is one of your mistakes; and you labour of a great many in your judging of us: We acknowledge the Afflicted Persons to be Humane; and if they are Witnesses at all, they must be Humane Witnesses; but I trust you will see your Error anon.
- S. 'But what then do you mean by the Testimony of Humane Witnesses?
- B. I mean, that the Testimony it self be Humane, as well as the Witnesses; or, to speak more plain, that the Thing Testified be that which he came to the knowledge of, after the manner of men.
 - S. 'What do you mean by that?
- B. I intend, That which one man can know concerning another by his Senses, and that according to the true nature, and use of them; what-foever comes in any other way, is either by extraordinary Revelation from God, or by the infinuation of the Devil; and what Credit is legally to be given to a thing which an Humane Person swears, meerly upon the Devils Information?
- S. 'It feems then you would altogether invalidate the Testimony of 'our Afflicted?
- B. I have many things against it, which I shall reduce to two Heads. First, I cannot think them to be competent Witnesses.
- S. 'It may be you run away with the common vogue, that they are 'fcandalous persons, liars, and loose in their Conversation, and therefore 'not to [8] be believed: but you are mistaken: and if they were, yet they 'may by this affliction be made better; but however; they are not upon 'Record for any of these things, and are therefore without any legal ex'ception.
- B. I have heard many things of that nature, and I do believe, if they be true, and made so to appear, it ought to weaken their Testimony, although they do not stand upon Record; so that if such things be proved before a Jury (who are Judges of Witnesses, and of the weight of their Evidence) they are in Conscience to count them insufficient, and I am sure that utmost care ought to be had about the qualifications of such whose Testimony is taken against mens lives; that they be according to the Rules, which Moral Heathen, by the light of nature have acknowledged to be necessary. But here is not my great stick.
 - S. 'Why? They are Humane Persons as well as you.
- B. True; and yet there may be that which will render them incompetent. As, suppose them to be possessed persons. I know you stifly deny it, because you fore-see that if you grant it, their Witness is thereby rendred invalid.

- S. 'Yea, and we have fufficient reason to deny it.
- B. Be not over confident, you may be mistaken. What are your reasons?
- S. 'They are bewitched, and therefore not possessed; there are seven figns of one bewitched, and six of these agree in them.
- B. I dispute not that; though I find some to be very confused in this point: but supposing them bewitched, they may be possessed too: and it is an ordinary thing for a possession to be introduced by a bewitching, as there are many instances in History do confirm.
 - S. 'But they have their fits by times and are out of them again.
- B. And yet they may be possessed. Such as were possessed by Devils, on the records of the Gospel History, were so.
- S. 'But there is no Symptom on them, which may not well agree to 'one that is bewitched, and not possessed.'
- B. I believe you are mistaken. I could name many things, which I think must prove them Witches or possessed; and I charitably believe the latter of them.
 - S. 'I could never be convinced of that.
- B. It may be so; and I could give a reason for it. But what do you think of their extraordinary sight, which you make so much use of to the astonishment of some of us? and what of their telling of things done at a distance, their Predicting of things suture! and (if you may be Credited) their discovering of things Secret, and done before they were born, [9] and telling the names of persons whom they never heard of; and many things of like nature.
 - S. 'I believe these may be the effects of Witchcrast.
- B. Not of meer Witchcraft; nor yet are infallible evidence of Witchcraft: they may be without it, immediately from the Devil; and cannot be without either some possession, or some unlawful commerce with the Devil.
- · S. 'You will hardly perfwade ours to believe you on this point.
- B. It may be so: but I have further to object against their being sufficient Witnesses. Vis. Their incapacity to give a full and clear Testimony, to the sace of the Prisoner at the Barr; and yet that is requisite by Law and Reason.
- S. 'That is because the Witches smite them down with their poisoned Looks.
- B. That is more than you can prove: but suppose it; they are hereby Providentially prevented of doing that which is requisite in a Legal Witness.
- S. 'It is indeed an Obstruction for a time: but with much Patience 'there is at length a Testimony gained of them.

- B. A poor one too: for you fay that the Devil fomtimes takes away their memory, and it must be refreshed, by putting things to them, and that is enough: fomtimes also there must be a great many parcels in the Evidence, and that must make it confused.
- S. 'But fomtimes they are as well as you are, and are they not com-'petent Witnesses now?
- B. I doubt that; for whiles they have their spectral sight, I cannot suppose them to be clear from the Charm. But this is not the thing I mainly insist upon; But the second thing I would plead to is, their Testimony is not Convictive.
 - S. 'How fo?
- B. For two reasons, because it is not Humane; nor doth it affect the person.
- S. 'Why not Humane? they are Humane persons I suppose that 'give it.
- B. True; but how came they by their Knowledge? it is not according to the way that is natural for men to know things by; but it is either Supernaturally, or Preter-naturally; and that must be Extraordinarily, either from God or Satan.
- S. 'Many of us think it to be from God for the discovery of Witch'craft.
- [10] B. And one of yours tells me, he is confirmed in it, because the consessing Witches say so. But no more of that. I am sure, by your own concessions, the most of their information is from the Afflicting Spectres, and the Black man, (it may be somtimes he puts on white, to look like an Angel of Light) I believe when God raiseth up Prophets, he will reveale himself in some other way to them, than by Devils; and in some other fort of raptures than in Tormenting Fits.
- S. 'But if it be of the Devil, it may be over-ruled by God to discover 'wicked persons, and bring them to deserved punishment.
- B. I believe Devils are under the Government of Gods Providence, & may be by his ruling hand improved in such discoveries; but it is without their designing either the Glory of God or the good of men, but the contrary; and therefore whatever comes from them is to be suspected; and it is dangerous using or crediting them too far.
- S. 'But what if God will Extraordinarily use Devils in this affair?' 'shall we reject his Providence in it?
- B. This is a thing which I am not ready to believe in this Case; and that because it is an insufficient Medium to attain the end, and that for the Second reason I named, Viz. it doth not affect the person accused.
 - S. 'You faid fo indeed; but it needs proof.

- B. When I fay it affects him not; I principally intend, it will not amount to an evidence against him; and if so, what discovery is there in it?
- S. 'Do you not believe that his Spectre is feen afflicting by the per-'fon afflicted?
 - B. Supposing it; yet it doth not hence follow that he is the Witch.
- S. 'We must grant that it is the Devil in the Spectre; but it is by 'the Parties consent, and therefore it proves him Guilty.
- B. I know you all plead so; and tell us that the Devil cannot reprefent an Innocent person doing mischief, but never proved it; nor can we believe you.
- S. 'Where then is the Rectoral Holiness of God in Governing the 'World?
- B. Where was it when God fuffered *Naboths* Life to be taken away, by falfe Witnesses? where was it when *Solomon* made that remarke in, *Eccles*. 8. 14? It is not for such filly Mortals as you and I to prescribe to him who sits King for ever.
 - S. 'But how could the World stand if it might be so permitted?
- B. There are some things now and then Evene; that if it were com-[11] mon, would subvert the World: and if Devils had their unrestrained Liberty, they would soon discover it: and yet for God when he pleaseth to suffer such things, to Evene in a way of Judgment, is consistent with his Holiness, and is also Doctrinal to us.
 - S. 'But by this notion good mens lives might be exposed and loft.
- B. That is your fault who give such a credit to these things. I believe, if it were your lot to be thus accused, you would think it hard so to be so censured, or dealt by: you would either repent of your rashness, or turn Atheist.
 - S. 'I never fear it; God will never permit fuch a thing.
- B. That makes you fo censorious: and others have so said, but now they are accused, and eat their words.
 - S. 'Can you give an instance of any Godly Person so accused?
- B. History supplies us with enough, and those not only Innocent, which were sufficient, but samous for extraordinary Piety.
 - S. 'Who knows but they were Hypocrites and Witches for all?
- B. True, and so are you for ought I certainly know: but the Rule of Charity bids us to think well of them, till that appear which ought to remove this Charity.
- S. 'We think so too, but suppose here is enough, presuming it necestary that there must be the consent of the party.
- B. And it is a presumption in you, and insufficient, till you can prove that the Devil cannot do it without their consent, which I believe you never will.

- S. 'We do not yet see that you have proved that he ever hath so 'done.
- B. That's a wheedle: none knows anothers heart: let us produce the most eminent instances of that kind, and you reply, who knows but they were Hypocrites and Witches? But meanwhile you forget that it lies upon you to prove, that it cannot be; else how can you fasely conclude the Evidence you would draw from it? it is a principle you practise upon, and sure you should make it good: Besides, we have arguments to make it Rationally appear, that it may well be.
 - S. 'We are willing to hearken to Reason.
- B. That's well: Do you really believe that all the persons accused are Witches?
 - S. 'God forbid that I should be so uncharitable.
- B. This is a plain contradiction: for if you believe the former conclusion, you must either suspect the Accusers of Falshood, which you will not bear, or of a delusion, which you deny, or that all so Accused are Guilty.
- [12] S. 'We are indeed aftonished at the thing; especially since the 'number of the accused is so formidably encreased.
- B. Nor is there a prospect of an end of those accusations in this way. But will you admit of a little reasoning in this case? I suppose you believe that the Devil can do this, and will too, should God permit him so far.
 - S. 'No doubt.
- B. That God may permit him, confistent with his Rectoral Holiness, is (I think) undeniable. He can make a scourge of it to punish a Back-sliding People by: he can humble his own Children by it, and make it turn to their good in the end; he hath done things as unaccountable as this; and who hath limited him in this only case.
- S. 'But if the Afflicted Persons Testissie that they see such an one 'afflicting them personally, must not this be Convictive? shall he excuse 'himself by saying the Devil did it in his likeness, without his consent? 'may not men make this excuse in all other Crimes that are witnessed 'against them? and where is the course of Justice then?
- B. I have heard much such insignificant talk: Supposing the Afflicted capable of giving a Testimony, we still say; that if two Witnesses aver such a thing concerning a person, and he cannot prove himself to be in another place at the same time, he is legally convicted, and (if innocent yet) he must adore God's Sovereign Providence, and acquit the Judges and Juries: But what do you say, when they do it whilst the Accused is in presence, and many Witnesses must say it is not he? for he cannot be in two places at once.

- S. 'That is the Witchcraft in the case, which is hereby discovered: 'for it is the Devil who doth all the mischies, only it is by their consent, 'otherwise they could not be suposed to be Witches.
- B. But when it is so, it still remains to prove their consent, which they deny; and your argument is not valid to evince it; it being a conclusion which you draw at least from uncertain premises, how then should it be certain! where the Word of God requires that the thing be certain.
- S. 'Witches then must not be known but by their personal Confes-'sion: and this is to prevent the finding out of such abominations.
- B. Otherwise Innocent Persons may be condemned for Witches: and what a searful thing is that? and know it, that God never intended to bring to light all hidden works or workers of Darkness in this World; nor will it be imputed as a Sin, that men did not punish secret sins without clear discoveries: but if in a precipitant zeal, they should cut off any for Crimes not proved, it will be imputed. Nevertheless, there are other [13] ways to find out Witches besides their own Consession.
- S. 'But I hope you will allow this, with some other weighty Circum-'stance, to make up an Evidence against the Accused.
- B. I think not: and my reason is, because there must be at least one Fact proved against the person, for which he ought to dy: and that is it which his Guilt is to be sound upon; and it is enough: but if there be no one such thing, all the Suspicious Circumstances will not make it up, because the thing is not made certain by them. Besides, wise men tell us, that never so many meer Presumptions will not do it.
- S. 'But suppose the person accused cannot prove himself in another 'place at the time, will not the Accusation then suffice.
- B. No, not in case of Witchcraft, when only the Afflicted accuse, and By-standers can neither see nor seel anything: for that sight is Spectral, and that is preternatural, and so not convictive; because, as I before told you, witness to matter of Fact, must be of things that come under our Senses, as they are Humane: this therefore proves nothing distinctly, or individually, but only disjunctively, vis. that it is either by Witchcraft, or more immediately from the Devil.
- S. 'I hope you will allow this to be enough to commit perfons to 'Prison upon suspicion; which may be an introduction to bring in other 'things against them.
- B. The Law provides that persons committed for Capital Crimes, be without Bayl; and they must at least pass a Grand-jury ere they can have a delivery: and for that Reason, it also provides that no person shall be so Committed but for somthing which hath at least the value of one clear Testimony to prove it such a Crime: Besides, the name, and Lise of the person is hereby exposed; and reason tells us, there must be

fomthing Testifiable against him for such a thing: this is no light matter to have mens names for ever Stigmatized, their Families ruined, and their Lives hazarded.

- S. 'But by this means have many been discovered, and other things 'brought in against them, which have detected them and they have suffered justly.
- B. I have nothing to fay on that account; I never faw their Trials. But I know, an error in the First Concoction is not Rectified in the Second. Evil is not to be done that good may come of it. You cannot tell how many Innocent persons may be by it ruined for this World. However, good events do not Justify unwarrantable actions.
- S. 'Sure you will grant it to be enough to bring persons upon Ex-
- [14] B. Do the Afflicted persons know personally all whom they cry out of?
 - S. 'No; fome they never faw, it may be never heard of before.
 - B. And upon whose information will you fend for the accused?
 - S. 'That of the Afflicted.
 - B. And who informed them?
 - S. 'The Spectre.
- B. Very good, and that's the Devil, turned informer: how are good men like to fare, against whom he hath a Particular malice.
- S. 'For the most part they are known by them, at the least one or 'other of them.
- B. It is but a Prefumption; and wife men will weigh Prefumptions against Prefumptions. There is to be no Examination without grounds of suspicion. Some persons Credit ought to be accounted too good to be undermined so far as to be suspected on so slight a ground; and it is an injury done them to bring them upon Examination, which renders them openly suspected. I will not deny but for persons already suspected, and of ill same, it may occasion their being Examined; but if nothing else comes in, nor a Consession be made; the use of such a Presumption any surther ceaseth: but if other things of moment appear, a surther Legal proceeding may be made.
- S. 'That is enough for me; we never imprisoned any on a meer 'Spectral Evidence, or the bare accusation of the Afflicted.
- B. Nor Examined any Publickly, who were before of good reputation for Piety? Some think other wife; but what is that to me? I would fain know what the other thing is:
- S. 'When they have been brought before the Afflicted, they have 'struck them down with their Eyes, and raised them again with a touch of their hands.

- B. You are very uncharitable to fay they did it, because there have been such things in concomitancy.
 - S. 'The very poifon of the Witches eyes hath knock't them down.
- B. I fee you are no Philosopher: I am satisfied that there is Illusion in this as well as the other; I pray do these effects follow meerly on their coming in their sight, or by using of it as an Ordeal?
- S. 'It was first discovered occasionally, but since hath been used for 'an experiment, and is found never to fail.
- B. The use of this as a Trial, is utterly unlawful, as will ere long be made to appear to the World: and besides, the thing is not evidential, when it is done; but exceedingly fallacious: yea indeed, it is not any whit more a Presumption than the former, if so much.
 - [15] S. 'But it never fails,
- B. The more awful the Judgment of God, and the greater the Trial of our fincerity, if, though the thing comes to pass, yet we will not be drawn from our obedience to God.
 - S. 'We have old prefidents for the using of such a course.
- B. No president will Justify that which is sinful, the older an error the worse: besides, it was borrowed from Popish Exorcists originally.
 - S. 'Some tell us that there is a natural cause for it.
- B. And you believe them! The effect is preternatural, and the thing unaccountable: and mens wild guesses in such an affair, ought not to pass for Maxims, where life is concerned. I know not how you stand affected; but I profess I should be loth to dy upon a meer point of Philosophy that is at most disputable.
 - S. 'You are an admirable Advocate for the Witches.
- B. This is not the first time. But if you thus Reslect, we had as good break off at present.
- S. 'I would willingly before we part ask you what you think of the 'accusation of the Consessors, who say they have seen such in their Meetings, and diverse Baptized by the Devil. I have heard that you make 'light of this too; whereas we thought it would have put all out of 'question.
- B. I have already told you my Judgment of the Confessors against themselves: but there is enough (I think) to invalidate their evidence against others.
- S. 'The Law provides that Accomplices confessing are valid against 'their Associates.
- B. There are disputes about that, and I am not so good a Lawyer as to determine it: only I have to except in this Case.
 - S. 'I would gladly hear what you can fay to it.
 - B. First, the persons confessing are Witches by their own confession,

and have therefore abjured God and Christ, and given themselves up to the Devil, the Father of Lies; and what Credit is to be given to the Testimony of such against the Lives of others:

- S. 'But what if they have openly renounced that Covenant, and tef-'tified repentance, why are they not now valid?
- B. Less Crimes require a long probation of persons repentance: and their bare say so, is but a poor evidence for them; nay though they shed tears and ask forgiveness. Furthermore, some things ought to be a perpetual insamy to persons, and sorever disable them for giving Testimony in this World; to be sure, till they are restored plentifully in the Charity of all good men.
 - [16] S. 'This feems harsh Doctrine.
- B. But I think it good Doctrine. Yet, Secondly, The things themfelves which they Testisse are liable to many Illusions. The Witches themselves do not know when they go in Spectre, and when in Body, and how should they then tell, whether the other be the person bodily or only in Spectre? instances enough may be produced of such as considently averred they were carried away in Body, when many Witnesses knew the contrary.
- S. 'I fee the difference between us and you is very wide; and I fear 'the confequence.
- B. God is able to clear up these things, and let us herein agree to seek him for it, in the ways of his Appointment.

COLLEGES OF SPECIAL INTEREST TO CONGRE-GATIONALISTS.

WHAT constitutes a college? We do not purpose to answer this question. The appropriation which is made of this name calls to mind the declaration of the apostle, "There be that are called gods, whether in heaven or in earth, as there be gods many and lords many." The last instalment of colleges was brought to us by the velocipede. Alas! what is there in a name? But leaving out of the account all ridiculous applications of the term, and confining our view to literary institutions, we are by no means free from embarrassment. Shall every academy which the trustees, in order to render it popular, christen a college, be recognized as such? Shall every new town where land speculators, that they may raise the value of real estate, establish some kind of an institution, and call it a college, be acknowledged to have a title to this distinction? Shall institutions for the education of females exclusively be called colleges? and various other questions may be more easily asked than answered. statement has been made, with what degree of correctness we are not able to determine, that the State of Kansas already has forty colleges. American Year-Book for 1869, enumerating the colleges of the United States, gives the names of 285.

It is our design not only to restrict our view to those colleges which are unquestionably entitled to the name, but also still further to those which are of special interest to Congregationalists. Without presuming to decide upon the relative claims of some new colleges, we will limit our notice of new institutions to those which have received aid from the Society for the Promotion of Collegiate Education, as it is much easier to draw the line here than anywhere else. We speak of colleges of special interest to Congregationalists, rather than of Congregational colleges, because although our denomination has taken the lead in educational affairs, yet, strictly speaking, we have no Congregational college, that is, we have none whose charter limits its government to members of our own denomination, and but few of the colleges are even nominally Congregational. We find it difficult to decide, not only what institutions should be recognized as colleges, but also in some instances when an institution becomes a college. Illinois College was in some sense organized in 1830, and yet it did not obtain a charter until 1835. Pacific University was chartered in 1849 as Tualatin Academy "with collegiate powers." It was recognized as a college and aided by the College Society in 1852, and yet its first alumnus received his degree in 1864. When was it organized?

The column in the following table which is least accurate is that which gives the value of buildings, grounds, and endowments; — for the following reasons:—

- 1. The data at our command, in different instances, have varied very much as to fulness and explicitness.
- 2. In estimating the value of a library or cabinet, there may be a rare book, specimen, or coin, the price of which is factitious or nominal.
- 3. The value of grounds depends upon locality. In a city their worth in the market may be very great, and yet their value for educational purposes be no greater than it would be in a rural district.

The question may arise, Why not confine this column to productive property? But what is the productive property of a college? The funds which yield interest of course are productive. But so to some extent are the buildings, for the use of which a charge is made to the students, although this charge probably is not ordinarily over three per cent on the cost of such buildings.

If we confine this column to productive funds, still it will not represent the facilities which the college has for meeting its expenses. Lord Bacon once remarked, that men who had the largest income often found it most difficult to pay their debts. This observation resulted from that peculiar state of society in England which renders it necessary for a man to support the dignity of the family name. But the same statement may be made with truth in respect to our colleges, for a large part of the money which is given them is bestowed for specific purposes, and on such conditions as to impoverish them. For instance, when a sum of money is contributed for the endowment of a particular professorship and proves to be only two thirds enough to support a professor, it obliges the college to draw on its general funds to make up the deficiency. Thus donations are often made which a college cannot afford to accept, and which it is not in a condition to reject. The more such productive funds it receives the greater its difficulty in meeting its expenses. What our colleges most need is funds for general purposes, without any restrictions imposed by the donors. It may be more gratifying to the pride or ambition of the donor to found a professorship, and have it "called after his own name," but he who seeks only the best interests of education will give of his wealth to the trustees of our colleges without condition or specification, leaving them to exercise their own judgment as to how it shall be expended. It is often true that the richer a college is, the poorer it is. The possession of property may involve it in debt. Harvard College, for instance, has a library which it values at \$400,000; and important as this treasure is to the highest welfare of the institution, yet, as respects current expenses, it is practically equal to a debt of something like \$150,000, for it costs \$10,000 a year to take care of it.

In the statistics in the following table we have given only the facts which respect the colleges proper, not including any preparatory department or any professional school. It may be of interest, however, to preface the tabular view with the following statements:—

Beloit College has a Partial Course, with 13 students; and a Normal and Preparatory Department, with 175 students.

Bowdoin College has a Medical Department, with 90 students; and a Science Class, with 3 students.

The College of California has a Preparatory Department, with 300 students; and a Mining and Agricultural Department.

Dartmouth College has a Partial Course, with 10 students; a Medical Department, with 48 students; a Scientific Department, with 51 students; and an Agricultural Department, with 10 students.

Harvard College has connected with it a Divinity School, with 19 students; a Law School, with 138 students; the Lawrence Scientific School, with 41 students; a School for Mining and Practical Geology, not yet fully organized; an Astronomical Observatory, with 3 students; a Medical School, with 308 students; a Dental School; a Museum of Comparative Zoölogy; and an Episcopal Theological School, with 7 students. Including 5 resident graduates, the whole number of students, undergraduates and others, is 1,050; tuition to each undergraduate, \$150 a year.

Illinois College allows its students to pursue optional courses of study.

Iowa College has a Scientific Course, with 4 students; an Optional Course, with 13 students; a Preparatory Department, with 143 students; a Ladies' Course, with 25 students; and a Ladies' Preparatory Department, with 70 students.

Knox College has a Preparatory Department, with 79 students. It draws on its general funds to aid students in paying college bills.

Marietta College has a Preparatory Department, with 72 students.

Oberlin College has a Theological Department, with 16 students; a Scientific Course, with 34 students; a Preparatory Department for gentlemen, with 467 students; a Ladies' Course, with 179 students; a Ladies' Preparatory Department, with 283 students. Whole number of students, 1,100.

Olivet College has a Scientific Department, with 26 students; a Preparatory Department, — a Classical Course, with 53 students; an English Course, with 95 students; a Ladies' Course, with 22 students; a Ladies' Preparatory Course, with 67 students; a course of Elective Studies, with 12 students.

The Pacific University has "academic students"; males, 60; females, 34.

Ripon College has a Scientific Course, with 40 students; a Preparatory Department, with 46 students; and a course of English Optional Studies, with 206 students.

The University of Vermont has a Scientific and Agricultural Course, with 6 students; a Special Course in Chemistry, with 2 students; and a Medical Department, with 54 students.

Wabash College has a Scientific Course, with 16 students; a Preparatory Department, with 52 students; a Preparatory Scientific Department, with 25 students; and an English course, with 52 students. It has temporary funds to aid students.

Washburn College has a Scientific Course, with 2 students; and a Preparatory Department, with 55 students.

Western Reserve College has a Preparatory Department, with 46 students; and has funds which may be used to pay the tuition of 100 students.

Yale College has a Theological Department, with 25 students; a Law School, with 17 students; a Medical Department, with 23 students; a Department of Philosophy and the Arts, with 140 students. Total number of students, 723; tuition to each undergraduate, \$60 a year.

"The Society for the Promotion of Collegiate and Theological Education at the West" has aided thirteen institutions included in our table, namely, Beloit, College of California, Illinois, Iowa, Knox, Marietta, Oberlin, Olivet, Pacific University, Ripon, Wabash, Washburn, and Western Reserve, all which are out of New England.

This society has also aided (1.) Wilberforce University, an institution at Zenia, Ohio, connected with the African Methodist Episcopal Church; (2.) Wittenberg College at Springfield, Ohio, a Lutheran institution; (3.) Lane Theological Seminary, at Cincinnati, Ohio. It has also afforded temporary assistance to two small German institutions, one in Ohio and the other in Missouri.

This society has been sustained by the Congregationalists and Presbyterians,—the former contributing about three quarters of the funds. Of the colleges included in our table which have been assisted by the College Society, two have no presidents, and of the remaining eleven all but two have presidents who are Congregationalists. This is not to be accounted for as an apportionment of honors with any reference to the constituency of the society or their relative liberality,—for the trustees of each institution are left unbiased to choose such officers and manage its affairs in such a manner as shall be promotive of its highest success. But it is an illustration of the general fact that New England furnishes educated men for other parts of our country; and may we not also add that it illustrates the general principle that Congregationalism is peculiarly suited to the development of such men as are fitted, by broad views and generous culture, to be educators, and to fill the highest positions of responsibility and trust?

We do not claim for the following table perfect accuracy, but only as great accuracy as it was possible to secure by any reasonable amount of labor.

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Number.	585577654557769843577654384
Commencement.	84,000 Second Thursday in July. 6,000 Second Wednesday in July. 1,600 Second Wednesday in July. 1,600 First Wednesday in July. 2,201 Last Thursday but one in July. 19,000 Tuesd. before last Wed. in June. 19,000 First Thursday in June. 19,200 First Thursday in June. 2,250 Wednesday before, In May. 1,2000 First Thursday in June. 2,200 First Wednesday in June. 2,500 First Wednesday in June. 2,500 First Wednesday in June. 3,600 First Wednesday in June. 3,600 Forth Wednesday in June. 1,600 First Wednesday in June. 3,600 Forth Wednesday in June. 3,600 Fourth Wednesday in June. 10,000 Wednesday before July 8d. 10,000 Wednesday in June.
No. of Volumes in all Libraries.	84,000 12,000 12,000 12,000 12,000 12,000 12,000 13,000 13,000 11,000
Scholarships and Charity Funds.	8, 8, 8, 15, 100, 100, 100, 100, 100, 100, 100,
Annual Current Expenses.	\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$
Value of Buildings, Grounds, and Endowments,	17 250 1,829 751 1,00,000 46,000 100,000 84,000 100,000
No. of Alumni who are Clergymen.	751 888 801 878 80 1,625 66 66 66 67 177 177 177 177 177 177 174 174 174 17
No. of Alumni.	25 1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
No. of Students.	828488488888884848484848
No. of Instructors.	
President.	820 Undenominat? William A Stearns, p.D. SAT Cong. & Presb. Aaron L. Chapin, D.D. SAT Cong. & Presb. Aaron L. Chapin, D.D. SEQ Undenominat? Samuel Harris, p.D. SEQ Undenominat? None. SEQ Undenominat? Man. D. Smith, p.D. SEQ Undenominat? Under W. Eliot, L.D. SEQ Cong. A. A.D. Smith, p.D. SEQ Cong. A. Magour, D.D. SEQ Cong. A. Magour, D.D. SEQ Cong. & Presb. Frend W. Andrews, D.D. SEQ Cong. & Presb. Frend W. Andrews, D.D. SEQ Cong. & Presb. Tend W. Andrews, D.D. SEQ Congregational Here, James H. Fairchild SEQ Congregational Rev. James H. Fairchild SEQ Congregational Rev. Villana. E. Merrinan SEQ Cong. & Fresb. Nathan J. Marsh, D.D. SEQ Congregational New. William E. Merrinan SEQ Cong. & Presb. Rev. William E. Merrinan SEQ Cong. & Presb. Rev. William E. Merrinan SEQ Cong. & Cong. Joseph F. Tuttle, D.D. SEQ Congregational None. SEQ Devel. & Cong. Henry L. Hitchcock, D.D. 770 Undenominat? Theodore D. Wooleey, D.D.
Denomination.	Undenominat'l Cong. & Presb. Undenominat'l Undenominat'l Undenominat'l Undenominat'l Undenominat'l Undenominat'l Undenominat'l Congregational Congregational Congregational Congregational Undenominat'l
Date of Organization.	PHENERHANDERFERE
Location.	Amherst, Mass. Belott, Wis. Brunsvick, Mc. Onkland, Cal. Handover, N. H. Gambridge, Mass. Jacksonville, Ill. Galseburg, Ill. Marketa, Ohlo, Middebury, V. Olevelin, Ohlo, Olivet, Mich. Ernest Grove, Or. Ripon. Wis. Burbington, Vt. Chwyfordwille, Ind. Topeke, Kasnas, Hudson, Oblo, Williamstown, Mas. Hudson, Oblo, Williamstown, Mas. Williamstown, Mas.
Name of College.	1 Amherst 2 Beloit 2 Beloit 1 B 4 Coll. of California 1 B 5 Coll. of Coll. of California 1 B 5 C

CONGREGATIONAL NECROLOGY.

REV. HERVEY TALCOTT died in Portland, Conn., December 19, 1865, in the fifty-third year of a faithful ministry, and the seventy-fifth of a useful life. He was born in Coventry, Conn., January 6, 1791, of a family of distinguished piety. Evincing an early predilection for study, he entered the Junior Class of Yale College at the age of seventeen, and graduated two years later, in 1810, with a class which has given to the world such names as E. A. Andrews, Jonathan Barnes, William W. Ellsworth, Professors E. T. Fitch and Chauncy A. Goodrich, A. L. Hillhouse, S. F. B. Morse (inventor of the electric telegraph), and others scarcely less eminent. After graduating at Andover Theological Seminary in 1814, he spent two years in Home Missionary labors, being the first missionary employed by the Connecticut Domestic Society. He was ordained and installed over the Frst Church in Portland (then Chatham), Conn., October 23, 1816. member of that council preceded him to the church above. But two members then connected with the church survive. His death has broken one of the last links that bind us to the former generation, especially of ministers. He was the patriarch and Nestor of the association with which he was connected, and arrangements were made to have a union of those ministers and churches upon the fiftieth anniversary of his settlement in the next October, to hear him detail the experiences of half a century. He was truly a good man. His whole life was an exemplification of the truths he taught. His whole being was pervaded by a sense of religious obligation. The habitual contemplation of great and solemn themes rendered him grave and serious, and yet beneath this apparent severity there beat one of the kindest, gentlest hearts that ever throbbed in human bosom. He had the sensibility of a woman and the simplicity of a child. Few better enjoyed or appreciated a play of humor or a sally of wit, and his sympathetic tear made a quick response to any touch of pathos or tale of sorrow. His humility was great. He was not disposed to think of himself more highly than he ought to think, not as highly as others thought.

Well did he lead the way to the better land. He went before the flock. Like his great Master, he gave them an example, that they should follow his steps.

On the anniversary of the day when the Pilgrims brought to these shores the principles he loved so well (December 22) we laid him to rest in the soil they consecrated to liberty and religion.

A. C. D.

MRS. C. TALCOTT, widow of the late Rev. Hervey Talcott, of Portland, Conn., died in Waterbury, Conn., April 23, 1869, aged sixty-nine years.

To those who knew her no words of eulogy are necessary to add to their estimation of her life and character; to those who knew her not, many such words could not adequately set forth her excellences; while to herself all eulogy would be most distasteful. "But a woman that feareth the Lord, she shall be praised." "Her own works praise her in the gates." Her pure and useful life,

her consistent example, winning deportment, and earnest piety, shed a beautiful halo over a favored home, and a gentle radiance over a husband's pastorate of almost half a century. To that beloved and venerated pastor, she was truly a helpmeet in all home duties, and a most efficient aid in winning souls to Christ. Many such rise up and called her blessed.

Forgetful of self, she seemed to live in and for others. Her highest happiness consisted in making others happy. Even to the last this feeling predominated. She expressed a desire, if it were the Lord's will, that she might remain longer with her family below; but with great assurance said, "I know it is far better to depart and be with Christ." Thus she went down into the dark valley, leaning on the arm of her Beloved, and with her all was peace.

A. C. D.

MRS. LOUISA C. HADLEY, wife of Rev. James B. Hadley, died in Campton, N. H., Saturday, June 20, 1868, in the fifty-seventh year of her age.

She was a native of Amherst, Mass., and pursued a course of study at the Ipswich Seminary, under the instruction of Miss Grant and Miss Lyon.

A child of the covenant, in early life she learned of Christ, gave her heart to him, and became a member of the visible church.

She married in 1838, and at once shared heartily in the Christian work of her husband, who was then settled in Amesbury, Mass., afterwards in Standish, Me., and Campton, N. H. She was a devoted companion, a wise counsellor, an efficient leader in every good work, and above all an earnest Christian, in true sympathy with Christ and his cause. Her labors were abundant for the salvation of souls. In her family, in the Sabbath school, in the female prayer-meeting, in the social circle, everywhere, her influence was on the side of right and for Christ. She was in the habit of making appeals to the unregenerate of her acquaintance in writing, and from the many affecting replies received she had reason to believe that God blessed the effort.

For the last five years she had been in very poor health, and for the last two years entirely blind. But she did not cease to work for the Master. When she could no longer go forth and take sinners by the hand and lead them to Christ, nor write notes to them to persuade them to attend to their eternal interest, she singled out individuals and made them special subjects of prayer. Some of those prayers, heard in heaven, have already been answered on earth. She was unusually resigned to God's will, submitting, without a murmur, to all his afflictive dealings with her. She was apparently more concerned for the comfort of others than for her own. She frequently said, "How thankful we ought to be for our mercies!" It was hardly possible for one to spend even a short time in her presence without being spiritually benefited, and resolving for himself to live nearer Christ and endeavor to do more for his glory. Her faith was strong in the Lord, her mind filled with bright anticipations of the future. Her death was eminently peaceful. Without a groan, gently, she passed away.

Q. B.

Deacon EBENEZER BUTLER died in Winchendon, on the 15th of October, 1868, aged sixty-three. Though months have passed since his lamented

decease, it is fitting that so good a man should have a brief memorial in those pages more enduring than tablets of marble.

Deacon Butler was born in Townsend, where he lived to years of maturity. He moved to Winchendon in 1825 or 1826, and with his father, Joel Butler, who lived to his ninety-ninth year, purchased a farm and mill in the easterly part of the town. There he remained till a year or two before his death, when he removed to his house in the village. He was a member of the First Church until the organization of the North Church, in December, 1843. In the spring of 1844 he was chosen deacon of the new church, without a dissenting voice, and he held the office, faithfully performing its duties till called up higher. He ever felt the deepest interest in the welfare of the church, and gave time, money, and prayer, without stint, to secure its prosperity. He was a thoroughly good man; upright in business according to the Christian standard; industrious and frugal, that he might have the means to give; and giving with discrimination, that he might dothe most good. As his means increased, he did not increase his family expenditures, but enlarged his benefactions. He was early in the ranks of the totalabstinence army, and from the beginning was a firm friend of the slave. Missions, home and foreign, were dear to his heart, and his joy was to know of the progress of the Redeemer's kingdom. He was a firm and judicious friend to his pastor, and was of such rare prudence in speech and sweetness of disposition, that he never, even in times of very trying difficulties in the congregation, said a word that needed to be modified, or which could justly be deemed offensive. He was a disciple without guile, who had much of the spirit of the Master, and therefore was ready, when called, to go and be forever with the Lord.

A. P. M.

DEACON JOAB TYLER died at Amherst, January 13, 1869. He was born in Attleboro', Mass., July 23, 1784. His father, Deacon John Tyler, - through several generations, who, for the most part, bore the name either of John or Job, descended from Job Tyler, of Andover, who was born in England. His mother, Mercy Thacher, was the daughter of Rev. Peter Thacher, of Attleboro', who, through an uninterrupted succession of Rev. Peter Thachers, all oldest sons, descended from Rev. Thomas Thacher, the first pastor of the Old South Church in Boston, who, in turn, was the son of Rev. Peter Thacher, of Old Sarum, England; and there is a tradition that the series of the Rev. Peter Thachers on the other side of the water was even longer than it has been on this side. In 1794 the subject of this sketch removed with his father to Harford, Susquehanna County, Penn., then an almost unbroken wilderness, where he became a pioneer and leader in laying the foundations of civil and religious society, and lived long the life of a public-spirited man, a patriotic citizen, and an earnest Christian. church which was organized in the log-house of his father, and of which his father and himself were in succession deacons, "after prayer to God for direction, solemnly declared themselves to be of the Congregational order by vote unanimously," and adopted "the confession of faith of the Second Church in Attleboro', and Covenant, together with the Cambridge Platform, as the rule of their faith and discipline." And from that day to this, though most of the neighboring 29

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churches have become Presbyterian, and the associations in that section have given place to Presbyteries, that church has retained its integrity, and adheres to its original form and order of government and discipline. While toiling to clear away the forests, and taking the lead in every effort to advance society, education, and religion in Harford, Deacon Tyler would devote days and weeks at the call of feeble churches in the vicinity to labors in revivals and protracted meetings; and not a few churches in places now of far greater importance than his own town—such as Binghampton, Montrose, and Carbondale—were, in their origin, greatly indebted to his counsel and co-operation.

. In those days, when such occupations were universally deemed lawful and proper, he was a distilling and rum-selling deacon. But no sooner had Dr. Beecher and his coadjutors blown the first blasts of the temperance reformation, than he bought out his partners, and at great pecuniary sacrifice stopped the manufacture and the sale of whiskey.

An ardent Republican, he zealously supported the cause of liberty and humanity in the Congressional district which was so long represented by David Wilmot, author of the Wilmot Proviso, and then by Galusha A. Grow, lately Speaker of the House of Representatives. Always lamenting his own want of early advantages, he resolved that, cost what it might, his sons should have the opportunity of a public education. Forty years ago last winter he took his eldest son into his own one-horse sleigh, with books and clothes and bed and bedding, and brought him all the way — for there were no railroads then — from his home in Northern Pennsylvania, and entered him at Amherst College, where all his sons, and nearly all his grandsons, have since been educated. And here, at Amherst, this seat of learning consecrated to religion, and in the house of that eldest son [Prof. Tyler] he found a congenial home for his last days, which he spent very much in prayer and preparation for "the better country," till, at the age of eighty-four, he almost literally "fell asleep in Jesus."

w. s. t

REV. JAMES D. MOORE died at Hartford, Conn., January 17, 1869, in the fifty-sixth year of his age.

He was born of pious parents in Corsham, Wiltshire, England, in the year 1813, and was confirmed, according to the rites of the Established Church'in that country, at the age of twelve years. At the age of sixteen he came, with his father and other members of the family, to Montreal, in Canada, to engage in business in that city. Fortunately for himself, and for those who have had the benefits of his valuable services, he fell, while in Montreal, under the watch, care, and devout influence of that truly excellent Christian minister, Rev. George W. Perkins, at that time pastor of the American Presbyterian Church in that city. Young Moore connected himself with that church, and entered at once, with the ardent zeal of a youth who sincerely loved the Great Master and his work, into the Christian service which his profession required of him. Here it was that he first began to entertain thoughts of entering the Christian ministry. He entered without delay on the work of preparing for college; and with what ability he performed his task may be seen in the fact that within a little more than two years

he was found qualified to join the Sophomore Class in Middlebury College. He was graduated, with the honors of the college, and with the high esteem of his fellow-students, in 1835.

In the autumn of the year in which he was graduated he entered the Theological Department of Yale College, in which he remained three years, and there, as at Middlebury, he won the esteem of his instructors and classmates. Having received ordination from the Presbytery of Champlain in the latter part of the year 1838, he passed the succeeding year in missionary labors in Canada, particularly in connection with the Sabbath-school cause. His first experience at postoral work was at North Buffalo, where, without installation, he acted as minister for a few years to the Presbyterian Church in that place. At the close of his labors in North Buffalo he returned to Connecticut, and having received a call to the pastorate of the Congregational Church in Middlefield, in that State, was installed on December 30, 1846. But as the results of his labors in this community were not what he desired and had hoped to secure, after a trial of three years he felt constrained to seek a larger and more promising field. The church in Clinton, Conn., extended him a call to become their pastor July 2, 1850, and here it may with propriety be said his life work was performed. His labors were greatly blessed to the conversion of souls and the enlargement of the church. Under his sound and faithful teaching, the standard of charitable contributions was raised nearly fourfold, and the marks of strength and efficiency in the Master's service were conspicuously visible in the enlarged assembly in the house of God on the Sabbath, in the more elevated tone of piety among the members, and in the improved morals of the town. If success be the proof, we may be sure that he took good heed to the flock over which the Holy Ghost had made bim an overseer. He was dismissed from his charge in Clinton, March 4, 1866. The circumstances which made that event a necessity need only a bare mention. From the earliest beginnings of our recent great struggle for national life and civil freedom, Mr. Moore cherished a style of patriotism which was not acceptable to, perhaps not appreciated by, some of the leading members of his church and people. The convictions of right and duty which held and controlled him were of too clear and sturdy a character to allow him to suppress the utterance of them, whenever he thought his country's welfare required it. Hence the breach between him and his people. Separation was the only remedy; and he yielded to the necessity. But the abandonment of a field on which he had bestowed the principal work of his life solely for its improvement, together with the breaking up of so many endeared associations with the place and people of his choice, was a strain upon his nervous system too heavy to be borne with safety. On the next year, in July, 1867, he was installed very much to his satisfaction, and with fair promise of usefulness, over two churches, now united under one pastorate, — the one in Plainfield and the other in Central Village, Conn. But the Great Master had but a short work for him to do in his new field.

Symptoms of the disease which terminated his earnest and useful life now began to appear, and suspended his labors. He died at the Allyn House, in Hartford, on the Lord's day, the 17th of January of the present year, with full faith in the Saviour, and in the enjoyment of the sweetest peace of mind. His

burial took place in Clinton on the following Wednesday. Mr. Moore entertained very high views of the ministerial office and work; this fact led him to be a diligent and successful student in every department of human learning that could be advantageously used in his profession, an accurate and instructive teacher, a prudent and faithful pastor.

D. S. B.

DEACON MATTHEW CHAMBERS died at Galesburg, Ill., January 27, 1869, aged eighty-three years.

The first twenty-five years of his life were spent in West Nottingham, N. H., his native place. During this period the dependence of his aged parents on his care subjected him to a stern discipline. But he cheerfully accepted his filial duty, and taxed all his youthful energies to fulfil it faithfully. After the death of his father he spent five years in Addison, Vt. This included the period of our last war with Great Britain, in which he took an active part and fought at the battle of Plattsburg. After the close of the war he engaged in mercantile business at Bridport, Vt., in which place he remained twenty years. Here he was married, the 21st of May, 1815, to Hannah Smith, the worthy companion of his life, who still survives. They celebrated their golden wedding more than three years before his death. He yielded to the claims of the gospel, and, with his companion, united with the Congregational Church in Bridport about six years after their marriage. From that time his life was that of an earnest, active, growing Christian. In 1836 he removed with his family to Illinois, where he met the founders of Galesburg and of Knox College, who were just selecting a location for their colony. He entered at once into hearty sympathy with the plans of the colony, and was one of the first purchasers on the tract of land which they had taken up. As early as practicable he built his future home and established his family in that new settlement. Here he had opportunity, in agricultural and horticultural pursuits, to gratify his ardent love for trees and shrubbery, for fruits and flowers. In their cultivation he took great delight, and manifested a degree of skill and refined taste, in marked contrast with the rude improvements of a new settlement. His example doubtless contributed much among his neighbors to encourage that attention to shadetrees and shrubbery and flowers now so conspicuous in the charming scenery of Galesburg.

Deacon Chambers was made one of the trustees of Knox College by the act of incorporation. For more than a quarter of a century he rendered the college very valuable service in that capacity, and for a number of successive years he was a member of the Executive Committee of the Trustees. On his removal to Galesburg he united with the First Church of Christ in that place, and remained a valued and beloved member till the time of his death.

In all the great movements of the age he took an intense interest, and was ready to help them forward as he had opportunity. On questions of reform he was not an enthusiast, but he was candid and open to conviction. When convinced he never hesitated to act accordingly. He was bold and uncompromising for the right, and fearless of personal loss or opprobrium. At the commencement of the temperance reform, like other country merchants, he dealt in ardent

spirits. But as soon as his mind was awakened to the evils of the traffic he destroyed his whole stock of liquors, and henceforth was a consistent advocate of the temperance cause. He was among the early and earnest friends of the antislavery reform. In that cause he cheerfully submitted to reproaches, perils, and losses, suffering joyfully for righteousness' sake.

As he drew near his end the great truths of evangelical religion which centre in the atonement of Christ were apprehended with a peculiar vividness and confidence, as the ground of his hope and a warrant for his joy. He reaffirmed his belief of them with new energy. He triumphed over the fear of death, and joyfully departed to be forever with the Lord.

F. B.

REV. ABRAM FROWEIN was born in Barmen, Kingdom of Prussia, in Germany, on the 28th day of February, 1805, and died near La Grange, Lewis County, Mo., on the 10th day of February, 1869, aged nearly sixty-four years. He emigrated from his native land, and landed at New York on the 18th day of June, 1849, and located in Lafayette, Indiana, where he remained until the 8th day of August, 1850. Here he took a decided position as a Christian, but soon, on account of continual sickness, left with his family, and located in Iowa. He felt an intense interest in his German friends, and he seemed to hear a voice saying, "Woe is me if I preach NOT the gospel." This voice prevailed with him; he left a lucrative business to preach Christ and him crucified.

Having been ordained as a minister of the gospel in the winter of the year 1852, he received a call from the German Congregational Church in Sherrills Mount, Iowa, where he labored with great usefulness, leading many of his German friends to the gospel banner, preaching at four different points, enduring all the fatigue, exposure, and incidents of a pioneer missionary until the year 1856, when he felt that the large German population of Davenport, Iowa, composed mostly of Atheists and Rationalists, needed light on the subject of pure religion, and he planted the banner of the Cross among them. The result was that the Lord blessed his labors, and he organized a German Congregational church, and built a neat chapel.

In 1860 he received a call from the German Congregational churches in La Grange and Canton, Mo., and supplied them until 1862, when nearly all of the male members of his churches enlisted in the service of their adopted country. The condition of affairs in Missouri rendered it unsafe for a Congregational minister to labor there; consequently he left that State and sought temporary safety in Illinois, where he preached and labored among the Germans. In 1867 he was sunstruck, and the result was that he was troubled afterwards with convulsions, and his death at last was sudden.

He was interred at La Grange, Mo., where the widow and daughter of the deceased, and two sons, live to mourn their loss.

J. 8.

MRS. MARY CHAPMAN, wife of Rev. Jacob Chapman, Deerfield, N. H., was born in Bridgton, Me., February 8, 1814, and died April 6, 1869, aged fifty-five years.

Mrs. Chapman was a woman of rare and varied attainments. In childhood she manifested a passionate fondness for books, and a peculiar habit of neatness and order. In her youth she spent much time in the office of her invalid father, Hon. N. Howe, who employed her not only as an amanuensis, but often to read to him during the hours of night, thus beguiling his wakeful moments while others slept. After his death, and a protracted sickness, at the age of fifteen years, she determined to educate herself for a teacher, and with this object in view entered Bridgton Academy. Here she joined some of the classes fitting for college, and so rapid were her attainments, so familiar did she become with the preparatory studies, that she was employed to assist the principal, Mr. J. Burnham, in teaching the languages and mathematics. But in the midst of these arduous labors she did not forget the "one thing needful." She saw that "the fear of the Lord is the beginning of wisdom," and in early life consecrated herself to his service and glory. As a teacher in her native town, and in Bethel and Norridgewock, Me., she was highly esteemed and useful; but the work was too arduous for her health. In 1840 she was married, and soon afterward removed with her husband to Pennsylvania. Here she engaged with enthusiasm in the study of the German language, laboring at the same time for the salvation of souls among those around her, who mostly used that language. She also devoted considerable time to the study of French, and when her husband was sick, while professor in Franklin College, she for a time heard his classes. A few years later she went with her husband to Marshall, Ill., to engage in the home missionary work, where the next twelve years of her life were spent. Here she was active in the Bible class, and in visiting, and also established a Juvenile Reading Society, which was the means of accomplishing much good. A large proportion of the members became hopefully pious, and several passed before her to their reward.

But her health beginning to fail from the effects of the climate, she began to long for the hills, the fresh air, and the pure water of her native New England. Hence, in 1865, they returned to South Paris, Me., and, in 1866, removed to Deerfield, N. H., where she finished her labors, and was called to her reward. In the midst of severe sufferings she maintained a calmness and patience which nothing but a true Christian hope can produce. In an interview enjoyed by the writer but a few weeks previous to her death, he found her calm and trustful. It was on the Sabbath, and, at her request, a sermon was read to her from John x. 3: "And he calleth his own sheep by name, and leadeth them out."

E. D. C.

REV. SILAS AIKEN, D. D., died at Rutland, Vt., April 8, 1869, at nearly seventy years of age.

He was born in Bedford, N. H., May 14, 1799; graduated at Dartmouth College in 1825 with the highest bonors; was ordained pastor of the Congregational Church in Amherst, N. H., March 4, 1829; installed over Park Street Church in Boston, March 22, 1837; and in Rutland, March 29, 1849. He resigned his pastorate July 1, 1863, because his health was inadequate to the labors required, but retained the nominal relation of pastor for several years afterward. During his three pastorates, extending over a period of thirty-four years, he received eight

hundred and ninety to the churches. He was prominent in all the benevolent enterprises of the day, and held many offices of trust. In every field in which he was called to labor, in every responsibility he attempted to wield, he commanded the respect, the confidence, and the love of men. Few men do their life's work so thoroughly, so wisely, and with so few mistakes. He was of tall and commanding stature, with a face marked, decided, resolute, genial, and kind. Educated in the most severe schools, and taught caution, self-reliance, dignity, and courage, he was yet courteous, affable, and full of kind and loving humor. His wit and his fancy were both subordinate to the most exact judgment, and so his company was always relished by those who were serious and earnest or needed help and comfort. Stern in his creed, he was never a bigot. His testimony to the truth was always cheerful and commanding, because he spoke from personal experience of its power, and from the largest observation of its results. He was a forcible and direct preacher, sometimes full of pathos and power, though he knew and cared but little for the artifices of rhetoric. He loved truth, and to reach it, and present it so as to win for it the consent of the understanding and the homage of the heart, was his chief and his well-attained object in his ministry. His eye was blue and clear as a crystal, and reflected the depths of an intelligent soul, a true heart, and of a conscience at peace with itself; and it often melted with the emotions of a warm heart, and revealed a spirit full of generous and noble compassion. He was too noble to inflict injury, too brave to resent it, and too Christian not to throw the mantle of his pardon and love over an offender. He was a noble specimen of that class of men and ministers who are becoming rare in these days, and who have laid, strong and deep, those massive foundations on which a following generation is hardly adequate to build. He was one of those who valued truth more than applause, integrity more than success, purity more than self-indulgence and pleasure, the favor of God more than the honor of man, and whose whole character was built upon a rock and was illuminated and glorified by divine principle.

But with all his commanding and massive qualities, with all his sturdy, oak-like strength and independence, with all his indomitable uprightness and truthfulness and honesty; with all his intelligent and unflinching adherence to his moral principles and religious convictions, so that you might shake a mountain from its base as readily as deflect him from the right by a hair's line; he was yet as diffident and modest as a girl, and as unpretending in his manner as a child, and as full of love for all that is simple and pleasant and hearty in social life and social joys as his heart could hold. He was a worthy successor of the apostles, not only in the true faith, in the vigor and earnestness and eloquence of his preaching, in his steadfastness to his Saviour, in his willingness to deny himself for the good of men, but that business also which was the employment of their lives, till they became apostles, was often the recreation and pleasure of his. He never imagined God made the brooks and trout of his beautiful State to be entirely the joy and food of sinners. He was a man to be liked all the better because he was no enemy to angling. He was out of sympathy with nothing healthful, innocent, helpful, and beneficial. There was no cant in his words, nor in his life. And so he was a well-rounded, well-developed, full-orbed man, to whom nothing good was forgreat unanimity, was elected as its president, which position he held at his death. His note-book and pencil were always in use. In this way he had gathered voluminous notes and sketches upon a great variety of topics, which would have been of value to him and others in the future. He probably knew the personal history and peculiar characteristics of more Vermont men, living and dead, than any score of other men. He left sketches of every clergyman in his denomination in the State, as well as of nearly every other prominent man, all carefully and systematically arranged. Among the contributions in the Historical Rooms at the State House no name appears as the donor so often as his. Anything which was old was both curious and valuable to him. To the Vermont Historical Society his loss as an energetic director and a valued associate is severe, and will be deeply mourned by all its members.

He had been a diligent student in many departments of study, and won for himself an enviable reputation as a writer. He was a regular contributor to the Congregational Quarterly, Boston Recorder, Brattleboro' Record, Rutland Herald, Burlington Free Press, Barton Standard, and Newport Express. Though his writings were voluminous, he never undertook any one elaborate work. The most noticeable quality of all his historical writings is their clearness and brevity. They were all trimmed. Criticise them as much as we may, we cannot find a superfluous word. Systematic, concise, clean, they always delight and never weary. So familiar had he become with facts, men, and things, that he could dash off in an hour what most men could hardly produce in a week.

Mr. White was elected by his fellow-citizens to a seat in the House of Representatives in 1862 and 1863. He was a ready debater, and well acquainted with parliamentary usages. He had much influence in matters of education, and was placed at the head of the committee on that subject, and was instrumental in securing several valuable additions to the school laws. In 1864, 1865, and 1866 he was chaplain of the Senate.

In 1860 he was appointed a member of the Vermont Board of Education, and held that position until the present year. His labors in many departments of the educational cause have been of great benefit to the State.

He was enthusiastic and untiring in his efforts in the cause of temperance, seeking every opportunity to promote it, and was identified with the order of Good Templars in his State, having been its presiding officer for nearly three years. He devoted all his energies to its welfare and promotion, never sparing his strength or labors, in the cold of winter or the heat of summer, visiting the several lodges, delivering addresses, and gathering together bands of this important auxiliary to the temperance cause amid the hills and valleys of Vermont, and the thousands who compose that order will bless his memory and reverence his name as a household word. He lived to see the Good Templars in Vermont grow from one lodge to one hundred and five, and from a membership of less than a dozen to seven hundred.

Mr. White was an honorary member of the New England Historic and Genealogical Society, and corresponding member of nearly all the Historical Societies in this country. He was also one of the trustees of the Vermont State Library, and a trustee of Middlebury College. The honorary degree of Master of Arts had been conferred upon him by Amherst and Middlebury Colleges, and the University of Vermont.

He had been confined to the house nearly three weeks, having first had a severe attack of influenza, followed by typhoid pneumonia. Recovering somewhat from this, the disease passed to the brain and spine, and so prostrated was his nervous system from long-continued, constant, and severe mental effort, he was unable to withstand the attack.

Among the many works from his pen are the following: -

Life and Services of Matthew Lyon.

History of Coventry.

Sermon on the Death of Abraham Lincoln.

History of the Congregational Church in Orleans County.

A Centennial Sermon on the 100th Anniversary of the Organization of the Congregational Church at Westminster, Vt., and a Sketch of its Native Ministers. Life and Services of Jonas Galusha.

Life and Services of the late William C. Bradley.

Biographical Sketch of Hon. Theophilus Harrington.

The Geography and History of Vermont, by S. R. Hall, LL.D., also the Constitution of the United States, with Notes and Questions, by Pliny H. White. Pages 270.

All his writings should be gathered together by some competent hand and placed before the Vermont people. They could not fail to appreciate them, and through them would learn, more thoroughly, to appreciate him.

RD. P. A.

CHRISTOPHER CHOATE CUSHING died at Cambridge, Mass., April 26, 1869, in the twenty-first year of his age. He was the son of Rev. Christopher Cushing, and was born in Boston, July 13, 1848. In early childhood he exhibited marked qualities of mind. So quick was he to learn, and so retentive was his memory, that at school he would not only become familiar with his own lessons, but also learn those of the higher classes by listening when they were recited, and retain in memory much of the school register by hearing the teacher read it. His physical system was so taxed by the activity of his mind that it was found necessary to take him from school. At a later period, his private tutor was accustomed to say that it was a pleasure to hear him recite in mental arithmetic, because he often had an original and short way of solving the problems. His reading was peculiar; he never took any interest in novels, but, when a small lad, he would select from a library standard histories, and such books as "Webster's Speeches." When censured for rapid reading he would challenge an examination, and would prove that he not only understood but remembered what he had When fifteen years of age he took the first prize in the Pinkerton Academy, at Derry, N. H., "for excellence in the Latin language." Toward the close of the year 1863 he became a student in Phillips Academy, at Andover, Mass. There, although the youngest member of his class of about thirty, he was told by his teacher that he was the best scholar in his class. At Andover, in a time of general religious interest, on the 7th of January, 1864, he was led by the Spirit of God to confess his sins and give his heart to the Saviour. The letter in which, three days later, he gave an account of the change in his feelings, was tender and touching. His conversion was a notable answer to prayer. For days his parents had wrestled with God in his behalf, until suddenly their anxiety ceased. The receipt of the letter referred to informed them of the time of his conversion, which proved to be the very time when the agony of their hearts was relieved. He became a member of the First Congregational Church in North Brookfield, 1864. On the 26th of April, while learning a lesson in Cicero, with two of his classmates, he was seized, as with the suddefiness of lightning, with an epileptic attack. Suspending his classical studies, he sought the restoration of his health. He was intensely interested in our national struggle, and kept himself familiarly acquainted with the names of the officers, and the various movements of the army. He had rare mechanical skill, and never failed to accomplish whatever he undertook. He found great delight in the society of professional men, and had an extensive acquaintance with the names and the locations of ministers. He was fond of frequenting courts of justice, listening to our ablest lawyers, and gaining discriminating views of the different judges. He was accustomed to carry in his pocket "The Court Record" of the Suffolk Bar, that he might know what cases were to come up, and what lawyers were to plead.

He had so improved in health that, at the commencement of the present year, he resumed his classical studies. Whatever he did was done thoroughly, and with remarkable accuracy. He had an antiquarian taste, and an aptitude for statistics. He aided in the preparation of several statistical articles published in the Quarterly, and prepared the "Congregational Quarterly Record" for the April number, and for the present number, so far as was possible, up to the very day of his death.

Of generous disposition, ardent in temperament, he formed strong attachments, and was always faithful to his friends. His sense of justice and indignation at wrong were marked and forcible.

He had so studied the nature of his disease, and so fully understood the liabilities to which it exposed him, that he accustomed himself to the contemplation of death, and rose above all fear of it. When his absence from home longer than was anticipated was the occasion of solicitude, and this fact was made known to him, he replied, "Don't worry about me, for I think I have a Saviour in whom I can trust, and I am not afraid to die"; and again he said, "If at any time I should go away from home and never come back, or should be brought back dead, think that I am better off, — yes, mother, think that I am a great deal better off."

It was Sabbath eve; he kissed his sister, and bade her "good night," spoke parting words to his parents, and with elastic step went to his room. After his customary season of devotion he lay down to rest, and while in unconscious sleep he awoke to the unceasing consciousness of heavenly joy. O, the force of Job's declaration, "Thou shalt seek me in the morning, but I shall not be"!

In view of his rare qualifications for usefulness, his opportunities to acquire knowledge, and his disposition to consecrate all upon the altar of God, the opening fields for Christian work, and his sudden departure, blind unbelief asks, "Why is this waste?" But faith gives the cheering assurance that no natural endowment or degree of culture, accompanied with the grace of God, is ever lost.

LITERARY REVIEW.

THE AMERICAN ALMANAC seemed to die of editorial laziness; then Childs, of Philadelphia, began a National Almanac, which had a short but useful and honorable life of two years. Four years have since passed, and now O. D. Case & Co., of Hartford, Conn., enter the field and give to the public the initial volume of "The American Year-Book," * exceedingly well edited, well printed, and well made. It is one of the most thorough of its kind within our knowledge. Its eight hundred and twenty-four pages are filled with carefully collected and well-arranged statistics and records appropriately grouped. Thus, Part I. is occupied with astronomical information; Part II. comprises the statistics of the United States, with such facts and records as, in the good judgment of the editor, will be useful to the intelligent citizen, the student, the author, and, emphatically, the politicians, whom, by compliment, we sometimes call statesmen; Part III. gives statistics of "Foreign States of the World" (a singular application of the word "states"); Part IV. presents the religious statistics of the world; Part V. consists of miscellaneous essays on such topics as "Progress of Agriculture," "Currency and Finance," "Literature," etc.; Part VI. gives Presidential Election Returns, Obituaries, and records of important events. The book is an honor to its editor, to its publishers, and to the country. We have seen very warm praise of it in English papers, and it is but little to say that it is, or should be, indispensable to every reading person. The labor involved in such a work is enormous, and we speak from some experience; and for an "initial volume," the editor has been wonderfully successful. We presume the succeeding volume will be improved somewhat, but we are so thankful for this, the only book of the kind to be had, that we have no criticisms to offer, - nothing but praise. The publishers in our larger cities must look to their laurels, for if any book deserves a "metropolitan" reputation this does, and we hope it will have as wide a circulation as its genuine merits demand.

THE ANNUAL CYCLOPÆDIA for 1868,† the eighth of the series, is a compendium of valuable information, like its predecessors. Its title-page concisely tells its contents. (See foot-note.) It is well adapted to the uses for which it is designed, and covers the history of the year with considerable thoroughness, and

- * The American Year-Book and National Register for 1869. Astronomical, Historical, Political, Financial, Commercial, Educational, and Religious. A General View of the United States, including every Department of the National and State Governments, together with a Brief Account of Foreign States. Embracing Educational, Religious, and Industrial Statistics; Facts relating to Public Institutions and Societies; Miscellaneous Essays; Important Events; Obituaries, etc. Edited by David N. Camp. Vol. I. Hartford: O. D. Case & Co. 1869. 8vo. pp. 824. \$3.50.
- † The American Annual Cyclopædia and Register of Important Events of the Year 1868. Embracing Political, Civil, Military, and Social Affairs; Public Documents; Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. Volume VIII. New York: D. Appleton & Co. 1869. 8vo. pp. 796. \$3.50.

with praiseworthy candor. It is wellnigh impossible for a narrator to keep his own opinions out of sight and out of mind; the temptation is strong to express convictions and inclinations; but just so far as this is done, whether intentionally or accidentally, is the value of a "Register of Important Events," such as this Annual claims to be, diminished. In these days men want facts rather than opinions; these latter they prefer to form for themselves. The compiler has proved himself so good an annalist that he never obtrudes himself upon his readers. Probably each user of this book will think too much space given to some topics, too little to others, but let it be borne in mind that it is no easy thing to put into one volume the twelve months' history of the world. "Hoc opus hic labor est," and the editor of the Annual has done his "opus" and his "labor" well.

The "restoration" process in our national history is well narrated, and this portion of the book is invaluable for reference or for study, while the facts in the material, scientific, literary, and religious progress of the world are carefully condensed and well arranged. The editor has the good sense to take his statistics of Congregationalism from our Quarterly, and the honesty to give credit. The history of the different denominations in this country, and the account of their conventions, branches, membership, etc., etc., are, in general, given from official sources. One praiseworthy feature is the printing entire of all important official documents, the only true way to prevent mistakes in interpretation. Portraits of Vice-President Colfax, General Prim, and William E. Gladstone embellish the book. All who own Appleton's Cyclopædia and the Annuals will, of course, purchase this new volume; those who do not can here find a profitable investment for a small amount of money. It is not easy to see how an editor, or a literary man, can "keep house" without them. (H. A. Brown & Co., 3 School Street, New England agents.)

THERE are many attractive books with which we are not entirely pleased. The author of "Adventures in the Wilderness" * has unusual powers of description, has genius, a keen sense of the ludicrous, and, if relating simple, unadorned facts, would make them interesting. But in the narrative before us, if fiction does not prevail over fact, there is evidently very general exaggeration and extravagance, - a purpose to write what would be read, whether real or imaginary. In what purports to be a guide-book to and through an unfamiliar but important region, it is but simply just that the reader's confidence should be secured at every step. In perusing the "Running of the Rapids," "The Ball," "Crossing the Carry," "A Ride with a Mad Horse in a Freight-Car," as well as a number of other chapters, we are frank to say our credulity is inadequate to the scenes described, and our judgment and conscience cannot but condemn the extreme statements, to say nothing of the profane and other more than doubtful expressions with which the book more or less abounds. Our honest conviction is that ministers of the gospel. can be better employed than in writing novels, or "adventures" not less fictitious. If their books are not religious, they should not be irreligious. It is scarcely possible for them to increase their usefulness by such productions, popular though they may be.

* Adventures in the Wilderness; or, Camp Life in the Adirondacks. By WILLIAM H. H. MURRAY. Boston: Fields, Osgood, & Co. 1869. pp. 236. \$1.50.

J. B. FORD & Co., publishers of the weekly series of Reverend Henry Ward Beecher's Sermons,* have issued their first volume containing twenty-seven sermons, with the accompanying prayers, and reaching from September, 1868, to March, 1869. It is a beautiful book, with a striking portrait of Mr. Beecher for the frontispiece. The same general remarks will apply to this collection that we made in our notice of the handsome two-volume edition published by Harper and Brothers (January, 1869). We have learned to prize the weekly issue by J. B. F. & Co., and the bound volumes as they shall appear will make valuable additions to our best religious literature. (H. A. Brown & Co., No. 3 School Street, agents.)

Papal literature, of the anti-Masonic kind, is strongly reinforced by a translation of Segur's "The Freemasons. What they are — What they do — What they are aiming at." † The book bears the sanction "Imprimatur. Joannes Josephus, Episcopus Boston," and may therefore be relied upon as accurate and safe. Indeed, when one finds that the American preface was dated on the "Feast of the Angel Guardians," his confidence may be implicit.

The work is a truly valuable addition to the works of its class. Although the Freemasonry it describes is European, and the American editor suggests that it may need qualifications here, yet as M. Segur insists that Masonry is everywhere the same, the whole may doubtless be accepted.

We find, from this work, that Freemasonry, in its present form, originated about the year 1300. When the Knights-Templars received from Pope Clement V. and Phillipe-le-Bel the punishment due to their "infamous" and "sacrilegious practices," a remnant escaped the fagots, to whose blaze had been consigned all whom the Pope and King had been able to lay hands upon, and fled to Scotland. They there allied themselves with corporations of Masons, swore undying hatred to "Popes and Kings," and by and by, "with the help of Protestantism," spread all over Europe; and now, by this writer's figures, they number eight millions of members.

The strength of this vast number M. Segur finds to be fearful by its peculiar organization. Its members are sworn to unqualified obedience; and, although "the King of Hanover, the King of Sweden, the Grand Duke of Hesse-Darm; stadt, Prince Frederic of the Netherlands, the Grand Duke of Hesse, and the King of Prussia" are Grand Masters, yet supreme and despotic power is vested in an obscure individual, "a mysterious and terrible chief," "a diabolical man more powerful than any king in the world." Who the present ruler is M. Segur has not been able to ascertain; but in the last century it was a German named Wieshaupt.

Its great object is the "overthrow of the Catholic Church." It is aiming at

* The Sermons of Henry Ward Beecher, in Plymouth Church, Brooklyn. From Verbatim Reports by T. J. Ellinwood. "Plymouth Pulpit," First Series. September, 1868, to March, 1869. New York: J. B. Ford & Co. 1869. 8vo. pp. 438. \$ 2.50.

† The Freemasons. What they are — What they do — What they are aiming at. From the French of Mgr. Segur. Boston: Published by Patrick Donahoe. 1869. 18mo. pp. 136. 25 cents.

"the destruction of the Catholic religion in Italy, Germany, Austria, Belgium, Spain, Portugal, Mexico." Its motto is "Liberty, Equality, Fraternity," and its climax of evil, in M. Segur's opinion, that it demands "the independence of the conscience." Although it uses the name of God, and in some degrees acknowledges. Christ, yet in these higher (he says there are a thousand degrees) God's existence is denied. Their teaching is that Jesus was justly punished for his crimes; that a being named Adoniram is to be honored as the descendant of Lucifer and Eve; that God was jealous of Lucifer and persecuted him; and that Masons are to carry on perpetual war in behalf of Lucifer, "against God, Adam, Abel, Solomon, against Jesus, and the inferior race of Adam's children, personified by the Priests and the Kings." The murder of Jacques De Molay, the great Templar, is to be avenged on all popes and kings. This rallying-cry is, "War on God, on His Christ, and on His Church." In 1848 the adepts "met to celebrate the 'Mass of the Devil.'" He does not insist that Lafayette, Louis Philippe, Lord Palmerston, and Count Cavour, whom he mentions as Masons, assisted at this Mass; but "nearly all the coryphei of contemporary, impiety - Mazzini, Garibaldi, Kossu'h - are Freemasons." To the Masons M. Segur attributes the French Revolution, the overthrow of Charles X. in 1830, and the uprisings of 1848.

Of course, the Catholic Church puts Masonry under the ban. The author recounts the various bulls which have left the Vatican against Masonry, from 1738 to 1865. Every Freemason is, by his membership, excommunicate; is debarred from the sacraments, and forfeits his right to Christian burial.

M. Segur gives very interesting descriptions of the various secret ceremonies of this institution, with the several obligations. But as he does not give his authority we are unable to judge of their authenticity.

The remedy is very simple: "First of all, let us obey in all things the head of the Holy Church, our Holy Father, the Pope, Vicar of Jesus Christ, Pastor and Infallible Teacher of all Christians. Surely, to obey the Pope, let us obey our Bishop, our Parish Priest, our Confessor. When we obey them, we obey not men, but God himself."

This remedy is very simple. It does not, however, seem to have been efficacious thus far, even in Catholic countries. Still less does this method seem likely
to secure the result here. But we agree with the closing appeal in the book:
"Would it not be a good work to make this small treatise known all around, and
to spread it as much as possible?" The information it gives cannot fail to interest
those who are discussing this subject; and as it is so evidently authentic, must
prove useful.

No war correspondent surpassed "Carleton" in faithfulness, comprehensiveness, accuracy, and freshness. He had eyes, and used them: conscience, and obeyed it. He never romanced nor falsified. We judge, from careful reading, that he has carried the same characteristics into his "New Way Round the World." Through England, France, the Mediterranean, Egypt, India, China, Japan, the

Pacific, and home across the Continent, is the "New Way." Of the familiar countries, he says just enough to make the connections; to the Suez Canal, India, China, and Japan he wisely devotes most of his work. He carefully observes the little things we want to know, and generalizes only from facts. He is entertaining and instructive. He writes as a Christian, but without any obtrusiveness of that fact. Christian missions are observed from the stand-point of a sensible traveller, warped neither by official conviction nor dislike to religion. He has the faculty of seizing the important features of the several countries, and grouping minor things around them. He is always sensible, but never dull. The result is a very valuable book.

The Presbyterian Publication Committee send us "The Tennessean in Persia and Koordistan," — the life of Samuel Audley Rhea. It is the life of a noble missionary, whose words many of our readers will remember; very rich in details of missionary work, written by an appreciative and experienced biographer, and a volume of great interest. The volume is well illustrated. It belongs to the missionary library, which is now rapidly increasing, and which should be in every church. It is worth innumerable essays in arousing a missionary spirit and instructing in missionary operations.

"THE GATES WIDE OPEN" † is a reprint of a work published ten years ago under the title of "Future Life; or, Scenes in Another World." By the reissue of it, under this new title, the author hopes to avail himself of the special interest excited by "The Gates Ajar." The two books are very unlike. The Gates Ajar has its plot on earth; the Gates Wide Open attempts to portray scenes in heaven. The latter work is free from many of the objectionable features of the former. It gives no forbidding aspect to the ministry. It affords no aid to those who would make deacons odious. It does not favor spiritualism. It does not make the first joy of heaven consist in seeing "Roy," but rather in seeing the Saviour. A care-' ful perusal will give the reader a more favorable impression than the hasty glance too often given to books of this character. If it has less of genius than is displayed by the author of "The Gates Ajar," in the wake of whose popularity it is finding public favor, it shows more thought and more careful study and a wider reach. It is a poem written in prose, a portrayal of "the possible scenes of a future life," well written, evincing literary taste, long-winged imagination, and an evangelical spirit.

MINISTERS and Theological Students will be especially interested in a work recently issued by Professor Hoppin, of New Haven. It is in substance, we pre-

^{*} The Tennessean in Persia and Koordistan. Being Scenes and Incidents in the Life of Samuel Audley Rhea. By Rev. Dwight W. Marsh, for ten years Missionary in Mosul. Philadelphia: Presbyterian Publication Committee. 12mo. pp. 381. \$1.75.

† The Gates Wide Open: or. Scenes in Another World. By GEORGE Wood, author

[†] The Gates Wide Open; or, Scenes in Another World. By GEORGE WOOD, author of "Peter Schlemihl in America," "Modern Pilgrims," etc. Boston: Lee and Shepard, 149 Washington Street. 1869. 12mo. pp. 354. \$1.50.

[†] The Office and Work of the Christian Ministry. By James M. Hoppin, Professor of Homiletics and Pastoral Theology in Yale College. New York: Sheldon and Company, 498 and 500 Broadway. 1869. 8vo. pp. 620. \$3.50.

sume, his course of lectures on Homiletics and Pastoral Theology, and is designed as a text-book for those who are preparing for the gospel ministry. We think that the author has done well to publish his lectures while he is in the strength of his manhood, and while his active participation in public affairs will augment the influence of his book by combining with it the interest which is felt in himself personally. Professor Shedd, we believe, was the first to set this example. Had our other theologians done the same, one at least would have been prevented from marring the work of his life by making a revision of his lectures when he was too old for so responsible a task, and the publishers of the works of others would not have been left to learn that the works, as well as the authors of them, were dead.

Professor Hoppin's reputation for scholarship and for delicacy of taste is abundantly sustained in this new book. His theological statements are made with precision, and are, usually, such as will be generally accepted. We find, however, on the second page of the introduction, the declaration that "God could have converted the world by a pure act of power." "Converted" must be used here in the restricted sense in which "regenerated" is often used, and the inquiry is suggested whether our author regards regeneration as a physical change, or a change in the constitution of the soul? If not, how can it be predicated to be the possible result of "a pure act of power?"

The section on the "History of Preaching" is as full as could be demanded in such a work, and is admirable as a literary production. Of course different persons will vary in their estimates of individual preachers. Our English friends will be surprised to see Binney and Dr. Cumming named in the same category, with no distinct recognition of the pre-eminent and commanding power of the former. American readers will be quite as much surprised not to find among the list of eminent preachers the name of Dr. Taylor; for how much soever they may differ as to his philosophical speculations, all will acknowledge his pulpit power. In an unmistakable description of a popular pulpit and platform orator of our own country, and of the present day, our author, without the mention of his name, speaks of him as belonging to "a family of theological princes." We cannot but think that in whatever sense the different members of that family may be regarded as "princes," comparatively few would concede to them "theological" sway. Waiving minor differences, we commend this treatise as evincing extensive learning, high culture, and a genuine Christian spirit.

That portion of the work which has reference to "The Pastoral Office" is worthy of special attention as characterized by common sense, and as the fruit of experience in one who was himself pre-eminent as a pastor.

A LEADING Papist of the thirteenth and Protestant of the sixteenth century are brought before us by a competent and master hand in such detail as to give us the leading events in their very different but most important spheres, and yet in such brevity as not to weary. They were chosen not so much for their distinguished abilities or exalted positions, as for their conceded piety. True, "Great Christians" are not always great men. But when divine grace triumphs over sin in those whose mental powers are strong, whose opportunities are great, whose

* Great Christians of France, Saint Louis and Calvin. By M. GUIZOT, Member of the Institute of France. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 362. \$2.00.

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circumstances are propitious for the highest developments and the widest influence, the phrase "Great Christians" is not inapposite. Saint Louis lived in a less enlightened age than our own, but left a wonderful record. His character is instructive. Though in many things mistaken and wrong, rather in head than in heart, it is to be hoped, he seemed more the real Christian than many who may have a truer doctrinal theory.

The writer points out what he considers the weak points in the views and deeds of Calvin, and, in the main, very fairly analyzes his character. He is shown to be, as he really was, a commanding figure among the great lights of his day; a man of firm principles, earnest, fearless, devout; caring little for the world's caresses or curses, but fearing God, and always zealous for the truth. The part he acted in the trial and condemnation of Servetus is faithfully narrated. It is often and wrongfully charged that "Calvin burned Servetus." The latter confessed himself a pantheist of the boldest sort. "I do not doubt," he says, "that this bench, and this table, and everything that we see, is essentially God." And when it was suggested that this would make the Devil a manifestation of God, he laughed, and answered boldly: "Do you doubt it? As for me, I hold it to be a fundamental maxim, that all things are a part and portion of God, and that the collective universe is itself the Deity." The council was both shocked and embarrassed. By their own laws he must be condemned, and burning was the penalty. Calvin and all the clergy did their best to secure a mitigation of punishment, but were unsuccessful, while they all declared that the condemnation was just. Beza, Farel, Melancthon, and others agreed fully with Calvin in this result. This book is one that we can heartily commend.

Professor Haven has given to the public, in volume form, eleven treatises on Philosophy and Theology, seven of which had previously appeared in the Bibliotheca Sacra, and one in the New-Englander. Many a student who does not possess the back numbers of these periodicals will be glad to secure this collection of valuable contributions to philosophical and theological science. Professor Haven's style is clear, methodical, compact, and scholarly, and his opinions commend themselves to the common sense of men. His treatise, entitled "Mill versus Hamilton," is of special interest at the present time. His representation of the influence and authority of Mr. Mill in Great Britain is not explained or justified by his description of his qualities as a man, or of his theories as a philosopher. It would have added to the interest of the treatise had the author given some satis factory explanation of Mr. Mill's real power. The volume closes with a "Note Supplementary," in which the Professor notices recent strictures on his moral philosophy, by Dr. Hopkins, and gives back some damaging blows.

Under an unassuming title, without preface or introduction except a very modest "advertisement," Rev. Charles Wadsworth, of San Francisco, "at the request of personal friends," has given for publication a volume of twenty sermona.

^{*} Studies in Philosophy and Theology. By Joseph Haven, D. D., Professor in Chicago Theological Seminary. Andover: Warren F. Draper. 1869.

[†] Sermons. By Charles Wadsworth, Minister of Calvary Church, San Francisco. New York and San Francisco: A. Roman and Company. 1869.

They are practical in their themes and exuberant in their style, and exhibit the vivid imagination of their author as the source of his power. We would commend to the consideration of our own denomination a sentiment which he expresses thus: "That Christian benevolence which neglects religion at home for the sake of carrying it abroad is at best but a locomotive, and not an enlarged benevolence."

We are indebted to A. E. Silliman for a translation from the French of Fénelon's Conversations with M. de Ramsai on the Truth of Religion, with his Letters
on The Immortality of the Soul and The Freedom of the Will. The "Conversations" are given by Chevalier De Ramsai, and are contained in an introduction to a beautiful edition of Fénelon, lately published at Paris. The translation
is elegant, and is presented in a royal octavo pamphlet, beautifully printed and
elegantly bound. In the Preface the translator gives from literary sources a
sketch of the dramatis personæ, first of Fénelon, then of Andrew Michael Ramsai.
The pamphlet affords abundant illustration of the intellectual power and lovely
spirit of Fénelon, and critical examinations of questions "as deeply interesting
now as they were thousands of years ago."

PATRICE DONAHOE, the Catholic publisher of this city, has sent us "Short and Familiar Answers to the most Common Objections urged against Religion," and "Plain Talk about the Protestantism of to-day," translated from the French. It is proof of the power of the press and of the educational influences of the present day, that even the Romish Church feels compelled to enter the public arena with its books and tracts defending its system of faith, and attacking the religion of Protestants. These volumes are well suited to confirm ignorant Romanists in their prejudices, but we do not see how they can influence intelligent Protestants.

ROMAN CATHOLIC literature furnishes some excellent books. We have been interested in reading Veith's "Instruments of the Passion of Our Lord Jesus Christ." There are portions of it from which we should differ, such as the invoked protection of Mary, and some other especially Romish beliefs; put these aside, and the discriminating mind can do its own sifting. There is in the book a great deal of good; a fervent piety is certainly to be traced through the whole, and some of the thoughts are in themselves beautiful, and beautifully expressed. The volume is elegantly printed, although the black edge is hardly to our taste.

ECCLESIASTICAL LAW IN THE STATE OF NEW YORK,† by Murray Hoffman, is one of those very practical books of which we have had too few, and whose value is not easily over-estimated. Oftentimes the questions connected with the incorporation of religious societies are very perplexing, and productive of evil results in many ways, and they are also influenced by the ecclesiastical system of the church or body in connection with which they arise. In the volume under notice the opening chapters are mainly historical, giving sketches of the churches

* The Instruments of the Passion of Our Lord Jesus Christ. Translated from the German of Rev. Dr. Emmanuel Veith, Preacher of St. Stephen's Cathedral, Vienna. By Rev. Theodore Noethen, Pastor of the Church of the Holy Cross, Albany, N. Y. Boston: Patrick Donahoe. 1869. 12mo. pp. 292. \$2.00.

Boston: Patrick Donahoe. 1869. 12mo. pp. 292. \$2.00.
† Ecclesiastical Law in the State of New York. By MUERAY HOFFMAN. New York: Pott and Amery. 1868. 8vo. pp. 346. \$3.25.

which were of any importance in the New York Colony before the Revolution. The succinct accounts of the Church of England in that Colony, and of the charters to the churches, are valuable, as also the chapter on the Constitution of 1777, etc. A chapter each is given to the different religious denominations, following which are chapters devoted to legal questions bearing upon all kinds of ecclesiastical matters. In the appendix is a very interesting document pertaining to Trinity Church (New York), and also numerous forms for the transaction of church and parish matters. Mr. Hoffman has well done for New York what Mr. Buck has so well done for this State ("Massachusetts Ecclesiastical Law, by Edward Buck"), and every clergyman would find it for his interest and profit to own both volumes. It is a comfort to say that each has a good index.

LADY MONTAGUE wrote capital Letters* (in the main), breathing the very air of the times in which she lived, and giving an insight into manners and customs, and the public and private lives of individuals high in literary and social position. They are full of gossip (of course?) but also have a certain kind of historical value, representing, as they do, a time when English history was in a transition state. She was acquainted with many eminent people in many lands, and she writes of them in a pleasant manner. She travelled much, and to her courage the world is indebted for the introduction of "inoculation" into Christendom from a "heathen" country. She experimented upon her own family, amid the curses of her contemporaries, but at last men of science bowed at her feet. In Litchfield Cathedral the great fact is recorded on a cenotaph erected to her memory. The chief defect in her Letters is the utter absence of any religious sentiment; here her mind seems to have been a blank, for certainly in the very great freedom of her correspondence on all subjects, she would have betrayed her true sentiments. Irreligion is a defect, a sin, for which nothing will compensate. With this drawback, the volume may be read with pleasure and some profit.

MADAME DE SÉVIGNÉ'S Letters† make a good companion volume to the book just noticed. She was one of the bright lights of the reign of Louis XIV. of France, and her letters give graphic pictures of court life in that heartless time of "fuss and feathers." The court was all in all, the people of no account save to be used or abused (which then meant the same thing) for the pleasure of the rulers. But we hope there never will be occasion for a second series of similar letters. French life in the days of the Great Louis may well be read as a warning, but familiarity with it, even as mere history, is scarcely profitable. These two volumes are well edited by Mrs. Sarah J. Hale, and published in an attractive style.

THE HARPERS furnish a reprint of the fourth English edition of the History of the Crimean War.‡ The work consists of two volumes, pp. 702, 632, well sup-

^{*} The Letters of Lady Mary Wortley Montague. Edited by Mrs. Hale. Boston: Roberts Brothers. 1869. 12mo. pp. 408. \$ 2.00.

[†] The Letters of Madame de Sevigné to her Daughter and Friends. Edited by Mrs. Hale. Boston: Roberts Brothers. 1869. 12mo. pp. 438. \$2.00.

[†] The Invasion of the Crimea; its Origin, and an Account of its Progress down to the Death of Raglan. By ALEXANDER WILLIAM KINGLAKE. New York: Harper and Brothers, Franklin Square. 1868.

plied with maps and plans. It has been the subject of much criticism in England. The author expresses the opinion that "the works of the commentators must be many times greater in bulk than the original work." Seeming to feel that he could apply to himself the phrase, quorum magna pars fui, he writes confidently, not to say authoritatively, and is personally confirmed in the general correctness of his statements, notwithstanding the attacks from the public press with which his work has been favored.

JOHN NEAL has written a unique book,* garrulous, egotistic, intensely personal in its details, and yet to be read with keen zest and much profit. He certainly has led a life more than "somewhat busy," has seen much of the world, has come in contact with many men of position and influence, has mingled much in public affairs, and of men and their motives, of subjects and their bearings, he expresses his opinions without reserve. He is always entertaining even when giving vent to his strong likes and dislikes, and he weaves into his sketches many interesting anecdotes and facts which go far toward illustrating men and events. He seems to have boxed the religious compass, and at last to have settled down into a belief in the doctrines called Orthodox; his processes of thought on "free agency" are very curious. It is impossible to give an analysis of the book, as each chapter is full of detail, and the whole book is sui generis, and-while we are loath to agree with all his statements, and regret that, oftentimes, he allows his prejudices to warp his judgment. we are heartily glad he has written his "Recollections." All through his book he is on excellent terms with himself, and his theory is that he, like the king, "can do no wrong"; and when he attacks Neal Dow and John Stuart Mill, and others, we feel that he carries his personalities too far, and even supposing all his assertions to be true, he should have borne in mind that "the truth is not to be told at all times." The publishers have issued the book in that style of typographical beauty always characteristic of whatever bears their imprint.

SABBATH Songs for Children's Worship † has more merit, and fewer defects, than any book of the kind within our knowledge. Its poetry is evangelical in sentiment, pure in style, free from the puerilities so disgracefully common in many of the books now in use in our Sabbath schools, and yet well adapted to general use. The music is chiefly new, and a practical trial of every tune enables us to say that they are of a character to secure the approbation of good musical critics, and at the same time so popular in style as to be caught easily by the children. It is a decided relief to miss the angel worship with which Sabbath-school singing-books have hitherto been burdened, and to find sound sentiment on every page. We have long felt that between the music of the school-room and that of the church there has been too wide a gulf; that it is nonsense to com-

^{*} Wandering Recollections of a Somewhat Busy Life. An Autobiography. By JOHN NEAL. 12mo. pp. 431. \$2.00.

[†] Sabbath Songs for Children's Worship. A New Book of Hymns and Tunes for Sabbath Schools. By Leonard Marshall, Director of Music at the Tremont Temple Church, Boston. Assisted by J. C. Proctor and Samuel Burnham. With Suggestive Exercises for Sabbath-School Concerts. Boston: Lee and Shepard. pp. 176. Price, per hundred, paper, 30 cents; boards, 35 cents.

pel children to sing words and tunes that adults would be ashamed of; that there has been a foolish attempt to come down to children instead of, as should be the case, endeavoring to elevate the taste. The editors of this book have done their work well, and have furnished words and music that all can sing and enjoy. A large number of the more familiar hymns and tunes, such as should not be omitted from any book, are so printed as to occupy but little space. Appended to the volume are several "Suggestive Exercises" for Sabbath-school concerts which will be found very well adapted for practical use; these, we are told, are from a work now in press, by the same publishers, which superintendents will gladly welcome. "Sabbath Songs" is admirably printed, and if its sale is measured by its merits, neither authors nor publishers will have reason to complain.

WE have space for only a brief reference to a book just issued, bearing upon some of the important questions now under discussion in the religious and thinking world. "Credo" is a volume in what may perhaps be termed the "Rece Homo" series, and deals with the supernatural. Its author is not announced, but it is evident that he is a clear thinker and close reasoner. He discusses, first, the Supernatural Book, next, Supernatural Beings, third, Supernatural Life, and lastly, Supernatural Destiny, and under these heads he vindicates the Bible, and what we call evangelical doctrines, in a manner not easy to refute. He is not afraid to meet the scepticisms of the day, and has a forcible and original method of setting forth his positions; but we do not care to speak further of the book until after a more thorough reading.

CHARLES SCRIBNER & Co., of New York, are publishing an "Illustrated Library of Wonders" † which merits a wide circulation. The three volumes before us treat of "Thunder and Lightning," "Wonders of Optics," and "Wonders of Heat"; they are well illustrated, and written in a style to please the popular taste, and impart instruction in an attractive manner. We wish that a competent editor had incorporated into these books the results of what properly may be called American science; as it is, there are some omissions which are hardly excusable in books intended for circulation in the United States. Our own students in the sciences have done many creditable things which should have been duly noticed.

[The length of two or three of the articles in this number, and an unexpected delay in their preparation, compel us to defer until October several book notices now waiting insertion. But Max Müller's "Chips from a German Workshop," Bushnell's "Woman Suffrage," President Woolsey on "Divorce," and some other important books on our table, unlike many recent publications, have vitality enough to enable them to live another three months.]

^{*} Credo. Boston: Lee and Shepard. 1869. 12mo. pp. 444. \$1.50.

[†] Illustrated Library of Wonders. 12mo. New York: Charles Scribner & Co. Each vol. \$ 1.25.

CONGREGATIONAL QUARTERLY RECORD. - 1869.

CHURCHES FORMED.

1869.

ANGOLA, Ind., May 20, 9 members. AU SAUBLE, Mich., May 16, 9 members. ATLANTIC, Io., April 11, 8 members. BUTLER CO., Nebraska, 1st Cong. Ch., April 28, 12 members. CAPE ELIZABETH, Me., March 21, 85 members. CHEYENNE, Wyoming Territory, June 18, 18 members. CHICAGO, Ill., May 8, 12th Cong. Ch., 15 mem-DELTA, O., May 14, 19 members.

BELKHART, Ind., April 9, 10 members.

FERGUS, Ontario, May , 28 members.

FERGUS, Ontario, May , 28 members.

GOLDEN PRAIRIE, Io., March 25, 10 members.

HALIFAX, N. S., March 17, 26 members.

INDIANAPOLIS, Ind., May 23, Mayflower Ch., 12 members.

JEFFERSON, Texas. Cumberland Ch. has voted to become Congregational, 150 members.

KALAMAZOO, Mich., May 25, Plymouth Ch., 89 members. MALAMAZOO, members.

LAGRANGE, Mo., March 28, 29 members.

LYNN, Mass., May 6, 70 members.

MILFORD, Neb., April 18, 12 members.

MONROE CO., Neb., April 30, 1st Cong. Ch., 9 MONROE CO., Neb., April 30, 1st Cong. Ch., 9 members.
OGDEN, 10., April 4, 18 members.
OSBORNE, Wis., June 9, 11 members.
OZARK, Mo., Jan. 9, 11 members.
PETERSBURG, Cherokee Co., Kansas, April 11, 8 members.
PROVIDENCE, R. I., June 2.
RIO VISTA, Cal., May 30, 18 members.
SENECA FALLS, N. Y., 1st Cong. Ch., formerly Methodist, over 100 members.
SPRINGFIELD, Mo., Feb. 13, 11 members.
ST. LOUIS, Mo., March 15, Mayflower Ch., 61 members.

MINISTERS ORDAINED.

1869.

BINGHAM, E. B., in Atlanta, Ga., March 27, to the work of the Ministry. BUTCHER, WILLIAM R., to the work of the Min-istry, June 15. Sermon by Rev. Wm. Salter, D. D., of Burlington, Io. Ordaining Prayer by Rev. Edward Beecher, D. D., of Galesburg,

by Rev. Edward Beecher, D. D., of Galesburg, L.
CHURCHILL, JOHN W., Professor of Elocution in Andover Theological Seminary, to the work of the Ministry, in Nashua, N. H., April 30. Sermon by Prof. Edwards A. Park, D. D., of Andover. Ordaining Prayer by Rev. Pliny B. Day, D. D., of Hollis, N. H.
COLBURN, H. H., in Roxbury, N. H., to the work of the Ministry. Sermon by Rev. John M. Stowe, of Sullivan, N. H.
CROSWELL, M. S., over the 1st Oh., Emporia, Kan., April 21. Sermon by Rev. Richard Cordley, of Lawrence, Kan. Ordaining Prayer by Rev. James D. Liggett, of Leavenworth, Kan.
DAVIS, JEROME D., to the work of the Ministry in Dundee, Ill., June 1. Sermon by Rev. Edward P. Goodwin, Chicago, Ill. Ordaining Prayer by Rev. Nathaniel C. Clark, of Elgin, Ill.

HAZELWOOD, W., to the work of the Ministry in Slatersville. R. I., May 5. Sermon by Rev. Albert H. Plumb, of Chelses, Mass. Ordaining Prayer by Rev. Constantine Blodgett, D. D., Pawtucket, R. I.

HILL, DEXTER D., in Dundee, Ill. Sermon by Rev. Joseph Haven, D. D., Chicago, Ill. Ordaining Prayer by Rev. Nathaniel C. Clark, of Eigin, Ill.

HINDLEY, J. J., over the Ch. in Southwold, Ontario, May 12.

HURON, JOHN H., to the work of the Ministry in Breckinridge, Mo., April 1. Sermon by Rev. Edwin B. Turner, of Hannibal.

INGHAM, SAMUEL, to the work of the Ministry in Hartford, Conn., to labor at Andover, Conn. Sermon by Rev. Edwin P. Parker, Hartford, Conn., May 5. Sermon by Rev. Daniel W. Havens, East Haven, Conn. Ordaining Prayer by Rev. James A. Gallup, Madison, Conn., May 5. Sermon by Rev. Daniel W. Havens, East Haven, Conn. Ordaining Prayer by Rev. James A. Gallup, Madison, Conn.

McCHESNEY, JAMES H., to the work of the Ministry in Westfield, Wis., June 2, by the Lemonweir Convention. Sermon by Rev. Warren Cochran, of Reedsburg, Wis. Ordaining Prayer by Rev. Joseph M. Hayes, of Big Springs, Wis.

McCOLLOM, J. C., over the Ch. in Cambridgeport, Vt., March 23. Sermon by Rev. Alfred Stevens, of Westminster.

McDUFFIE, S. V., to the work of the Ministry in Crawfordville, 10., May 12.

ROCERS, ENCCH E. to the work of the Ministry in Crawfordville, 10., May 12.

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ROUERS, ENCH E. to the work of the Ministry in Crawfordville, 10., May 12.

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ROUERS, ENCH E. to the work of the Ministry in Crawfordville, 10., May 12.

Sermon by Rev. New Haven, Conn. Sermon by Rev. Oliver E. Clark, Edmin Shaning Prayer by Rev. Marshall Tingley, of Show Orleans.

WHITN

MINISTERS INSTALLED.

BARTLETT, Rev. WILLIAM A., over the Plymouth Ch., Chicago, Ill., April 22. Sermon by Rev. Charles D. Helmer, of Chicago. Installing Prayer by Rev. Wm. W. Patton, D., of Chicago.

BOYD, Rev. PLINY S., over the Ch. in Ridgedeld, Conn., May 11.

BRYANT, Rev. ALBERT, over the Ch in South

Malden, Mass., March 25. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Lucius R. Eastman, Jr., of Somerville, Mass.
CHILDS, Rev. ALEXANDER C., over the Ch. in W. Charleston, Vt., May 19.
DAVIS, Rev. T. E., in Unionville, Conn., May 12. Sermon by Rev. Edwin P Parker, of Hartford, Conn. Installing prayer by Rev. William L. Gage, of Hartford.
FOSTER, Rev. DAVIS, over the North Ch., Winchendon, Mass., May 19. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Abijah P. Marvin, of Winchendon.

Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Abijah P. Marvin, of Winchendon.

FOX, Rev. DANIEL W., over the Ch. in So. Royalton, vt., Apr. 1. Sermon by Rev. Nathaniel Mighill, of Brattleboro'. Installing Prayer by Rev. James Caldwell, of Royalton.

FRANCIS, Rev. C. W., over the lst Cong. Ch., in Atlanta, Ga., March 30.

GLEASON, Rev. GEORGE L., over the Ch. in Manchester, Mass., Apr. 14. Sermon by Prof. Edwards A. Park, D. D., of Andover Seminary. Installing Prayer by Rev. Orpheus T. Lanphear of Beverly.

HUBBELL, Rev. JAMES W., over the College St. Ch., New Haven, Conn., June 10.

HUBBELL, Rev. JAMES W., over the Ch. in Long Ridge, Conn., June 1. Sermon by Rev. Benjamin J. Relyes, Westport, Conn. Installing Prayer by Rev. Henry B. Elliot.

LYMAN, Rev. GEORGE, over the Cong. Ch., South Amherst, Mass., May 5. Sermon by Prof. Julius H. Seelye, Amherst College.

NOBLE, Rev. T. K., over the University Heights Ch., Cleveland, Ohio. Sermon by Prof. John Morgan, of Oberlin, Ohio.

PALMER, Rev. EDWIN B., over the 3d Cong. Ch., Chicopee, Mass., June 10. Sermon by Rev. Samuel G. Buckingham, D. D., of Springfield.

PHIPPS, Rev. WILLHAM, over the Ch. in Plain-

Springfield.

Springneid.
P3, Rev. WILLIAM, over the Ch. in Plain-field, Conn., June 9. Sermon by Rev. Seth Sweeteer, D. D., Worcester, Mass. Installing Prayer by Rev. Thomas L. Shipman, Jewett

neld, Conn., June 9. Sermon by Rev. Seth Sweetser, D. D., Worcester, Mass. Installing Prayer by Rev. Thomas L. Shipman, Jewett City, Conn.

POND, Rev. WM. C., over the 3d Ch., San Francisco, Cal., Apr. 8. Sermon by Rev. A. L. Stone, D. D.

POPE, Rev. CHARLES H., over the Ch. in Princeton, Cal., May 12. Sermon by Rev. Israel E. Dwinell, D. D., Sacramento, Cal.

REYNOLDS, Rev. WILLIAM T., over the Ch. at North Haven, Conn., Apr. 29. Sermon by Rev. Edward L. Clark, New Haven, Conn. Installing Prayer by Rev. George A. Bryan.

ROBERTS, Rev. JAMES G., over the Ch. in Kansas, Mo., Apr. 27. Sermon by Rev. James D. Liggett, of Leavenworth, Kansas. Installing Prayer by Rev. Edwin B. Turner, Agent for A. H. M. S., for Mo.

SANDERS, Rev. Clarendon M., over the Ch. in Indianapolis, Ind., May 23. Sermon by Rev. E. Frank Howe, of Terre Haute.

SMITH, Rev. MOSES, over the Leavitt St. Cong. Ch., Chicago, Ill., May 4. Sermon by Rev. Wm. W. Patton, D. D. Installing Prayer by Rev. Elward P. Goodwin, Chicago, Ill.

STAATS, Rev. HENRY T., over the 1st Cong. Ch. in Fair Haven, Conn., March 31. Sermon by Rev. Groege L. Walker, of New Haven.

INSTANTA, Rev. JEREMIAH, D. D., over the Ch. in West Killingly, Conn., May 12. Sermon by Rev. Robert G. Hutchins, Brooklyn, N. Y. Installing Prayer by Rev. Andrew Dunning, Thompson, Conn.

R. Eastman, Jr., of East Somerville, Mass. Installing Prayer by Rev. John Elifott, of Rumford.

Rumford.
WINSLOW, Rev. HORACE, over the Cong. Ch., Willimantic, Conn., Apr. 28. Sermon by Rev. Raymond H. Soely, of Haverhill, Mass.

MINISTERS DISMISSED.

1869.

MINISTERS DISMISSED.

1869.

ABBOT, Rev. LYMAN, from the New England Ch. in New York City.

BARROWS, Rev. WILLIAM, D. D., from the Old South Ch., Reading, Mass., May 6.

BELDEN, Rev. WILLIAM W., from the Ch. in Gardner, Mass., March 22.

BURTON, Rev. HORATIO N., from the Ch. in Newbury, Vt., March 16.

BYINGTON, Rev. GEORGE B., from the Ch. in Benson, Vt., May 12.

CASS, Rev. JOHN W., from the Ch. in Sandwich, Ill., May 29.

COCHRAN, Rev. BAMUEL D., D. D., from the Ch. in Grinnell, Io., Apr. 13.

COLMAN, Rev. George W., from the Evangelical Ch. in Acton, Mass.

DANIELSON, Rev. JOSEPH, from the 2d Ch. in Westbrook, Me., March 23.

DAY, Rev. HIRAM, from the Ch. in Windham, Conn., March 24.

EGGLESTON, Rev. NATHANIEL H., from the Ch. in Stockbridge, Mass., March 21.

GARDNER, Rev. AUSTIN, from the Ch. in Ledding, Conn.

HALE, Rev. JOHN G., from the Ch. in Redding, Conn.

HALE, Rev. JOHN G., from the Ch. in Poultney, Vt., Feb 23.

HALL, Rev. EDWIN, Jr., from the South Ch., New Hartford, Conn.

HALL, Rev. HENRY L., from the Ch. in South Egremont, Mass., May 10.

HOOKER, Rev. EDWARD T., from the Ch. in Broad Brook, Conn.

HOOKER, Rev. EDWARD T., from the Ch. in South Egremont, Mass., May 10.

HOOKER, Rev. EDWARD P., from the Ch. in Checter, Vt., April 6.

McLOUD, Rev. ANSON, from the Ch. in Checter, Vt., April 6.

McLOUD, Rev. ANSON, from the Ch. in South-bridge, Mass., May 38.

PRINCE, Rev. EDWIN B., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES C., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES C., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES C., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES S., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES C., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES S., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES S., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES S., from the Ch. in Simsburgen, Mass., May 39.

PRINCE, Rev. CHARLES S., from t

WILLIAMS, Rev. LEWIS, from the Ch. in New Preston Hill, Conn. WILLIAMS, Rev. MOSELY H., from the 2d Cong. Ch. in Philadelphia, Penn., April 13.

MINISTERS MARRIED.

1869.

1869.

BEARD — PARKER. In Montville, Conn., June 10, Rev. Wm. H. Beard, of Freedom, Me., to Miss Mary A. Parker.

CHASE — SEVER. In Kingston, Mass., June 22, Rev. Henry L. Chase, of Dyersville, Ic., to Miss Nancy R. Sever.

GALE — FELT. In Temple, N. H., May 13, Rev. S. F. Gale, of New Mariboro', Mass., to Miss E. T. Felt, of Temple.

HAYES — COBB. June, Rev. Stephen H. Hayes, of South Weymouth, Mass., to Miss Mary E. Cobb, of Tinmouth, Vt.

OXNARD — RAYMOND. In Angola, N. Y., June 7, by Rev. Charles Strong, Rev. Frederick Oxnard, of Johnson, Vt., to Miss L. A. Raymond.

Oxnard, of Johnson, Vt., to Miss L. A. Raymond.

RANSLOW — KINGSBURY. In Norwich, Vt., May 11, by Rev. John D. Kingsbury, Rev. E. J. Ranslow, son of the late G. W. Ranslow, to Miss Ellen E. Kingsbury.

ROCKWOOD — MURDOCK. May 11, Rev. George Rockwood, of Renselaer Falls, N. Y., to Miss Ellen M., adopted daughter of Alvah Murdock, of Philadelphis, Pa.

WELLS — LEEFER. In Atlanta, Ill., Apr. 6, Rev. Spencer R. Wells, Missionary to India, to Miss Mary Leefer, of Atlanta.

WHITEIILL — PARMENTER. In South Sudbury, Mass., May 4, Rev. John Whitehill, of Palmer, to Miss Lixxie A., daughter of Jesse Parmenter, of South Sudbury.

MINISTERS DECEASED.

1869. AIKEN, Rev. SILAS, p. D., in Rutland, Vt., April

AIKEN, Rev. SILAS, D. D., in Rutland, Vt., April 8, aged 69.
BREED, Rev. WILLIAM J., in Westville, Mass., April 12.
JONES, Rev. ELIJAH, in Minot, Me., April 29, aged 78.
KING, Rev. JONAS, D. D., in Athens, Greece, May 22, aged 76 years.
NORTH, Rev. ALFRED, formerly missionary of the A. B. C. F. M. in India, in Chilton, Wis., March 8, aged 62.
NOTT, Rev. SAMUEL, in Hartford, Conn., June 1, aged 51.

NOTT, Rev. SAMUEL, in Hartford, Conn., June 1, aged 61.

PETERS, Rev. ABSALOM, D. D., in New York City, May 18, aged 75.

SOULE, Rev. CHARLES, in Portland, Me., May 31, aged 75.

WHITE, Rev. PLINY H., in Coventry, Vt., April 24, aged 46.

MINISTERS' WIVES DECRASED.

1869.

CHAPMAN, Mrs. MARY C. H., wife of Rev. Jacob, in Deerfield, N. H., Apr. 6, aged 55.
COLMAN, Mrs. ABBY P., widow of Rev. Ebeneser, in Princeton, Ill., March 26, aged 73.
HOPKINS, Mrs. ALICE K., wife of Rev. Henry, in Westfield, Mass., Feb. 17.
PEASE, Mrs. MABEL R., wife of Rev. Glies, in Boston, Mass., Apr. 19, aged 58 years.
TALCOTT, Mrs. C., widow of the late Bev. Harvey, of Portland, Conn., Apr. 23, in Waterbury, Conn., aged 69.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Sixteenth Annual Meeting of the American Congregational Association (agreeably to notice in the Congregationalist and Recorder) was held May 25, 1869, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. Charles W. Wood, of Campello.

The minutes of the last Annual Meeting were read and approved.

The Annual Report was read by the Corresponding Secretary, accepted, and referred to the Board of Directors for publication.

The Treasurer read his Report, and it received the same reference.

The following officers were chosen for the ensuing year: -

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.

Hon. WILLIAM W. THOMAS, Portland, Me.

Rev. NATHANIEL BOUTON, D. D., Concord, N. H.

Hon. WILLIAM C. CLARKE, Manchester, N. H.

Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.

Rev. JACOB IDE, D. D., Medway, Mass.

Rev. SETH SWEETSER, D. D., Worcester, Mass.

Hon. SAMUEL WILLISTON, Easthampton, Mass.

Rev. Thomas Shepard, d. d., Bristol, R. I.

Hon. Amos C. Barstow, Providence, R. I.

Rev. LEONARD BACON, D. D., New Haven, Conn.

Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.

Rev. Joseph P. Thompson, D. D., New York City.

Rev. RAY PALMER, D. D., New York City.

Rev. Wm. Ives Budington, d. d., Brooklyn, N. Y.

Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.

Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.

Rev. NATHANIEL A. HYDE, Indianapolis, Ind.

Rev. Julian M. Sturtevant, D. D., Jacksonville, Ill.

Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.

Hon. CHARLES G. HAMMOND, Chicago, Ill. Rev. John J. MITER, Beaver Dam, Wis. Rev. Truman M. Post, D. D., St. Louis, Mo. Rev. Asa Turner, Denmark, Iowa. Rev. Jesse Guernsey, Dubuque, Iowa.

Rev. GEORGE MOOAR, Oakland, Cal. Rev. HENRY WILKES, D. D., Montreal, Que.

Directors.

Hon. EDWARD S. TOBEY, Boston. SAMUEL D. WARREN, Esq., Bos-GARDNER GREENE HUBBARD, Esq., ton. Boston. SAMUEL JOHNSON, JR., Esq., Bos-Rev. Rufus Anderson, D. D., Boston. Rev. EDWIN B. WEBB, D. D., Bos-Rev. Augustus C. Thompson, ton. D. D., Boston. Rev. N. G. CLARK, D. D., Boston. JOHN FIELD, Esq., Boston. Hon. Rufus S. Frost, Boston. Rev. ALONZO H. QUINT, D. D., New J. RUSSELL BRADFORD, Boston. WM. C. STRONG, Esq., Brighton. EZRA FARNSWORTH, Esq., Boston.

Corresponding Secretary and Librarian.

REV. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

REV. DANIEL P. NOYES, Boston.

Treasurer.

JAMES P. MELLEDGE, Esq., Boston.

Auditor.

ALPHEUS HARDY, Esq., Boston.

On motion of Rev. Rufus Anderson, D. D., it was

Voted, That, as the sense of this meeting, it is both desirable and expedient for the Directors to lose no time in securing the proposed Congregational House in Boston; either by a separate and independent erection at the expense of the American Congregational Association, or by joint co-operation with other kindred societies.

Adjourned.

Daniel P. Noves, Recording Secretary.

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onal Insurance on Library . \$52.50	\$ 25,000.00
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William Cheever, Shelves 87.88	Peace Bociety
Co., 28 United States Bonds, 1867, \$1,000.00	" " Home Evangelization Committee
© 54% Fremium 1,226.25 24,236.25 Balance due Amer. Cong. Association May 20th, 1869 4,078.76 88,780.11	" Trustees of Phillips Academy for use of room 9.00 " Sundry Life Memberships

ALPHEUS HARDY. Boston, May 22, 1869. As Auditor, I have examined this secount, find it properly roughed and correctly cast.

THE SIXTEENTH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN CONGREGATIONAL ASSOCIATION.

In presenting their Sixteenth Annual Report, the Directors of the American Congregational Association are happy to state that the Library has been greatly increased during the past year, and that many things of rare value have been placed upon its shelves. In the present financial embarrassments among business men, it has not been deemed advisable to urge, with too much pertinacity, the claims of this Association for the necessary funds to erect the "Congregational House," so long ago projected, and now so much needed. While watching and waiting for more hopeful business prospects, and regarding every additional book a new appeal for the fire-proof building, the Librarian has given his chief attention to the work of searching out and securing, mostly as donations, such books, pamphlets, and manuscripts as would be useful here either in permanency, to meet an existing want, or for exchange or sale, thus making everything coming to his hands available. The results have been highly encouraging. The additions have been greater than in any previous year, both in the number of books obtained, and in their value. The facilities for exchanges are now quite large, and duplicates can be turned to good Many persons have become acquainted with the objects of the Association, and are contributors to its literary treasures, and at the same time are interested to secure such additions as are within their reach, otherwise destined to the waste-basket, or to remain useless in closets or attics, and thus become food for rats and worms; and it is certain that no time is to be lost in gathering what may still be found that illustrates the principles, describes the course, and gives the history of those men who laid the foundations of our own churches as well as of our civil government.

The last Annual Report gave the whole number of bound volumes to be eight thousand and fifty-eight, or seven thousand five hundred and four besides duplicates. The present number, from actual count, is ten thousand seven hundred and thirty-two of which are duplicates, — a gain of two thousand six hundred and eighty bound volumes, — giving us nine thousand six hundred and seven volumes exclusive of duplicates, making an absolute gain during the year of our regular series of two thousand one hundred and three. There have also been added, by gifts and exchanges, over ten thousand pamphlets, which, added to the number previously upon our shelves, give us, on a careful estimate, between forty-five and fifty thousand pamphlets, full one fourth of which are duplicates. Between one and two hundred volumes of pamphlets have been bound during the year, and the means

only are wanting to bind a thousand volumes more. Among the books added this past year are: The Power of the Congregational Churches, by John Davenport, 1672; Church Discipline, by Bragge; Saybrook Confession, 1760; Church Government and Church Covenant discussed; Answer to Thirty-Two Questions; Apologie of Elders, and an Answer to the Nine Positions about Church Government, 1643; Increase Mather on Ecclesiastical Councils; Church Governments, by John Owen, 1689; Mather's Ratio Disciplinæ, perfect copy; wanting leaves in C. Mather's Magnalia, folio, so the text of that great work is now complete; Cotton Mather's Johannes in Eremo; Cambridge Platform and Articles of Faith, 1680; John Cotton's Bloudy Tennent; John Cotton on Canticles; Parable of the Ten Virgins, by Thomas Shepard; The Answer of several Ministers, in and near Boston, to that case of Conscience, Whether it is lawful for a Man to marry his Deceased Wife's Sister; The Christian Witness, twenty-one volumes, finely bound, the great work of Dr. Campbell, and The British Quarterly Review, forty-four volumes, edited by Dr. Vaughan, secured and donated, by the Rev. Robert Ashton, of London, a valuable acquisition; Biographical Sketches (by Rev. Emerson Davis, D. D., of Westfield) of deceased New England Pastors, in manuscript, making five large quarto volumes, the gift of his widow, the life work of her husband. These, and many others of earlier and later date, and of scarcely less value, have been secured, either of which it would be very difficult to duplicate. Some results of councils and controversial pamphlets of marked worth have been procured; also, State Registers of early dates, among them the first of the Massachusetts series, 1767, and containing the earliest printed list of the ministers of the State known to this board. accumulations of this year alone singled out, and properly arranged by themselves, it is believed that any one acquainted with libraries would say that a good year's work has been done. These, added to the treasures previously gathered, make this library unusually rich in Congregational, early New England, and ecclesiastical history, affording better facilities to students of either than most of our older public libraries. It should be said that not a farthing has been drawn from the treasury for either the purchase or binding of books during the past year.

Contemplating what has already been done in this single direction, and what is possible to be done with fair advantages, it is a matter of great surprise that the means to erect a large fire-proof building for this and kindred purposes have not, long since, been forthcoming. It is certain that there are now one hundred men in the Congregational churches of Boston and not very remote vicinity, if fairly divided, either ten of whom could, without detriment to their business or injury to their families, — even in these troublous times, — put this building speedily into the process of erec-

tion. They give now annually what would at once relieve our treasury. Why do they not, and why will they not, turn their benefactions for once, at least, in this direction? Is not the object sufficiently Christian? certainly nothing else. Is it not sufficiently broad and extensive in its scope? It is designed to embrace everything we hold dear in the form of Christian growth and work. Other great branches of the Christian family - Presbyterians, both schools, Methodists, and Baptists - find it altogether for the interest of Christ's cause, as represented by them, to have and occupy a denominational "home" chiefly for home purposes. Our branch is not exempt from this same necessity. Congregationalism wants a large, safe, commodious building in this home of the Puritans for the books, pamphlets, manuscripts, and suchlike it now has, and now imperilled, and for ten times as much more equally valuable, and which could be quickly gathered were its safety guaranteed, and a fair amount for some purchases and binding and working it up provided. This alone surely ought to command the needed funds; and few things can this generation do that would be more highly appreciated by posterity, or that would more quickly and certainly and continuously bless the world. Then to provide in the same building suitable rooms for our various benevolent societies that have offices in Boston; thus bringing to one point, and under one roof, all that affiliate in the great work of Congregational Christianization, thus greatly promoting the convenience of contributors and visitors, and economizing the administration of the affairs of these now scattered organizations, and greatly increasing the moral power of every one of them, and preparing the way for further consolidations, if these seem necessary. In this alone is an object worthy the generous benefactions of the giving. Then to have a "home" for our three thousand ministers and three hundred thousand church-members in this old and first home of the Puritans, - a place for consultation, for mutual intercourse, for fraternal greetings; to have in this nineteenth century a symbol of our faith, so far as it can be shadowed forth, something that speaks to the eye without, and is filled with food for the mind and heart within, a living monument, inhabited by workers for Christ through all the open channels for Christian influences throughout the world, always accessible to the Christian, resident or sojourner, where either or both can be instructed from the recorded experiences of the sainted dead, and be cheered and encouraged by the cordial greetings and sympathy of fellowlaborers yet alive; and by such a structure, so occupied, awakening here a deeper interest in, and a greater respect for, the principles upon which our civil and religious institutions were established; for THIS ALONE a very large amount of consecrated funds might be most usefully employed. Then such a "home" here would send good cheer to distant and frontier laborers, who are now puzzled to tell where Congregationalism is, or is so

embodied that its history and literature and working and character can be ascertained; and, moreover, it would become at once, or very quickly, such a centre of correspondence with co-workers in all places wheresoever our ministers and our missionaries, home and foreign, are to be found, such as now nowhere exists upon the face of the earth, but which the Christian world now very much needs. For these and many other important and pressing reasons, this object should appeal successfully to giving Christians in our churches.

But may it not be that the apparent reluctance to aid this object springs from a want of appreciation of the polity we accept, from a feeling that it is less Christian, if Christian at all, to work denominationally? Certain it is that Boston and many other Congregationalists, for the last forty years have, as a rule, given all but exclusively to mixed or so-called Catholic organizations, aside from sustaining their own particular churches, while the other partners in these societies have kept up and vigorously sustained their own denominational organizations, and have always stood ready to reap the fruits of the several union movements. The consequence is that Congregationalists have been growing relatively weaker, while every professed co-operating denomination has been growing relatively stronger in the very place where the former had the precedence. the possession, the character, the everything needed save a due self-respect and proper regard for the great principles with which they were intrusted. Practically this co-operative theory has worked badly for the party mostly relied on for both funds and laborers. And yet not a few are urging its continuance, because, they say, "it is magnanimous," and to work denominationally " is sectarian and uncongregational; we would as soon help other denominations as our own, and for some places, sooner; we are for the largest liberty, especially for union with all earnest Christians; we despise this effort to push one's own polity."

To all this it may be answered that if this liberty, or enlarged charity, is worth using thus freely, it is worth KEEPING and perpetuating. But helping to build up other branches of the Christian family is helping to establish a polity which repudiates this liberty; for Congregationalists alone hold or rightfully claim it. And in nine cases out of ten this aid is given to establish another where the congregational polity could just as well be established. Besides, we believe Congregationalism to be the church polity of the New Testament. When, therefore, an opportunity is afforded, or can be created, to do the best thing for a needy community, how can we have a moral right to do, instead, a second, or third, or fifth best? It is only when we cannot do the best that we are justified in trying to do the next best. Our congregational givers have seldom been driven to this latter extremity. Besides, again, why resort to union or-

ganizations when by our principles and polity we have or can command the facilities for doing everything, in about every place, that any or all these union organizations can do? For our principles are as broad as the Bible, and our churches are open to every true Christian. There is not a partner in any one of the co-operating organizations whom we would not take to our fellowship. So that all good and generous givers can have, do have, the grandest opportunities for placing all their benefactions where they will be laying the strongest and surest foundations, and rearing the best superstructures, and doing the most for Christ and perishing souls in the best way.

It is not uncongregational "to provide for our own household," "to keep our own vineyard." The founders of our churches in this country did do this; we, claiming to be their descendants, do it not. Nor is it really magnanimous, nor Christian, nor wise to do a second-best thing when the first-best is equally available and as easily accomplished.

There is a line, in this liberal, charitable theory, beyond which no consistent Christian would go. To that outer line we go with him, only we demand that the stakes shall be put down there strong and firm; and within this broad, open circuit, fraternal and loving, like Christianity itself, he shall abide, and live, and die, unless driven beyond by uncontrollable circumstances, or taken to heaven. For the moment he goes out of this into any other embrace, he narrows the circuit, and throws his influence, and gives his character and means for a subordinate instead of the highest good.

It is, then, more Christian, more consistent, more magnanimous for us to give through Congregational channels, when these are available, than through any others.

But whatever may have been expedient, and, perhaps, semi-justifiable in the past, we have now come to a period when there is no excuse for shrinking from bold and earnest efforts through our own agencies to bless the world. Each leading denomination is strong enough to do its own work in its own way. The whole world is open to all, so that there is abundant room. Each has the means for economical work, and there is a great demand for immediate and persistent Christian activity. Popery is rising to power in this country with a rapidity that ought to arouse and bring into play every available resource among Congregationalists to raise effectual barriers against its progress. Nothing could be or would be more dreaded by that insidious and deadly foe to Christian and civil liberty than to see the descendants of the Puritans rallying to the old battle-cry of "Freedom to worship God." Such a power as would be necessarily created by the erection of the proposed Congregational building in Boston would give heart and hope to Christians in many interesting and remote settlements

where churches of our own faith and polity would be gathered; thus establishing little centres of Christian and civil liberty in these destitute places; and these are the best bulwarks conceivable against Popery and every other abomination. But now our own denominational interests are lying so loosely around, and every one suffering if not languishing for the want of the very help so freely granted by its own membership to other interests, the impression is natural and necessary that Congregational principles and polity are lightly esteemed here, scarcely worth preserving; not at all worth the trouble and cost of extending and preserving elsewhere, though never so much wanted. Our denominational record in this regard reflects upon us no credit, and will not bear the Christian construction many are disposed to put upon it. Beyond what now seems to be dreamed of by our good men, and giving, the preservation of our free institutions depends on the strengthening and deepening and extending and perpetuating the principles of Christian and civil liberty embodied and made effective in our Congregational churches as nowhere else under heaven. This is no fancy, no whim, no mere idea, but sober, demonstrable truth. It is not only high time, but more than right, that we stir up our home forces for home work and set up our banner here, even though it be at great cost and inconvenience, and subject us to some censure for beginning to work. as our ancestors wrought, upon our own simple scriptural basis, doing our own work in our own way, leaving every other branch of the Christian family to do precisely the same thing, co-operating always where that promises really more good in the end. It is time to stop this self-depletion and begin to invigorate our own Christian body. Our boasted "magnanimity" and abounding "charity" and so-called "union" and "co-operation" have "co-operated" us as a denomination from the first place in numbers in our country to one far below that of our Methodist, Baptist, and Presbyterian brethren. They have known the advantages of denominational action, and have reaped its fruits. We have given them a cordial welcome to our ministers, our church-members, and our purses, and they have freely helped themselves. And it may well be doubted whether any other polity in Christendom could have pursued such a course, and not have been extinguished. That ours now has any place and power in the land is proof that it is of God, and has still a great mission to perform.

It may be urged, in objection to this view, that this simple New Testament polity is extending, and more rapidly now than ever before, notwithstanding co-operative giving has had so largely the precedence. To this it may be replied, most truthfully, that this increase has not been, is not, and never will be where a proper denominational spirit is not. It never happened anywhere, and never can. It comes, as any other good thing comes, by faith and works. Boston, Massachusetts, and indeed

New England Congregationalists have left the great work of extending their own polity to itself, and "itself" has not done it, and so they have not preserved one half their own descendants. Out of New England, where the want of these principles and their fruits has been felt, the de nominational or family spirit has been invoked, and there and there only has been our chief increase.

To bring back the old family spirit is greatly needed here at the homestead; in no improper rivalry, but simply to make the most of ourselves in the best way for Christ and the world for which he died, and leave behind us, for our children, the inheritance given us by our fathers, unimpaired, ample, and adapted to every exigency in every age.

To do this, and illustrate its existence, others than the Directors of this Association say, "Let the site for the Congregational House in Boston be secured and the building arise as a centre and a signal for Christian work." They are either of the "ten men" out of the suggested "one hundred" who are immediately wanted to come forward in the spirit of the founders of our churches and to say each to the other, "Let us rise up and build." Methodists find readily the means for such a structure here, while they have not a tithe of the resources God has intrusted to us. If they can make such a structure useful here, we more than they. If they can command the means to do it now, why not we, when we have so much to do with in other directions? Our Library, not now half accommodated, too much exposed, rapidly increasing, and destined to increase with threefold rapidity when properly and safely provided for, calls loudly for its fireproof building. It is now an invaluable treasure, - in some of its features unique, - consulted, referred to, and recognized more and more, as one of the valued resorts of the minister, scholar, and historian, and can surely and quickly be made a source of great moral power, limited by no sectional lines. No denomination in the country has a history and literature so varied, so extensive, so valuable, from which a library, unequalled in its leading features can be gathered, as our own. The sum needed to erect the building is small compared with the inestimable importance of its speedy erection, - is small compared with the number and ability of those for whom it is especially designed. The great increase of our churches in the West, their most favorable beginnings in the now just-opening South, and the certainty of their extension and establishment everywhere our great missionary work is going on, make it especially incumbent on us, at these headquarters, to bring more clearly to view the old landmarks, and to show to the world, by unmistakable signs, our high appreciation of our principles and polity. Our membership outside of this immediate centre only wait a few such subscriptions here for this noble family object as our good men so frequently give to religious and educational institutions not our

own, to enlist them warmly and earnestly in the completion of what is now so well begun. It is certain that the object is good, that we have too much not to have more; that we have gone too far not to go farther now. The Directors do most earnestly commend this subject to the candid and prayerful consideration of all who desire to perpetuate the principles and polity which have done so much to make our country what it is, and are so well adapted to make it what it should be.

The Directors tender their most cordial thanks to the donors of books and pamphlets, and ask a continuance of their favors. A list of donations will be found on the following pages. For a knowledge of the finances of the Association see Treasurer's Report.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

Corresponding Secretary and Librarian.

LIST OF DONATIONS.

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Abbott, Rev. Edward, Cambridgeport	•		• _	59
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American Board of Commissioners for Foreign Missions	•		3	466
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AMERICAN CONGREGATIONAL UNION.

THE Sixteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 13, at half past three o'clock, P. M.

Alfred S. Barnes, Esq., Vice-President of the Society, occupied the chair. Prayer was offered by Rev. Ray Palmer, D. D., of New York. The Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1869. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published under the direction of the Board of Trustees.

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following-named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1869-70.

President.

REV. LEONARD BACON, D. D., New Haven, Conn.

Vice-Presidents.

Rev. Joseph P. Thompson, D. D., New York.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

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Hon. BRADFORD R. WOOD, Albany, N. Y.

Rev. THOMAS WICKES, D. D., Jamestown, N. Y.

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Dwight Johnson, Esq.

Officers appointed by the Board of Trustees: -

Corresponding Secretaries.

REV. RAY PALMER, D. D., 49 Bible House, New York.
REV. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 146 Grand Street, New York.

The following Resolution was then adopted unanimously: —

Resolved, That, in view of the pressing wants of a large number of feeble churches desirous of erecting houses of worship and looking to us for aid and encouragement, the Trustees are requested to make a vigorous effort the coming year at least to double our receipts. And as one person has generously offered to give five thousand dollars, if not less than fifty thousand shall be raised, we recommend to the Trustees to call the attention of all the Congregational churches of the country to the above proposition and urge every church to take up a collection for this object.

The meeting then adjourned.

N. A. CALKINS, Recording Secretary.

THE SIXTEENTH ANNUAL REPORT OF THE TRUSTEES OF THE AMERICAN CONGREGATIONAL UNION.

PRELIMINARY REMARKS.

THE Trustees of the Union gladly avail themselves of another opportunity of giving an account of their stewardship. It is profitable, as each year closes, to review carefully its labors, difficulties, and successes. It is highly important to every benevolent institution, that those interested in it be kept fully informed in reference to its work. Christian sympathy with a good cause must be intelligent in order to be steady and enduring.

It was not with a view to meet some one want of the great Congregational brotherhood, but many, that the Congregational Union was originally organized. It was perceived that the time had come for a wide and rapid diffusion of the principles which in New England have borne fruits that have awakened the admiration of the world. The Congregational churches, from the days of the Pilgrims, have been the advocates of general, and, to the greatest extent practicable, of the highest education. They have believed in a free conscience, a free Bible, a free worship; a piety of spiritual affections and not of ritualistic forms; a theology sound, but not crystallized; and a local church complete in itself, yet not isolated, but maintaining the fellowship of the saints. It was impossible but that those who were reared under the influence of such churches should feel constrained to plant others like them when, leaving the homes of their childhood, they went to lay the foundations of social life in the newer States. they had been doing this for a course of years, and were called on to do it with greater and greater rapidity, it was felt that there should exist some channel of fraternal intercommunication, some central agency for the promotion of acquaintance and mutual helpfulness among the scattered ministers and churches, and especially of confidence and co-operation between the East and the West. Formed to attain these and kindred ends, the American Congregational Union has already accomplished a great work, far greater than even its sanguine friends ventured to anticipate at the beginning. Still, like all new movements, it has required time and labor for its development. It commenced on a limited scale, and has felt its way to larger activities.

POSITION OF THE CONGREGATIONAL UNION.

Both the time and place of the organization of the Union are now clearly seen to have been wisely ordered of God. The great crisis in our national history was soon to throw open the whole country, and give new impulse

to Christian enterprise. This was eminently the time to move. of New York was wisely chosen as the place for such an institution. Experience has abundantly shown this to be the true seat of its operations. This great commercial centre of the country, to which so many of the members of the widely scattered churches are continually coming, offers facilities for the prosecution of its work such as could nowhere else be found. Here, too, is planted and rooted the American Home Missionary Society, the mother of churches and the basis of large hopes for the future. The objects of the Union and its methods of working are in many respects Yet in the particular work of quite distinct from those of that society. church extension they are so closely allied as to make each the supplement and natural adjunct of the other. Each has frequent occasion to take cognizance of the doings of the other. The Union constantly receives the most important help from the agents of the Home Missionary Society in the gathering of reliable information in relation to the churches, which apply for aid in building. It is, therefore, not merely a convenience, but a necessity, that these two associations, each pursuing its own ends, should work always side by side.

THE PAST YEAR.

During the past year the Secretary at Boston has laboriously pursued the work of enlisting the ministers and churches in the support of the Union, and especially in its great enterprise of church extension. From Sabbath to Sabbath he has presented the subject at the most important points, and, by public addresses and private letters and conversations, has sought to secure regular and liberal contributions to the treasury, and has received and taken charge of the funds contributed in New England. The correspondence for New England has especially devolved upon him, and he has also represented the Union in the Congregational Quarterly, through each number of which brief reports of its doings and wants have been laid before the public. This important periodical has, with the beginning of the present year, been enlarged and made more valuable than ever to the pastors and intelligent laymen in our churches. The biographical notices of distinguished ministers published in it are alone worth more every year than it costs; while the statistical tables, on which Dr. Quint bestows so much labor, are indispensable to those who would understand the position and progress of Congregationalism in our country.

An extensive correspondence has been maintained during the year by the Secretary at New York. Applications for grants are commonly preceded by letters of inquiry. In respect to each application, complete and reliable information must be obtained, the important facts relating to each case digested carefully and laid before the Trustees. After their action the result must

be transmitted to each applicant, and it is often necessary subsequently to explain and discuss at length the action of the Board. Besides attending to the correspondence relating to grants made to churches outside of New England for the erection of houses of worship, he has received and answered a great number of letters from ministers inquiring respecting fields of labor; from churches in pursuit of pastors; from brethren in remote fields desiring information, or asking counsel, on various subjects connected with the common work. Something has been attempted and, it is hoped, accomplished in the way of harmonizing discordant views between different sections, and cheering the hearts of brethren in the new fields by assurances of sympathy and remembrance. Larger demands are made each year on his time by those who, coming from different parts of the country, desire to confer with him. To these duties is added the care of making the collections in the extra New England field.

Both the Secretaries have attended and addressed the annual meetings of the principal ecclesiastical bodies East and West, as circumstances have permitted.

The financial affairs of the Union have been managed with great fidelity and care by the Treasurer. In determining the often difficult questions which arise in connection with the payment of grants and the adjustment of details under the legal provisions of the different States in relation to ecclesiastical property and to the securities held by the Union, he has bestowed no small amount of time and labor. He has well deserved the thanks of the churches.

The Congregational ministers of our name in New York, Brooklyn, and the surrounding region have continued through the year to hold their monthly meetings in the rooms of the Union at the Bible House. These meetings are well attended. They afford opportunity for mutual greetings, and for consultation in regard to the interests of the churches; while the discussion of practical topics, assigned from month to month, are spirited and useful.

NEW LINES OF EFFORT.

The attention of the Trustees has been called in the course of the year to the desirableness of anticipating the future wants of the churches that are sure soon to be planted along the great railroads across the continent and other important routes through the newly opened regions. Those intrusted with the management of the affairs of these roads being desirous by a liberal policy to invite the settlement of colonies of the best class along their track, and, with a view to this, being disposed to grant sites for church edifices,—to be held until actually needed,—if application by responsible persons should be made, a committee has been appointed to seek such grants

in a proper manner and by appropriate means. It will be of great advantage to the roads, and will greatly aid in the establishment of Christian institutions, if lots can be secured in eligible positions, on which churches may be built in due time, before the land in the hands of speculators has come to command an exorbitant price. It is anticipated that important results may be connected with this movement, should it succeed.

It is also proposed to use the influence of the Union, so far as possible, for the encouragement of the building of parsonages in connection with houses of worship. It would greatly relieve the privations of home missionaries and their families — of all ministers, indeed — in the newer regions, and would doubtless help to give greater stability to the ministry, if a comfortable home were connected with every Christian sanctuary. The Board, in determining the amount to be granted to particular churches, will hereafter take into account the fact, when known, of the purpose to erect a parsonage, and will regard it as an argument in favor of the largest practicable grant. Even a little encouragement in this direction, it is believed, will often be effectual.

THE WORK OF CHURCH-BUILDING. '

We have referred in former years to the vast extent of the field which has been so rapidly opened and is so fast becoming filled with people. We need not recite the details anew. We will simply say that, through the efficient aid of the American Home Missionary Society, ministers of approved character are being sent forth to plant churches wherever the materials are found; and that these young churches, in order to take root and grow up with the growing towns and cities, must at the outset have houses in which they may meet for worship. To leave them to struggle on without church edifices, is almost certainly a fatal policy. In the growth of the population they are speedily left behind, and error and unbelief gain not only a foothold but an ascendancy. With even so little aid as a few hundred dollars given at the right time, they are placed on a sure foundation, — are soon able themselves to support the gospel, and become contributors to all branches of Christian charity.

During the past year the Union has paid grants in full to sixty-four churches, and in part to three others, making sixty-seven in all.

It now stands pledged in full to twenty-nine churches, and in part to two others, making thirty-one altogether; and it has nine additional applications before it, on which no action has yet been taken.

The amount of appropriations paid to churches the past year was (\$28,690.35) twenty-eight thousand six hundred and ninety dollars and thirty-five cents. The amount now pledged by vote of the Trustees is (\$13,200) thirteen thousand two hundred dollars. Total given and pledged, \$41,890.35.

The number of churches completed within the year by the aid of the Union is sixty-five. The entire cost of these was \$233,947. Thus it is that the small gifts of the Union stimulate individual effort and develop the resources and energy of the young church organizations. If almost two hundred and thirty-four thousand dollars' worth of property has been secured permanently to the service of religion by what the Union has done in a single year, it is most gratifying to think of the grand total thus secured since the work of aiding to build churches was begun. The average cost of each church completed the past year has been \$3,600.

That the entire magnitude of the church-building work may be understood, it may here be stated that the number of churches aided by means of the fund raised by recommendation of the Convention at Albany was two hundred and thirty. The Congregational Union has paid grants to three hundred and eighty-three, all but three of which are finished. The entire number of churches which have received assistance since the holding of the Albany Convention is, therefore, six hundred and thirteen.* Is not this a result of Christian effort to be contemplated with unmingled satisfaction? Has not the charity of the churches contributing been well expended in opening so many fountains of spiritual life which shall flow to refresh and save generations not yet born?

AVERAGE AMOUNTS GIVEN.

It has been the desire and earnest endeavor of the Union to relieve the pastors and churches entirely from private and special applications, which were found to be in many ways disastrous to the general work. The Trustees have accordingly made it a fixed rule, that any church which makes direct appeal in its own behalf to the contributing churches, except in its own immediate neighborhood, precludes itself thereby from receiving any grant from the Union. It is a manifest injustice to the great body of needy churches for a small number, by personal appeals, to obtain more than their fair proportion of what will be given for church erection. It deranges or prevents also the systematic collections of the churches, which it is of the utmost importance to maintain. But while wishing to preclude any from taking unfair advantage of the rest, the Board has granted on the average a larger amount to each church than was given in the earlier years of this good work. The average sum paid to each church from the Albany fund by the several committees was only two hundred and thirtyfour dollars. The average paid to each that has been aided the past year is four hundred and twelve dollars.

* About \$10,000 besides the above were raised as a special fund in aid of church-building before the Union entered upon this work. Of the results secured by this second fund we have no certain information.

Assistance has been granted from the first to eight churches in building second houses of worship. These were exceptional cases, two having been destroyed by tornadoes, two burned by the rebels in the course of the war, and one by accident. Two were originally small and temporary, and one was removed on account of a change in the business centre of the town. But except in the case of the three destroyed by fire, the amount paid towards both houses has not exceeded the sum of five hundred dollars.

Of the whole number of churches aided by the Union, seven have disbanded, or sold out their property. Three of these have paid back to the treasury of the Union the full sums received from it, and two others more than double the amount originally granted them. One has paid back the grant made to them in part, and will pay the remainder as soon as the property can be sold. By holding the deed of the property of the remaining one the Union is secured.

In no single instance has an appropriation made by the Congregational Union, since it undertook the work of church-building, been lost to the cause.

SPECIAL GRANTS.

In those cases where personal friends or churches in the immediate neighborhood of a particular church are disposed to aid it, their doing so will not be regarded as barring a grant from the Union. But it is earnestly recommended that such special gifts pass through the treasury of the Union. There are two important advantages in this. First, the individuals or churches by whom such donations are made will then have due credit for their contributions to the cause; and secondly, the amount so given will go to the church receiving it as a special and additional grant, under the same conditions as the other grants of the Union. If the church proves a failure, or ceases to be a Congregational church, the money will be paid back, as in the case of regular grants, to the treasury of the Union to be given to other churches. But if individuals, or neighboring churches, pay their donations directly to the church which they desire to aid, and it fails, or departs from the faith, the money will, of course, be lost.

COLLECTIONS AND LEGACIES.

It is encouraging to find that a greater number of churches have remembered the claim, so special and urgent, which this great work of church erection makes upon them during the past year than on the year preceding. That two legacies of ten thousand dollars each, together with some smaller ones, have been aunounced as left to aid it, is proof that thoughtful Christian people are beginning to have some just understanding of the subject. We cannot but hope that many more will be anxious so to dis-

accomplished. We especially thank the Union. This stands on record on our church book."

It cannot fail to afford pleasure to those who have contributed to the funds of the Union to see how great the good that immediately results from the building of a house of worship where it was needed. impulse, ordinarily, is at once given to the growth of the church and to the progress of religion, and in many cases the enterprise soon becomes able to sustain itself without asking further assistance from the Home Missionary Society. Once planted, free from debt, the church takes permanent root and grows naturally and healthfully with the growth of the community, till it comes to be surrounded with such other educational and Christian institutions as are needed for the elevation and adornment of society. It is a really heart-stirring thought that from six to seven hundred such centres of moral light and beauty have already been established within the brief period that has passed since the enterprise of giving assistance in the building of houses of worship was commenced, and that these churches have felt such joy and thankfulness and courage as have been expressed in the letters above quoted.

GENERAL VIEWS OF OUR WORK.

Every year's experience shows, with increased clearness, that the cause of pure religion and the future well-being of our country demand of the Congregational churches a more definite purpose and more earnest zeal in reference to the diffusion of those great principles for which our ancestors endured so much. The signs of the times are ominous of a new and determined contest, or, perhaps it is better to say, a resuming of the old contest with new energy between evangelical Christianity, pure, catholic, free, and a ritualistic, mechanical, superstitious ecclesiasticism, alike fatal to the purity of religious life and to the liberty into which, according to the Scriptures, every child of God is born. It is the same battle that has been going on with various fortunes through all the later centuries, especially since Luther. The world can never be transformed by the power of the gospel, till spiritual Christianity is vindicated, and religious freedom, as opposed to authority over the conscience, thoroughly established.

But notwithstanding that the Congregationalism of New England has made her the land of large-minded and strong men, the home of free thought, of general education, of social order and comfort, and the mother of religious catholicity, beyond any other equal portion of the world, too many of her sons and daughters have grown inattentive to the peculiar principles and spirit of the Pilgrim churches. They have been reaping the rich fruits of ancestral piety, wisdom, and self-sacrifice, without reflecting to whom and to what they owe them. There are even those of Puritan descent who have so lost the high principle and the noble religious spirit of the Fathers

of New England, that they seem indifferent to the opportunities for the planting of Congregational churches over the whole country and the diffusion of that theology which, while it is soundly evangelical and orthodox, is in the true sense liberal, and is progressive and vitalizing in its influence. Such, under the plea, perhaps, that they fear sectarianism, oppose denominational activity; as though it were not a Christian duty to have positive convictions as to the best methods of promoting the Saviour's cause, and to work in accordance with them. That is an unfruitful spirit which does little or nothing but carp at the means by which others are striving to do good.

What, as Congregationalists, we eminently need is not a narrow and sectarian zeal, but an enlightened and loving purpose to establish, as widely as practicable in our country, that church polity which makes ecclesiastical oppression impossible, and gives to spiritual religion the pre-eminence which Christ and his gospel assign to it. The fact that, on every side, there is a manifest design to carry back the religious world to the errors and abuses against which the Reformation was a protest; that the battle is yet to be fought out between priestly and churchly despotism, on the one hand, and the simplicity of gospel truth, which, in its spiritual freeness, offers eternal life to all who will believe in Christ, on the other, renders it, perhaps, more than ever the imperative duty of all who have Pilgrim blood in their veins to stand by the Pilgrim faith and discipline. To maintain these in a Christian spirit and with the largest charity towards all who love Christ, is, we are persuaded, to do that which is most likely to secure Christian liberty to all and to render the religious life of our country most intelligent and pure. Let there be found in every part of the land a large body of educated and evangelical Christians who hold to the essential completeness of the local Church; let there be a great fellowship of churches in which sound doctrine, salutary discipline, and exemplary piety are exhibited, with entire freedom from ecclesiastical machinery and sacerdotal pageantry and pretension, and it will not be easy for spiritual despotism to reign in any church organization. Religious freedom will be secured as a national inheritance from generation to generation. It is the duty of all Congregationalists, therefore, for the sake of their country and the world, to disseminate their principles. As our churches have led the way in most of the great benevolent movements of the present century in this hemisphere, so, we may be sure, their influence will continue to be effective for good, and to be generally acknowledged.

CONCLUDING WORDS.

It is with such views as these that the Trustees of the Congregational Union turn once more to the churches with an urgent appeal for a more

general and vigorous co-operation in the great work to which providentially God is specially calling us as one of the tribes of Israel. The work of church erection in particular ought to be prosecuted on a much more extensive scale. It will be impossible to do what the exigency requires of us unless the pastors, who certainly ought to comprehend the existing state of things, will lay the matter before their flocks from year to year, and ask contributions to the treasury of the Union. If many pastors, or those in the stronger churches even, neglect to do this; if collections are only made when special pressure is applied, and not with regularity and from a hearty interest in the work; if the Board, for want of means, is obliged to disappoint the hopes of those who, weighed down with many burdens incident to the settlement of new regions, are striving to build sanctuaries and calling on them for, aid, - we shall accomplish comparatively little where we ought to do a work to be thankfully recognized by coming ages. Trustees and executive officers of the Union will do what they can. the work is not chiefly theirs. Under Christ, it is the work of the Congregational ministers and churches East and West. Let it be remembered that he that provideth not for his own hath denied the faith, and is worse than an infidel. What minister or church can consent to lie under the rebuke of the Saviour of all by indifference to the wants and the entreaties of those who are members of the same Christian household with himself? Let each do his own duty.

It is hoped also that godly men and women who are making arrangements for the final disposition of their property will deeply ponder, before deciding to what objects to apply it, the value of a Christian sanctuary set in the midst of a growing population, and will place at the disposal of the Union the means of aiding in the erection of one or of many such houses of worship. Happy the disciple who, when he departs to be with Christ, shall know that through his benefactions waters shall break forth in the desert, and thanksgiving and the voice of melody be heard in the waste places of the wilderness down to unborn generations! The bequest of \$10,000 by the late Mr. Sanford, of New Haven, and the same amount by Mrs. Bartlett, of Windsor Locks, would, if funded, build each one church a year in all time to come. In what other way can any one perpetuate his influence so effectively and surely? Who will follow these examples of Christian generosity and wisdom? The Master must smile on offerings such as these.

By order of the Board of Trustees.

RAY PALMER, CHRISTOPHER CUSHING, Secretaries.

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in Account with N. A. Calkins, Treasurer.

				Cr.						
1869. May 1.	By Balance in Treasury May 1, "Contributions received duri	1868		n and	ing M	1	1980	<u>.</u>	•	8 17,587.00
	From Maine	ng	ao y a			-y -,			. \$272.66	
			•		•	•	•	•	522.61	
	new tremberine	•	•	•	•		•	•		
	vermone.	•		•	•	•	•	•	. 582.66	
•	" Massachusetts	•					•	•	9,181.67	
	" Rhode Island .						•		. 428.78	_
	" Connecticut								12,486.08	-
	" New York .								. 8,490.77	
	" New Jersey .							٠.	824.00	
	" Pennsylvania .	•	٠.	٠.	٠.	• . •	. *	. *	. 102.69	
	" Maryland .	•		•	•	•	•	•	89.76	
	" Ohio	•	•	•	•		•	•	. 767.80	
	. ОШО	•	•	•	•	•	•	•		
	THOMETER .	•	•	•	•		•	•	95.09	
	Timione			•	•	•	•	•	. 1,745.11	
	" Michigan .	•	•		•			•	682.92	
	" Wisconsin ,						•		. 628.19	
	" Minnesota .								624.80	
	" Iowa								. 1,097.28	
	" Missouri	٠.,	• . '		. •			٠.	627.77	
	" Mississippi	•	•	•	•	•	•	•	. 2.06	
	"Tennessee .		•		•	•	•	•	12.00	
		•	•	•	•		•	•		
	- Trompeo •		•	• •	•	•	•	•	. 829.00	
	- Control nine •	.•		•	<u>.</u> .	٠		•	165.00	
	" Sale of Land co					n, Iov	72		. 260.00	
	" Interest on Bal	ance	in Tr	oasur,	7	•		•	1,239.62	36,092.71

Total Resources for the year.

\$ 58,629.71

\$ 11,184.85

Dr.

Αŧ	Cornish	Maine	Village (1h			8 500.00	
"	Norway	MAILE		regational	Chur	reh	250.00	\$ 75 0.00
"	Ferrisburg	Vermont		"	"		500.00	
**	Londonderry	44		"	**		150.00	650 .00
"	Freetown	Massachusetts		"	66		400.00	
"	Lexington	"		"	44		600.00	
"	West Tisbury	"		"	"		400.00	1,300.00
"	Fort Lee	New Jersey		**	66	(Special)	1,084.85	
"	7,11-7,7			"	46		1,000.00	2,084.86
"	Philadelphia	Pennsylvania	Plymouth	"	"		500.00	500.00
"	Bowling Green	Ohio		**	**		800.00	
"	East Ironton	" (Ironton P.	O.) Welsh	"	"	,	500.00	800.00
"	Alamo	Michigan		66	"		400.00	
"	Alpena.	"		"	66		400.00	
"	Brady	"		"	"		400.00	
"	Flint	"		"	"		5 00.00	
"	Ithaca	"		"	"		100.00	
"	Kalamo	44		"	"		500.00	
"	Mattawan	"	_	"	"		400.00	
••	Three Oaks	"	lst	"	"		500.00	8,20 0.00
"	Crystal Lake	Illinois		"	"		500.00	
"	Malta	"		"	"		400.00	
"	Plano	"		**	"		400.00	
"	Richview	"		"	"		250.00	
"	Rochester Mills	" West Fall	ls 1st	"	**		900.00	1.860.00

	Amount bro	ught forward					11,184.86
At	Dartford	Wisconsin	Central Co	ong.	Church of	Brooklyn \$150.00	
44	Rio	44				500.00	
**	Ridgeway	"	Welsh	"	44	200.00	
44	Sextonville	"		86	"	400.00	
46	Viroqua	"		"	44	400.00	
44	Watertown		Welsh	"	44	225.00	1,875.00
46	Fremont	Nebraska	••	"	"	500.00	500.00
**	Algona	Iowa .		"	"	250.00	
**	Charles City	**		"	**	400.00	
"	Cresco	46	lst	**	66	200.00	
41	Eldora	"		44	**	850.00	
"	Florence	66		"	**	500.00	
"	Fairfax	••		"	44	200.00	
46	Franklin	66			"	800.00	
"	Green Mountain	44		"	"	400.00	
44	Independence	"		"	44 64	400.00	
**	Jefferson					500.00	
"	Mason City	"	lst	"	"	500.00	
::	Mitchell	"		"	::	400.00	
"	New Liberty	"		"	"	400.00	
"	Polk City	"			"	(Loan) 500.00	
	Prairie City	"	(In part)	"	"	(Special) 227.00	
••	Wittemburg	••		••	••	400.00	5,927.00
44	Austin	Minnesota		"	46	500.00	
44	Cottage Grove	**		"	**	400.00	
"	Owatonna	44		44	"	500.00	
44	Spring Valley	66		"	"	400.00	
44	St. Charles	44		"	"	200.00	2,000.00
**	California	Missouri		"	u	800.00	
44	Greenwood	"		"	44	500.00	
44	Kingston	"		**	66	500.00	
"	Macon	66		66	**	(Loan) 500.00	
"	Pleasant Mount	44		"	**	350.00	
46	Prospect Grove	"	1st	"	**	500.00	
"	St. Catharine	44		"	"	500.00	8,150.00
44	Emporia	Kansas	Welsh	"	**	800.00	•
**	Junction City			"	44	500.00	
**	Highland	66		**	44	(\$400 Loan) 900.00	
44	Leavenworth	**	Mission	"	66	800.00	
"	Olathe	"		**	"	(Special) 104.00	2.104.00
"	Benicia	California		"	"	500.00	
"	Lincoln	"		"	44	500.00	
44	Los Angeles	**		44	66	(§ Loan) 1,000.00	2,000.00
Total Am	ount of Appropri	stions paid to 6	7 Churches				28,690.85
To	Salaries of officer	and Clerk .		,		. \$7,850.00	
"	Rent of Rooms in		d Boston .			781.00	
44	Travelling Expen					479.55	
64	Printing Annual	Reports, Circu	dars, and Adv	ertis	ing .	812.48	
44	Postage, Telegran	ms, Revenue S	tamps, Statio	nery	Expresse	ge and	
	Legal Fees				· . · .	262.81	
66	Subscriptions to Life Members' Ce	Congregational rtificates, Prin	Quarterly, fo	r Mi	nisters and	1 Office 82.20 58.97	9,721.46
"	Appropriations P	ledged to 31 Cl	hurches .			18,200.00	
**	Unappropriated l			•	• • •	2,017.90	15,217.90
							8 58,629.71

Examined and Approved,

WILLIAM ALLEN, Auditors. A. S. BARNES,

New York, May 12, 1869.

LIFE-MEMBER'S CERTIFICATE.

THE LIFE-MEMBER'S CERTIFICATE of the American Congregational Union is designed to be symbolic of and appropriate to the leading object of this society,—church-building at the West. The engraving is composed of three pictures grouped into one. On the extreme left is a sketch of the landing of the Pilgrims, representing them in their first act of worship on the shores of the New World,—the planting of Congregationalism in America. On the extreme right is another sketch, showing a pioneer wagon, drawn by an ox-team, just emerging from the forest in the distance, and approaching a farm-house on the edge of the clearing; while a school-house in the foreground of the picture represents the Sunday use of this important edifice in early settlements,—symbolizing the pioneer movements of the Pilgrims' descendants in establishing their modes of worship while settling the regions of the great West.

The central picture, the most prominent feature of the design, represents a neat modern church edifice, toward the doors of which groups of people may be seen wending their way on Sunday morning to worship the God of the Pilgrims, who guides and protects their descendants.

The sketch of the landing of the Pilgrims is encircled by a wreath of evergreens, — suggestive of New England scenery and life; while the picture of the new settlement at the West is surrounded by a wreath of oak leaves and acorns, — symbolic of the character and hardihood of the Sons of the Pilgrims in their Western homes. These wreaths of evergreen and oak blend beneath the central picture of the engraving, — uniting the East and the West.

Thus the design of this engraving represents the spirit of the Pilgrim Fathers, stretching far away into the new settlements of the West, laying there the foundations of Puritan churches, which, in subsequent years, rise up in honor and glory from city, town, and hamlet, and dot the prairies with heavenward-pointing spires.

This picture tells the story of the noble work of the Congregational Union in collecting and transmitting the material sympathy of the sons and daughters of New England to the new churches rapidly springing up throughout the West, to enable them to possess neat and comfortable houses of worship, as citadels from which the battles of liberty, justice, and truth may be waged against error and ungodliness in all their forms.

This society has already aided in erecting nearly four hundred such towers of strength for God and the right, and will continue its noble work as the means placed at its disposal shall enable it.

Twenty-five dollars entitles a person to one of these certificates, and to a vote in the meetings of the Union. Five hundred dollars secures the completion of a house of worship worth from three to five thousand dollars.

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PEW THOMAS ALLEN



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Congregational Quarterly.

WHOLE No. XLIV.

OCTOBER, 1869.

Vol. XI. No. 4.

REV. THOMAS ALLEN.

It is recorded in the "History of Pittsfield," * Massachusetts (p. 163), that, "On the 9th of December, 1763, the town decided to invite Mr. Thomas Allen,† of Northampton, to preach as a probationer; and his ministry in that capacity was signalized by the formation of the church,—a duty which it seems had, up to this time, been singularly neglected." A few weeks later (February 7, 1764) "a number of members belonging to different churches," among whom were Rev. Samuel Hopkins, of Great Barrington, Rev. Stephen West, of Stockbridge, and Rev. Ebenezer Martin, of Becket, (then "No. 4,") met at the house of Deacon Crofoot, where a Confession of Faith and a Covenant were drawn up. These were signed by eight male members, "who then and there united so as to form a church of Christ in this place." The concurrence of three bodies was necessary in the choice and "settlement" of a minister,—the church, whose duty it was to select; the town, which must ratify such selection, and fix the

- * The History of Pittsfield (Berkshire County), Massachusetts, from the Year 1734 to the Year 1800. Compiled and written under the general Direction of a Committee, by J. E. A. Smith. By Authority of the Town. Boston: Lee and Shepard. 8vo. pp. 518.

 † The Editors of the Quarterly are indebted to the politeness of Hon. Thomas Allen and J. E. A. Smith, Esq., of Pittsfield, for the fine portrait of Rev. Thomas Allen, in this number.
- ‡ After the reunion of the parish (1817) which was divided in 1809, this name was changed to that which it now retains, "The First Congregational Church," "partly because circumstances-rendered it expedient for the organization to reassert its adherence to the Congregational form of church government." History of Pittsfield, p. 163.

Entered according to Act of Congress, in the year 1869, by Samuel Burnham, for the Proprietors, in the Clerk's Office of the District Court of the District of Massachusetts.

salary; and the proprietors of the sixty lots * "who were to provide the means necessary to enable him to settle himself among them." With a speedy unanimity, not so unusual then as now, the united wish of the three parties was presented to Mr. Allen, who, after a fortnight's deliberation, returned an answer of which the following is the closing paragraph:—

"I take this opportunity to testify my grateful sense of your respect, in that unexpected good agreement and harmony that subsisted among you in the choice of one less than the least of all saints to preach among you the unsearchable riches of Christ. Nothing doubting but that at your next meeting you will freely grant forty or fifty cords of wood annually, or as much as you shall think sufficient, and some small addition to my settlement, either by grant in work, or whatever, out of generosity, by subscription or whatever way you please, I now stand ready to be introduced to the work whereunto I am called, as soon as a convenient opportunity shall present itself.

"These from your affectionate friend,

" Thomas Allen.

"PITTSFIELD, March 20, 1764."

The warming item of "forty cords of wood" was added to his salary, and the ordination took place on the 18th of the following April.†

Thus began the public life of one who, for nearly half a century, wielded a powerful influence in religious, civil, and political affairs in the western part of Massachusetts. He was a positive man in a time of positive opinions, a man of deep convictions and earnest actions in years when convictions and actions divided the people into strongly and bitterly opposed parties. His ministerial life, into which this ordination now introduced him, covered the years immediately preceding the Revolutionary War, the war itself, and those exciting years following upon its close, when the establishment of the new government, and the opening administrations of Washington, Adams, and Jefferson, widely separated the people on questions involving the vital interests of the nation. Mr. Allen fully believed that a Christian pastor

* Of these proprietors Mr. Allen wrote in 1810 (Historical Sketch, p. 12): "Perhaps the whole of sixty roll, original settlers, did not contain a single vicious person," but the records show that among the transient laborers, or "tramps," as they were called, crime was prevalent. Many of the early settlers held slaves, and as late as the Revolutionary War the Hartford Courant contained advertisements of runaway slaves, inserted by their Pittsfield masters. Slavery in Berkshire County is said to have had a household character, and a case of cruelty, not long after the close of the Revolution, led to a judicial recognition of its abolition by the Bill of Rights.

† Rev. Samuel Hopkins, of Great Barrington, offered the first prayer, and Rev. Timothy Woodbridge, of Hatfield, the second; Rev. Jonathan Ashley, of Deerfield, gave the charge, and Rev. Adonijah Bidwell, of "No. 1" (now Tyringham), the right hand of fellowship; the sermon was preached by Rev. John Hooket, of Northampton, with whom Mr. Allen pursued his theological studies, and Rev. Thomas Strong, of New Marlborough, offered the concluding prayer.

should be, also, a Christian citizen, and his ideas of civil liberty were so interwoven with his religious convictions, that whatever affected one affected the other, and thus he conscientiously believed that in public exigencies he fulfilled the duties of his sacred office as truly with the sword and musket as with the pen and tongue, and if he mingled religion and politics without detriment to either, as he really believed, he accomplished a work in which ministers of a later generation have not always succeeded.

In many important respects he was a representative man of the generation in which he lived, and as a prominent clergyman in the days of the nation's birth and infancy he deserves remembrance in the pages of the "Quarterly."

THOMAS ALLEN, son of Joseph and Elizabeth Parsons Allen, wa born at Northampton, Mass., January 17, 1743.* He graduated with high honor at Harvard College in 1762, the expenses of the collegiate course being amply met by a bequest made for that purpose by a grand-uncle, whose name he bore. Little is on record of his life between the time of his graduation and his ordination at Pittsfield, save that he studied theology with his pastor, Rev. John Hooker, of Northampton.†

* Samuel Allen, a native of England, probably Essex, who died at Windsor, Conn., in 1648, was his earliest ancestor in this country. He had a son Samuel, who was one of the original settlers of Northampton in 1657, and he a son Samuel, deacon in the church at Northampton in the pastorate of Jonathan Edwards, who died in 1739. A son Joseph (died December 30, 1779), one of Mr. Edwards's firm friends in the unhappy difficulties that attended the later years of his ministry, was the father of the subject of this sketch. Ethan Allen, of Ticonderoga fame, (for we incline to cling to the graphic historic anecdote, in spite of those whose special mission it seems to be to throw doubt upon popular traditions, and what the world had decided to regard as facts,) is of the same family, his direct ancestor, Nehemiah, being a brother of the original Samuel, of Northampton. Ethan was little less than a heathen in his religious ideas, and affected to believe in the transmigration of spirits. He wrote some political and religious pam phlets, and of one of the latter his biographer, Rev. William Allen, D. D., in his Biographical Dictionary rather severely remarks: "This last work was intended to ridicule the doctrine of Moses and the Prophets. It would be unjust to bring against it the charge of having effected great mischief in the world, for few have had the patience to read it." The patriotism of this Allen family was remarkable even in those remarkable times. Thomas (the minister of Pittsfield) and four of his brothers served in the Revolutionary War; viz. Moses, a classmate of President Madison in Princeton College, and a clergyman at Midway, Georgia, and chaplain to a brigade, was drowned (February 8, 1779), near Savannah, while attempting to escape from a prison-ship; Solomon, a pioneer preacher in Northern New York, a major in the army, and intrusted with the conveyance of Major André, after his capture, to West Point; Jonathan, also a major; Thomas, a chaplain.

† Born in Kensington, Conn., now a parish in the town of Berlin, in 1729, and a great-grandson of the celebrated Thomas Hooker, of Hartford; graduated at Yale College in 1751; ordained at Northampton December 5, 1753. His sermon at the ordination of Mr. Allen, at Pittsfield, was published, also, a sermon on the death of Rev. John Hunt, in 1775.

At the time of Mr. Allen's settlement in Pittsfield there were in the town but six houses not built of logs. The "meeting-house" in which he preached, the first erected in the town, was raised in the summer of 1761, but on account of difficulties, not necessary to mention here, it was not really finished until 1770. It was of the style usual in those times, with both square and long pews, and galleries, and the worshippers were seated according to their age, rank, estate-list, and aid furnished in building the house. The custom of "dignifying" or "seating" the pews was prevalent at that time throughout New England. A good authority remarks, and the older readers of this article can attest to the correctness of the description: "When the meeting-house was finished, a committee was appointed to dignify the seats, and establish the rules for seating the people. Usually the square pew nearest the pulpit was the first in dignity (generally occupied by the deacons); and next to this came the second pew, and the first long seat in front of the pulpit. After this, the dignity gradually diminished as the pews receded from the pulpit. If the house was furnished, as in some instances, with square pews on each side of the outer door, fronting the pulpit, these were equal to the second or third rank in dignity. The front seat in the gallery, and the two highest pews in the side galleries, were also seats of considerable dignity."* The meeting-house stood broadside to the street, immediately in front of the present location of the First Congregational Church; it was "a plain, angular building, forty-five feet long, thirty-five wide, and twenty-feet post; two stories high, with roof peaked after the ordinary modern style." † On three sides of the building was a widely cleared space not then free from stumps and stones, while in front, directly before the south door, stood that tall and noble elm for generations the pride of the town.

In this house Mr. Allen preached the sermons and imparted the instruction the influence of which remains to this day, and from him the young men, to whom seats were assigned in one of the galleries, learned the lessons of patriotism which bore their rich fruitage in the War of Independence. These young men were not forgotten by Mr. Allen in his public services, and it is related that on a New-Year's Sunday, after reading the customary parish statistics of the preceding year, he remarked upon the small number of marriages, and glancing his sharp eye along the gallery, quietly and with dry humor exclaimed: "This will never do! Young men, young men, you are expected to do your duty."

The historian of Pittsfield is doubtless correct in his opinion that the earlier of Mr. Allen's sermons "were among the chief instruments in giving the town that proud position which it holds in Revolutionary story." I is

[†] History of Pittsfield, p. 156.



^{*} Caulkins's History of Norwich, Conn.

t Ibid., p. 158.

true that "to the pulpit - the Puritan pulpit - we owe the moral force which won our independence," * and this truth is recognized by all candid writers. Gordon, the contemporary historian of the Revolution, remarks that "the ministers of New England, being mostly Congregationalists, are, from that circumstance, in a professional way, more attached and habituated to the principles of liberty than if they had spiritual superiors has lord it over them, and were in hopes of possessing, in their turn, through the gift of government, the seat of power. They oppose arbitrary rule in civil concerns, from the love of freedom as well as from a desire of guarding against its introduction into religious matters. The patriots for years back have availed themselves greatly of their assistance. By their labors in the pulpit, and by furnishing the prints with occasional essays, the ministers have forwarded and strengthened, and that not a little, the opposition to the exercise of that parliamentary claim of right to bind the Colonies in all cases whatever." † So marked were the efforts of the clergy in behalf of civil and religious freedom, so powerfully influential were they in moulding public sentiment, and in exciting and sustaining enthusiasm based on sound principle, that in 1774 the First Provincial Congress of Massachusetts acknowledged the public obligation to the ministers as friends of liberty, and invoked their further aid especially in "advising the people of their several congregations, as they wish their prosperity, to abide by, and strictly adhere to, the resolutions of the Continental Congress." (Philadelphia, October, 1774.)

Such has always been, notably, the position of the New England clergy on all questions pertaining to civil and religious freedom.

Mr. Allen's ardent patriotism went with him into the pulpit, and glowed in his sermons, because "he believed that the cause of pure and unfettered religious worship was bound up, as it really was, in that of the Colonies, and that that cause was therefore holy." He held this view in common with his brethren in the ministry, but his fervid temperament, his powerful convictions of duty, his intense hatred of every form of oppression, placed him in the foremost rank of the noble patriot clergy of those pregnant times. But his political enthusiasm was not inconsistent with his religious profession, nor did it interfere with, or counteract, his ministerial duties as he conscientiously understood them. If the felt it his right to inculcate from the pulpit earnest and well-considered views on civil liberty, which he held to be inseparable from religious liberty, he did not, in so doing, neglect the purely sacred duties of his office; he did not neglect the direct practical preaching of that old-fashioned orthodoxy which lay at the foundations of New England history, and which vitalized every effort for the establish-

^{*} The Pulpit of the Revolution, p. xxxviii.

[†] Gordon's History of the American Revolution, Vol. I. p. 273.

ment and maintenance of free institutions. While there were those, opposed in political sentiments to Mr. Allen, who thought that the minister of the town gave "carnal" too much the preference over "spiritual" weapons. there does not appear on record, nor does there reach us by tradition, a single word or deed inconsistent with the legitimate duties of a Christian minister, or with the p personal piety. He undoubtedly "preached politics," and may the time be far distant when a New England minister shall fail to utter himself boldly on all questions that affect the rights of man. If the early clergy of New England had not done that at which, sometimes, a holy horror is expressed by those who are too religiously lazy to think for themselves, and who dread to have others think, lest there be a shaking among the civil and ecclesiastical fossil formations of a dead past; if they had not preached politics, and acted in politics; if they had not been men as well as ministers, citizens as well as Christians, the Revolution would either never have been reached, or else would have been indefinitely postponed or adjourned sine die. No honest friend to the free institutions of his country finds fault with his minister for defending these institutions in all proper times and places, and we reckon it to the glory of Mr. Allen, and his brethren, that they led instead of followed in the onward march of liberty in America.*

It is not strange that popular tradition gives more prominence to Mr. Allen's political opinions and actions than to his strictly professional labors. The latter were regarded as matters of course, the former appealed more to the living issues of the day, and took hold of questions involving "life, liberty, and the pursuit of happiness," which to the men of those days were anything but "glittering generalities." In the light of to-day we can see that neither Mr. Allen's deep religious convictions, the purity of his patriotism, nor his advanced ideas of political rights can be disputed, and if his earnest, direct ways of manifesting these qualities sometimes ran athwart the prejudices or passions of others, it should not be a matter of surprise nor, so far as appears, a cause for censure. But it is evident that he faithfully performed the duties of a Christian pastor, and that his labors were abundantly rewarded. In a candid estimate of his ministerial labors by his son, the late Rev, William Allen, D. D.,† it is recorded, that:—

^{*} Says Gordon (Vol. I. p. 274): "They (the clergy) cannot approve of often bringing politics into the pulpit, yet they apprehend it to be right upon special occasion. Who but must admit that it is certainly the duty of the clergy to accommodate their discourses to the times, to preach against such sins as are most prevalent, and to recommend such virtues as are most wanted. If public spirit is much wanted, should they not inculcate this great virtue? If the rights and duties of magistrates and subjects are disputed, should they not explain them, show their nature, ends, limitations, and restrictions?" etc., etc.

[†] Allen's Biographical Dictionary, p. 21.

"During a ministry of forty-six years he was unwearied in dispensing the glorious gospel. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons. In the early part of his ministry he also occasionally preached in the neighboring towns, not then supplied with settled ministers. The same benevolence, which awakened his zeal in guiding men in the way to Heaven, made him desirous of rendering them happy also in this world. His charities to the poor excited their gratitude, and rendered his religious instruction the more effectual. His house was the seat of hospitality. Towards other denominations of Christians, though strict in his own principles, he was yet exemplarily candid, neither believing that true piety was confined to his own sect, nor that gentleness and forbearance were useless in the attempt to reclaim men from error."

His manner of preaching is described in the following language: -

"The atonement of the Divine Redeemer, the evangelical doctrines of grace, and their application to the practical duties of life in the various relations of society, were the favorite subjects of his public sermons and private conversations. He explained them without the formality of logic, but with a happy perspicuity of style, and recommended and enforced them with apostolic zeal. As he wrote out most of his sermons in Weston's short-hand, he usually, in his preaching, read them from his notes; but he threw into them, with but little action, great fervor of spirit. Sometimes, in his extemporary addresses at the communion-table, his trembling voice and kindling eye and animated countenance were quite irresistible."*

The few printed discourses of Mr. Allen justify the opinions above expressed. William C. Bryant, the editor and poet, thought one of them sufficiently beautiful to be inserted in his paper † as a praiseworthy specimen of the best style of preaching in the last generation. This was the sermon occasioned by the death of Mr. Allen's daughter, Mrs. Elizabeth White. ‡ Mr. Bryant says that "it was much admired for its pathos, and the young men of the neighboring county committed passages of it to memory."

At the time of Mr. Allen's settlement in Pittsfield the storm of the Revolution was gathering, and men were anxiously weighing the great questions at issue that they might determine correctly what course of action to pursue. Western Massachusetts intensely sympathized in the bitter contests and divisions that were constantly arising, and gradually party kines were distinctly drawn. In Pittsfield and immediate vicinity there was a class of wealthy and influential citizens whose inclinations were toward the crown, and to whom resistance to royalty was a thing to be thought of only to be repudiated. They were the conservative element,

^{*} Sprague's Annals, Vol. I. p. 607.

[†] New York Evening Post, April 5, 1856.

[†] Delivered April 22, 1798. Mrs. White died in London, England, February 2, 1798, at the age of twenty-three.

which in all generations serves as a "brake" upon the wheels of progress. social, political, or religious. The world might, and probably would, run to ruin without it, and yet it is too often an awkward hindrance to improvement. This conservatism of royalty --- of the loaves and fishes of colonial office, of the small dignities of the Province House in far-off Boston, the head and front of rebellious ideas - was strong in Pittsfield. There was much true patriotism, much honest loyalty to authority, and there was much also of selfishness. Our ancestors were "all honorable men" (as a general truth), but they possessed, perhaps, as much of human nature as their descendants, and it was no small matter to dissipate the halo of glory which in their minds should and did encircle the brow of a king. "There was a considerable party whom no provocation on the part of the British government could repel from their allegiance; and nowhere did the patriotic spirit encounter, in this class, a more bitter, powerful, and subtile enemy than in Pittsfield. The influence of age, wealth, and official position was nearly united here against all the measures, except, perhaps, very humble remonstrance, with which the usurpations of the mother country were met."*

To establish the people in the fundamental principles of constitutional liberty, and to lead them on to the point of positive action in the defence of their rights against the encroachments of a powerful king, against the wealth and the influence of the conservators of royalty, was a mighty task, but it was valiantly accomplished, and the results showed that there were no purer patriots than the sturdy yeomanry of Berkshire.

Among the first to declare his principles, and to take an active and leading part in the questions then agitating the public mind, was Mr. Allen. He proved true to his nonconformist ancestry, and neither king nor state church had for him any terrors save as they infringed upon civil and religious freedom. The historian says, that an innate hatred of oppression and injustice, a zealous devotion to any cause to which his sense of right attached him, a personal character which carried weight with the people, and a happy faculty for enforcing opinions both with the tongue and the pen, completed the qualities which eminently fitted him to be a leader in times of revolution. His ardent patriotism, which was inseparable from his religion, made him a good hater of the foes of his country, and he made the Revolutionary War a personal matter with the king; that is, his keen eye saw, through all enactments and all schemes, the king as the prime instigator of those acts which the Colonies at last successfully resisted. This feeling toward King George appears in his Diary, in an entry made while on a visit to London a few years after the close of the war. It seems that he saw the king as he passed from St. James's Palace to the Parliament House in a coach drawn by six cream-colored horses. Referring to this, his Diary says: -

^{*} History of Pittsfield, p. 172.

"This is he who desolated my country, who ravaged the American coasts, annihilated our trade, burned our towns, plundered our cities, sent forth his Indian allies to scalp our wives and children, starved our youth in his prisonships, and caused the expenditure of a hundred millions of money, and a hundred thousand of precious lives. Instead of his being the father of his people, he has been their destroyer. May God forgive him so great guilt! And yet he is the idol of the people, who think they cannot live without him."

It is impossible in the space allotted to this article to enter into the details of Mr. Allen's patriotic labors, for he was prominent in so many ways—in private and in public, in the pulpit, in citizens' meetings, and in the army—that a full record of his life in these respects would require a history of the part borne in the Revolution by Berkshire, and more especially by his own town of Pittsfield. The records of "town-meetings" show that he was foremost among the patriots, and directed rather than followed public sentiment. His name appears on the important committees, and he was relied upon to draft weighty documents. But that he met with opposition in his patriotic labors from the "conservative," or, as it then was, the "Tory" element, is apparent from a paper "chance-preserved in the archives." In this it appears that a few of the loyalists

"exhibited charges against the Rev. Thomas Allen, thereby endeavoring to injure his reputation, in respect to what he said and did in a late town-meeting, in defence of the rights and liberties of the people; wherein they charge the said Thomas with rebellion, treason, and sedition, and cast many other infamous aspersions, tending to endanger not only the reputation, but the life of the said Thomas."

The town indignantly repudiated these charges in the following strongly worded vote:—

"Voted, That all the foregoing charges are groundless, false, and scandalous; and that the said Thomas is justifiable in all things wherein he hath been charged with the crimes aforesaid; and that he hath merited the thanks of this town in everything wherein he hath undertaken to defend the rights and privileges of the people in this Province, and particularly in his observations and animadversions on the Worcester covenant."

The town still further sustained Mr. Allen's unceasing labors for the liberties of his town and country. Through its clerk, Israel Dickinson it addressed a note to Rev. Mr. Collins, the loyalist minister of Lanesborough, stating that having heard that he had "censured and disapproved their reverend pastor, Mr. Allen, in regard to his conduct in some public matters of late," they requested him "to desist from that sort of comment in the future." Mr. Collins was as zealous a loyalist as Mr. Allen was a patriot, and replied to the town's request with spirit, announcing his determination to express his opinions, and stating that it would be well for

gospel ministers, in their public discourses, to avoid entering very far into a consideration of state policy." There are those in these latter days who agree with Mr. Collins's views, and who then would have been loyalists.

Such action on the part of the town is ample evidence of the esteem in which Mr. Allen was held by his fellow-citizens, and shows, incidentally, that he must have exerted a wide influence. Through these years of trouble he maintained an extensive official correspondence with numerous town committees and prominent patriots, and made addresses in public gatherings in different places.

Mr. Allen was a man of deeds as well as words, he acted what he taught, and therefore it is not surprising to find him serving twice as chaplain in the army, once at White Plains (1776) with General Lincoln, and again at Ticouderoga in June and July, 1777, and also serving as a volunteer with musket in hand. He collected money and clothing for the poorly clad and poorly paid soldiers, and, as the historian of Pittsfield well says, "appears to have managed what answered for a Christian and Saultary Commission."

His Diary,* kept while at Ticonderoga, throws much light upon the campaign of that memorable summer. A few hours before Ticonderoga was evacuated by the Continental troops, and when, with the enemy in full sight, a battle or siege was imminent, Mr. Allen addressed the soldiers, and a portion of his patriotic, devout words is well worth quoting as showing the spirit of the man and the times.

"Valiant Soldiers,—Yonder are the enemies of your country, who have come to lay waste and destroy, and spread havoc and devastation through this pleasant land. They are mercenaries, hired to do the work of death, and have no motives to animate them in their undertaking. You have every consideration to induce you to play the men, and act the part of valiant soldiers. Your country looks up to you for its defence; you are contending for your wives, whether you or they shall enjoy them; you are contending for your children, whether they shall be yours or theirs; for your houses and lands, for your flocks and herds, for your freedom, for future generations, for everything that is great and noble, and on account of which only life is of any worth. You must, you will, abide the day of trial. You cannot give back whilst animated by these considerations.

"Suffer me, therefore, on this occasion, to recommend to you, without delay to break off your sins by righteousness, and your iniquities by turning to the Lord. Turn ye, turn ye, ungodly sinners; for why will ye die? Repent, lest the Lord come and smite with a curse. Our camp is filled with blasphemy, and respunds with the language of the infernal regions. O that officers and soldiers might fear to take the holy and tremendous name of God in vain! O that you would now return to the Lord, lest destruction come upon you, lest vengeance overtake you!

^{*} Published in the Hartford Courant, September 1, 1777.

O that you were wise, that you understood thus, that you would consider your latter end!

"Valiant soldiers, should our enemies attack us, I exhort and conjure you to play the men. Let no dangers appear too great, let no suffering appear too severe, for you to encounter for your bleeding country. Of God's grace assisting me, I am determined to fight and die by your side, rather than flee before our enemies, or resign myself up to them. Prefer death to captivity; ever remember your unhappy brethren made prisoners at Fort Washington, whose blood now cries to Heaven for vengeance, and shakes the pillars of the world, saying, 'How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell upon the earth?' Rather than quit this ground with infamy and disgrace, I should prefer leaving this body of mine a corpse on this spot.

"I must finally recommend to you, and urge it upon you again and again, in time of action to keep silence; let all be hush and calm, serene and tranquil, that the word of command may be distinctly heard and resolutely obeyed. And may the God of Heaven take us all under his protection, and cover our heads in the day of battle, and grant unto us his salvation!"*

Contrary to the expectation of all save the commanding officers, the fort was quickly abandoned, as it was found to be within artillery range of the high mountain near by. Mr. Allen adds a note in these words to an abstract of his address contained in his Diary. He says:—

"In about five hours afterwards the garrison was evacuated, and our vast army fleeing before their enemies with the utmost precipitation and irregularity, leaving behind, for the use of the enemy, an immense quantity of baggage, artillery, ammunition, provisions, and every warlike necessary. How are the mighty fallen, and the weapons of war perished!"

The approach of General Burgoyne with a powerful army sent terror through Southern Vermont and Western Massachusetts. General Stark had been sent to check his advance, and when the Indian scouts pushed directly for Bennington, he sent messengers in all directions to rouse the people. When the alarm reached Pittsfield the citizens assembled at the meeting-house, — always in olden times the rallying-place for liberty, — and there Mr. Allen, with Ticonderoga experiences fresh in mind, made a stirring, eloquent address, which was vividly remembered for many years afterward. Volunteers rapidly enrolled themselves and started hastily for the scene of action, Mr. Allen among the rest, riding in "the old sulky, the wonted companion of his pastoral visits, going to war in his chariot like the heroes of classic and scriptural story." † As the citizens had been frequently deceived by false alarms, they were impatient of any delay in meeting the enemy, and Mr. Allen himself was restive under the necessary precautions for safety and successful movements. An anecdote related of him will illustrate this point. "At one o'clock in the morning of August

[#] History of Pittsfield, pp. 284, 285.

16th the camp was aroused by the arrival of the Berkshire volunteers, those from Pittsfield being commanded by their pastor, Reverend Thomas Allen. (The 'sulky,' doubtless, was left far behind!) This worthy, patriotic and exemplary descendant of one of Cromwell's Ironsides proceeded at once to the General's quarters, a log-house, and addressed him, in substance, as follows: 'The people of Berkshire have often turned out to fight the enemy, but have not been permitted to do so. We have resolved that if you do not let us fight now, never to come again.' 'Would you go now,' observed the General, 'in this dark and rainy night? No; go to your people; tell them to rest if they can; and if God sends us sunshine to-morrow, and I do not give you fighting enough, I will never call upon you to come again.'"*

Sunshine at last came, and with it the fighting. It is related that the Berkshire men would not "break camp" until their pastor, their leader in war and peace, in temporal and spiritual things, had prayed to God to "teach their hands to war and their fingers to fight," and it may easily be imagined that he prayed with all the fervid earnestness for which he was so remarkable. The prayer inspirited the men, and there were many of its devout hearers who attributed to its efficiency the glorious success of the battle. Says the excellent history of which such free use is made in this article:—

"As the regiment to which he was attached approached the Tory outworks in its countermarching, Mr. Allen, who knew that some of his old neighbors must be there, was moved by a sense of duty which he could not resist, although conscious of the extreme danger, to go still nearer, and, standing in full view upon a fallen tree, to conjure them to come out-from the enemies of their country, and save the effusion of blood, while he warned them of the consequences of persisting in their hostility.

"The answer was what might have been expected. 'There's Parson Allen: let's pop him!' exclaimed some one who perhaps still smarted from the lash of the minister's plain preaching; and, although a few were of a more merciful mood, a shower of bullets whistled around him, riddling the tree on which he stood, but sparing his person, — a piece of good luck which he owed more to the nervous markmanship of the musketeers than to their merciful compunctions. The undaunted parson, having satisfied his conscience, and no doubt feeling that the blood of the traitors would now be upon their own heads, turned coully to his brother, Lieutenant Joseph Allen, who had followed him under cover of the tree, and said, 'Now give me a musket; you load, and I'll fire!' And fire he did, — the first gun in that glorious fray, — it must be confessed, a little in advance of orders."

The same account is given, with slight variation, by a son of Mr. Allen.†
Once when asked whether he actually killed any man at Bennington, he

^{*} Memoir of General John Stark, p. 58. Sparks's Biographies, Vol. I. p. 97. † An Account of the Separation in the Church and Town of Pittsfield, p. 69.

replied that he did not know but observing a flash often repeated from a certain bush, and that it was generally followed by the fall of one of Stark's men, he fired that way and put the flash out! The inference is that the flash and the man were "put out" at the same time!

Mr. Allen wrote an account of the battle,* and near the close piously observes:—

"This action, which redounds so much to the glory of the great Lord of the heavens and God of armies, affords the Americans a lasting monument of the divine power and goodness, and a most powerful argument of love to and trust in God. May all be concerned to give God the glory, whilst we commend the good conduct of the officers and soldiers in general on so important an occasion."

During the years 1776-1780 Mr. Allen was ceaseless in his efforts for a Bill of Rights and a Constitution for the State, and so zealous was he that he visited every town in the county and urged his views in speeches, sermons, resolutions, conversations, letters, and in every way in which he could reach the minds of the people. His success was remarkable, and town and county conventions followed his directions as if he had real authority over them. He is said to have been logical, vehement, and "not unskilled in the subtler arts of oratory," and "a single address by him was sometimes sufficient to revolutionize the entire sentiment of a town against the wishes of its own most prominent citizens."

His patriotism faltered not through the long years of the Revolution, and when peace at last came in 1783 there was a great celebration in Pittsfield, and he preached a Thanksgiving discourse "glowing with fervent gratitude to the God of nations, and not failing to inculcate the great principles by which he believed the republic ought to be governed." There was a great feast, with huge tubs of punch, an abundance of wine and cider, and all the people rejoiced in "liberty under law."

After the close of the war, and through all the anxious and troubled years when constitutional order was emerging from the political chaos, when party spirit ran high, and severe words were uttered by men of opposing opinions, Mr. Allen kept up his interest in state and national affairs as a religious duty, for he thought he found the doctrines of the Puritans so intimately interwoven with the articles of his political creed that he could not separate them; and thus, the desire for the purest possible form of government became with him a dominant passion. As the result of his reading and observation, he at last adopted the views of the Jeffersonian school as more nearly meeting his own than those of the other party, and he became one of the very few democratic clergymen of the times. He was thoroughly sincere in the belief that in Mr. Jefferson's opinions he found the legitimate democratic development of republican

^{*} Connecticut Courant, August 25, 1777.

principles.* After a detailed account of his active exertions in public matters, the historian says: "Such were the characteristics and views which made the Pittsfield minister the founder and leader of that party in Berkshire which, to the end, successfully resisted the restoration in that county of civil government under the strange device which the Continental Congress had evolved from the Provincial charter." It would be difficult to over-estimate Mr. Allen's influence in political affairs; he was a power felt and acknowledged by all, even by his strongest opponents.

In the memorable Shays Rebellion, which extended into Berkshire County, Mr. Allen supported the authority of the State with all his vigorous powers, and so active was he that he became a special object of hatred to the rebels, and was compelled to keep firearms in his bedroom for his personal safety. His sermons at this time were very severe upon the sin of rebellion, and they made him many lifelong enemies.

As might be expected, his deep and active interest in "politics" caused dissension in the town, and the old "Tory" interest, in all its modifications and phases, was arrayed against him; but he minded it not, and, fully convinced of his integrity of purpose, and recognizing his love of country, of free institutions, as component parts of his religion, he never ceased to avow his principles both in and out of the pulpit. In process of time a division of the parish or town, in religious worship, became inevitable, and among the causes brought up at a town-meeting in 1788 was "the Rev. Mr. Allen's having in times past, in his official character, repeatedly interested himself in the political affairs of the country, and publicly interposed therein in an undue and improper manner." Thus it seems that he was one of the great army of ministerial martyrs who have suffered in the same condemnation. Some pecuniary matters also added to the troubles which it is needless to describe here, any further than to say that in Mr. Allen's zeal for his country he loaned the government \$2,500, to obtain the means for which, and for necessary family expenses, he alienated more than half the valuable home lot which had fallen to him as first minister of the town. At one time he even sold his watch, that he might turn the pro-

^{*} Mr. Allen was one of the most devoted of Mr. Jefferson's admirers. He regarded him as the champion of civil liberty, whose cause, now, as in Revolutionary times, he considered to be identical with that of Protestant Christianity. Federalism he held to be the arch-enemy of the one, and consequently of the other, of these chief objects of his devotion; and to do battle valiantly against this foe of human rights he thought the first of duties to both God and man. Bold attacks upon this political monster, with him, covered a multitude of sins, leading him to condone the avowed Deism of Thomas Paine, as well as to indignantly deny the alleged infidelity of Thomas Jefferson. These views Mr. Allen took with him into the pulpit, where they often betrayed themselves unmistakably. (From Chap. VII. (in MS.) of "History of First Congregational Parish in Pittsfield," to be printed the coming year.)

ceeds into a continental "certificate of indebtedness." Various complications arose, but Mr. Allen came out of the difficulties honorably, there was a formal reconciliation, and church matters passed along quietly once more.

During the presidency of Thomas Jefferson party spirit rent the church, and a number withdrew, and were incorporated by the legislature into a separate parish in 1808, "thus presenting to the world the ridiculous spectacle of a church divided on party politics, and known by the party names of the day." It is doubtless true that Mr. Allen was oftentimes very severe in his pulpit denunciations of the political party to which he was so earnestly opposed, but he was not more so than many other clergymen, and it is not strange that dissensions arose which were not healed till after his death.†

As years passed on, Mr. Allen's health gradually failed, but he sustained himself against many bodily infirmities, and remitted nothing of his labors so long as mental or physical activity were possible. He shrank from no hardship, and his strong affection led him to do many things which, in the light of biography, reflect great credit on his character. Thus, after the death of his brother, Moses Allen, in 1779, he made a journey on horseback to Savannah, out of regard to the welfare of his sister-in-law and her child, whom, while the war was raging, he gave a place of refuge in his own house. In 1779 he went to England to bring home a grandchild, for whose welfare he felt great solicitude. While there he made the acquaintance of prominent evangelical clergymen, — of Newton, Rowland Hill, and others, — from whom he caught a zeal for the missionary work, then in embryo, which he manifested till the close of life.

In May, 1808, he visited Boston, and although in feeble health, he preached a strong election sermon. He had taken a great interest in the

- · History of Berkshire.
- † It would neither be pleasant nor profitable to discuss, or even briefly touch upon the unfortunate church troubles in the later years of Mr. Allen's ministry. They do not affect the main drift of this sketch. In the forthcoming History of the First Congregational Parish Church of Pittsfield, by J. E. A. Smith (author of the admirable History of Pittsfield), manuscript chapters of which have been kindly submitted for my perusal, these topics are fully, and apparently impartially, set forth, and it would be violating good taste to attempt what would be at best an imperfect abstract of a document which, when published, will have much historic value. Mr. Smith presents all sides of the unfortunate troubles with great clearness, and with an evident desire for strict candor. There is not space, neither is this the place, to narrate parish difficulties; Mr. Allen's public life is all that interests the readers of the Quarterly. The discussion properly and inevitably appears in The History of Pittsfield, and of the Parish, as above mentioned. The conclusion which the author reaches is undoubtedly correct. "However much, then, we may regret and condemn the unholy discords which resulted in the division of the Congregationalists of Pittsfield into two parishes, that separation was in itself wise and almost indispensable."
- † A sermon preached before His Excellency James Sullivan, Esq., Governor; His Honor, Levi Lincoln, Esq., Lieutenant-Governor, &c., &c., May 25, 1808.

election, and as the Jefferson democracy had triumphed, he undoubtedly took great pleasure in this public service. A single paragraph from this sermon will show the drift of Mr. Allen's argument:—

"Pious rulers will be opposed to state establishments of religion, and to the impositions of creeds. They will leave religion where Christ and his Apostles left it, to be propagated by the force of argument and persuasion, and not by the authority of civil government. They will not assail the liberty of these independent churches."

Mr. Allen made another visit to Boston in the winter of 1808 – 9, for the benefit of the sea air, and while there, although very much debilitated, he wrote a pathphlet, entitled: "The Historical Sketch of the County of Berkshire and Town of Pittsfield. Although it shows some evidence of waning powers, it is a valuable contribution to our local history. He returned to Pittsfield in midsummer, 1809, and resumed to some extent his ministerial labors, but only for a brief season. His son writes:—

"For several months he was unable to preach. He was fully aware of his approaching dissolution, and the prospects of eternity brightened as he drew near the close of life. When one of his children, a day or two before his death, pressed him to take some nourishment, or it would be impossible for him to live, he replied, 'Live? I am going to live forever!'".

An entry in the church records reads thus: -

The Rev. Thomas Allen,
The First Pastor of this Church,
Who was ordained April 18, 1764,
Died in the Peace, Hope, and Triumph of the Christian,
At 2 o'clock, in the morning of the Lord's Day,
February 11th, 1810,
Aged 67 years.

Nine years afterward the town voted to erect a monument to his memory, and it is pleasant to read the record:—

"With respect to the propriety of public acts designed in commemoration of public benefactors your committee are perfectly satisfied, in consequence of the beneficial effects they are calculated to produce from society.

"In the character of our late beloved pastor, the Rev. Thomas Allen, we discover that strong attachment to the principles of our free government, that love of country, that benevolence, that charity, that zeal for the temporal and eternal welfare of his fellow-men, which are the true characteristics of the Patriot, the Philanthropias, and the Christian, and which eminently entitle him to some commemorative act of the citizens of this town."

No better words are needed with which to close this sketch.

JUDICIAL POWER OF COUNCILS.

In attempting to treat of ecclesiastical councils in a legal point of view, the examination will be limited to the inquiry how far they are recognized by the courts of law, and to what extent their action will be enforced or sustained by these courts. Though the subject may have lost much of the interest and importance it once had, in the changes through which the churches and religious societies have been passing, with the changing habits of the people in the manner of regulating and sustaining the relation of ministers and pastors to their societies and churches, it still may be, and often is, necessary to be able to define what the powers and duties of such councils are. Nor will it be found, altogether, an easy task to do this, intelligibly, and with proper qualifications and limitations. It was the language of the Supreme Court in a somewhat recent case, when speaking of this matter, that, "It is not easy accurately to define their powers, or to ascertain the precise force and effect of their adjudications." (21 Pick. 124.)

One mode of attempting this would be to embody the decisions which the courts have, from time to time, had occasion to prohounce, and leave the reader to apply them, without any further explanation. But it would often be found that to understand the grounds and reasons of these decisions, and to draw from them rules of practical application, it is necessary to understand somewhat of the history of the organization of the Congregational churches of Massachusetts, and the principles upon which Christian ordinances and a Christian ministry were originally instituted and Before entering upon this work, it may be well to maintained here. state, that the law courts know nothing of dogmas of religious belief. They have no test or standard by which to discriminate between orthodoxy and heresy. If a man, settled as a Calvinist, sees fit to renounce the Trinity, and preach anti-Trinitarianism to his parish, and they see fit to bring the matter before one of these courts, the judge might and probably would say to them they were absolved from any further obligation to pay him a salary. Not because he thinks Calvinism right and Unitarianism wrong, but because they never hired or agreed to pay for such preaching as he insists upon supplying. "If," say the court, "questions of dogmatical theology were within the jurisdiction of this court, we should be at a loss to find legal principles on which to decide them; we disclaim all jurisdiction of that kind." (9 Mass. Rep. 290; 38 N. H. Rep. 5, 10.) Another preliminary consideration to be kept in mind is, that a church is not a corporate body, nor clothed with the power of holding or managing

property, or entering into contracts, whereby it can bind itself as a collective body politic. It acts in these respects, if at all, either through its officers, its deacons, or the parish or society with which it is connected, both of which are clothed with corporate powers by force of statutes. (9 Mass. R. 297; 16 Mass. R. 503; 10 Pick. 182, 186, 189.) he next place, an ecclesiastical council, such as is here intended, is so far distinct from a synod or convocation, in the sense of the English Episcopal Church, or a synod, as used by the Presbyterian churches, or even a consociation, as used by the Congregational churches of Connecticut, that little aid is derived from either of these in studying its constitution or its functions. In the sense as here used, a council is an ecclesiastical body selected according to the usages of the Congregational churches in Massachusetts, constituted for a specific purpose or occasion, and limited in its jurisdiction and duration by these. Their judgments or "results" are in the nature of an advice rather than a judicial sentence or decree, and are little, if anything, better than a legal justification of the party in interest who shall adopt it. (9 Mass. 295.)

We are now prepared, it is hoped, for a rapid sketch of some of the changes through which the constitution of the churches and ecclesiastical councils have passed, under the Colony, Province, and State organizations of the Commonwealth. Much misapprehension has been entertained upon the subject of the supposed early connection between the civil and ecclesiastical polity of Massachusetts. No such union was recognized in the colony charter, nor did it ever exist any further than it resulted from the founders of the colony being members of churches of the same Christian denomination, and they framed laws which aimed at a condition in the state of high moral purity and good order. There was no state church. ever churches there were, were voluntary and independent associations of men, whose only principle of organization or bond of unity was the mutual covenant into which they entered with each other. There was nothing like a hierarchy known or recognized among them, nor was there an established priesthood, except as their ministers were ordained to have watch and charge of particular churches of which they were themselves members in covenant obligation. Each church, we are told, was competent in itself to all ecclesiastical offices, and there was no instituted connection among them, nor established method of joint or mutual action. (2 Palf. N. E. 179; Platform, ch. II. § 6; ch. IX. § 2, and ch. XV.; 3 Mass. R. 180; 9 Mass. R. 297.)

There were, however, certain acts of legislation during the period of the colonial history which some have been disposed to construe into a cooperation or union between the civil and ecclesiastical powers in the Colony at variance with the position above assumed. Among these was that of 1631, which required, "that, for time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same." (1 Mass. Rec. 87.) It should be remembered that by the charter the whole civil power lay practically in the hands of the freemen. They made the laws, chose the rulers, and administered the government. The men who came over with Winthrop saw the danger of admitting every one, indiscriminately, to share in organizing and conducting the affairs of the plantation. There was Morton holding wild misrule at Merry Mount, and Sir Christopher Gardiner, living in great scandal in their very midst; and others were tempted, as in all new emigrations, to seek here a refuge from the law they had broken at home. The churches could regulate the admission of their own members, and thus be able to exclude from the ballot-box such as they deemed unfit to be trusted with a share of the civil power. It was not to build up or strengthen the Church, but to maintain good order in the State, that this law was passed. And we accordingly find that, in order to prevent an evasion of the spirit of the law by men coming together for that purpose and forming themselves into a church association, a law was made in 1635, that no church should be recognized as duly organized, unless they had first notified the magistrates of their intention to form it, and no one, by reason of being a member thereof, should be a freeman unless such church had been formed with the approbation of the magistrates. (1 Mass. Rec. 168.)

This state of things led to another measure which seems at first to bring the State and Church in pretty near relations, and that was the framing and adoption of a Platform of Church Discipline, commonly known as the "Cambridge Platform." The history of that matter seems to be, in brief, as follows: and the measure had reference to the orderly conduct of the affairs of the colony, rather than any aggrandizement of the churches in their connection with the civil power. If church-membership was to carry with it such important rights and privileges in the matter of election of civil officers, it became important to have some uniform standard of discipline in respect to those who were to share it in order to prevent dissolute or improper men from retaining their membership when once admitted. Accordingly in 1634 is this entry: "This court doth intreat of the elders and brethren of every church within this jurisdiction, that they will consult and advise of our uniform order of discipline in the churches agreeable to the Scripture, and then to consider how far the magistrates are bound to interpose for the preservation of that uniformity and peace in the churches." (1 Mass. Rec. 142.)

This seems to have been a prevailing thought in the Colony until 1646, when the General Court took it up, and made a public declaration of their desire that there should be "a publick assembly of the elders and other

messengers of the several churches within this jurisdiction," to agree "upon one form of government and discipline," — "as that which they judge, agreeable to the Holy Scriptures," to be sent to the Governor to be presented to the next General Court. (3 Mass. Rec. 70-73.)

Such a synod, as is here contemplated, was not a new thing in the Colony. One had been held in 1637. (1 Mass. Rec. 202.) This call resulted in the adoption by the synod of the famous Cambridge Platform, which was completed in 1648. There were, at this time, thirty-nine organized churches in the Colony. The churches in Plymouth, Connecticut, and New Haven were also invited to send their elders and messengers to it. (3 Mass. Rec. 72.) Although the platform thus framed has, from that day, been referred to, and regarded as an authoritative exposition of the system of organization and discipline of the Congregational churches in Massachusetts, it never received anything more formal than an approbation on the part of the General Court, and a recommendation of its adoption by the churches in the colony. (3 Mass. Rec. 236, 240.) With all their regard for the orthodox faith which they were disposed to maintain, there seems to have been a striking forbearance in attempting to enforce points of faith on matters of church discipline. Indeed, one clause in the "Body of Liberties," answering to the Colonial Magna Charta, declared that, "Civil authority hath power and liberty to see the peace, ordinances and rules of Christ observed in every church according to his word, so it be done in a civil and not in an ecclesiastical way." It should, moreover, be borne in mind that both before and after the adoption of the Cambridge Platform the term "Congregational," as applied to a church, had reference to the mode of constituting the body, and the polity by which it is governed in the selection of its teachers or ministers, and not to the form of its creed or of the Christian faith it professes. (38 N. H. Rep. 520, 533, 548.)

It is hardly necessary to consider what form and effect was to be given to the action of Church Councils under the platform, so long as all the freemen were members of churches, and as such were amenable to church discipline and censures. But the law requiring this was repealed in 1662, whereby citizens other than church-members were admitted to vote. And, inasmuch as the law required towns to be provided with ministers whom they were bound to support, it opened to those outside of the church a right to act in the selection and settlement of those ministers. Still, however, the usages hitherto adopted continued to be observed and are so to the present time, and to the church was committed the selection and nomination to the town or parish, of the incumbent of the office. The act of contracting with him and consequently of approving him was left to the town or parish as the proper corporate body competent to enter into such contracts. (9 Mass. 297.) And to guard against the consequences of a

refusal on the part of towns to accept and settle the minister chosen by the church, in any case, it was provided by a law of 1695, that if a town, in such case, denied their approbation by vote the church might call a council "of the elders and messengers of three or five neighboring churches," and if they approved of the minister so chosen, they might settle him, and thereby compel the town to support him. (Colony Laws, 286; 2 Dan. Ab. 333.) Under this state of things, therefore, ecclesiastical councils might, by law, exercise important functions having a direct bearing upon the civil rights and duties of the citizen. (3 Mass. 180.)

By the Constitution of 1780, this power in a church to bind the town in respect to the settlement and support of a minister was abrogated. Mass. 180; 16 Mass. R. 508; 10 Pick. 188.) And at the same time ecclesiastical councils ceased to be recognized, except indirectly in the civil affairs of the State. But it is not true that their action, under proper conditions and circumstances, has ever ceased to be recognized and respected in its civil tribunals. Churches, however, could no longer call councils to bind the action of the parishes, nor interpose to prevent their ministers uniting with parishes in calling them. (3 Mass. 180; 9 Mass. 297.) many cases are found in our reports, in which the results of councils in their bearing upon the civil rights and duties of ministers and parishes are considered, to have it necessary to do more than elicit from these how far courts of justice will give effect to the decisions of ecclesiastical councils as a means of settling controversies between litigant parties. This is all that remains in carrying out the original plan of the present examination. Some of these cases have become familiar by repetition, and in the persistency with which some of them were prosecuted, there was far more of the spirit of the litigant than that of the meek and gentle Head of the Church, in whose name the parties professed to act.

The mode of constituting such councils still remains unchanged. They consist, as of old, of elders or ministers and messengers of churches regularly organized and instituted. Ordinarily these are agreed upon by the parties interested, in which case they take the name of Mutual Councils. But cases may, and do occasionally, arise when ex parte councils, or such as are selected by one of these parties, may be competent to act, and their result become the ground of judicial action.

In determining in what cases courts of law will act upon the decisions or results of ecclesiastical councils, it seems to be limited to those involving questions of contract between the people of a parish or religious society and their pastor or minister. If it be a case of church discipline or censure alone, not affecting the liability or obligation of a contract between the parties in controvesy, the courts cannot and never do interfere. The cases reported in the courts have been principally those of an attempt on the

part of a parish to dissolve their connection with their minister by a dismissal, where a council has been called in to advise in the matter. The first inquiry in such eases, ordinarily, is whether the council has been properly called and constituted. And here it may be stated as a universal proposition, that courts never recognize the action of an ex parts council until it shall appear that a mutual one has been offered by one party and improperly or unreasonably declined by the other. Nor will they recognize the action of an ex parts council as of any validity, if made up in whole or in part of members who are not impartial, or who had, previously to their being selected, formed opinions upon the subjects matter which were to be referred to them. (2 Dane Ab. 335; 9 Mass. 288; 5 Pick. 477; 7 Pick. 164, 165.)

As already remarked, questions like these are far less frequent than formerly, because in making their contracts between a society and their minister greater care is ordinarily observed in prescribing in what manner a dissolution of their relation to each other may be effected. The parties may in such case fix their own terms. (24 Pick. 281.) But even in such cases it is often provided, in accordance with ancient usage and out of regard to the order and well-being of the churches, that these connections should be dissolved through the agency and advice of a council. One reason for this, as is understood, is that a parish may choose to dismiss their minister under circumstances which render it just and proper that they should make him some indemnity for loss or inconvenience, to which he is thereby subjected. And if a council should advise his dismissal upon certain terms, it would be incumbent upon the parish to perform these before they could proceed actually to dismiss him and terminate the contract. If they refuse to do this, while he could not enforce these terms by any process of law, he would still have all the rights of a minister of that parish. (15 Mass. Rep. 296; 21 Pick. 127.) Thus in the case referred to, a mutual council advised a dissolution of the connection between minister and parish, and that the parish should give up a certain bond given by him to them for money. As the parish declined to do this, the minister brought a bill in equity to enforce it. But the court held that where, in such cases, a council advises certain acts to be done by one party or the other, it was not like an award which could be enforced by law. But if the party declines to execute on his part, it leaves them as they were before. "In such cases," say the court, "the assent of both parties is indispensable to give validity to the decision of the council." (21 Pick. 126.)

But where the council advise to a dissolution of the ministerial relation, "for any sufficient cause," as that the minister has forfeited his office by misconduct, the party adopting this, or the parish acting under such a result which shall dismiss their minister, would be justified thereby in terminating

the connection and no longer be holden by the original contract. (21 Pick. 126; 7 Met. 497.)

The dismissal of a minister, and the grounds upon which it may be done. open a somewhat wider field of inquiry. In some cases a parish may dismiss their minister without the intervention of a council, and if he seeks to recover his salary upon the ground that they were not authorized to dissolve the contract against his consent, they may show that he has forfeited his office by misconduct, provided it was such misconduct as the courts will take cognizance of. There is, moreover, a class of misconduct of which councils may take cognizance, and which is regarded by the courts as a sufficient ground to justify a parish in voting to dissolve their obligation to their minister, if the council find him guilty, and advise such a dissolution. can only be done through the medium of a council. Charges of open and gross misconduct may be also submitted to a council as well as to a court, and if they find him guilty and advise to a dissolution, the finding of the council will be sustained and enforced as conclusive by the courts, unless it can be impeached by unfairness or misconduct on the part of the council. And it may be stated, generally, that if a council, properly organized, has once passed upon a charge within their proper cognizance, their finding will not be reconsidered or reversed by a civil court, unless the fairness or integrity of the council can be effectually impeached. Therefore when a parish undertook to defend against the claim of their minister for his salary upon the ground of misconduct, and it appeared that a council had once heard the charge and acquitted him of guilt, the court refused (7 Met. 499.) to rehear the evidence offered.

The distinction between such misconduct as would warrant a council in advising the dissolution of a ministerial contract, and to which the court would give effect, but would not be inquired of originally by a court, and such as might be proved originally in a court as the ground of forfeiture of office on the part of a minister is this: the one relates especially to his conduct and fitness as a minister, the other to such grosser acts of immorality as affect his general character for honesty and purity of life. difference is thus stated, "Imprudence, folly, censoriousness, spirit of persecution, &c., were very proper subjects of discussion and animadversion by an ecclesiastical council, but not for a court of justice. They are immoralities, but not such as, per se, would defeat a contract of this nature, though exceedingly proper to be considered by a council, if habitual, as sufficient to found advice of dissolution upon. The immoralities adverted to by the court heretofore, as sufficient to justify a parish in dismissing their minister, without the intervention of a council, are of a grosser sort, such as habitual intemperance, lying, unchaste or immodest behavior," &c. Pick. 479; 3 Mass. Rep. 181; 7 Met. 499; 24 Pick. 288.) If a council

finds a minister guilty of either of these classes of offences and advises a dissolution of the contract, the parish or society may do so effectually by a vote, and stand justified in so doing in a court of justice. Or, if they vote to dismiss him upon an alleged misconduct of the latter class, and they can prove the truth of the charge in a trial before a court, they may do so without first having recourse to a council.

The same principle applies where it is sought by a parish to dismiss their minister for an alleged failure of duty or a breach of his contract. Either of these may be sufficient to justify the parish in regarding him as having forfeited his office, and therefore voting his dismissal. But here, again, if the charge be of a certain character, it must be first passed upon by a council before it will be considered by a court. If of another, a council may act upon it and their finding be conclusive, or the court may instead of that try and pronounce upon it by means of an ordinary jury. Thus whenever a minister is settled over a parish or society, he tacitly, if not expressly, enters into certain obligations toward the same, which are intrinsic in, and grow out of the relation which he has assumed. these is that of preaching and performing such parochial duties as are obviously and essentially incident to his office. And if he voluntarily and unreasonably neglect, or refuse, to do these, it would be held to be such a breach of contract on his part, as to warrant the parish in voting to dismiss him, and this may be shown by evidence upon a trial in the civil courts. So if, when he is settled, he holds himself out as being of one religious faith or denomination, and by his previous preaching, or otherwise, induces a parish or society to elect him as their pastor, and he afterwards sees fit to preach doctrines essentially variant from those originally professed and preached by him, it would justify the parish in treating this as a violation of his contract duty, and in voting his dismission. But, inasmuch as the law has no test or standard by which to try questions of dogmatical theology, if a question of this kind is raised, and has to be determined, it can only be done through an ecclesiastical council. If they find that there has been a substantial and essential change, and advise a dissolution of the relation for that cause, the courts would hold the parish justified in acting in accordance with such a finding and advice. And it may be assumed as universally true, that "in a proper case for a council, their adjudication regularly made is sufficient evidence of the facts determined by them." (24 Pick. 287, 288; 9 Mass. 289, 290, 296; 38 N. H. 510.)

The extent and nature of the power of an ecclesiastical council in acting as a judicial tribunal may, perhaps, be stated with-sufficient accuracy by adopting the language of the court when treating of this subject. "An ecclesiastical council is a judicial tribunal whose province it is, upon the proper presentation of charges, to try them on evidence admissible before

such a tribunal. They have no power to dissolve a contract, or to absolve either party from its obligation. They may not only try and determine the existence of the causes which work a forfeiture of the clerical office, but they may also — and this seems to be their appropriate and peculiar duty — give their advice in cases where there is no forfeiture." (24 Pick. 289; 7 Met. 498; 21 Pick. 124; 9 Mass. R. 295; 3 Mass. R. 182.)

No advice of council, however, in favor of a dissolution of a minister's connection with his parish, will warrant them in dismissing him by vote unless it be for causes which are, in the judgment of the court, sufficient. Thus in one case the council voted their advice for a dissolution upon the minister's exclusive course in regard to exchanges, his neglect to reply to communications from committees of the parish, and "his loss of confidence of a large portion of his parishioners in his moral honesty and integrity." The court held the two first, if true, no sufficient ground for dismissing him, and that the third was too vague and indefinite to be regarded as a valid charge. (24 Pick. 290, 291.)

The court, therefore, may look behind the adjudication to see if there was a suitable case for a council, whether the members were properly selected, whether they proceeded impartially in their investigation, and whether their adjudication was so formally made that it may be seen that they acted with due regard to the rights of the parties, and that they founded their decision upon grounds which will sustain it. All these, if necessary, must, in the first place, be made out affirmatively, in order to give full legal effect to the action of an ecclesiastical council. (21 Pick. 125; 5 Pick. 478.)

Thus, where the council found that the party charged had been guilty of "several of the charges and specifications" against him, without specifying which, it was held to be insufficient. (7 Pick. 162.)

And in this connection it may be stated, that before a parish can call upon a minister to unite in a council, or proceed to call one ex parte, by reason of his declining so to do, they must state to him, in general terms, the grounds upon which such a claim is made, that if frivolous he may reject the proposition, and if well founded, may, if he please, resign his office. (7 Pick. 164.) And it may be added, that if a parish vote to dissolve their connection with their minister, unless otherwise authorized by the terms on which he is settled, they will be confined, upon a trial in which he shall claim his salary, to the grounds and causes of such dissolution as were expressed in the vote by which it is assumed to have been effected. To do otherwise would work a surprise upon him. (5 Pick. 478; 2 Gray, 308.)

Nor, as it would seem, would it be proper or allowable for a council to hear evidence against a party on trial before them, if objected to upon any

material charge which had not been, in terms, submitted to them, or been the matter of complaint in the proceedings under which they are convened.

However incomplete this attempt to embody the law bearing upon the power, constitution, and duties of ecclesiastical councils, under the polity of the Congregational churches and societies connected with them, in Massachusetts, may seem to be, the failure to reach a more satisfactory result is partly due to the anomalous character of these bodies in their connection with the civil polity of the Commonwealth. It may be the less regretted from the growing infrequency of the occasions in which their services become the subjects of judicial inquiry, while it is hoped that what is here found may prove to be a safe and sufficient guide in such cases as may hereafter arise.

After the above had been prepared for the press, an opinion of Judge Jameson, of the Superior Court of Illinois, in chancery, in the matter of the Rev. C. E. Cheney, came to hand, which bears so directly upon some of the points which are above considered, that it seems proper to review the same in the light of that opinion.

We do not consider it important that the trial in question was, in form, according to the canons of the Episcopal Church. Nor have we anything to do with the merits of the controversy in respect to which it was had. All that is necessary to be stated has relation to how far courts of civil jurisdiction will interpose to restrain or control the action of ecclesiastical tri-The court or council in this case had been convened, agreeably to the forms in use in the Episcopal Church, to try certain charges preferred against a rector of a church within the diocese of Illinois. The charge, if substantiated, was of a character to be the ground of a judgment of disqualification to hold that office any longer. On that ground, and that alone, the Court of Illinois felt warranted to interpose by way of an injunction to the ecclesiastical court to proceed. The language of the Judge is this: "The civil courts disclaim any power or any desire to interfere with the action of a spiritual court proceeding within and according to its canons, the laws and regulations of the Church itself. The old maxim embodied in the 24th Stat. of Henry VIII. - 'that causes spiritual ought to be tried by judges of the spirituality, and that causes temporal ought to be judged by temporal judges' — is admitted in its full force in civil courts. And it is because there is here a temporal cause, a right of property, a civil right, threatened by the action of an ecclesiastical court, that this court attempts to intervene itself to protect what is acknowledged to be within the protection of a temporal court, — a temporal right. Where an ecclesiastical tribunal is engaged in the trial of an offender under an act of discipline under the rules and canons of the church, if it proceed according to those canons, a civil court

has no right to interfere. If it transgresses its own rules and regulations, and if the effect of that transgression be to seriously injure the temporal rights of the party accused, the civil courts have the right, and it is their duty, to interfere." The Judge then proceeds to consider the conduct of the ecclesiastical court in respect to the respondent, which court, in the language of the Judge, is "in this country nothing more than a mere voluntary association of individuals." The respondent had objected that the complaint on which he was called upon to be tried did not proceed upon any one of the grounds required by the canons of the church, that his right to challenge the court for favor, and to inquire of it if one or more of its members had not expressed opinions of his guilt, had been denied him, and that the complaint against him specified no time or place when or where he had been guilty of the matter charged. For these reasons, and because, if allowed to proceed and depose the respondent, he would be without adequate remedy or relief, the Judge enjoined the court from proceeding any further in trying or determining the questions involved in these charges. And in respect to one of the reasons, the language of the Judge is: "This right of challenge was overruled, and I may here say that, according to the best legal authorities of the church itself, it was wrongly, and I might say even was oppressively overruled. There is, probably, not in the world a tribunal, certainly no civil tribunal, and I doubt if there ever was before a court Christian, that overruled summarily an objection of that kind." It only need be added, that, in applying principles so obviously just and well founded as these, the law knows no distinction between Congregational and Episcopal systems of church polity.

It belongs not to Ministers Authoritatively to direct or to impose upon any agrieved Persons, to whom or to what churches they shall address themselves for Counsel. Especially 't is improper for such Ministers as have already been Concerned to nominate a suture Council, who will be like to nominate such as they apprehend will Consirm what they themselves have done.

INCREASE MATHER.

WORSHIP AND ARCHITECUURE.

Is any essential departure from the Simplicity of our Angestors desirable in our Public Worship or Church Architecture?*

In attempting an affirmative to this question, I am comforting myself with the hope that that position will be found not quite so remote as at first it might seem from the more usual and popular negative. In its terms, the question before us concerns "any essential departure from the simplicity of our ancestors"; yet the word "essential," which has a sound so specific and decided, has in this connection a sense which varies widely in differing minds. To very many, any departure from the usage of their childhood, their inherited usage in things sacred, will seem an "essential departure," - confessed, perhaps, as in itself non-essential; yet sternly resisted by reason of what is supposed to be its hidden significance of change and overthrow. Now a debater must be allowed some liberty in defining his position on a question whose terms were not of his own selection; so I beg to declare that any "departure from the simplicity of our ancestors" which I . argue now, is in my view to be called "essential" only in a somewhat loose and popular sense. If it be shown to be a departure "essential" in the strict sense that it either is, or works, the reversal of any vital principle of the faith or the order which are our majestic heritage, then, with you, I refuse it utterly. Our Puritan churches stand with a front as unbroken and as stern to-day as that with which they stood in any day of the fathers, against any change, however seemingly slight, whether of theory or of practice, by which it may be sought to lift the Ministry out of the simplicity and Christlike dignity of their office as servants, into any priestliness above the brotherhood; or to endue the sacraments with any magical or mechanical grace; or to attach to any forms an importance rivalling that of the spiritual truth. Further, the question as proposed refers to "the simplicity of our ancestors." That is a point which we must settle with History. As we remember the strict ecclesiastical proprieties of worship in the olden time, - the deacon's pew, the carefully graduated scale on which the magnates of the parish were assigned their seats, the reverential rising of the congregation as the clergyman passed up the aisle, their standing with equal reverence after the benediction till he had descended and made his exit from the sanctuary, the almost universal attire of gown and bands in the pulpit (of which "simplicity" some few traces remain even to our day), the adornment of their meeting-houses, which,

^{*} Read by appointment before the Alumni of Andover Theological Seminary, July 21, 1869.

though plain to our eyes, were unquestionably the most ornamental and the most expensive of their buildings, public or private, - as we remember these things, we may find some room to depart from "the simplicity of our ancestors," without sacrificing the simplicity which belongs to us in our time and circumstances; we may find that the simplicity of one century in modes and forms cannot be a rule for any other century, unless that simplicity be, not an incident and a proportioned product of its times, but some part of a permanent vital force, some necessary element in a system of creative moral truth which has the right, and which has shown the power, to dominate the centuries. So far as "the simplicity of our ancestors" was thus a vital principle in the fibre of their strong, deep, and commanding faith, so far let us hold it closely, even as we hold the blood which has flowed from their veins into ours; but for this it is not needful that we live only in their homes, ride only in their stage-coaches, worship only in their meeting-houses, or in any sort wear our grandfathers' and grandmothers' clothes, unless they fit us.

But the argument on the other side may be, that in things ecclesiastical they do fit us, — that, as a whole, no other usage or apparatus than theirs can be so comely, so safe, so profitable for the churches of our day. No misrepresentation of those who may hold this view is intended: it is conceded that they will claim some liberty of divergence from ancient custom, and of adaptation to present needs; the question between them and us involves, not the principle of divergence, for we both diverge, but only the extent to which the divergence shall reach. Let me, then, state a position which, though in terms only a qualified affirmation of the question as assigned, shall yet be a practical affirmation of the question really at issue before the public mind; let me adduce some considerations which show the desirableness of a decided departure, in many particulars, from the modes of our ancestors in public worship and church architecture.

I. In general, it may be asserted that modes of worship are by their nature variable. As God has seen fit to require no special architecture for Christian sanctuaries, so he has established no special mode for Christian worship, lest such a form given from God should draw to itself the reverence due only to the truth which it enshrined; lest thus it should paralyze the gospel which it was meant to enforce. Moreover, God set up his Zion in a world whose history and experience were not to be stereotyped for all ages, so that they could well be met with only one mode of proceeding by his Church; but in a world progressive through cycles of educational experiences, — in a world whose history, swinging like the ocean in the vast vibrations of the tides, and whose development, swelling now through these channels, then through those, was to be reached, touched, and guided at every point by Christ's agent, the Church, which, therefore, was not to

be restricted within any one set of modes, but left free to meet with varying forms the various wants of a humanity whose phases changed with the boundaries of territories, and with the flight of centuries. How plain is it, then, that God did not desire that his Church, of any age, should, on the one hand, blindly inherit the methods of any antiquity, and, with mere prejudice against change, walk in the exact steps of the fathers or the grandfathers; nor, on the other hand, with mere thirst of novelty, run rashly into paths unfit. Worship should lift up to God the voice of the Church out of her present estate; and it should hold forth to man the gifts of Christian instruction, and guidance needful for the life of to-day. lowing this rule, the Church will need to retain many old usages, both for their natural fitness and for their power upon the mind through hallowed association; but she must beware of retaining too much, even as she must beware of changing too much; for the adherence to usage, merely because it is and has been long established, will lead straight into a formalism, a worship of, and a trust in, some outward thing as narrow and cold and dark as any of the historic dungeons in which whole sections of the Church have been confined. We of the Puritan stock boast of our freedom from formality; we claim a system without rigor, flexile in its simplicity: perhaps we need to beware of making our supposed formlessness itself a form, and of erecting our very simplicity into rigor. Thus far we seem to have avoided this danger; for, indeed, the question which we are discussing has been brought to issue in practice, and has had an unmistakable decision on which I might rest the whole discussion. Changes already actually made, and cheerfully assented to by all, are as essential and as wide, and would have been so regarded by the fathers, as any changes which are now being urged upon us with any hope Why do we ask, "Ought we to depart from the modes of our ancestors?" We have departed from their modes, and we have done it in obedience to their free and vital principles. Lead them, next Lord's day, out of their seventeenth century into this: place them amid any one of five hundred of our known and honored Puritan congregations, and ask them whether these Gothic and aspiring sanctuaries, many of them crowned with the shining cross, are after their ideal of a meeting-house? what Puritan pattern have we the tracery of our stained windows, whose coloring would, to their eyes, have reflected the hues of the scarlet wo-How would they bemoan the luxury which cushions the sanctuary as though it were a lounging-place, and floods it with furnace-heat as though the fervor of the truth were not enough? The flowers on the pulpit and communion-table would bear the fragrance only of Popery to them. Would not the plaint and thunder and tremor of our organs be to them a sensuous abomination, - each organ a gift of the Greeks, and to be

feared, - a chest contrived with satanic cunning to bring indecorous noise into the house of God? What would they say to our choirs with their elaborate, dainty, artistic music? As to that, what can we say? The Bibles in our pulpits they would indignantly order away, lest a paper book, leather-bound, should draw the reverence due God and his spiritual truth alone. Hearing our ten-minute prayers and comparing them with their mighty hour-long wrestlings with the Angel of the Covenant, they would wonder whether we had not yet learned, or through disuse had forgotten, how to pray. At the close of the services they would ask wherefore we had dispensed with the sermon, - not having recognized our half-hour oration as much more than a somewhat flighty and ornate announcement of a topic, from which their preachers would have gone on to draw marrow of theology and pungency of application through an hour beyond. And our tender and consoling service of prayer and hymn at the burial of our dead would be their detestation, as savoring of prayers for the departed after the most perilous fashion of Popish error. To ask whether we should or should not depart from the modes of our ancestors in worship, is as though we asked whether we should or should not ride by steam, talk by electricity, and read the daily newspaper. If their modes be our rules, then we all have gone astray backward. Already we are lost sheep.

But it may be said that all this supplies argument against further departure, since such wide changes from ancient usage are enough. But the world has not suddenly stopped moving in our day; and the changes which its progress necessitates must go on with this generation as with those preceding. We are too obedient children of our fathers, cut too fully on their pattern, to consent to imprison ourselves in any usage in externals merely because it is a usage. They set us the example of reforms to meet the times. Who shall hinder our following it? Certainly not they.

II. As presenting a second general thought, having its minor heads, I remark, The progress which has been made in the great conflict which the Church is waging with fundamental error, is sufficient to warrant us in attending to some points to which our ancestors wisely, necessarily even, gave little heed. Our fathers were warriors of the Lord. They "were baptized into Christ in the cloud and in the sea." They were mail-clad, sword-wielding, vigilant, and stern. They could afford to risk nothing, they could turn aside for nothing, in their great fight with superstition. They had a warfare, and were "straitened till it was accomplished." Non-essentials became essential to them. As the Lord's soldiers, in his fierce battle, they trampled the gardens of society, and were careless of fine social structures, and despised amenities, and pitilessly overthrew whatever beautiful or noble thing might be used as cover for some lurking spiritual foe. Thence it came to pass that they overthrew nearly everything which they came upon, from



Had it not been the throne of England down. And this is their honor. for this, neither our loved Zion nor the fair fabric of our civil liberties would have risen on these Western shores. But the liberty which they won for us, the social security and quiet, which testify also to their constructive power, we now propose to use in securing some of the things which they, in the rush of battle and the haste of reconstruction, were compelled to omit. We propose to plant gardens and orchards on the land which they redeemed, and to eat the fruit thereof, and praise the Lord. On the strong foundations which they laid we propose to build the Lord's House in such beauteousness as would, indeed, have been out of place in their day, but as is fitting to the time and the work which the Lord gives us. Do you say that the same battle is upon us as upon them, - that vigilance and sternness in the same direction are required? I deny it. The warfare may be equal, but its fields and its specific demands are not the same. He can have but an inadequate idea of the grandeur and difficulty of the work which our fathers wrought who likens our day to theirs. Any one now can fight superstition: then only hearts of iron could even begin the fight. The Popery of our day is scarcely more than the showy dress and brave-seeming armor of that Titanic form of evil with which our fathers were called to strive. Not the Puritan Gospel alone, but all modern science, and the whole light of our civilization, and the very atmosphere of our century, is against Rome. Not Popery, but infidelity, atheism rather, is the foe of the Christian Church which we must meet. the Devil is scaring us with the Pope, who is a paralytic, wobegone old gentleman, just now piteously summoning a Council, claimed as œcumenical, to help him in his confessed weakness, - while consequently the heavy artillery of the faith is aimed towards Rome, which in this country is not so much a religion as a tool of political jugglery, - Naturalism, Pantheism, Hindooism even, are quietly invading our educational fortress, seeking to tamper with our science, and to capture our culture and refinement. do not know that they have made much progress as yet; but this seems to be the great battle now to be joined. Very different was the great fight of our fathers.

1. One of the noticeable features of our day is the growth of taste and of æsthetic culture. Our ancestors neither would nor could pay any regard to taste, especially in things ecclesiastical, except to curse it for the infernal snare and agency of corruption, which in their day it was. But in our day it is not so entirely evil; and we should only weaken our cause by calling it hard names unduly. It is far too broad a theme for me to argue now; but I leave this simple proposition to argue itself, standing or falling on its mere statement — Taste, art, and æsthetic culture may be and ought to be sanctified to Christ; the Church can and should use them with other

implements in her great work. Can any man deny this? He must be a brave man. He must be ready to raze to the dust our goodly piles of sacred architecture; he must be ready to silence all sacred oratory, whether in the living voice or in the grand and living echoes of a cultured Past; he must be ready to hush all music with which the heart throbs as with inward pulses, and the soul rises as with wing-beats toward God; he must shut out all poetry on which, as on a chariot of fire, the psalmists and lyrists, and with them the whole Church of all ages, have been born through celestial air. If no man, not even a Quaker, can be found brave enough thus to expel all art from worship, then we have a right to claim for it a place, a power, a use, in the House of Prayer, such as it had not with our ancestors, - a place, power, use, carefully guarded and made subservient (for the art-element, like everything else, needs watching), but still real and honorable. Indeed, we are forced to this by the pressure of the age. If we do not lay hands on art and taste, convert them, ordain them and put them under regulations in the Church, they will either rush in unbidden with impudent intrusion, or they will be led in in the guise of a silly sentimentalism, or of an impertinent worldly show, which will at once despoil them of their proper power and beauty, and degrade the Church. If you do not give men the right æsthetics in the Church, they will sooner or later take to themselves the wrong. If our ancestors had had time to train themselves and us in this neglected department of Christian æsthetics, we should not now find in churches claiming the Puritan ancestry, but refusing the Puritan faith, such weak, sentimental burlesque of Divine Worship in the interest of pretended art, - Latin masses, yea, Italian love-songs instead of hymns of lofty and humble and hearty praise; and "The Lord's Prayer" chanted delicately by four voices from behind the organ, or from within some ante-room for theatrical effect, instead of being the utterance in plain and honest voice of every man, woman, and child pres-How can we avoid noticing that our rhymed and metrical hymns are attempts, not characteristically successful, in the direction of elaborate art? Perhaps we do well to use them as largely as we do; but in so doing, we certainly misapply terms if we claim simplicity for our worship. A prayer in toilsome rhyme, rhythm, and metre may be a very good prayer, but it is not simple in its form. It is a liturgy, and a liturgy of the most artistic kind. In arguing for changes from the Puritan modes, I am not arguing for them in the interest of art, but in the interest of worship in the use of art. Beauty, as mere beauty, has no right in the sanctuary: we want no prettinesses there; but if art and taste can be put forth as the plastic fingers of truth and faith to fashion the heart into nobler divine likeness. then that we demand. If you say, "Our fathers had it not," we answer, "So much the worse for the fathers! We do not happen to be our fathers;

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but we are somebody else's fathers; and we wish to transmit to our children the estate which we have inherited, improved, enlarged, beautified, according to whatever capacity God may have given us." At least there should be enough of the old Puritan obstinacy and impatience under human restraint to lead the New England Churches now on both sides the Alleghanies and by either ocean, to assert each for itself, its liberty under Christ, and under our flexible system, to conduct its worship in any such decent sort as may seem to it most profitable for the local congregation whose spiritual wants it aims to supply.

2. Among those uses of worship of which our ancestors did not feel the need, and which indeed were foreign to that imperative work which they had in hand, but which are rising to importance for our day and our work, is that of gathering into unity the too much scattered Christian brotherhood, of expressing that unity in our common worship; and of ranging the Puritan churches visibly, as they are in fact, in the historical line of the universal and age-defying Church of Christ. We ought to thank God that whereas, in the times of our ancestors, purity meant protest, reform, even revolution and overthrow, - in our day it may at least begin to mean union and building up. We must not demand that the Church Catholic shall come in all particulars into our fashion, nor that all men in every clime and age shall be Puritans. Even though we still stand out in noble and continuous protest against all which we deem unworthy or unsafe in the theory or the practice of the great cognate branches of Christ's historic Church; even though we refuse to surrender one iota of our vital principles in any compromise, or for any object, the question arises whether in things non-essential, in modes and forms, we may not safely, and should not in Christ's charity, yield some points of our loved and treasured usages as a sacrifice to the general peace and sweetness of the Church universal. If our worship shall sometimes seek Heaven on the wings of that noble hymn, the "Te Deum," hallowed by fifteen centuries of Christian usage, if our sanctuaries shall resound with the "Gloria in Excelsis." which carries still the echoes of the half-century succeeding the death of the Apostle John, might we not therein both add to our worship that massive and simple dignity which too often is lacking in the feebly artistic rhymes which groan along the pages of our hymn-books, and emphasize more fully to our own consciousness, and before a doubting world, our oneness with the general Church? If our prayer should, on occasions not too frequent, voice itself in that tender and sublimely simple "Litany" which is our inheritance from the early Christian ages, if we should at times stand and declare our faith in the words of the "Apostles" or of the "Nicene Creed," might it not, since externals have great force with the mass of men, might it not help us into a clearer union - not organic but spiritual -

with Christian brethren, and help them into greater charity toward us? Is it said that our ancestors would have frowned on any such compromise Doubtless they on earth would, but would they in even in externals? heaven be greatly grieved thereby? Because our ancestors were driven of the Devil into a fortress where they made grand fight for the Lord, and held for him one province against the world's ungodly empire, are we therefore as Christ's servants to cultivate their provincialism evermore? In national affairs the tendency of modern civilization is toward assimilation of different peoples, the breaking down of ancient barriers, the exchangeing of products, the opening of all nations into one humanity. In this the strongest and most civilized take the lead. We, the Puritan stock, think ourselves strong in the faith; let this be granted for the argument's sake. and are we not strong enough to follow the Apostle's precept, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves"? What though our tastes be not pleased by any compromise of non-essential modes? Shall we who boast of our largeness, liberality, and liberty, who claim to hold all externals loosely that we may concentrate strength on the essentials, whose system is flexible and elastic as the others are not, - shall we press our provincialisms, not only of principle, but also of form, so pertinaciously, and to such extremes as to insure the perpetuation of animosities which the Church ought now to dismiss, that it may move in the grandeur of its unity to the conquest of the world for Christ?

3. The natural development of the congregationalism, rather the individualism, for which our ancestors stood, leads us logically to some change in our inherited modes which shall admit more general participation of each worshipper in the services of the sanctuary. Thus, also, shall worship itself become more real, and more prominent. Too much, in proportion, is now done by one man in the pulpit, and by four or by twenty people in the choir. The way should be opened for the congregation to take pasts Some portions of the praise, and by the same argument some portions of the prayer, should be common to all voices; else we shall grow critical, fastidious, elegant, sentimental, studious of fine artistic general effects, rather than worshipful, with an individual simplicity and directness before God. Do you say that all forms are dangerous? I reply that we have now a form which, practically, binds us; which either silences or tends to silence the vast majority of our worshippers; which, while possibly suited to the strong, the gifted, the highly spiritual, is unhelpful to the weak, the young, the uninstructed; which in worship magnifies the pulpit and the choir, and represses the congregation, and overshadows the individual worshipper, - a form which is itself a minor peril, and which, if we cling to it as to something sacred and inviolable, will add to the peril of coldness, and

the repression of a hearty individual worship, the darker peril of formalism, against which we ought to consider ourselves sworn by the very ancestry which we boast. Any decent and simple modes by which our public worship can be changed from its present tendency to be a performance for and to the congregation, to a tendency to be the direct act of the congregation toward God, will help us as a denomination in dealing with the masses of mind which we ought to influence for Christ. I am not advocating prettinesses in God's house, nor any ornamenting of Christian services for the sake of ornament: the spirit of Worship, if we but give it course, will move in its own sufficient dignity and beauty. Nor would I advocate any rash changes, - the crowding of new usages, themselves desirable, into unprepared parishes, or in unfit circumstances. That would be to endue the forms of worship with a disproportioned importance. The needful changes should come naturally and as a growth; and not so much in the working out of any general theory, - which is often a specific impertinence, - as in the meeting the practical wants of any given com-Some congregational singing; some congregational praying, at least in the use of the "Lord's Prayer," and perhaps, only occasionally, in that most devout and tender Litany, which far antedates the Apostasy of of Rome; a setting aside of some of the elaborate artistic odes of uninspired men, in which too often devotion is painfully hampered with rhyme and metre which are not poetry, while the accompanying music walks captive in the fourfold chain of an intricate scientific harmony, — a setting aside some of these for the Psalms inspired of the Holy Ghost, and to be uttered as their structure demands, responsively in grand and simple unison of voices; and, though this is of less moment, the "Apostles' Creed," in which all may openly declare their faith, - any one or more of these features introduced as the need might show itself, and the time might serve, would tend to make our worship truly congregational, common, and individual. In most cases, doubtless, the joining by the congregation in the Lord's Prayer, in the singing of hymns, and the responsive utterances of Psalms, would suffice for the demands of worship. Whatever be our form or lack of form, our endeavor should be that the services of God's house should stand in tender beauty, and in massive strength; and in all the grace and presence of the Lord Himself, to whom be glory in the Church .throughout all ages. Amen!

CHURCH ARCHITECTURE AND WORSHIP.

"Do the present Circumstances of Society demand any essential departure from the Simplicity of our Fathers in the Style of Christian Edifices, and the Forms of Worship?"*

By "our fathers," we understand the ministers and members by whom the Congregational churches of New England were founded and sustained during their first two hundred years.

The "simplicity" to which we have reference consists in something which has been common to-these churches during their past history and which has been characteristic of them. Evidently this is no one narrow outward form, — for their fashions differed among themselves as much as ours do, although undoubtedly all within the circle of certain pretty well defined limits. But what we mean to say is, that it was the singleness and simplicity of one great central *idea*, manifesting itself through a general similarity and still a quite large diversity of details.

What then, we ask, was that idea in which their "simplicity" chiefly consisted, upon which at least it was founded?

It was an endeavor after the most direct, most effective contact of the simple gospel with the mind and heart of both preacher and hearer. This was the idea which, through all changes, they were to make manifest in their religious worship. They did this by certain arrangements of song, and prayer, and preaching, — in such edifices as they could from time to time erect which should be at once convenient for holding their families and for carrying out this idea of the gospel.

We are not to imagine they made no alterations to meet the transitions of their times. Although the panorama of human life may not have shifted quite so fast in their age as in ours, still the scenes were certainly moving. The forms and style of the fathers' two centuries were by no means of cast iron. Whoever will look at a plate, or read a description of the meeting-houses of 1630, and then of 1730, will find very different buildings and modes.

Our inquiry regards, it will be observed, essential changes in forms and style, not subordinate changes; not any of those alterations, whatever they may be, which, keeping pace with the advancing generations as they come up each into its own share in human affairs, however striking they may appear to a superficial observer, are not half so great as the incessant

 Read by appointment before the Alumni of Andover Theological Seminary, July 21, 1869. mutations in all other fashions, — and provided always they remain consistent with the one central idea.

Those secondary movements were continual with the fathers. In fact, they often had more of form and stateliness than we have. If any one chooses to wear the scholastic gown and the minister's bands, he will only be doing what was common in all this neighborhood. When the whole congregation rose and stood while the pastor passed down the aisle, and the inhabitants were seated in church according to their local dignities, there was much more of style and ceremony within the old meeting-house than we know. We have grown in some respects more simple, more plain, than the fathers were.

The grand idea was always expected to work itself out in its own way. Regarding Church Architecture: The first generations were obliged to put up the most inexpensive buildings. I have seen a drawing purporting to be the first meeting-house of the first church of Boston,—a rude, onestory, thatched roof, log or planked, shed-like structure. I certainly much prefer the style of architecture of the present "First Church" in stone recently erected on Berkeley Street. I presume the original builders would, if the choice had been given them.

There are many variations which are not any essential departure from the simplicity of the fathers, — changes which need not infringe upon the singleness of their great and just purpose, but may the rather assist its better development in a new and altered state of society. Bareness and meagreness are not necessary. They may have been common in times of straitness and penury. In a very few instances they may have been regarded a "bonum per se."

But so have an improved and elevated style followed upon better circumstances. We hope they always will.

Comfort, convenience, durability, taste, proportion, beauty, the education of a community by chaste artistic designs, the best materials, a careful construction, an elaborate finish, — all these we hold to be, within moderate bounds, not only no essential departure from the simplicity of the great Congregational idea, — but these were not unknown, in their measure and in the style of their times, to many of the old meeting-houses.

Churches have been pulled down in New England towns, that were built a century or a century and a half ago, to give place to new structures not nearly so fine for these times as those old meeting-houses were for their day. The carved woods, the turned rails and posts, the decorated sounding-boards, the antique wainscoting, the old-time structures with their grotesque ornaments, cost more pains, a larger proportion of money, and, in comparison with the ordinary style of other edifices, were really every way more exalted than our stone churches, with stained windows and great organs.

It has often been the rule in New England for the people to build their church as well as they could, each generation after its own fashion. We hope to do the same in future.

The fixed nucleus about which to group our church architecture has been, not a style like a barn, but a convenient place from which to send forth divine truths into a community. The form is what has always been movable and according to the notions of the age. We are to hold fast to the old *idea* because it is the true one, but we are to give that idea a habitation in the way that shall combine the utmost of fitness and opportunity for the work to be done.

What we would say respecting church architecture then is this. No departure from the singleness of the fathers' idea of what churches are built for, but great flexibility, depending on location, people, means, surroundings, as to the method of embodying that idea in any particular edifice.

One of the last places to begin to be parsimonious is on a house of worship! and this has been the testimony of the best part of New England hitherto. It will not be running in the face of past teachings to keep to this. But whatever offends the idea of preaching and hearing is out of place. Whatever style is introduced to cultivate the notion of a priesihood and a sacrifice that must be repeatedly offered; whatever is contrived for a spectacular exhibition, like many of the great cathedrals with their huge columns, behind each of which you might hide the whole of some of our congregations; whatever is built for rivalry and show; or for the accommodation of lolling luxuriousness; or for the mere gratification of the æsthetic faculty, like the superb Greek temple; or for the worship of the human intellect on the plan of our rationalistic reactionaries in the modern Athens, who are for reforming us all back into Paganism under the shadow of University walls, - in short, whatever forsakes or forgets or puts out of sight the one aim of the fathers — to have the gospel PREACHED, and preached where it could be heard — is bad in church architecture. And whatever makes the preaching of the gospel more forceful, and the hearing of the gospel more convenient for the greatest number of a given community, is good in church architecture and is accordant with, and not opposed to, the system of the fathers.

Turning now from the edifice to the Form of Church Service: Her also, retaining the simple idea of its uses, we hold, on the hitherto established and recognized principles of the Congregational churches, a large liberty and a wide range. You may have the doxology at the end or at the beginning, or both. You may rise or you may sit when you sing. You may stand or you may kneel in prayer. You may read the Scriptures responsive with the minister, or he may read it to you. You may join in

heart in petitions you have not before heard, or you may have each Sabbath some one or more specific and prepared forms of united supplication. You may draw up your own method of church service, or you may fall in with any of the various methods about you. All this Congregationalism teaches, and the custom of the fathers teaches, is not essential. Use your liberty. Only do not so use it as to injure another. And, if you can possibly help it, do not so use it as to hurt any weak conscience. Still use it. You are not fettered. You must choose for yourself. Select the very best. But whatever it be, in order not to depart essentially from the old standard, our form of worship will adhere to these few leading principles, viz.:

- 1. It will keep prominent the thought of personal accountability, and of personal communion with the Great God. It will not dissolve away the individual into a promiscuous mass whose confession of "us miserable sinners" will not mean, and will never be understood to mean, anybody in particular. It must be individual confession and personal worship.
- 2. The form of our service will always keep prominent also the idea of instruction in religious things. It can never be allowed, on our principles, to degenerate into platitudes, or mere exhortation.
- 3. It will also hold a high place, if it keeps up the method of the elder times among us, for the imperial application of Christian precepts to practical life. And then
- 4. For the most direct and forcible appeal to the individual conscience and heart. If we bear these principles aloft, I think we shall not depart from the fathers in ordering our mode and succession of service just as an enlightened, quick-eyed, Christian common sense and a cultivated spiritual taste shall find most subservient to the great end of honoring the Master, and edifying the saints, and persuading the multitude.

We must judge for ourselves. We may change with the times. We need not be afraid of something new. We are not obliged servilely to copy one another. Practically to proportion our services just right is a work of care, of difficulty, and of experiment. The fathers made some grave mistakes, e. g. when they excluded the reading of the Scriptures from the pulpit. We should be extremely foolish if we copy their mistakes because they are theirs. And we should be breaking the higher rule of their more consistent and noble principles in attempting to follow some parts of their own halting practice.

We also have faults. A want of reverence in those who come to some of our churches is one. It is a disgrace to any churches, of whatever order, when people who know better show little good manners in church. But no essential alteration of forms would remedy this. You have to change the people, not the modes of service. It ought to be remedied now, what-

ever are our present forms. It is in some of our churches, and nowhere are more devotional worshippers than in many of our most distinctive congregational assemblies.

Another evil is, a lack of attendance by a multitude who belong to us. But the cure for this is not to be found in any essential change of our forms. If we were to adopt, in full silk and purple or scarlet, the millinery system, it would add nothing to us. The reason why the ritualistic movement, in its new spasm of life, calls out so large numbers is, first, the novelty of it. And, next, the actual earnestness and the real enthusiasm which, strange as it must seem, do illustrate and light up this energetic revival of lawn and candles. And, thirdly, it owes a large part of its ephemeral success to — what we should do well to copy — a considerate care for the poor in personal visitation and charity. With the same vigor and enthusiasm, and the same self-denying devotion, on the part of the members of all churches, to the lowly and destitute, and the afflicted, which some of the ritualists are reported to exhibit, our simple services, without any striking change in our forms, would accomplish much more, and hold on to what is gained much more permanently.

The truth is, we must all supplement our public services in private with kindness and sympathy, - not with condescending and patronizing ways, but with sincere, manly, human, gracious sympathy. This is what our times demand. Not any radical revolution in our mode of church architecture and church service, but more of service, more of the manifestation of His Spirit who came not to be ministered unto, but to minister. want a using of the gospel. We need to take the precepts of the Word down from the pedestal of the pulpit and out from all forms of the sanctuary, and to carry them with brotherly love to the waiting, perhaps sighing, hearts. Let us thank God and take courage that this is already, to so large an extent, the work our churches seek to do, and let us press forward in the good way. We want a warmer welcome of the people, by the people of the churches, to the services as they are. We want a looking after the neglected, and the ignorant, and the unaccustomed, - not only the poor or the sick, but the stranger, the diffident, the mistaken, the wandering, - some attention paid to them to induce them to frequent our churches, and then, when they come, some courteous greeting, some friendly welcome.

We require — what the fathers placed first — that church architecture most, where "all the building, fitly framed together," is seen to be "a habitation of God through the Spirit."

ANCIENT CONFESSIONS OF FAITH AND FAMILY COVENANTS.

THE Confessions and Covenants here printed (transcripts from the Records of a Church of Christ, in Westerly, R. I., 1752 – 1756) are thought to be unique. They certainly are curious specimens of ancient usages, and are worthy of preservation and study.

There was in Westerly, R. I., as long ago as 1742 or 1743, a "Presbyterian or rather Congregational Church of Christ." Its pastor then, or at a later date, was the Rev. Joseph Park, a graduate of Harvard in 1724. A few miles west, on the other side of the Pawcatuck River which there separates Rhode Island from Connecticut, were three churches of the "standing order." In the first church in Stonington, Rev. Ebenezer Rossiter was pastor from 1722 to 1762. In the East Society, Rev. Nathaniel Eells in 1733 began his ministry of fifty-three years, and in the North Society Rev. Joseph Fish was pastor from 1732 to 1781.

Difficulties arose in the church at Westerly which led Mr. Park to move for a dismission from his pastoral office, and it appearing that a greater part of the standing church were disposed to grant the request, twelve persons — nine female and three male — withdrew from the church by letter, June 2, 1751, with a full recommendation to other churches or to be a distinct church if the Lord should open the way for it. The meeting-house seems to have been under the control of "the Commissioners for the Indian Affairs" in Boston.

On the causes of this separation I cannot give much light. The colonists were certainly not in sympathy with the "Separates" who had been withdrawing from the churches of Connecticut during the preceding decade. They did not differ in doctrine from the first church, nor refuse to hold communion with its members; but they did complain that the first church was "too inclinable to give up the gospel ministry."

Mr. Park soon left Westerly for Southold, L. I., but his family remained behind, and, partly on their account, the colonists were invited to meet at his house for divine worship every Lord's Day, which they agreed to do except when opportunity was afforded to hear the word preached in the house of God.

As early as July, 1751, these twelve persons entered into an explicit covenant, sufficiently ample to constitute them a church, though they did it without advice of a Council, and with a feeling on their own part that the time had hardly come for them to be incorporated into a church. However, they transacted business, received and dismissed members, appointed officers, and discharged other ecclesiastical functions. Mr. Eells, Mr. Fish, and other ministers gave them occasional aid. Mr. Park was often providentially with them, and finally accepted a call to be their pastor. May 23, 1759, it was voted to invite the three Stonington churches and their elders, and the church in Kingston and its elder, to assist in the installation of Mr. Park, on the 22d of the next August. He seems to have remained in office for several years, but the subsequent history of the church and its pastor I am not able to give.

Some of the records of this church have been preserved, transcripts from which are here given for the sake of illustrating the usage of that day, especially in respect to the mode of receiving baptized persons to full communion in the church, and of recommending members by letter to other churches. It was once common for candidates to present original written confessions of their belief.* What is here remarkable is that they were

^{*} See an article on Confessions of Faith in the Congregational Quarterly, IV. 179-191,—especially pp. 181, 182.

preserved and recorded. Lechford's Plain Dealing describes the usage of a previous century. At the reception of members "the Elder turneth his speech to the party to be admitted, and requireth him, or sometimes asketh him, if he be willing to make known to the congregation the work of grace upon his soul; and biddeth him, as briefly and audibly, to as good hearing as he can, to do the same. Whereupon the party, if it be a man, speaketh himself; but if it be a woman, her confession made before the Elders in private is most usually (in Boston church) read by the pastor who registered the same.

. . . . Then the elder requireth the party to make profession of his faith, which is also done either by questions and answers, if the party be weak, or else in a solemn speech according to the sum and tenor of the Christian faith laid down in the Scripture."*

The family covenants, made and renewed, will be read with peculiar interest.

E. W. G.

I. RECEPTION OF MEMBERS ON CONFESSION OF FAITH.

LORD'S DAY, February the 16th, 1752.

This day the desires of John Gavit (son to Deⁿ Gavit) were propounded to come to the Lord's Table and under the special watch of this society with Joseph and Benjamin Park who were propounded some time ago.

By CHRISTOPHER SUGAR, Clerk.

Febry the 19th, 1752.

The Rev^d Mr. Joseph Fish preached a sermon to us at Rev. Mr. Park's house from Luke the 17th & 21st, and publicly propounded to come to the Lord's Table Benjamin Park and John and William Gavit (sons to Deⁿ Ezekiel Gavit), but referred the fixing of their standing in the church and under the watch of this society to the Rev. Mr. Park, having declared to us before that he had not light to determine whether we were a regular society or not.

LORD'S DAY, March the 1st, 1752.

The Rev^d Mr. Park, come from Long Island, came and gave us a sermon from Col. 3; 3 & 4.

LORD'S DAY, March the 8th, 1752.

The Rev^d Mr. Park finished his discourse from Col. 3d and 3-4 v., and received to the Lord's Table and our communion the children above mentioned, Joseph and Benjamin Park and John Gavit, and William Gavit being detained by sickness, and administered the sacrament of the Lord's supper to us, and Deacon William Pendleton desired to commune with us, which was granted.

LORD'S DAY, March the 22nd.

The Rev. Mr. Park being returned from Boston, at the desire of Deacon Pendleton, preached at the meeting house from Jer. the 2d, 2, and admitted

* Quoted in Bibliotheca Sacra, XXV. 202. For memoranda respecting relations of personal experience, see Am. Qu. Register, XII. 237 – 239.

to full communion William Gavit upon his public assent to the following declaration which hath been jointly offered with Joseph and Benjamin Park and John Gavit.

Jemima York and Ruth Sugar and Anna York were propounded for full communion.

CHARLESTOWN, December 19th, 1751.

We the subscribers do earnestly desire admission to the Lord's Table and to come under the special watch of the society of God's people in this place which have lately been dismissed from the church of Christ in Westerly.

We believe there is one God in three persons, Father, Son, and Holy Ghost, into whose sacred name we have been baptized, which solemn covenant obligation we do heartily own. We believe the Scriptures to be the Word of God, and we find by experience that God's Word is true and that we are, as that testifies of us, sinful and miserable by nature and practice, Psalm 51 - 5, Psalm 58 - 3, but blessed be God who has found out a way to save such poor lost and undone sinners as we find ourselves to be, by sending his Son, the Lord Jesus Christ, to take our nature upon him, and in it to fulfil and answer the demands of his law which man had broke and to give his life a ransom for us, Rom. 5-8, and that whosoever believeth on him shall not perish but have everlasting life. We believe, Lord, help our unbelief.

We think it our duty (finding it to be the command of Christ, Luke 22; 17 & 1 Cor. 11; 25, 26) and dare not any longer neglect to confess Christ before men. We therefore offer ourselves to the communion of this society of God's people, whose confession of faith and church covenant we consent unto, begging to be accepted of and watched over by them. Intreating the prayers of God's ministers and people for us that God would grant us grace to adorn our profession by a wise & well ordered life and conversation, and not by a careless and wicked life bring a reproach upon his holy religion and grieve the hearts of the godly and harden the wicked, but that he would conduct us faultless to his heavenly kingdom. Amen.

> JOSEPH PARK, Jun'. BENJAMIN PARK. JOHN GAVIT. WILLIAM GAVIT.

Joseph & Benjⁿ Park in the 16th year of their age. John Gavit in his 16th year. William

Put to vote, whether this church or Christian Society upon what has been offered by these persons, can heartily accept of them as mem-

bers in full communion in Christ's church & receive them to your special watch.

Voted in the affirmative.

I do then in the Name of the Lord Jesus Christ, the alone head of the Church, declare you and each of you to be members in full communion with the Church of Christ, & to have a full right to all visible privileges therein, & commend you to the special watch & fellowship of the brethren in this place regularly dismissed from the Church of Christ in Westerly & recommended to the grace of God & communion of the churches of Christ, or to have a right to be a distinct church to have the special ordinances of the gospel administered to them. Amen.

JOSEPH PARK, Minister of the Gospel.

LORD'S DAY, March the 29th, 1752.

Jemima York, Ruth Sugar, Anna York offered the following declaration, which they drew up themselves.

We, the subscribers, being sensible that it is our duty to join in Communion with Church of Christ and dare no longer neglect it. We do offer ourselves to the communion of the Church of Christ in the special watch and fellowship of the Christian society in this place whose confession of faith and Church covenant we consent unto. We believe there is one God, and the eternal Godhead is distinguished into three persons, the Father, the Son, and the Holy Ghost, and that the great God sent his only Son to give his life a ransom for poor lost sinners, of whom we are chief. Lord, help our unbelief. And we know that Christ says he that is ashamed of me before men, of him will I be ashamed before my heavenly Father, Hebrews 10; 4, 5, for it is not possible that the blood of bulls and goats should take away sin, wherefore when he cometh into the world he saith sacrifice and offering thou wouldst not, but a body hast thou prepared me. brews 11; 1, now faith is the substance of things hoped for, the evidence of things not seen; for ye have need of patience that after ye have done the will of God ye may receive the promise, for of his fullness have all we received and grace for grace. And begging of God that we may, as the Ninevites repent of our sins in sackcloth and ashes we know the God of Israel is merciful and kind and begging that we may adorn our profession that we may not grieve the godly nor harden the wicked. Amen.

JEMIMA YORK. RUTH SUGAR. ANNA YORK.

Jemima York in the 14th year of her age. Ruth Sugar in the 13th year of her age. Anna York in the 11th year of her age.

[The record shows the same formula in taking the vote, and in pronouncing them admitted; as in a former case.]

LORD'S DAY, June the 21st.

The Rev^d Mr. Park being come over to visit his family from Long Island preached a sermon in the forenoon from Luke the 17th, 7 & 9 verses, and preached in the afternoon from Psalm 76th, 1, 2, & 3d, and received into full communion Thomas Park and Anne Park who were propounded upon offering the following declaration.

April the 19th, 1752.

We the subscribers, babes in Christ, desire to be fed with the sincere milk of the word and to follow the footsteps of Christ's flock. We desire to know Christ better and to love him more. We openly acknowledge God, Father, Son and Holy Ghost, to be our God. We believe the Scriptures to be the word of God and we desire to read and practice them: we desire to give God our youth, begging to be sanctified to his service forever. We bless God that we were born of godly parents, and brought up among the people of God; and we thank God and his people, for the tender love they have shown in encouraging us to our duty, and we pray that God would enable us to comfort their hearts by our Christian lives and conversation. We desire to come to the Lord's Table as disciples of Christ and we beg to be accepted by God and man. We desire to come under the watch of this society (so long as God shall continue us among them). Intreating them to watch over us for good and not suffer sin upon us; and we beg the prayers of all, both old and young for us, that [he] would enable us to adorn our profession that those who seek occasion against us may be ashamed having no evil thing to say of us.

THOMAS PARK.
ANNE PARK.

Thomas Park in the 14th year of his age. Anne Park in the 13th year of her age.

[No form of vote, or of reception is here recorded.]

February the 25th, 1753.

Deacon Gavit after service made mention of his son Ezekiel's desire to be admitted into full communion with this society, to be a partaker of all the privileges of the sons of God among us, and said he first mentioned it to his mother of his own accord without being moved thereto by any except God by his Holy Spirit, for which we desire to bless God for every visible appearance of the working of his Holy Spirit among us. We do therefore deem him a proper regular candidate standing regularly pro-

pounded until such times as the Lord is pleased to send some regular minister of the gospel to enquire further and declare him a complete member in full communion with us.

April the 1st, 1753.

The Rev^d Mr. Joseph Park * * preached * * after sermon he administered the sacrament of the Lord's Supper to us: but before we partook of the sacrament, the Rev. Mr. Park enquired something into Ezekiel Gavit's experiences and received him into full communion with this society and declared him a member of the church of Christ in full communion.

The desire of John Park offered to this society, 1758.

I acknowledge it is a great blessing of God, granted to me in giving me my birth and education in a land of gospel light, and bringing me into Covenant with himself by believing parents, who devoted me to God in baptism and brought me up [in] the nurture and admonition of the Lord, and I am convinced it is my great duty and privilege to keep hold of this covenant and make personal choice of God to be my God, and join myself to his church, and walk in communion with it, keeping all the commandments and ordinances of the Lord blameless. I have had a desire to come to the sacrament of the Lord's Supper for several years, but fear that I was too young, and was ashamed to speak my mind lest I should be laughed at by those that were irreligious, but fearing I should grieve the Spirit of God and be left to greater hardness of heart if I neglected what I really thought was my duty and privilege, and that if I was ashamed to confess Christ before men he would not own me in the day of judgment, I have ventured to offer myself to full communion with the saints, desiring to come under the special watch of this society, begging their prayers that I may be enabled to behave myself as becomes a disciple of Christ, and that Gal would give me grace to glorify God and enjoy him forever. I likewise pray for their careful and faithful watch over me and their Christian counsels and admonition for my good.

JOHN PARK.

LORD'S DAY, November the 28th, 1758.

The above declaration to the church was publicly read and the above named John Park was admitted to full communion.

II. DISMISSION OF MEMBERS BY LETTER.

October the 8th, 1752, being Lord's Day, the Rev. Mr. Park, being come over from Long Island to move part of his family, preached a sermon to us from 1 Cor. 15; 1. After sermon being ended, our well be-

loved sister Mrs. Abigail Park, the wife of the Rev. Mr. Joseph Park and his son Thomas & his daughter Ann stood forth and offered the following declaration:—

To the religious society regularly dismissed from the Church of Christ, in Westerly.

DEAR BRETHREN, — We the subscribers, members of the Church of Christ, and under your special watch, being by the providence of God called to remove to Southold, on Long Island, do earnestly desire you to commend us to the grace of God, to be kept from the snares of sin and Satan, and to be conducted faultless to his heavenly kingdom. And likewise to recommend us to communion and fellowship at the Lord's Table, with the Presbyterian Church in that place, under the pastoral care of the Rev. Mr. Joseph Park.

Abigail Park.
Thomas Park.
Ann Park.

Put to vote whether their desires would be granted by the Society. Voted in the affirmative.

LORD'S DAY, October the 15th, 1752.

The Rev. Mr. Joseph Park preached a sermon for us and administered the sacrament of the Lord's Supper to us, and also gave a letter of recommendation to Mrs. Abigail Park, & her son and daughter, which is as follows:—

CHARLESTOWN, October the 15th, 1762.

To the Church of Christ, in Southold, Long Island, under the pastoral charge of the Rev. Mr. Joseph Park.

Brethren, — Mrs. Abigail Park with two of her children, Thomas Park and Anna Park, being about to remove from us to reside with you, have desired a recommendation to your communion at the table of the Lord. These may certify to you that they are in regular standing in the Church of Christ, free from all scandal or censure, and by a good conversation have approved themselves worthy the fellowship of the saints, and we do heartily recommend them to your communion in the special ordinances of the gospel.

CHRISTOPHER SUGAR, Clerk,

In the name and at the desire of this Society.

III. FAMILY COVENANTS.

Jan. 19, 1752.

This Society, having before agreed to have explicit family covenants according to their several various circumstances and dispositions (judging it may greatly advance the glory of God and the edification of our own souls), have this day passed a vote to have the several copies recorded in this book.

December 6th, 1750.

We whose names are underwritten do this day covenant with God and one another, depending upon God alone to work it in us both to will and to do of his own good pleasure to put away all filthiness both of flesh and spirit and perfect holiness in the fear of God. We promise particularly to avoid all evil communication which corrupts good manners, especially all filthy unclean conversation which is an awful sign of a filthy and rotten heart. We promise likewise to testify against it in others wherever we shall hear it and resolve by the grace of God to have no fellowship with the unfruitful works of Darkness but rather reprove them, and that neither the fear of man or our own guilt or any other impediment shall hinder the faithful discharge of our duty.

And farther we promise to attend all the duties of religion, particularly we will reverendly attend the worship of God both in public and private, especially will we sanctify God's Sabbath and reverence his sanctuary, we will read a portion of the Holy Scriptures daily and sing the praises of God and pray to him and teach and learn the Assembly's Catechism and in all things behave as the disciples of Jesus Christ, begging his presence and help, depending upon him alone for strength to perform these promises. Amen.

ABIGAIL PARK.

Joseph Park, Jr.

Benjamin Park.

Hopestill York.

N. B. The reason of Hopestill Yorks setting her name to this covenant is because she was resident here.

An Addition made to Mrs. Abigail Park's Family Covenant, Jan. 27, 1754.

Finding ourselves extreme liable to an unsuitable frame of temper towards each other, which frequently breaks out in harsh and provoking expressions to the dishonor of God and the wounding of our peace, and desiring to have all sin purged out and to be made in the image of God, we would use all proper means to attain it and having found that solemnly

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covenanting with God and one another has had a happy influence towards that blessed end, we do in the fear of God add the following articles to our family covenant, viz. that we will not indulge ourselves in snapping and snarling at each other, but make conscience of giving a soft and direct answer when asked a reasonable question, and avoid all irritating words and actions, but love as brethren and provoke to love and good works. These we promise in the strength of Christ alone. Amen.

JOSEPH PARK.

ABIGAIL PARK.

THOMAS PARK.

JOHN PARK.

HANNAH STANTON YORK.

ANNE PARK.

March the 18th, 1755.

Finding that as we grow in years new temptations assault us and new difficulties arising we find necessity of new help and relying upon God alone who performeth all things for us we add the following articles to our family covenant. Viz. We promise to avoid all uneasiness at things we cannot help when we have done all things that is in our power, but submit to the will of God in things as becomes his children and endeavor to comfort each other all that is in our power and not to find fault with one another for trivial things that are not purposely done; but to study each other's happiness as our own. We likewise promise to do what our hands find to do with all our might and not to slack our hands because we think others don't do so much as we, but strengthen one another's hands and encourage their hearts.

We promise also that we will not unnecessarily keep any company that is disagreeable to one another and cause trouble in the family, but commit ourselves to God in all such affairs and not to keep unseasonable hours nor do anything that hath a tendency to discompose the family. Amen.

ABIGAIL PARK.

JOSEPH PARK, JR.

BENJAMIN PARK.

ANNE PARK.

Stanton York, his Family Covenant, Jan. 19, 1752.

We whose names are hereunto affixed do this day covenant with God and one another depending upon God alone for grace to perform. We do this day promise to put away all filthiness both of flesh and spirit and perfect holiness in the fear of God, neither allowing ourselves or our inferiors or equals in sin, to have no fellowship with the unfruitful works of darkness but rather reprove them. We promise to preserve the honor and maintain the duties belonging to every one in their several places and relations, as Father & Mother, Master & Mistress or inferior or equal, not purloining but showing all good fidelity. We will keep our station and not

go out of our particular spheres usurping authority where we are not invested with it.

We promise to observe all lawful commands of this our Mother & mistress and to obey her carefully and cheerfully without gainsaying or grudging we promise to endeavor to learn God's word, and to make that the rule of our practice we promise to help each other under all our difficulties and to walk in charity and condescension toward each other and that we will not keep company or have conversation (especially in private) with any that appears not to fear God but lay aside every weight and the sin that so easily besets us and run with patience the race set before us which God of his infinite grace grant through Jesus Christ our Lord. Amen.

STANTON YORK. JEMIMA YORK. HOPESTILL YORK. HANNAH STANTON YORK. SIMEON FOWLER.

ZEBADIAH SHAW. JEMIMA YORK. EBENEZER ADAMS.

ANNA YORK.

Christopher Sugar's Family Covenant, January 26th, 1752.

We Christopher and Ruth Sugar, and our daughter Ruth and Sarah Adams a child under our watch and care, being the whole of our family and disciples of the Lord Jesus Christ.

Do this day solemnly covenant with God and one another (in the presence and fear of the great and dreadful God who will bring us to judgment at the great day) to fear God and keep his commandments. Particularly we promise to study and practice the duties of our several stations and relations making God's word our rule, reading it daily. We promise to treat one another with good nature and tenderness, without snapping and snarling at each other on any occasion. We promise to put away lying and dissembling one to another and by no means to deceive each other. We promise likewise to attend carefully all the duties of our holy religion. more especially the public worship of God and by no means turn our backs upon means of grace whatever conceited provocation we may have.

Finally we promise to do to others as we would that they should do to us. All this we promise only in the strength of the Lord Jesus Christ, in whom we beg to be continually found. Amen.

> CHRISTOPHER SUGAR. RUTH SUGAR.

RUTH SUGAR. SARAH ADAMS.

Dea. Ezekiel Gavit's Family Covenant, Jan. 28, 1752.

We whose names are hereunto affixed do this day solemnly covenant with God and one another, knowing that we are in the presence of an all seeing God, who searches the hearts and trieth the reins of the children of men who is of purer eyes than to behold iniquity. We promise to put away all filthiness both of flesh and spirit, and perfect holiness in the fear of God. We who stand in the station and relation of parents do promise to avoid all provocations, unless it be that which tendeth to love and good works. Particularly we promise not to provoke our children to wrath, whereby they may be discouraged, but pass a righteous judgment on all matters of complaint that are brought before us by them. And we who are children do promise to obey our parents in all things that are lawful, that we may be kept in God's way according to Proverbs the 6th, 20th-28rd. We promise to avoid snapping and snarling and hectoring one another. We promise to do to another as we would should be done to us. We promise to read the Scriptures daily, as we have ability and make it the man of our counsel. We promise to study the Catechism daily for instruction, as we have opportunity and ability. We promise to pray to God in secret daily, and be ready at all times to attend the worship of God in the family to which we belong. All this we promise only in the strength of the Lord, depending upon his grace alone to enable us to perform and to do his whole will and pleasure. Amen.

> EZERIEL GAVIT, Jun., ANNIE GAVIT, JOHN GAVIT, WILLIAM GAVIT,

EZEKIEL GAVIT, the 3d.
HANNAH GAVIT.
MARY ADAMS.
LUCY GAVIT.
ELIJAH GAVIT.

IV. CHURCH COVENANT.

We being dismissed from the Church of Christ in Westerly, and the Rev. Mr. Park being providentially called away to Southold, on Long Island, and there being no public worship of God in this place, Mr. Park gave us his advice to assemble together at his house on Lord's Day, for the social worship of God, which we did and joined in prayer to God, and reading his word and books of piety, and singing his praise, and contributing for pious uses as God had prospered us. But thinking it to be our duty considering the devil's incessant endeavors to divide and scatter the faithful followers of Jesus Christ, to come under more particular and explicit bonds to each other, we therefore unitedly come into the following declaration and renewal of covenant.

WESTERLY AND CHARLESTOWN, July the 14th, 1751.

We the subscribers being dismissed from our special covenant relation to the Presbyterian or rather Congregational Church of Christ in Westerly and recommended to the grace of God and the communion of the churches of Christ in special ordinances or to be a distinct church if the Lord should open a door for it, do still firmly adhere to the covenant entered into by them at their embodying into church fellowship and as renewed Nov the 24th, 1745, as a clear gospel covenant excepting the last clause relating to the Indians which we judge not particularly binding to us.

We likewise highly approve of and heartily subscribe to the two articles annexed to that covenant, Jan⁹ the 6th, 1751. And we do this day solemnly promise before God, angels and one another to keep these covenant vows so far as our present circumstances will admit, carefully and tenderly watching over one another, not forsaking the assembling of ourselves together as the manner of some is, (but avoiding the communion of such as make light of or break their covenant vows,) diligently improving what means of grace we can have and so continue waiting upon God to establish complete gospel ordinances to us if it be his holy pleasure. This we promise only in the strength of the Lord Jesus Christ, our alone righteousness and strength. Amen.

N. B. That the Rev. Mr. Park having given us liberty and an invitation to meet at his house to accommodate his family, we agree to meet at his house every Lord's Day to worship God, except when we have an opportunity to hear the word preached in the house of God.

[Signed by Deacon Ezekiel Gavit and nine others.]

"The Work of Ordination belongs to any of the ordinary Ministers of the Gospel, as such, and is an inseparable Branch of the Ministerial Office. This appears to me most evident, by what you have heard already. If every Minister of the Gospel has all the Powers that were given to the Aposles in their ordinary Capacity, by the above-cited Commission from our blessed Saviour, they have certainly the Power of Ordination committed to them. And I think nothing can be more evident, than that they have all the Powers, or none of the Powers, granted by that Commission. If the sormer, they then have no Superiors in Office; nor can be exempted from any part of the ministerial Work. If the latter, they have no Authority at all; but are Ministers of the Gospel, and not Ministers, at the same Time: For they must derive their Authority from this Commission, or from none at all."—Ordination Sermon, 1738.

THE BIBLE AND ITS CRITICS.

INFIDELITY fears the Bible. If not, why these repeated assaults? The "Radical" says: "We must undermine the works of the enemy. The first work is for sappers and miners. Let us get our powder of fact and argument beneath the walls of yonder citadel. Tear that down, and the battle is won. But what is that citadel? The Bible!" True; the Bible is a citadel, but one which infidelity cannot demolish. The "Radical" will not win the battle it wages. All these assaults are so many gratifying proofs, coming from the mouths of its enemies, of the value and power of the Bible.

Infidelity urges its objections upon false premises. It assails the Bible as false in science and history, and hence unsafe as a moral guide, when it professes to be and is only a religious book. If any allusions are made to science, history, philosophy, they are merely incidental, for the purpose of conveying religious truth. Now, it is no fairer to reject the Bible because it does not teach science than to reject science because it does not reveal the plan of salvation. The Bible is a perfect book because it teaches no errors in that which it intends to teach, - religious truth. A system of geology is perfect, not because it teaches chemistry, but if it teaches correctly the science of geology. It may err in its allusions to other sciences, but this does not render its system imperfect if its accuracy in stating the science of geology is not affected. The system is to be interpreted from a geological stand-point alone. We insist that, in discussing the merits of the Bible, the only question is, Does it teach religious truth correctly? manding this of infidelity as in common courtesy due to the Bible, we proceed to consider in detail some of the objections urged against it.

First. It is objected that the Bible contains historical errors.

We reply (1.) that these errors, if they exist (which we do not admit), comprise a very small part of the statements of the Bible, and do not at all invalidate its moral precepts. An error in history, if there be such, does not vitiate a single doctrine of the Bible, for its didactic teachings are true without reference to history. Such errors would not give us the right to injure our neighbor; would not disprove the necessity of our being born again; would not prove that the Bible had made a single mistake in uttering moral precepts. Then the objection, if valid, amounts to nothing. (2.) Many of the alleged errors in history may not have been errors in the original manuscripts, but those of transcribers. It would be very easy to misread the Hebrew numerals. These are the letters of the alphabet, to each of which is given a numerical value. Many of these letters so closely

resemble each other that, especially in a manuscript either hastily written or somewhat dimmed by age, it would be very natural to read one for another, and thus the copy might contain an error not to be found in the For example, (Bēth), whose numerical value is two, differs from (Kaph), whose numerical value is twenty, only in the slight curve at the bottom of the latter. Each of these might be mistaken for 5 (Pē), whose numerical value is eighty, and which differs from (Kaph) only by a mark at the opening of the letter. 7 (Hē), whose value is five, differs very slightly from | (Hēth), whose value is eight, and from | (Tāv), whose value is four hundred. \(\) (Vav) and \(\) (Yodh) differ only in length. Their values are six and ten respectively. With such slight differences in the form of these numerals, would it not be natural that they should be misread, especially in a manuscript poorly written, or obscured by age? If there are any errors in dates, can it be proved that many of them did not arise in this way? We think it will be difficult to refute this hypothesis. (3.) Perhaps many, if not all, of the alleged historical errors were supposed to be correct statements when they were made, and so were true in the conception of contemporaries. Then, in the general estimation of men, and for purposes of moral impression, they were as if strictly true; and any other statements which, possibly as mere statements, might have been more accurate, would have conveyed wrong moral impressions and been as if false. In selecting methods of expression, the Bible, and any system making an honest effort to impart truth and nothing but truth, would choose those which would be most likely to convey truthful impressions in the direction intended, without any reference to their truth as mere matters of fact.

The object of the Bible was, not to teach history, but the will of God. In furtherance of this sole design, the Bible could not afford to raise controversies with men upon mere matters of history, by using forms of expression, in conveying truth, which would imply an error in popular belief. The attention of men would necessarily have been diverted from the religious truth to investigate the implied charge. What would have been gained? Not only would the truth have been invalidated for contemporaries, but also for subsequent ages. For then the statements of the Bible would have been so manifestly at variance with the historical beliefs of the age in which they are alleged to have been made, and would have had so much the appearance of statements made in a more advanced stage of historical research and in a later period of the world, that they would at once have conveyed a doubt of their genuineness and authenticity.

Inspiration has been defined as such a divine influence exerted over those concerned in the authorship of the Bible as insured their teaching whatever they intended to teach in the best possible manner, and caused them

to communicate religious truth without any error in religious doctrine or impression. This neither affirms nor denies anything respecting the correctness of the historical statements of the Bible as such. It was not the design of inspiration to guard those concerned in the authorship of the Bible against any error which would not affect the object for which the Bible was given. Forms of statement would be chosen, under the direction of this influence, by which religious truth could be conveyed in the best possible manner. If such a statement should afterwards prove to be wrong, to make it would nevertheless be perfectly consistent with the theory of divine superintendence in the authorship of the Bible, and with its spirit and purpose.

We reply (4.) that it is yet to be proved that any such errors exist. The authors of the Bible were more likely than modern doubters to be correct about the history of the times of which they wrote and spoke, and were, at least, just as likely to be correct, and just as much entitled to belief as contemporaneous historians. At this distance the historical opinions of modern infidelity are worth nothing as against the statements of the historians of those times. Besides, researches are constantly bringing facts to light in such a way as to confirm the statements of the sacred writers. The discovery of the Rosetta stone was the opening of a new rift in the clouds. It was the key to unlock the mysteries shut up in the hieroglyphics upon the monuments of antiquity. Modern scholarship reads from the mystic characters of the ancients such confirmation of many of the Biblical narratives as should put the cavillings of sceptics to silence. We are entitled to believe that such confirmations will continue to arise. God takes care of his Word.

Second. It is alleged that the Bible contains errors in science.

In addition to the answers made to the previous objection, which may be applied to this, we assert (1.) that it cannot be proved that a single error in science ever grew out of any scientific statement of the Bible, much less that moral errors have resulted from any such statement. On the contrary, while we do not go to the Bible for science, "it was the knowledge and influence of the Bible that gave the first impulse and the first clew to discoveries in natural science," and so the Scriptures have largely contributed to the advancement of correct scientific knowledge. Further, in the face of erroneous notions of science, supposed to be advanced by the Scriptures, correct systems have been adopted by those who have accepted the Bible as an authoritative guide. For example, there are certain passages in Job, which seem to indicate the belief that the earth is an immense plain surrounded by water, which reaches out to the concave

^{*} W. S. Tyler, D. D., in "Theology of the Greek Poets," p. 64.

heavens in which the stars are fixed.* But because this was the opinion of the times of Job, and is so stated in the Bible, it need not be our opinion. Simply because Job employed this method of expressing God's omnipotence, we are not reduced to the alternative of either embracing errors in science or rejecting the doctrine thus expressed. Job's errors in cosmology do not force us into scepticisms.

We reply (2.) that very many of the alleged errors have been proved to be statements consistent with correct science. Infidels have labored hard to prove a discrepancy between the Mosaic and geologic records of creation, upon the gratuitous assumption that, if either record is at fault, it must be the Mosaic. They have wrested science from its legitimate place beside divine truth and made it the great field of contest between scepticism and Christianity; as if science was foreordained to be a co-worker with infidelity. But there have been investigators on the side of science who read nature with critical eyes. In their hands science became a mirror in which could be seen reflected the truths of revelation. these was Hugh Miller, who was confessedly a peer among the great geologists. In his lecture upon "the two records," in "The Testimony of the Rocks," he has done much by his researches and discoveries in all the formations, from the Old Red Sandstone upwards, to indicate how the two records may harmonize. He claims that the twilight periods of morning dawn and evening decline distinctly mark, in the geologic and Mosaic record alike, the line of separation between the different periods of animal and vegetable existence. And on this theory he proved, by interpreting the records of nature, what sceptics denied and labored to refute, that God in nature and in revelation spoke with the same voice revealing the great "IAM"; calling out to him from the tombs of the buried races, and to Moses from the burning bush; always in each case uttering the same truth, perfectly harmonious in all the details of the two records. By the same process he proves that man is the ultimate end towards which animate creation tended from its lowest orders, not by development from the lower orders, but by upward progress to a new order of being, higher than all others in the scale of intelligence, forming the last and noblest link in the long chain of creation. If space were ample, we might cite passages from the Graham lectures of Agassiz, from Cuvier, and from various other scientific men of acknowledged eminence, to confirm these conclusions of Hugh Miller. Many of the most eminent scientific men have failed to see discrepancies where infidels have labored hard to prove their existence.

These true men of science interpreted nature, and the results of their

[#] Job ix. 6 and xxvi. 11.

investigations show that the two records are by the same mind, duplicating and confirming in each the revelation in the other. They violated neither science nor the Scriptures, but, in strict fidelity to the revealed facts of each, placed the two together without adjustment, and found that they precisely fitted. Like two jointed boards they were at once united. Until such deductions and arguments are refuted, should not infidelity hold its peace?

Third. It is urged against the Bible that it contradicts itself, and contains statements that are unreasonable and records of events which violate all law.

The attestations of the Bible may doubtless be contrary to the reason of infidelity, but not to the sublime reason of faith. They may violate all the law which infidelity has discovered, but not all the law which faith has recognized.

We reply (1.) that religion is not a system of weak sentimentalities, but of profound mysteries. The book which declares them must be as profound as the mysteries themselves. There is a sphere of the infinite; and because finite mind is baffled in exploring it, shall such mind assume that there is nothing greater than itself and deny the existence of an infinite mind; or if it would not hazard such a denial, pronounce it absurd and contradictory to suppose that an infinite mind would express itself in a way wholly incomprehensible to finite mind? The objection virtually prostitutes the infinite to the service of the finite. As well might the physically weak call exhibitions of great muscular strength absurd, as for a finite mind thus to stigmatize exhibitions of knowledge beyond its own reach. These things of the Scriptures are some of them things which angels desire to look into, but cannot appreciate. Are they, then, absurd because finite human reason is baffled by them?

It is freely conceded that there are assertions in the Scriptures which might seem contradictory, if judged by certain standards. But the flexibility of the doctrines of the Scriptures allows equally flexible forms of statement; and in this lies their adaptability to the varying emotions of the soul. Yet in this variety there is a complete unity of impression and teaching. There is no contradiction between the statements "ye cannot come unto me" and "ye will not come unto me," between the assertion "ye cannot serve the Lord" and the imperative command to love him with all our might. For the soul sometimes feels that it cannot come when it knows that it can but will not. At such times it is better for the soul to set forth the doctrine that men can but will not come to Christ by a method of expression which affirms a sort of inability. On the other hand, when the soul feels that it can but will not, it is better suited with that form of expression which explains its inability by declaring "ye will not come unto me." Truth is not

"straight like a needle, sharp-pointed, one-eyed," but it is many-sided in its unity, fitting every possible state of human emotions. It is because these emotions are so contradictory that divine truth, in adapting itself to them, assumes such apparently, though not really, contradictory forms of statement. And this is one reason why infidels have challenged the Scriptures; imputing to them a contradiction in doctrine which exists only in statement, — in sound of words, but not in substance of truth.

Such objectors have not faith enough to grasp the comprehensive difference between these two apparently diverse classes of expression and to discover precisely in what it lies, nor to discern the spirit which assimilates them as expressing the same mind. They do not consider that the mystery of God's being makes it probable that He is consistently the subject of emotions that may appear contradictory to finite minds. They do not reflect that it is eminently consistent with the profoundest philosophy that a holy mind, in expressing itself, should give utterance to one class of emotions when speaking of sin, and to another, entirely different, when speaking of holiness. They forget that, if it is consistent for God to entertain such apparently conflicting emotions (and who dares say that it is not who has fathomed the mystery of God's being to that degree?),—they forget that it is equally consistent to express these emotions.

Science has revealed to us the splendid march of the periods of time But from before this, from an eternity that never from a gray antiquity. began, the existence of God comes down to us; and, for aught we know, the work of creation and destruction, revealed in the geological epochs of the earth, went on, in other planets that have gone out in oblivion, by the exercise of the same infinite power, during ages that had long since elapsed at the dawn of the first day of creation. Shall puny man, whose thoughts can rise no higher and go no farther back than the brief limits of a finite existence, presume to grasp the infinite God, in whom is wrapped up such possibilities of power? Failing to do this, shall he call the only system of truth that at all comports with the idea of an infinite existence and a revelation of an infinite mind a mass of contradictions? Then may ignorance justly mock at wisdom and weakness scoff at power. Then may the lamb, crushed by the jaws of a lion, exclaim that a lion is a myth.

We reply (2.) that the truth of a statement or series of statements, of a doctrine or a system of doctrines, does not always depend upon their apparent reasonableness. If two statements or doctrines are true considered separately, they are true considered together. If it is true that God has plans, and if it is true that men are free agents, then the doctrine of Free Agency and that of God's plans harmonize with each other, although we may not be able to discover how they agree. Our inability is no argument against either doctrine. Their ground of agreement may lie too deep

for our reason to fathom. What if the human mind is too imbecile to affirm or deny anything about these mysteries that surprise angels? If certain statements do not accord with our uniform experience, perhaps our uniform experience has been too narrow to justify us in condemning them. It does not follow that snow is an absurdity, because some of the inhabitants of the equatorial regions have not had experience of it. It does not follow that the demonstrations of mathematics are not true, because some man of indifferent mental powers cannot see that they are so. It does not follow that the doctrines and statements of the Scriptures are not true, because men cannot reduce them to logical syllogisms, — adjust them by the measurements of human reason. What if an infinite mind is greater than a finite mind, and utters things which a finite mind is too limited to comprehend! The statements and doctrines of the Scriptures have a ground of truth and agreement too deep for contradictions, just as there are calm depths at the bottom of the Atlantic which no tempest can disturb.

It may be stated as a just criterion of belief, that it is more absurd to doubt some things than to believe them, even when we cannot understand them. Some things which in certain relations appear absurd, must nevertheless be accepted as true, because denial of them would involve greater and suicidal absurdities in other revelations. The laws and processes of animal and vegetable growth are inexplicable; yet none but an insane man would hazard a denial of them. Perhaps we cannot explain how a moral system, involving incidentally the possibility of sin, can be compatible with the glory of a holy God. But God is holy, and sin does exist in connection with the present moral system. But because we cannot discover this compatibility, shall we assail either fact and deny what is palpably true, or the system which is the handiwork of God, and so impugn the divine character?

It is axiomatic, that two truths never conflict with each other. Belief in both does not, therefore, require that we be able to lay them side by side and explain in detail how they agree. Each is true independently; then each is true in relation, for relation does not invalidate truth. It is then, so far forth, a proof of the reasonableness of a system of doctrines, if the manifest absurdity of denying is greater than that of receiving it. The history of infidelity is a standing witness to the absurdity of denying the Biblical system, as evangelically understood.

We reply (3.) that it is not safe philosophy to reject a system or a book as untrue, because many of its statements cannot be explained. If men will believe only what they can understand and explain, they will believe comparatively little. They cannot explain the deep mysteries of their own existence, of the laws and operations of their minds, of the laws of the universe. If this principle of denial is philosophical, we should be in-

volved in a falsification of consciousness, and so in universal scepticism, that would entertain as grave doubts respecting itself as respecting any other object. Men are obliged to believe some things which they cannot understand, or by the same principle doubt everything.

Here may properly be considered the objections to miracles. It is affirmed that superhuman occurrences cannot be true, and that the narration which records them cannot be trustworthy. Of course this sets aside creation as the work of any designing power; for as such it is, if possible, a greater miracle than any other. Renan says,* "Till we have new light we shall maintain, therefore, this principle of historical criticism, that a supernatural relation cannot be accepted as such, that it always implies credulity or imposture." He also says † that it is evident that the Gospels are in part legendary, "since they are full of miracles and the supernatural." He lays down the maxim, that, "when a narrative is irreconcilable with the known and universal laws which govern the course of nature, it cannot be history." "It is not in the name of this or that philosophy, but in the name of a constant experience, that we banish miracles from history." Theodore Parker says, "I do not believe there ever was a miracle or ever will be. Everywhere I find law."

Neither Theodore Parker nor any other man has any right to found an absolute opinion of the infinite upon finite knowledge and experience. Renan has no right to banish miracles from history in the name of a "con stant experience" which is necessarily limited to the course of nature that comes within the observation of finite minds. There is a law everywhere. Theodore Parker's eyes did not deceive him. But it accords with that "constant experience" in whose name Renan banishes miracles from history, that lesser laws are, for the time, held in restraint by higher laws without being annihilated. The law of gravitation is held in abeyance by the higher law of my will when I lift my arm, but it is not destroyed. When the higher law of my will ceases to act contrary to the law of gravitation with reference to my arm, it resumes its ordinary operations, and my arm instantly drops to my side. Surely there can be nothing here to offend reason. What if an infinite will for a sufficient reason should suspend, for the time, the operation of the law of gravitation, so that a stone thrown into the air would float like a feather? Cannot an infinite will control the law of gravitation with reference to a stone as well as I with reference to my arm? The chemical laws which produce decay in animal substances are restrained by the action of salt. In neither case is the ordinary law infracted, neither would it be competent for any to shut his eyes and declare that he does not believe that salt ever did or ever

[#] Life of Jesus, p. 45.

will prevent decay in animal substances, for he sees a law of decay everywhere. So we should not term a miracle an infraction of any law, but see in it a lower law neutralized for the time by a higher law which it must obey. Theodore Parker saw law everywhere; but did he not discern the law of God's will? Or was he blind to the fact of a power greater than he could comprehend? And what if this law is greater than all the subordinate laws that must obey it in working out the ordinary course of nature? Casar was greater than all his legions. May not God be greater than all his laws?

In the most comprehensive sense a miracle is natural, for it occurs by the great Cause of causes operating for the time contrary to the uniform course of nature as we have experienced it. No new force enters into nature when a miracle is wrought; a constant force, God's will, operates in an unusual manner. This higher law sets aside or turns to special uses the lower laws. In chapter xix., verses 6 and 7, the "Wisdom of Solomon" forcibly sets forth this fact in alluding to the miracle at the Red Sea. "For the whole creature in his proper kind was pashioned again anew, serving the peculiar commandments that were given."

The πρώτον ψεύδος of all infidel objections to miracles is ignoring the higher law, God's will, which is able to control the lower laws, and does control them even in their ordinary operations. This is the only ground upon which miracles can be justified, and upon this they can. In ordinary circumstances God uniformly operates through second causes, but he has never pledged himself not to depart from this customary uniformity of action. Because he sees fit, for reasons which he deems adequate, to vary his methods of operation and act miraculously or supernaturally by temporarily suspending or ignoring the ordinary operations of the secondary causes in nature, infidelity need not raise the cry of law. Perhaps there is a law of which it is totally ignorant. It may be (and infidelity is challenged to refute the hypothesis) that there is a law of the divine mind by which it is natural, so far as such mind is concerned, to put forth acts under circumstances deemed warrantable that utterly contradict the operation of the laws of nature as we have experienced them. In nature, in its restricted sense, as confined to the operation of secondary causes, this is a miracle; but not in nature in its comprehensive sense, including God as a cause. The law of decomposition, for example, so far as it is a law of nature, may be violated by a miracle; but perhaps there are relations in which the law of decomposition is not a law of nature. In these relations nature is not violated by the act which sets aside or violates this law. Perhaps it would be unnatural for dead muscles not to revive at the special command of Him who can take life and give it without limitations of time and place and circumstances. Who can say that God cannot control the secondary causes of nature so as to produce unusual results, without violating the supreme law of his will? Is God limited in the exercise of his power to the line of action along which finite vision runs? Are the possibilities of omnipotent power confined within the limits of finite experience? Is omnipotence thus reduced to impotence? If any one answers No, but infinite power would not probably step aside from the line of action it has marked out for itself, we reply, Who knows enough about the counsels of eternity to assume such a probability? It seems more than probable that in the moral government of the universe God would have occasion to call the attention of man to his power by an immediate exercise of it. Every exercise of God's immediate power must be a miracle to human capacity.

The origin of nature must have been supernatural. For it would be manifestly absurd to speak of the origin of nature in its limited sense as natural; for what is natural is of nature. This supernatural agency must have been an intelligent cause, or God. Those will admit this who admit the existence of a personal God. There is no greater absurdity in supposing that nature still continues to obey the higher law of infinite intelligence by which it was constituted, than there is in supposing that such an intelligence exists. Then there is no greater absurdity in supposing that there can be a miracle or a supernatural event in obedience to the will of God, than in supposing that there can be a natural event in obedience to the same will. A miracle is no greater absurdity than God. Indeed, a being so mysterious in the fact and method of his existence as God, is, until he reveals himself, as impossible to finite conception as a miracle.

When Renan banishes a miracle from history "in the name of a constant experience," he assumes too much for finite experience. Strauss has asserted that the absolute cause never disturbs the chain of secondary causes by arbitrary acts of interposition, and therefore he finds a verdict against miracles. Weyescheider says: "The belief in a supernatural and miraculous, and that too an immediate revelation of God, seems not well reconcilable with the ideas of a God eternal, always constant to himself, omnipotent, omniscient, most wise."* Now all this proceeds upon the gratuitous assumption that human experience in its limited extent is a sufficient ground for an authoritative statement relative to the past and prospective acts of infinite power. The thing assumed is the thing to be proved. But there is no law by which we can judge absolutely of the divine purposes and acts. Theodore Parker's assertion that law is "the constant mode of operation of the infinite God" is not at present true in the world of matter, as Mr. Mansel justly remarks; it is false in the world of mind. But if it

^{*} Quoted from Mansel's "Limits of Religious Thought."

were true in regard to both, it would prove nothing respecting the "infinite God." The conception of law is quite as finite as the conception of miraculous interposition; and to say that God always obeys law, as Mr. Parker uses the term, is quite as absurd and derogatory as to say that, for sufficient reasons, he sometimes disturbs the ordinary course of nature.

The statement is unfortunate in another respect. It does not consider that what is law in one place may be a miracle in another; so that, if the statement were true in the world of matter, the semblance of a miracle, if not a miracle, would be involved. A polar winter would at present be a miracle at the equator, and the reverse. What is law at one place is not law at the other. But that is no reason why a dweller at the line should say, "I do not believe there ever was or ever will be snow and ice at the poles; everywhere I find law, - the constant mode of operation of the infinite God." At every step in either direction from the equator he would find that the law of "operation of the infinite God" at the equator is not the law of his operation north or south of it. At every point he would meet with events that at each preceding point would be miraculous. What if, for reasons satisfactory to the divine mind, events peculiar to the sixtieth degree of latitude should be caused for a time to transpire at the equator, and vice versa; would infidels doubt the sight of their eyes and cry LAW? There would still be law, but under just such relations as in working a miracle. The exchange would be by immediate interposition of the Great Cause, and miraculous.

But let alone the Earth; can it be proved that God's uniform acts in the moon would not be miracles on our planet, and the reverse? The moon has no atmosphere, we are told. Then the laws of nature upon the earth must be different from those upon her satellite. Then the "law" which Mr. Parker finds everywhere, and upon which he saddles his infidelity, is not the "constant mode of operation of the infinite mind." The universe presents examples of constant variation from this law which infidels have discovered all about them. The other planets may be miracles to this. Suspend terrestrial laws of a certain kind, and we might witness lunar phenomena. Then the uniformity in the manifestation of divine power which we discover within the range of our observation and experience is no proof that, for adequate and worthy reasons, this uniformity would never be disturbed. For there is variety; and it is just as possible for God to exhibit this variety in connection with the same series of secondary causes, by interrupting them, as between different series of such causes in ordinary action. Establish omnipotence, and miracles are not impossible nor an absurdity.

Then there may be miracles, if the circumstances warrant. The occasion of the miracles of the Bible was worthy. Mind finds satisfaction in

expressing itself. Perhaps an infinite mind would find infinite satisfaction in expressing itself. Then there was a priori probability of a special revelation of the divine will. But the constitution of man is such that he cannot, or will not, believe in the divine origin of a religious system, unless its promulgation be accompanied by miracles. Every religious systems has recognized this innate demand of the human mind, and idolatry of every form. Mohammedanism, Romanism, have overdone the matter even, in endeavoring to commend themselves as divine and of divine sanction. The only reason why intelligent minds reject the alleged miracles of the Romish Church is, not because miracles, or even these miracles, and impossible, but because the mind intuitively pronounces the occasions on which they are claimed to have been wrought unworthy such divine interposition. Renan recognizes this demand of men. He says that Christ was a thaumaturgist because the people demanded wonders in attestation of the divinity of his mission. The very fact that Christ, as an honest person, gratified this demand is a proof that the alleged miracles of the Bible were really so. And after this admission, Renan's attempt to explain these apparently supernatural acts upon the ground of ordinary occurrences, or of what seem very much like feats of legerdemain, is lame, not to say blasphemous. It certainly makes Christ, whom Renan condescends to consider a very good man, very dishonest.

If there is this expectation in the minds of men, the probability of miracles was as great as the probability of a special revelation of the divine will. There is nothing absurd in the idea of a miracle, wrought by infinite power, to commend a revelation of God's will specially made to men. Then if a record contains accounts of well-authenticated miracles, wrought for a worthy purpose, it records no absurdity nor impossibility, and can rightfully claims not only a place in history, but also divine authority. The Bible is such a record. Its miraculous accounts, therefore, form no reason for its rejection, but the contrary.

We reply (4.) that the urger of the objection before us is driven by it upon one of two horns of a dilemma. Men are themselves a sufficient proof of the necessity of a rule of faith and practice. This rule must be, either reason illuminated by the light of nature, or a special revelation of the divine will. The religious history of the race is ample proof that reasons with any illumination from nature is not a safe rule of faith and practice. Then the Bible is such a rule, or men have none. But infidelity insists that men have such a rule. Then it is the Bible. The Bible, not nature, has illuminated the reasons of men, if these are in any case safe guides. Infidelity, if consistent, is forced to abandon its position and say that men need no moral guide, or abandon itself and accept the Bible.

Men may think that they have framed for themselves a rule of faither NEW SERIES. — VOL. I. NO. 4. 37

and practice distinct from the Bible. But if it embodies any elements of thorality, can we not detect in it principles borrowed from the Scriptures, and are not these their guide? Then when these men deny the Bible they deny the precepts of their own morality. That must be an illogical and unsafe system of belief which is always hacking away with its own trazor at its own throat.

- : One of the safe and consistent things about Christianity is, that it takes its stand upon the being and attributes of God, and affirms the truth of the secords of the Bible and challenges infidelity to assail its position. Faith knows, and is fearless; infidelity guesses, and is afraid. Faith is master of a logic that is above reason and premises and syllogisms; infidelity strives to take human logic out of its sphere and apply it to truths that baffle angels, and fails. There are things that are not to be syllogistically proved. They are true, and are to be believed without demonstration.
- : Fourth. It is urged against the Bible that Christianity is effete, behind
- : Likely this may be true, as infidelity understands it. It is devoutly to be hoped that it will continue to be so. It is not desirable that Christianity should keep pace with the illiberal liberality of modern scepticism that lends itself to the Devil. It cannot be urged against Christianity that it does not gratify men's carnal desires. It does not profess to. If men ltave advanced so far as to demand a gospel that will countenance their inordinate excesses, the age is too fast. If the objection is valid, it is remarkable that Christianity should so commend itself to the best minds of every civilized country, that they seek the Bible for culture and instruction. If Christianity is in its dotage, why is infidelity so furious in its assaults upon the Scriptures? They contain only a harmless gray-haired system that has outlived its years.

But this objection of infidelity retorts upon itself. The arguments of Hume had the merit of originality. The pleas of modern infidels have been bandied from mouth to mouth for a century. Hardly a new idea has been advanced. Old, dried-up, bodies of objections have been dug up and rehabilitated; but the fact has been ill-concealed, that they are, after all, mummies that lived in the early history of infidelity, rather than fresh arguments which modern necessity has constructed. No new line of attack has been found. The assaults of modern infidels are feeble imitations of the first sceptics. All that could be said against the Scriptures was said long ago, and so modern infidels who sneer at Christianity because it has become antiquated, are in the ludicrous predicament of men urging objections that have themselves grown gray with the passage of a century or more since their birth. Is not infidelity old and decrepit? On the other

hand, the passage of every year, and every new discovery in science and research in history, add fresh proofs of the credibility of the Scriptures and the freshness of Christianity. Nay, more, daily life is a reiterated teatimony to the value of principles which, though they be old as eternity, are yet young as the new-born morning. Every life that moves in obedience to the principles of Christianity constantly constructs agguments for them out of its own experience, that are new and fresh additions to the proof of the perennial value and power of religion. Infidelity stands where its founders left it. The homilies and apologies of the early Christian Fathers were foundations; and upon these have been built, layer upon layer by successive ages of godly men, arguments in proof of the gospel; and the structure will rise by new additions to receive the cap-stone in eternity. We appeal to history. While Christianity has steadily advanced, and its proofs have been like new revelations, as it were, of the divine will, infidelity has stood still.

But the objection urged, coupled with the advances which have been made in Christian research, becomes a proof. Christianity does reach back; and for this very reason it is likely to be what it professes to be. The Bible is not a modern book, although it is capable of modern application, so flexible, yet consistent, are its truths. These truths are as valuable for correcting evils that now exist as they were for correcting similar evils eighteen hundred years ago. Paul wrote to the Corinthians to correct contain errors that had crept into the Church. Are not these suggestions valuable now for the correction of similar errors? Many things in the Bible were doubtless said, at the time they were uttered, with a local reference. But that does not destroy their force, if at another time and place errors exist that can be corrected by the same principles. The same truth may be applied to correct evil under the various forms which it is wont to assume. We do not seek so much for the language of the Bible as for the truth conveyed by it. By trial these truths have been found to be fitted to the deepest spiritual wants of all men in all times, conditions, and places. Old as the Bible is, its truths have perennial freshness, and we turn to them with joy when all else fails. The Bible has not yet become too old for the necessities of sinful men.

The assaults of infidelity upon the Bible afford gratifying and decisive proofs of its value. No line of attack has been left untried; there is not an objection that depraved human ingenuity could invent that has not been urged with all the subtle force of profound learning and high culture, there is not an available argument that has not been brought forward and magnified and set forth by the champions of infidelity with the most finished rhetoric and the most sparkling wit; popular literature in magazines and elsewhere has been enlisted for covert attacks; periodicals, supported by able

writers, have been established for open assault; the most fertile resources of man's genius have been taxed to their utmost capacity to devise means to crush the Bible. Yet it has kept steadily on its way, with not one whit of its power abated, commending itself to serious thinking minds, pointing multitudes to the cross, constantly exerting a healthful influence, defeating the most wily schemes of its bitterest foes, by so manifestly adapting itself, in a way wholly peculiar to itself, to the varying wants of human souls that they turn to it and believe it in the face of objections which they cannot answer. Any system less vital and true would have yielded. Biblical system has preserved its integrity in matter and form and influence. Infidels have flattered themselves that death-blows had been dealt to Christianity by their hands, and have died with this belief. But it triumphantly asserts itself from the sarcophagi even of its ablest foes. Upon the tomb of David Hume one of his descendents has written above his name, "Thanks be to God who giveth us the victory through our Lord Jesus Christ"; and within, another has recorded his faith in these words, "I am the resurrection and the life." Even the ashes of the great infidel seem to cry out against him. Truth is immortal. It cannot and will not be put down. No blows of human reason can cripple it. Its book, the Bible, is for the ages. To the end of time it will shine with an unborrowed lustre that cannot be dimmed by any brilliancy of human inventions.

"It gives a light to every age, it gives but borrows none."

The Tongue. — To create so little a piece of slesh, and to put such vigor into it: to give it neither bones nor nerves, yet to make it stronger than arms or legs, and those most able and serviceable parts of the body. Because it is so forcible, therefore hath the most wise God ordained that it shall be but little, and that it shall be but one, that so the paruity and singularity may abate the vigor of it. If it were paired, as the arms, legs, hands, seet, it would be much more unruly. For he that cannot tame one tongue, how would he be troubled with twain! Because it is so unruly, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pound. A double fence hath the Creator given to confine it, — the lips and the teeth, — that through their bounds it might not break.

THOMAS ADAMS. 1629.

COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

A PLEASANT thing it is to the weary traveller to seat himself beside some milestone, review the way passed over, and rest a little for the journey he has in prospect. We do not know that the officers and patrons of the "Society for the Promotion of Collegiate and Theological Education at the West" were especially weary in the work of aiding institutions of learning at the West; but, as we learn from the last volume " issued by the Society, they had a four days' respite from the toils of their journey westward, in Marietta, Ohio, in the month of November of the year of grace, one thousand eight hundred and sixty-eight. And right worthily did they improve the occasion in reviewing the work of the past twenty-five years and laying plans for the future. Under the eaves of one of the colleges aided on the banks of the Ohio, and looking out over the Father of Waters, the prairies of the West, and the cotton-fields of the South, the East and the West shook hands together, and renewed their pledges to prosecute vigorously the work so successfully begun.

In this volume of 188 pages the Corresponding Secretary, Rev. Theron Baldwin, D. D., has gathered up the results of the quarter-century labors of the Society, that whosoever will may know its animating idea, and the work it has accomplished. It is the aim of this article to present the main facts of this interesting volume. We have taken occasion, however, to add here and there data derived from other sources, that it may be as perfect an exhibit as possible of the policy, plans, and results of this movement for the religious culture of the West.

Origin of the Society. — It was demanded by the West and the East alike. There, on the outskirts of organized society, several institutions of learning had been started, but, by reason of the financial embarrassments of the country, they were threatened with temporary suspension or extinction. Here, the churches had been worried into a chronic irritability by neverceasing appeals from the West to aid colleges whose importance and necessities they had no adequate means of determining. There was no system possible in the bestowment of their charities. An umpire was needed to stand between the East and the West, able to comprehend the necessities of the one, and make a judicious appropriation of the charities of the other. Accordingly a convention was held at Cincinnati, Ohio, in June, 1842,

^{*} Proceedings at the Quarter-Century Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, held at Marietta, Ohio, November 7-10, 1868. 8vo. pp 188.

composed of about one hundred delegates from the States of Ohio, Indiana, Kentucky, Illinois, and Iowa. The first four questions discussed were, — Education for the Ministry, Home Missions, A Religious Newspaper, and Colleges. Nothing, however, was accomplished by this convention, so far as the last topic is concerned, save to recommend to the confidence of the churches Western Reserve College, with its Theological Department, Marietta, Wabash, and Illinois Colleges, and Lane Theological Seminary. One of the delegates to that convention was the Rev. Theron Baldwin, then Principal of the Monticello Female Seminary, Ohio. Coming East from that meeting, as he was reflecting, in the cabin of the steamboat Mayflower, upon the doings of the convention, and the peril of those struggling institutions, the idea of an organization, that should embrace the interests of all in one cause, "dawned upon his mind like a new revelation."

At another convention called in the spring of 1843, at the house of Rev. Lyman Beecher, D. D., delegates from Lane Theological Seminary, Marietta, Wabash, and Illinois Colleges adopted a plan of association, and appointed their presidents, a committee to lay their condition before a convention of Eastern Christians, and endeavor to secure their co-operation. Such a convention was held in New York in connection with the anniversaries, in May of that year, and again, by adjournment, on the 29th of June, when a Constitution was adopted, a Board of Directors appointed, and the Rev. Theron Baldwin was chosen Corresponding Secretary. A delegate was present from Western Reserve College, assenting to the movement, and committing that institution to work in harmony with the four already referred to.

Institutions Aided. — Thus were Western Reserve, Marietta, Wabash, and Illinois Colleges, and Lane Theological Seminary, first adopted by the Society, saved to the Church, and raised to a situation where they were independent of Eastern aid. The amount furnished by the Society, though small, was sufficient to "carry them past the dead-point," and give them time to develop the resources of their several fields.

One by one these institutions were raised above the need of Eastern aid, and passed off the Society's hands. One by one new applicants for assistance presented themselves, from which, after a careful examination of their claims to Eastern sympathy and aid (in nine instances by committees sent upon the ground), the following have been approbated, the first four of which have also been raised above dependence upon Eastern aid, namely: Wittenberg, Knox, and Beloit Colleges, and the College of California; Wilberforce University, Oberlin, Olivet, Iowa, and Washburn (late Lincoln) Colleges, Pacific University, and Ripon College, Wisconsin.

While selecting these institutions the Board have felt compelled to withhold aid from about an equal number of applicants, whose agents would otherwise have been in the field soliciting aid during all these years. The Society has thus diminished the number of institutions asking Eastern aid about one half, and brought into system the work of contributing to those which give the greatest promise of success. For this it deserves the liberal patronage of the churches and of all benevolent men. It has simplified the work of benevolence in the department of Christian education and saved large amounts that would otherwise have been squandered.

The whole number of graduates of this circle of colleges is 2,105. It will be safe to assume that for every one who has completed a course of study at least ten have received a partial education. President Chapin says of Beloit College: "It has graduated one hundred and thirty-four. It has had under its training, for a longer or shorter period, nearly one thousand five hundred other young men." President Sturtevant testified respecting Illinois College: "While the graduates number two hundred and fifty, the number of students who have been from time to time connected with the institution is many times as large, amounting doubtless to several thousands."

In addition to these a little more than seven hundred theological students have been sent out from Lane Theological Seminary, and the Theological Departments of Oberlin and Wittenberg; while some have sought other theological schools, and very many have entered the ministry without completing a full course of collegiate study. From these data it appears probable that the colleges aided by this Society have had under their training more than twenty thousand different pupils, and have been instrumental in introducing wellnigh a thousand to the Christian ministry.

Revivals. — Seasons of special religious interest have been the law in these institutions. Said President Sturtevant: "The religious history of Illinois College has been a history of revivals. It is believed that comparatively few have ever been connected with the college, even for a year, to whom their residence has not been the beginning of a new era in their religious history."

Professor Mills testified, at the close of the first quarter-century of Wabash College, that "no class had passed through the college course without witnessing from one to four revivals." Said President Tuttle, at the late meeting: "You have noticed two facts in our history. The first is, the eutpouring of God's Spirit on our college. The revival of two years ago was a most astonishing display of the divine grace and power. It is our prayer and expectation, that God will make it the chief glory of our college that it is an institution famous for revivals of religion."

"About seventy-five per cent of the graduates of Marietta College have been professedly pious at the time of graduation, of whom nearly one third were converted while connected with the institution. All the members of the Senior Class are now hopefully pious, and a large majority of each of the other classes. Half of the subjects of the work are the sons of ministers; and of that class of students, fifteen in number, not one is left."

"Knox College and Galesburg, being both the offspring of Christian benevolence and philanthropy, have been greatly blessed in their religious history. They have enjoyed frequent and powerful revivals of religion. About two thirds of the college students now in attendance are professing Christians. Seventeen have the ministry in view, six of whom have connecrated themselves to the work of Foreign Missions. A large proportion also of the young ladies in the seminary are professing Christians."

"Beloit College has been the centre of positive religious influence, where the saving power of divine grace has been almost constantly manifested for the conversion and sanctification of the students. Scarcely a year of its history has passed without some token of the divine favor in this form. There is reason to believe that this has been the spiritual birthplace of nearly two hundred souls."

"The agency of Wittenberg College in maintaining the cause of Evangelical piety is felt and acknowledged over the entire territory of the general synod of the Evangelical Lutheran Church of the United States." §

Iowa College reports five successive years of revival influence. "There

has been a confident expectation of the annual converting agency of the Holy Spirit in the hearts of the faculty and the Christian students. Conversions have been looked upon as a part of the ordinary history of the college year. A member of the faculty remarked in a students' daily prayer-meeting, 'My young friends, Jesus Christ is in the habit of visiting lows College.'"

The history of Olivet College has been marked by nothing else so strongly as by the constant presence of the Spirit with converting power. "During the revival there of 1867 – 68 there was scarcely a student who was not deeply moved, and about sixty responded to the Saviour's call, and for the first time yielded their hearts to him. Every family for miles around was also visited and prayed with, and the whole number of conversions is believed to have been over one hundred. Revival interest has continued through most of the year past, that is, conversions have continued to occur at short intervals throughout the year. ¶

No college aided by the Society has been more habitually blessed with revival influence than Oberlin. As a consequence the President could say in January last: "At present all the members, I believe, without exception, of the Senior and Junior Classes are hopefully pious, and a very large pro-

- President I. W. Andrews.
- † President Gulliver.
- ; † President A. L. Chapin.
- § President Samuel Sprecher.
- | President G. F. Magoun.
- T President N. J. Morrison.

portion of the other two classes. Probably half of those in the Preparatory Department are professed Christians."

During the winter of 1867 - 68 an extensive work of grace was enjoyed in Washburn College, bringing almost every student to Christ. Pacific University was visited during the last winter with a similar token of the divine favor, bringing nearly a score to the saving knowledge of the truth.

Ripen College, too, just placed upon the Society's list, gives evidence that it has a claim to come into the family of Christian schools, in the fact that during each of the five years of its existence it has been visited by a "refreshing from the presence of the Lord."

These facts, stated chiefly in the words of college presidents, emphasize the truth of our statement,—that revivals have been the law rather than the exception in the religious history of these young institutions. This thought was eloquently expressed by Professor Butterfield,—"We have built a chain of colleges that blaze with revivals."

As the result of careful examination it appears that some seven hundred of the graduates of these institutions were converted during their course of study. How many more among the thousands who enjoyed only a partial course only the judgment will reveal.

Home and Foreign Missions. — Said a distinguished professor of an Eastern institution: "The work of your Society is vitally related to the success of the Home and Foreign Missionary Societies." The students of these young colleges are drawn from a class of young men far more likely to enter the ministry and the missionary work than the representatives of our older civilization and our richer communities. They are not tempted so strongly to enter other professions. They will endure hardships better. They see around them the pressing need of home missionary labor. They know the West, and are better prepared to adapt themselves to its peculiarities.

Said one of the secretaries of the Home Missionary Society: "Western men of Western education for Western work is coming to be the motto of those who most intimately know the West in her character and her needs. Many a good man has tried to do good there and failed, simply for lack of the gift to understand the West and to fit it. Save time and expense and avoid many a failure, therefore, by using the home material, and preparing it on the spot where it is to be used." Hundreds of our students are now ministering to Home Missionary churches at the West, while from thirty to fifty have gone to carry the gospel to the heathen.

Said the President of Marietta College: "Of the two hundred and ninety-eight graduates, one hundred and fifteen have studied or are study-

ing for the ministry. These are now preaching the gospel in twenty States of the Union. Some have been missionaries of the A. B. C. F. M., laboring in the Sandwich Islands; Africa, Turkey, Persia, China, and among the American Indians. One is on the western coast of South America, laboring in connection with the American and Foreign Christian Union."

This, for substance, is the history of all the older institutions aided by the Society, and the younger are entering vigorously upon the same work, even as they have been baptized with the same missionary spirit.

Daily Prayer-Meetings and Sabbath Schools. — These have been a common feature in the history of all these institutions. The former are frequently continued from year to year, and in times of special religious interest multiply themselves into two or three daily meetings in the different departments. They concentrate the religious interest and make it effective for labor and growth.

"In Beloit College," writes President Chapin, "the centre of the manifest religious life is the daily prayer-meeting, for half an hour each evening after supper. This is supplemented by brief meetings in each college building at the close of every evening, and by weekly meetings of the members of each class. Around these spontaneously grows a system of Christian labor, in connection with which, one after another of the members of the institution is brought into the circle and cherished there. Of one hundred young men in the more advanced classes more than three fourths, while of a like number in the younger classes less than one fourth, are entertaining the Christian hope. Of this change of aspect during the progress of the course one main cause may be found in the daily prayer-meeting, like a tree of life in the midst, yielding its fruit every month. During the past year twenty-five have begun to hope."

The maintenance of neighborhood Sabbath schools is another interesting feature of our Christian colleges. "Within a radius of about ten miles around Beloit College the students have sustained eleven schools during the past year, embracing in all six hundred pupils. One of these schools has been blessed with a rich revival, and is already growing into a church."*

"The Christian students of Olivet College, aided by young people of the town, sustain a Sunday School Association, whose object is to found and maintain Sunday schools in all the school districts and neighborhood around within a radius of three to six or eight miles. At least a dozen such schools have been sustained, in three of which revivals have occurred during the past year, in one instance with the conversion of nearly every adult in the neighborhood. The surrounding neighborhoods are gradually

^{*} President A. L. Chapin.

becoming reformed, renovated, Christianized, and brought under the infinence of the college. Besides, this work affords to our Christian young people a most excellent religious gymnastic, if I may so say. They here become strong for religious work."*

Loyalty of the Students. — Loyalty to the government has been one of the most marked features in the history of these Christian colleges. The recent civil war brought this fact conspicuously to light. In one emergency nearly all the undergraduates of Western Reserve College, and two of the professors, responded to the call of the country, and continued together in the service four months.

The alumni of Illinois College stood foremost in the State of Missouri, maintaining the cause of Union and freedom.

Not a few of the graduates of Wabash College attained high positions in the army that subdued the rebellion. For a time it seemed as if every student, except the cripples, would enter the army. This college has great pride in its roll of honor.

Between fifty and sixty of the alumni of Marietta College entered the Union army, and more than forty of the undergraduates. Twelve of them lost their lives while in the service of their country.

Nearly three hundred of those who have at some time been connected with Beloit College were actually engaged in military service during the war.

Pacific University has always been thoroughly loyal. The county in which it is located has been the banner county and stronghold of freedom.

With such a record during the storms of civil strife, it is not difficult to estimate the influence of these institutions during all the years of their history. Lying directly in the track of emigration to the Northwest, and deeply imbued with the New England spirit, they have nurtured in all the new States a love for the institutions of the Puritans, and made them true to the cause of Union and freedom.

Resources and Struggles of the early Institutions. — We have seen that the necessities of the five institutions first aided called the Society into existence. How great those necessities were will be seen in the fact that their total resources amounted only to \$418,000, while at the same time they were burdened with debts to the amount of \$101,000. In the minutes of the Cincinnati Convention it is said, "The debts of all the institutions are pressing, and must be provided for at the earliest practicable day." Had they been forced into liquidation it is easy to see what must have been the result.

At the recent anniversary Professor Smith, in recounting the items of his experience as a professor at Marietta, said: "The days intervening be-

^{*} President N. J. Morrison.

tween the organization of this college in 1833 and the formation of the Western College Society in 1843, — ten long, hard, yet not altogether unhappy years, — after the first burst of youthful enthusiasm had past, were days of struggle and darkness, sometimes of tears, and almost of despair. The salary of the professors was fixed at first at \$ 600. But the trustees, distrusting their ability to pay so large a sum, requested them to accept \$ 200 of this in the form of a college note. How we lived in the mean time, with young and growing families, is one of the mysteries of Providence which I do not pretend to understand. Nor was the balance punctually paid, and money was almost a thing unknown. In those days here in Marietta we dealt in barter. I have a distinct remembrance of one year in particular, when, balancing my accounts with the college, I found I had received in payments, applicable to the support of my family, the sum of exactly one hundred dollars."

The President of Western Reserve College testified that, previous to the existence of the College Society, "he had often, at the hour of midnight, lain upon his bed revolving in his mind the best method of winding up the affairs of the college, without having dared to lisp it to an associate in office."

Manifestly such a state of things could not long have continued without disaster. And to add to the anxiety and peril of the situation, the churches of the East had manifested a disposition to withdraw pecuniary aid, and leave them to struggle, if not to die, alone and unassisted. The causes of this disposition on the part of Eastern Christians have been already referred to. They were removed at once by the formation of the Society, which reduced the appeals for aid to system, and secured a judicious use of their contributions.

The amounts contributed by the Society to the institutions it has aided have never been large. But they have assured their success, stimulated their patrons at the West to greater sacrifices, and carried them through the crises in their early history which would otherwise have imperilled their existence. The Board has made it a principle of action from the beginning not to lift a finger for the benefit of any institution, which does not give evidence of doing all in its power to develop the resources of its own field. As a consequence, while the Society has raised on the Eastern field only about \$650,000, the present resources of the cluster of institutions aided do not fall short of \$2,500,000. "The handful of corn on the top of the mountains already shakes like Lebanon."

The testimony of the colleges aided will set the necessity of the Society, and the importance of the work it has done, in a clearer light.

Said Professor Smith, of Lane Theological Seminary: "The aid secured, though small, was sufficient to carry the institutions past the dead-

point, and to give them time more perfectly to develop the resources of their several fields. The great service of this Society was to keep the institutions alive while they were doing this work. And from this point of view, I have said before, and I now say again, Marietta owes its life to your noble association. What is true of Marietta is true, in a somewhat modified sense, of Lane."

"Most of these colleges," said President Andrews, "would never have had an existence had it not been for the expectation of aid from the East, and for the encouragement which Christian men living there held out to those whose homes were in the West."

President Tuttle said of the aid rendered Wabash College: "Among its bestowments the first year of its existence was the sum of \$2,642.26. That sum, not larger than some Christian men expend on a span of coachhorses, or in the bridal outfit of a daughter, saved Wabash College. During the years that it was one of the beneficiaries of this Society we recall not only God's distinguishing mercy, but the almost maternal solicitude and love of the Society. We can never forget it."

The Trustees of Knox College have testified, with "respectful gratitude," their "high appreciation" of the assistance rendered them, as "of the very last importance," coming as it did when the funds of the college were "low and embarrassed," college orders being, at one time, at a discount of twenty-five per cent.

Beloit College, too, has recognized, with "devout gratitude to God, the ministry of the Society," which "nursed the institution" in its infancy, and has "fostered all its growth hitherto."

The Trustees of Wittenberg College have testified that they "could not have established the college without this aid."

These acknowledgments of the timely aid rendered the institutions that are now above dependence upon the East, show what relief the Society is now affording the colleges yet on its list of beneficiaries.

Policy of the Society.—The first Resolution passed by the Cincinnati Convention in June, 1842, was in these words: "Resolved, As the sense of this convention, that no branch of the Christian Church can expect to enjoy any true and permanent prosperity without the aid of well-endowed and well-conducted literary institutions for the thorough education of her ministry."

This is the germ from which the Society sprung, and which has determined its aim and entire policy. The multiplication of an evangelical ministry has been, from the first, the leading thought, the animating idea. This will account for the fact that revivals have been so frequent in this circle of colleges, conversions so numerous, and that so large a per cent of their Alumni have gone into the ministry. They are Christian colleges, differ-

ing, by marked tokens, from mere literary or State institutions. The multiplication of these latter, to any extent, would not prevent the need of the former.

Supplementing the data contained in the volume before us by a few items gathered from former Reports, the following appear to be the important features of the Society's policy.

It affords aid to no institution of a lower grade than the college. Many of the colleges have Preparatory Schools connected with them, but the expense of these departments is to be borne by the friends of Christian learning at the West.

Its appropriations are limited to "three specific purposes, — the support of instructors, the purchase of books, and the purchase of apparatus." Thus far they have been limited almost entirely to the first. Incidentally something has been done in securing donations of books. Its funds cannot be applied to the purchase of lands, the erection of buildings, or the payment of debts, excepting those incurred for instruction. The principle that has governed the Board in making its appropriations is, — that "the West must build its colleges with the aid of the East, and not the East with the aid of the West." It has been a standing rule that dependence must in all cases cease at the "earliest dates possible."

As to the denominational proclivities of the colleges aided, the action of the Board has been decided upon one point only, they must be evangelical. They are required to give "satisfactory official assurance, that the funds shall be returned, in case the Christian character of the college be changed, or the institution in any way diverted from the policy which originally secured the Society's approbation and support." But the Board has deemed it "undesirable that an institution aided by this Society should be under the control of any ecclesiastical denomination."

The appropriations voted by the Board are conditioned upon its ability to meet them, "except when there shall be an express vote to the contrary." They are not regarded as making a claim upon receipts that come in after the year during which they were voted. The Board thus becomes the almoner of all the funds intrusted to it, but does not accumulate a debt.

Institutions placed on the Society's list are allowed, in turn, to canvase the Eastern field, under the Society's direction, to secure permanent funds for the salaries of their presidents and professors. These agents are to carry credentials signed by the officers of the Society, and are expected, "as the latter does its utmost to aid them, to do all in their power to give it prominence and vigor; they are to account to the Society for all the funds they raise," and their presentation of the cause in any given church "is to be considered as the annual application of the Society for the year then current."

Institutions asking aid are expected to make a full exhibit to the Board of their terms of incorporation, assets, debts, number of pupils, &c., and are required to "correspond with it, at least annually, in respect to their financial, statistical, social, and religious state." Through these Reports the East is put en rapports with the West, and the way is prepared for discriminative and timely aid.

. It has always been the policy of the Board to "use extreme caution in the reception of institutions," and at the last meeting it was voted "that it be distinctly announced as the general policy of the Society for the future to aid in establishing one, and but one, institution in a given State or its equivalent territory, until each one of the new commonwealths at the West comes to this extent under its culture."

Some two years since, an organization was formed auxiliary to the Society, called the "College Society Band," the members "cordially giving their pledges to pay something annually into the treasury of the Society." This numbers at the present time about four hundred members. It is hoped that they will become acquainted with the principles and work of the Society and be prepared in coming years to fill the places of its liberal patrons who are fast passing away, "not being suffered to remain by reason of death."

Literature created. — The Society was a unique organization, and found no literature in existence adapted to its wants. It became necessary, therefore, to create one. The Corresponding Secretary has accordingly expended the best energies of his life in the discussion of all the fundamental questions that underlie our system of liberal education. That discussion is contained mainly in the twenty-five Annual Reports which he has laid before the Board of Directors. Perhaps no series of Reports published in our country possesses greater value. We may say of them all, without fear of contradiction from any enlightened source, as the Bibliotheca Sacra anid of the first sixteen of the series: "Taken together [they] constitute a thesaurus of facts and principles touching Christian education such as can scarcely be found anywhere else." In addition to these, the Board has secored the talent of many of the most eminent men of the age, in the preparation of Discourses for its annual meetings. These, twenty-two in number, have all, with one exception, been given to the public. The names of Barnes, Beaman, Bacon, Condit, Edward Beecher, Skinner, Edwin Hall, Town, Eddy, Storrs, Kirk, H. B. Smith, Thompson, Stearns, Ray Palmer, Stowe, Cleaveland, Fisher, Crosby, and President Hopkins are suggestive of the ripest thought, the highest type of Christian culture. Twelve addresses in pamphlet form, and the condensed report of more than sixty others delivered at annual meetings and anniversaries, by college professors, clergymen, and eminent laymen, have also been given to the public as a contribution to the literature of the age. The Society has also called

out two Premium Essays, one on the "Educational System of the Puritan and Jesuit compared," by Professor Porter, of Yale College; the other on "Prayer for Colleges," by Professor Tyler, of Amherst College; a "Plea for Libraries," by Professor Porter, and "Plain Letters to a Parishioner," by Rev. John Todd, D. D. These "Permanent Documents" are worthy a place on the shelves of every library, public or private. Said the American Theological Review of these volumes: "They are well entitled Permanent Documents. In no work devoted to education are combined more broad and philosophic views, wise suggestions, pertinent facts, and elequent appeals, upon the true nature, methods, and aims of collegiate education, under Christian auspices, in a republican country. The volumes are invaluable."

In the last five Annual Reports carefully prepared lists of Liberal Benefactions (and the first ever prepared in our country) have been published, which have been widely copied by the periodical press, and have not only awakened a general interest in our own land, but are known to have excited wonder and admiration in that land of universities,—Germany. The sum total of these benefactions for educational institutions exceeds \$12,500,000. What other benevolent enterprise has been permitted to record such instances of princely liberality?

Quarter-Century Anniversary. - But we must come back to the place of beginning. There was an obvious propriety in the choice of Marietta as the place of the Quarter-Century Anniversary. Not simply because this was the seat of one of the colleges the Society had aided, the oldest of the noble sisterhood, but because it is the site of the first colony north of the Ohio, the oldest town in the State, the Plymouth Rock of the great Northwest. The Ohio Company that made its first settlement here was organized at the "Bunch of Grapes Tavern," that occupied the site of the present New England Bank Building, on the west corner of State and Kilby Streets, Boston, on the 3d March, 1786. Thus early were Boston and New England linked with Marietta and the great Northwest. West to hold its anniversary on the borders of the territory that had been the scene of its labors, the Board extended an invitation to all the institutions it had aided to be present by their representatives and participate in the deliberations of the meeting. It was a rare occasion. Twelve college presidents, the acting president of Lane Theological Seminary, numerous professors, college trustees, and clergymen met the board, prepared to give a history of their several institutions, and to recount the struggles, the successes, and the revival scenes that have checkered their experience. The Rev. Dr. Hopkins, President of Williams College, "the oldest and most distinguished of the college presidents of the country," who was to preach the annual sermon, was also in attendance. The board opened its seesions on Saturday, November 17th. It was one of those rare occasions when

"Heaven comes down our souls to greet, And glory crowns the mercy-seat."

Sabbath evening having been assigned to the opening sermon, President Andrews, in behalf of the trustees, officers and friends of Marietta College, welcomed the Society, the presiding officer, and the speaker in a beautiful and classic address, after which President Hopkins delivered the annual discourse upon National Stability, from Isaiah xxxiii. 6: "And wisdom and knowledge shall be the stability of thy times and strength of salvation; the fear of the Lord is his treasure."

The discourse, being in the line of the President's life-long studies and labors, is a masterly unfolding of one of the finest texts perhaps for the purpose to be found in the Scriptures. It should be read by all who are in any way connected with the cause of education. Contrary to the usual custom of the Society, it is included in the volume before us, — the "Proceedings" of the anniversary.

Monday evening was occupied with the twenty-fifth anniversary of the Society. Resolutions were offered and addresses were made by Presidents Sturtevant, Chapin, Tuttle, Andrews, and Hon. William P. Cutler, grandson of Dr. Manasseh Cutler, of Hamilton, Mass., who was one of the most prominent patrons of the Ohio Colony. These addresses revealed the desperate condition of Western colleges, in respect to finances, when the Society came to their help, and bring out the relation of the Christian college to the increase of an evangelical ministry, and the establishment of New England institutions at the West. President Tuttle paid a touching tribute to the memory of the deceased college officers (eight in number), who had been connected with institutions aided by the Society.

Addresses in response were made by Hon. A. C. Barstow, of Providence, and Rev. H. M. Dexter, D. D., of Boston, encouraging Christians of the West to "lay broad and deep the foundations of a high Christian culture." No abstract of these addresses could be made that would do them jústice. With the exception of the last, which could not be obtained, they are all preserved in full in the volume before us.

On Tuesday the 10th ult. the board approbated Ripon College, located at Ripon, Fon du Lac County, Wis., voted appropriations to the several colleges on its hands, and adjourned, "referring the matter of holding the annual meeting of the Society at least once in three years at the West, to the consulting committee, to report at the next meeting."

Let it visit in turn the institutions it has aided, as the years roll on, encourage them to develop more fully the resources of their respective fields, NEW SERIES.—VOL. I. NO. 4.

and draw inspiration, as on the present occasion, from their zeal in labor and their willingness to sacrifice for the cause of Christian learning.

It was a happy coincidence, when, during the closing session of the board, the Trustees of Marietta College assembled and voted to raise on their own field an additional endowment of \$100,000, four of their number pledging \$29,000 on the spot.

Land to be possessed. — It has been gravely argued that the Society ought to have ended its labors with the relief of the first five institutions whose necessities called it into existence. But before this point was reached others equally needy were knocking at its doors for help. No opportunity has yet occurred when it could bring its labors to a close. Least of all is the present — this era of development — such a time. The overthrow of the slave system opened all the South to the institutions of a Christian Republic, among which the Christian college must always have predominance. The emancipated race must be educated. This implies teachers highly disciplined and Christian. We owe them more than freedom, -the ability to use it to the profit of the race and without detriment to the Republic. They must be brought under the influence of the gos-This implies an evangelical ministry. We owe it to Christ to save them from the shackles of the spiritual bondage that Rome is forging for their souls; while a heathen continent, waiting for the gospel, begs us to give them a Christian culture.

The completion of the Pacific Railroad has made about one third of our unoccupied domain accessible, and greatly stimulated immigration from all nations. Measures are maturing that are to bring every section of our unreclaimed territory speedily into the market. Eighteen hundred thousand square miles — more than half the whole area of the republic, to say nothing of Alaska — lie to the west of the eastern boundary of Kansas, Nebraska, and Dacota. The eyes of oppressed millions are upon it as an asylum and a home. For the stars and stripes float over it all, the emblem of Freedom.

And it is all to be speedily settled. Towns and cities are annually springing up by the hundred, needing at their birth all the appliances of a Christian civilization. It is to be mainly settled by foreigners, all of whom are ignorant of our government and laws. Multitudes of them are hostile to the fundamental institutions upon which they are based, — the evangelical church, the Christian Sabbath, and the common school. Here Catholicism is organizing its forces to subjugate the land to a system of faith subversive alike of truth and civil liberty. There a reckless Infidelity prevails, that is openly at war with all the distinctive characteristics of a Christian civilization. While from Eastern Asia a tide of Pagan immigration is beginning to flow that is to fill the land with ancestral halls, heathen

temples, and idol gods. What, we anxiously ask, is to be the character of the nation, made up of such materials, if it be not brought at once under the elevating influences of Christian learning and a living faith in God? National characteristics and social systems as opposite as the hemispheres in which they had their origin; views of government the most diverse and mutually exclusive, and systems of religious belief the most hestile to each other, are here to meet and struggle for the ascendency. The great American valley is to be the battle-ground, Christ and Satan the leaders. And it does not need a prophet's eye to see that victory will fall to the lot of those who can marshal the men of learning, the leading thinkers of the age; who have control of the educational institutions of the land, and the minds of the young; and who can bring to the fore-front of the battle all the resources of a Christianized science, a sanctified literature, and "the sword of the Spirit, which is the word of God."

The Society whose anniversary "Proceedings" we have briefly reviewed is one of the important agencies that are aiming to bring the Christian patriot and the Evangelical Church to this high vantage-ground in the coming contest. May it be greatly prospered in the years to come through the patronage and prayers of the Church and the blessing of God!

JUDGE not the preacher; for he is thy judge:

If thou mislike him, thou conceiv's him not.

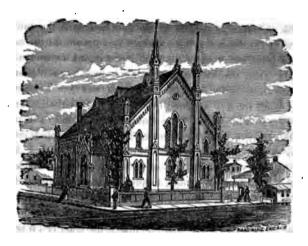
God calleth preaching folly. Do not grudge

To pick out treasures from an earthen pot.

The worst speak something good: if all want sense,

God takes a text, and preacheth patience.

He that gets patience, and the blessing which
Preachers conclude with, hath not lost his pains.
He that, by being at church, escapes the ditch
Which he might fall in by companions, gains.
He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.
HERBERT'S Church Porch.



CONGREGATIONAL CHAPEL, SPRINGFIELD, ILLINOIS.

This building is a contribution toward the problem of cheapness with convenience and beauty in a meeting-house. In the opinion of many who have seen it, it approximates success.

The dimensions are as follows: Outside measurement, 75 × 40. Height to cornice, 20 feet; to apex of ceiling, 30. The general style is Gothic; inside walls are beautifully tinted and frescoed; wood-work grained light and dark oak; ceiling in wood, finished in panels, oak-grained, trimmed with black walnut. The seats are hollowed out after the manner of some horse-car seats, and have reversible backs for the accommodation of Sunday-school classes. Under each alternate seat is fixed a small drawer capable of holding books necessary for the class occupying the two seats. Book-racks are attached to seat-backs, so arranged that hymn-books slide in from the end, thus obviating any disarrangement of books in turning the seats. The pulpit is of carved walnut, 20 × 30 inches, and movable; the platform, running back three feet into recess, is about 12×10 feet. On the front edge of the platform, rising up just in advance of the pulpit, is a sliding black-board 5×8 feet. This board is hung on weights and pulleys, and when not in use can be readily pushed down into the basement, and the opening through which it rises closed with a narrow trap, carpeted like the rest of the platform. On the right of the pulpit, on a small raised platform, stands the organ, with room for a choir of eight or ten. The arrangement is for congregational singing, with the choir to lead. The base-boards on both sides of the main room are hinged, and can be, in a moment's time,

converted into seats for extra occasions. There is a sliding partition which cuts off a room 40 × 20 for prayer-meeting, infant class, and parlor purposes. This partition is pushed down into basement, the middle portion to a level with the floor, leaving a clear way between the rooms; the side, portions to a level with tops of the pews, securing an unbroken appearance to the whole when thrown together. There is a vestibule on each side. and there are three aisles, one in the centre and one against each sidewall. The small room is carpeted in keeping with the large, and furnished with chairs instead of pews. By removing most of these and introducing a centre-table and piano, this small room furnishes a commodious and attractive parlor for social gatherings of the church. Above it is a gallery, same size, used for Bible classes and church sittings. Each room has a separate furnace. The small room is hung with engravings and illuminated Scripture mottoes. The Sunday-school library is in the south vestibule. Capacity of the building: For Sunday-school, main room, 310; infant class room, 125; gallery, 80; that is, including teachers, a school of 550. For church services, main room in pews, 275; small room, 125; gallery, 100; base or wall seats, 125; an ordinary capacity of 500, extraordinary, 625. By making the building a little wider — say 75 \times 45 feet — the capacity of the pews would be increased by some sixty sittings, at a very slightly increased by cost of construction.

Cost of building: Lot, \$6,000. House, \$10,000. Furnishing, including carpets, furnaces, gas-fixtures, exclusive of pipe, \$1,500. A building of the same general style, but of cheaper and yet handsome inside finish, can be built for from \$6,500 to \$9,000.

The church which has erected this house was organized February 6, 1867, with seventy-five members. For several months, to October of 1867, it had no pastor. Rev. J. K. McLean then became, and continues pastor. It has had on its roll of members one hundred and thirty-eight names. Present number, one hundred and eighteen; Sabbath school of two hundred. Ground was broken for the foundation of meeting-house June 29, 1868, and the building dedicated December 10th of the same year. The eight windows of the main room costing \$35 apiece, together with the two pulpit or platform windows, were given by churches and Sabbath schools in Beardstown, Ill., Waverly, Ill., Amboy, Ill., Jacksonville, Ill., Jersey City, N. J., Framingham, Mass., Auburndale, Mass., West Newton, Mass., and Lincoln, Mass.

The seats of this house are free, the expenses being met by voluntary monthly subscriptions, and a collection each Sabbath morning.

CONGREGATIONAL NECROLOGY.

CHARLES EDWARD LANE died in Stratham, N. H., August 17, 1868, in his thirty-first year. He was youngest of the five children of Charles and Hannah (French) Lane, born December 27, 1837, in South Newmarket, N. H., whence his father removed in 1867 to a part of the old homestead where his grandfather, Deacon Samuel Lane, the last "elder" in the Congregational Church in Stratham, settled a hundred and twenty-five years before. The father of Deacon Samuel was Deacon Joshua of the first Congregational Church in New Hampshire, at Hampton, killed by lightning, June 14, 1766, aged seventy, whose grandfather, William Lane from England, was a citizen of Boston in 1651.

Beside the influence of a godly ancestry, his mother, like Hannah of old, gave him to the Lord from his birth. With the hope that he might preach the gospel, he was named Edward Payson, but on the addition of his father's name, Payson was dropped. His mother died when he was three years old, but his early religious impressions, and ultimate conversion, he largely traced to her influence and prayers. He made a profession of religion at home with a sister, next older, April 4, 1858. He was then a member of Phillips Academy, Andover, having entered December, 1856, but ill-health prevented his graduation till 1861. He graduated at Amherst College, 1865, at Andover Theological Seminary August 6, 1868, preached at Rindge, N. H., the following Sabbath, and died a week from the next day.

From the revival of 1858 he turned toward the ministry with an enthusiasm which shone to the last hour of life. He went at once about his Master's work, and in school, college, and seminary, as well as on visits and vacations, the aim of his life was to serve God and save men. Out of his heart he wrote, "It matters little where I labor if I do Christ's work. The crown I am sure is worth the cross. How glorious to wear out in doing acts for others, every one of which will please the Saviour, if we are only humble and perform them in a right spirit!" His work in mission Sabbath schools, in the mission fields of Vermont and among his brother's people in Whately, Mass., will long be remembered. He led many to Christ. He made friends and won favor wherever he went, and once wrote, "I don't know why it is, but it seems to me I have not an enemy in the world, excepting, of course, my own wicked heart and sin in its varied forms." From his licensure in December, 1867, by the East Hampshire Association, he preached almost every Sabbath till his death. From many vacant churches he had requests to be a candidate, but turned eagerly toward the home mission work of Vermont or the West, where he hoped to begin his ministry if not

Of him in college Professor Tyler writes: "As a man and a Christian Mr. Lane was highly esteemed. His mature age and experience, his practical wisdom and good sense, his warm and active piety, and his exemplary Christian character ave him more than usual influence, especially in seasons of religious interest.

"No member of his class — we might add, no member of college in his day — was probably more zealous in promoting revivals, or more active in efforts to win souls to Christ. At the same time his zeal was tempered by moderation, and his activity guided by wisdom. Perhaps constancy and conscientiousness were the most marked features of his Christian character and life. His appointment to act as one of the deacons of the College Church during his senior year is an index of the esteem in which he was held by the Faculty and the Christian students.

"Indeed, no student, however irreligious himself, questioned the sincerity and genuineness of Mr. Lane's Christian character; none doubted that, whoever else might be found wavering or faltering, he would always and everywhere 'stand up for Jesus.'"

Professor Phelps writes: "Very early in my acquaintance with him he made upon me the impression of a man of great directness and earnestness of Christian character. This impression deepened with time. Yet his modesty tempered his zeal, and his genial manner made his courage wise. He could safely say things to the impenitent which few could utter without giving offence. To his Christian associates his words were quickening and timely. Those who knew him most intimately recall his life most thoughtfully as having been full of helpful suggestion to them.

"If he could have known that his life's work was to be so brief, I doubt whether he could have essentially changed the plan of it without detriment to its results. Few young men make the course of education in academy, college, and seminary a course of Christian usefulness so faithfully and so skilfully as he did His whole being seemed engaged and always engaged in Christ's work. He seemed to give himself by instinct to those means and methods of activity which lay nearest to him. He used them without parade. He took literally what his hand found to do, and did it.

"As a preacher he exhibited the same traits of mind and heart which were so conspicuous in the man. Biblical taste, solid good sense, directness of style, and intensely practical aims were the most noticeable characteristics of his sermons. Their defects were secondary. Defect was overborne by the eagerness of spirit, which always aimed right. In this the sermon was what the man was. It was the embodiment of his own soul struggling to express itself for Christ."

As a brother and son he was dutiful and affectionate. To his family his loss is irreparable. He died suddenly on the sixth day after reaching home. Ever willing, in self-forgetfulness, to attempt all asked of him, none knew how weary and worn he was at graduation, as he said, in words that seem prophetic, "I am going home to rest."

A slight attack of dysentery seemed to complete the work which nervous excitement and overwork had so nearly accomplished. Delirium was the first token of danger, yet even then the Saviour ruled. He was constantly praying, preaching, repeating Scripture, and addressing his classmates most touchingly. "Go forth to the scene of your future labors with your armor bright! Go trusting in almighty strength," &c. "My work is done, I am going home." To a sister he said, "I want you to take my hand and go with me to our dear mother's grave, then go

with me to heaven, won't you?" To his father, "Where are Abraham, Isaac, and Jacob to-day?" He was told, "In the land of the blessed." "We will try and go there too, won't we, father. I know I shall be there, for I do love Jesus. Never my that I died denying my Jesus!" His wish, once written to a friend, was granted in this: "We must all die. God grant that we may have our armor on, and our work done. I rejoice in the hope of the perfect knowledge of the future life." He longed to do much more for Christ, and with confidence we write over his grave: "Thou didst well that it was in thine heart."

J. W. L.

REV. ALFRED NORTH died in Chilton, Wis., on the 3d of March, 1869, aged sixty-two years. He was born in Exeter, N. H., where his father was a physician. When ten years old he went with the family to Boonville, in Northern New York, where he remained until he was sixteen. He then went to Utica and learned the printing business, which he chose in preference to all other employments, if he must be denied the privilege of a college course. In 1630, or thereabouts, when twenty-three, he returned to his father's house, and spent some two years in studying Latin and Greek, having previously acquired some knowledge of Hebrew. In 1832 and 1833 he was employed in New York as a printer, and the writer stood at his side by the case, and occupied the same room at night, for several months, before and after the cholera raged with such awful and deadly violence. There an acquaintance began which ripened into friendship, and continues yet, though death has come between. In 1834 he received an appointment from the American Board to the Mission at Singapore, and sailed in July of the next year to his place of destination. He remained there teaching, and occasionally preaching, till the Mission was broken up in 1843, when he was transferred to the Madura Mission. Soon after landing Mrs. North was seized with cholera, and died, leaving four small children. They were sent to this country. Mr. North, thus doubly bereft, was stationed at Dindique. In 1847 he returned to this country, and, at his own request, was dismissed from the service of the Board. After studying theology about two years at Auburn Seminary, he was married to Miss Martha Bryan, a sister of his first wife, and again brought tomether his scattered family, whom he cherished with devoted affection. He was cottled in several places in the west centre of New York, as Middlefield, Pittsford, Attica, and Leroy. One of his sons having died in the war, in the early part of 1866 he went to Kansas, and spent the summer with his surviving son in farming. He was next engaged as a Home Missionary in Tipton, Mo., and finally, in October last, he went to Chilton. He left home, writes a near relative, "in vigorous health, and entered upon his new field with all the ardor of his nature." His meth was very sudden, caused probably by premature mental exertion when recorreing from a brief sickness. Thus passed from earth to heaven one of the and most warm-hearted men the writer has ever had the privilege of knowle was acute in intellect, he had much general information, his acquisimany branches of knowledge were extensive, and all his faculties were examplete control. Besides a respectable acquaintance with the English and literature, he had perfect command of the Malay tongue, and was

often employed by the English Government to translate documents of importance. Latin, Greek, and Hebrew were familiar to him. Few Americans have so broad and profound knowledge of history, in its facts and its philosophy, as Mr. North. His delight was in metaphysical studies, and he pursued them into their intricacies. And yet he learned more and more, in advancing years, to discard the metaphysical method in sermonizing, and to lay out his strength in bringing forth the meaning of the sacred writers. In this regard he held the most advanced views of scriptural exegetes. "Study the original languages of the sacred Scriptures," was his motto. There you will find the intent of the Holy Spirit, and by so doing you will ever be fresh and full of variety in your pulpit exercises. If his early predilections had been gratified, and he had been able to devote himself to letters, he would have been universally ranked among the distinguished sons of New Hampshire! His life was broken up, and therefore he was never able to achieve what would otherwise have been attained. But he was greatly useful in his day; and his life, if he had written it, would have been a rare specimen of autobiography. With outward adventure and inward experience which few romancers would dare to invent; with intellectual acumen and intensity of feeling, and largeness of sympathy which few heroes possess, he would have filled a volume of permanent interest and value. But he is gone, and it is a positive pleasure to think that his acquisitions will find a fitting sphere of exertion in a perfect world.

A. P. M.

MRS. ABBY P. COLMAN died in Princeton, Ill., March 25, 1869, aged seventy-three years.

She was a native of Newport, R. I., a daughter of Hon. T. G. Pitman. At the age of seventeen she united with the Congregational Church, then under the care of Rev. Wm. Patten. In 1819 she became the wife of Rev. Ebenezer Colman, then of Tiverton, R. I. They were afterward settled in New Hampshire and in New York. After the marriage of their eldest daughter they followed her to Illinois, where Mr. Colman spent several years usefully in the active labors of the ministry. Then his health declining, they removed to Detroit, where he closed his life in 1859.

Through all these eventful years of their married life Mrs. Colman was his judicious counsellor, his affectionate, faithful, and efficient helper.

Her prominent characteristics were industry, frugality, punctuality, energy, discretion, and self-control. She set the Lord always before her, and acted with reference to his revealed will in all things. Moral obligation with her was paramount to every other consideration. The Bible was her study and delight. Her last illness was short and her disease obscured her intellect. Yet her thoughts were evidently on scriptural and heavenly things, and she was much in prayer. And thus she passed away, leaving earth the poorer and making heaven the richer by her removal.

Four children survive her, one a clergyman, and several had preceded her to the better land. REV. D. HOYT BLAKE died in Stamford, Conn., April 6, 1869, at the age of forty years.

Mr. Blake was a native of Sutton, Vt. When a youth of seventeen, after the death of his parents, he went to reside with a brother in Michigan. There he was persuaded by a companion to enter Knox College, with the intention, however, of pursuing a business life. His conversion to Christ, however, led him to devote himself to the work of the ministry. It was characteristic of him that, when he became the subject of strong religious impressions, he shut himself in his room with the determination not to leave it till he had made his peace with God.

He studied theology in the Union Theological Seminary of New York. While there he wrote of one "happiest hour of his life thus far," and continued, "and when the shades of eternal night shall begin to gather round, and the eye grow dim, may that hour be the happiest of all my life. It seems to me now that it will be. I feel that I shall not fear death, but welcome it, when my work on earth is done." He graduated in 1859, and about the same time married Miss Charlotte A., daughter of Deacon Munson Lockwood, of Brooklyn.

Mr. Blake was first settled over the Congregational Church in Mendota, Ill. For some months he served the church in Waupun, Wis., and then became paster of the church in Princeton, Ill. Burning with ardor for the cause of our country, he sought a commission to the seat of war. He served as chaplain of soldiers in the hospitals of the Army of the Potomac and among the exchanged prisoners. In that service there is reason to believe he contracted the seeds of the malady, Addison's disease, which proved fatal. He was, however, again settled, over the Congregational Church in Spencerport, N. Y., where he labored earnestly a year or two, till increasing infirmities compelled him to withdraw from the regular duties of the ministry.

Mr. Blake was about the average stature, and, when in health, of very fine appearance. He was a man of decision of character, and of strong convictions, which gave a vigorous tone to his preaching. Wherever he saw a wrong he desired to smite it. His piety was overt and practical rather than contemplative and subjective. Weighed down with prolonged and heavy sickness, he sometimes longed to depart and be with Christ. He often said, "I have no desire to live after my life shall have ceased to be one of active service." He united with the church in Stamford, though anticipating that he came to die, saying to his pastor, "If I can do anything, I want to do it." At the beginning of the present year he was elected superintendent of the Sabbath school, and though very weak, conducted it efficiently for three months. It is not strange that, languishing under slow but mortal disease, he sometimes had dark hours; but he enjoyed also many sweet experiences of the love of Christ. Some months before his death he wrote, "I wish here and now to record my great although imperfect love to Christ. I am rich, rich because I seem to have been taken up and cared for by my Heavenly Father. Sometimes it seems perfectly glorious, as though only a foretaste of heaven. But, oh! the sins that make me mourn. I can truly say with Edwards, 'O that God would help me to discern all the flaws and defects of my temper and conversation, and help me in the difficult work of amending them."

His departure at length came suddenly. After performing his regular service

in the Sabbath school he was directly seized with congestion of the lungs, and on the next Tuesday morning, following a night of extreme suffering, he passed away, leaving his beloved wife and four children of tender age to the care of the Saviour in whom he trusted.

в. в. т.

DEACON JOHN KIMBALL died at the house of his son, in Newbury, Vt., May 3, 1869, at the age of ninety-four years and four months.

"The righteous shall be in everlasting remembrance," and this venerable and truly worthy man deserves to be thus cherished. He was naturally of fine personal appearance, of a strong mind, energetic in his pursuits, and adapted to go forward and have influence in society. His mind was well stored with useful knowledge, and he was a faithful man, for he feared God. The greater part of his long life was spent in the service of the King of saints in persevering endeavors to promote his cause, especially in his place of residence at North Haverhill, N. II., and at Wells River in Newbury, Vt., near by. He used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. The writer of this brief notice remembers once hearing him tell of his holding religious meetings at Wells River, when there was no church there, and scarcely a man in the place to sympathize with him, and how he felt when he looked around on such an assemblage, and, standing up for his Saviour all alone, gave out the hymn,—

"I'm not ashamed to own my Lord, Nor to defend his cause."

He lived to see a wonderful change there, to see a spacious house of worship erected, and thronged with worshippers devoutly listening to that gospel which many of them had personally found to be "a savor of life unto life."

Deacon Kimball earnestly desired and sought the conversion and salvation of his own household, and had the great joy of seeing his children walking in the truth. He left five of them members of Congregational churches.

s. m. k.

MRS. ROGENA AMIRA BAILEY, wife of Rev. John G. Bailey, Hyde Park, Vt., died May 8, 1869, aged twenty-nine years.

Her maiden name was Scott, and she was born at Fairfax, Vt., April 6, 1840. Her father, a member of the Franklin County Bar, himself a scholarly man, was assiduous in his attentions to her *intellectual* cultivation, and her mother, whose religion was a constant *life*, was correspondingly attentive to the training of her heart and moral habits.

Her higher studies were pursued at various seminaries and academies, of which those at Fairfax and Johnson, in the earlier stages, may be named; and those at Cincinnati and Nashville, in the later.

In various parts of our country, for several years, she was employed as a teacher. While at the South and Southwest she instructed, mainly, in the fine arts of music, painting, and their kindred branches.

She commenced teaching at Lowell, Vt., when but sixteen years of age; travelled alone to Kentucky when only seventeen years old. There she

taught one year, and from thence went to Louisiana, where she taught one and a half years. From thence she went to Nashville, where, for two years, she taught with good success. After the Union soldiers entered that city, she gave her time, for several weeks, to ministering in the hospital.

Returning home, she was married at Warner, N. H., Feb. 17, 1863. She still continued to teach occasionally.

Her Christian experience began young. She united with the church when but fifteen years of age. The hope, thus early professed, she never relinquished. Her energy of character and fixedness of moral principle were marked and admirable.

In addition to all her other cares, as a wife, a mother, and a teacher, she always found so much time to work for the interests of the church of which her husband is pastor, as to have impressed them with a tender sense of their loss, in her death. Deeply, therefore, do they mourn for her.

REV. JOHN WILLIAMS SALTER died at Mansfield Centre, Conn., July 6, 1869, at the age of seventy-one years. He was the son of Gen. John Salter, a highly respected and wealthy citizen of Mansfield. His mother, Mary, was the daughter of Ezekiel Williams, of Middletown, and sister of the late Chief Justice Williams, of Hartford.

Richard Salter, uncle to Gen. Salter, was pastor of the First Church in Mansfield from 1744 to 1787.

The subject of this sketch was born January 28, 1798. He was prepared for college under the tuition of Rev. Moses Hallock, of Plainfield, Mass., and graduated at Yale in 1818. His religious experience commenced during a powerful revival which occurred in Yale College during his Freshman year.

After completing his college course, although he then had a strong desire to enter the gospel ministry, he yielded to the wish of his father, and studied law in Hartford with his uncle, Chief Justice Williams. He commenced the practice of law in Mansfield in 1821. The late Rev. John A. Albro, D. D., of Cambridge, Mass., was then an inmate of his father's family, and had just commenced the practice of law in the same village; and the two youthful aspirants for legal honors were often obliged to measure their professional abilities with each other as opponents in the same case. Mr. Albro married an elder sister of Mr. Salter, and afterwards abandoned the profession of law, and spent the remainder of his life in preaching the gospel. This circumstance, together with his early convictions of duty, probably influenced Mr. Salter.

Mr. Salter, however, continued in the practice of his profession a few years. In 1825 he married Miss Harriet Byron Stedman. He commenced the study of theology at New Haven in 1827.

His first settlement was at Kingston, Mass., in 1829, where he remained about two years. In 1832 he was installed over the church in Bozrah, Conn. Resigning his pastorate there in 1835, he removed to Norwich and engaged in teaching a select school in his own residence until 1837, when he was called to Milford, N. H. There his beloved wife died in the autumn of 1838. On account of some

dissensions in the church, for which he was in no wise responsible, he soon after resigned and returned to Connecticut. In 1841 he was recalled by the church in Bozrah, but not deeming it best to be resettled, he labored with them one year as acting pastor. In 1842 he married Miss Elizabeth Turner, who survives him.

Soon after his marriage in 1842 he was settled in Douglas, Mass., where he remained until near the close of 1846. In 1847 he became acting pastor of the church in Montville, Conn., and continued to labor in that field about eleven years. His hearing becoming imperfect, after the close of his pastorate at Montville in 1858 he removed to New London; and from there to Mansfield in 1862, and spent his remaining years in the old family mansion, where his honored father and mother lived and died.

After removing to Mansfield, he supplied the pulpit there for about two years.

Mr. Salter labored for brief periods with other churches than those above named. He spent some months in Gorham, Maine, in the early part of his ministry, where his labors were blessed in quite an extensive revival.

He was a true gentleman. Politeness was interwoven with his nature and education. No man possessed a kindlier and more sympathizing nature than he. His Christian character was fervent and devoted, yet at times he was somewhat desponding and distrustful of himself. He loved the Bible and spent the larger part of his time during the later years of his life in its study.

His preaching was earnest and impressive; his pulpit productions were often of a high order, and sometimes even brilliant. He possessed a lively and powerful imagination and wrote with a flowing pen. He often electrified the ministers' meeting, of which he was for several years a member, by his coruscations of fancy, and everything which flowed from his lips or his pen bore the stamp of his quick-working brain.

After attending the funeral of an aged neighbor, and taking a part in the service, on the ninth day of June, he returned home, and the same evening was prostrated by typhoid fever, but survived until the 6th of July at evening, when he entered the heavenly rest. During his sickness his mind and conversation were almost entirely upon spiritual and divine things. In one of his last conscious moments his wife repeated to him a few lines from that favorite hymn by Mrs. Elliott,

"Just as I am, without one plea,"

when his countenance became radiant with heavenly light, and his eyes beamed with joy as if looking through the open gates of Heaven, and thus he passed to the spirit-world.

K. B. G.

LITERARY REVIEW.

In this bustling age, when "activity" is the demand, there is danger of losing sight of the great need of soul-work, of care for the inner life. Activity is not necessarily religion. Going about doing good is Christian work, but it is not all of it. We welcome every good effort designed to turn the Christian's thoughts to the sources of healthful Christian action. The fountain must be full and pure to keep the streams pure and fluent. "Upward" is a book for the hour, instructive, winning, warming; valuable to any one who wants to make higher attainments in the divine life. The author tells us that his "little book is meant to reflect the dealings of God with the heart of his child, — in other words, to be a book of Christian experience." It is more than well often to turn aside and ask ourselves, "How much of our religion is born of the people, and how much of God?"

WE have seen few books more wonderful than the "Life of John Carter." † As a physical phenomenon, he was a wonder. As an artist against such fearful odds, he was a marvel without a parallel. He was born in the County of Essex, in England, July 31, 1815. He received a fair education, like other boys at the parish school, during which he showed some taste for drawing. He became a silk-weaver, and was married in 1835. Like many others of his craft, he spent many of his evenings "at the public-house, and soon took delight in all evil and mischief." A fall of forty feet from a rookery, where he had no right to be, and striking upon his back, so disabled him that he never afterwards moved hand or foot. He lived, but was a perpetual paralytic. He became a decided Christian. He became interested in painting and drawings. By dint of untiring perseverance he gained the use of the pencil and brush in his mouth, so as to produce many remarkable specimens of drawing, in line and with colors. His first effort was a butterfly, a fac-simile of which is given in the book, with colors, as in the original. It also contains his Bird on Flower; Syrian Goat; Head after Rembrandt; Sketch of Desk, Brush, and Pencil; Virgin and Child; Woodcut of our Lord; The Sick Horse; The Head of a Fox; Fac-simile of his Writing. These are only sample representations of his varied pencil productions. He died June 2, 1850. The publishers have spared no pains or cost to give this unique character a beautiful setting.

THE trustees of Andover Theological Seminary invited the Rev. Rufus Anderson, D. D., to deliver a course of lectures on Foreign Missions, ‡ to the students of that institution. On similar invitations the same course was delivered at

- * Upward from Sin, through Grace, to Glory. By Rev. B. B. HOTCHKISS. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut Street. pp. 293.
- † The Life of John Carter. By FREDERICK JAMES MILLS. With Illustrations. New York: Published by Hurd and Houghton. Cambridge: Riverside Press. 1868. pp. 122. \$1.75.
- ‡ Foreign Missions: their Relations and Claims. By Rufus Anderson, D. D., LL. D., late Foreign Secretary of the American Board of Commissioners for Foreign Missions. New York: Charles Scribner & Co. 1869. pp. 373. \$1.50.

Bangor, Hartford, Auburn, Princeton, and the Union Seminary at New York. Dr. Anderson's long connection with the oldest and largest Board of Missions in this country, as well as his singular abilities, pointed him out as the man to inaugurate such a service. The substance of these lectures we now have in a cheap and acceptable form, and they ought to be widely circulated. The reputation of the author for careful and judicious research, together with his abundant opportunities for knowledge, by extensive and repeated journeys in Europe and Asia, and his associations and correspondence with leading officers of other missionary boards, and with missionaries themselves, are a sufficient guaranty of the accuracy and thoroughness of this invaluable compend of missionary and Christian knowledge. The contents are, An Opening World; An Uprising Church; Development of the Idea of the Christian Church; Characteristics of Apostolic Missions; Irish Missions in the Early Ages; Historical Developments of Modern Missions; Principles and Methods of Modern Missions; Value of Native Churches; Missionary Life Illustrated; Hindrances at Home; Diffusion of Missions; Success of Missions; Claims of Missions on Young Men; Romish Missions as an Opposing Force; Résumé and Conclusion; to which an Appendix of over gixty pages is added. It is a book to be commended to every Sabbath-school library and every Christian family.

THE past is rich in varied experiences, with which the present cannot wisely dispense. He is a benefactor to his race, therefore, who will patiently search out, arrange, and give to the world, the results of his unwearied labors, in such available forms that all may share their benefits. And among our New England towns, even, few have a more important or interesting history than Bennington, Vt. Its one hundred years' life is full of striking incidents, - ecclesiastical, civil, - some uncivil, - social, revolutionary, educational. It was an important settlement, as among the earliest in the State, as a key or thoroughfare to other parts, and as the home of leading men. "The Memorials of a Century," * originally prepared as a sermon, has grown into a fine volume, containing "a Record of Individuals and Events, chiefly in the Early History of Bennington, and its First Church." Posterity will thank the author for his persevering toil. While he may not have attained all that is desirable, or possibly available, he has brought together an array of facts that will greatly interest and instruct the reader; and he has thus set up excellent way-marks to guide future explorers. In this alone he has done a good work.

We sincerely hope another edition of this excellent volume will be called for; and in its preparation some typographical and other small blemishes should be removed, and a full index added. It should be an indictable offence in literature to print a historical work without an index; the omission almost forfeits a good notice of the book. The only remedy now is to read it thoroughly through, which, one commencing it, will be strongly inclined to do.

* Memorials of a Century. Embracing a Record of Individuals and Events chiefly in the Early History of Bennington, Vt., and its First Church. By ISAAC JENNINGS, Pastor of the Church. Boston: Gould and Lincoln, 59 Washington Street. 1869. pp. 408.

THE woman question is up,* and " will not down " until more is known of it. That a French Papal bishop should come to the rescue of those with whom he and his class are denied their marital rights is, indeed, strange. But the array of great names he brings from all ages, and his able defence of their powers in certain directions, make a strong appeal in behalf of womanly capabilities; and the writer shows a fairness, an impartiality and careful discrimination seldom surpassed. His topics are: Opinion of M. de Maistre, - Learning dangerous for Women; The Question fairly stated, - What is Woman's Province; Examples of Learned Women; Duty of Woman to develop her Intellect; The Danger of Repression; Fatal Consequences of Ignorance and Frivolity in Women; Advantages of Intellectual Labor; A Truth for Ladies of the Fashionable World, — The Duties of a Mother; Bad Education and Prejudices, — the Remedy; The Practical Part, — What Faculties Women ought to cultivate; The Plan of Life. Under the advantages of intellectual labor, he says: "How many mothers have lost all power over the souls of their sons, because they have been unable to nourish and to develop their intellectual as they had done their physical being! To be a mother, a mother in all the elevation, the extent and depth of the word, — that alone justifies all the noble efforts of a woman to acquire the greatest superiority of mind. I do not, therefore, the least in the world, agree with M. de Maistre, that science in petticoats, as he calls it, or that talents, whatever they may be, make a woman less good as a wife or a mother; quite the contrary." The book is full of good common-sense suggestions, truthful, philosophical, religious. It is well printed.

L'ABBÉ DE SEGUR'S little book, "Answers to the Most Common Objections urged against Religion," † is one which, were it not for its occasional bitterness against Protestantism, and lack of either knowledge or candor, we should like to see widely circulated. We should, however, make still further exception of its explanations and definitions of certain Romish peculiarities, such as the celibacy of priests, confession, worship of the Virgin Mary, infallibility of the Pope, etc., etc. But its answers to the common objections to religion are admirable for their clearness and comprehensiveness, and can be studied with pleasure and profit by all; they are put with simplicity, directness, often with great vivacity, and always in a popular style. The section (XIX.) which treats of Jesus Christ as God is, for the space occupied, one of the best arguments we have seen. The author's whole treatment of those outside the Romish Church is unfair, although we have charity to believe unintentionally so, and one of his weakest chapters is that in which he attempts to explain what is really meant by "infallibility" in the Church or in the Pope. The ingenious loop-hole is that it is not "the man who is infallible in the Pope, it is Jesus Christ," and therefore "we must not take heed to the personal qualities of the Pope, the bishop, or the priest, but only to his legitimate

^{*} Studious Women. From the French of Monseigneur Dupanloup, Bishop of Orleans. Translated by R. M. PHILLEMORE. Boston: Patrick Donahoe. 1869. pp. 105.

[†] Short and Familiar Answers to the Most Common Objections urged Against Religion: From the French of L'Abbé de Segur. Edited by J. V. Huntington. Boston: Patrick Donahoe. 16mo. pp. 195.

authority," etc., etc. "Weaknesses are attributable to the man and not to the priest," and this is why we are told that "the mass and the absolution of a bad priest are as valid as the mass and the absolution of a faithful priest." Such distinctions are "more nice than wise." We do not forget that Luther did not outgrow this belief. L'Abbé's logic is a little at fault. He defines Protestantism as being to Catholicism what no is to yes in the fundamental points of religion, and that out of the Catholic Church there is no Christianity; yet he is generous enough to say that if a man "has lived according to what he has believed to be the true law of God, he will have the same claim to the joys of heaven as if he were a Catholic"; for which kindness L'Abbé has our thanks!

Among these we mention "The Instruments of the Passion of our Lord Jesus Christ," by Dr. John Emanuel Veith, a Romish convert from Judaism. The spirit of the book is excellent, and we have neither the right nor the disposition to doubt the sincerity and piety of the author. Certainly the atoning work of Christ is set forth with great power and beauty, and salvation only through him is the strong undercurrent of thought. True, the Mariolatry pains us, and especially when the book is so complete without it. The very argument on the "passion" of Christ is conclusive against the worship of Mary. As Christ is here shown to be sufficient for the salvation of all who will put their trust in him, what need of Mary? The book is beautifully printed and bound, but the black edge is hardly to our taste.

MAX MULLER, in his latest published work,† attempts, through philological channels, a comparative study of religions. He believes in a science of religion as truly as in a science of language, and holds that "the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements. An intuition of God, a sense of human weakness and dependence, a belief in a divine government of the world, a distinction between good and evil, and a hope of a better life, — these are some of the radical elements of all religions." While during the last half-century the accumulation of new material for the study of the religions of the world has been remarkable, Max Müller candidly expresses his doubts whether it is yet possible to master this material, and shows a modesty characteristic of a true scholar, which is in marked contrast to the rash assumptions of a class of modern skimmers of learning who draw weighty conclusions from very shallow premises.

There are those, for instance, who would have us believe that they have conquered the mysteries of the religions of the Indies and of China; but, says our author, "to gain a full knowledge of the Veda or the Zend-avesta or the Trepitaka of the Old Testament, the Koran or the sacred Books of China, is the work

NEW SERIES. — VOL. I. NO. 4.

^{*} The Instruments of the Passion of our Lord Jesus Christ. Translated from the German of Rev. Dr. John Emanuel Veith, Preacher of St. Stephen's Cathedral, Vienfla. By Rev. Theodore Noethen, Pastor of the Church of the Holy Cross, Albany, N. Y. Boston: Patrick Donahoe. 12mo. pp. 292.

[†] Chips from a German Workshop. By Max Müller, Fellow of All Souls' College, Oxford. New York: Charles Scribner & Co. 2 vols. pp. 374, 402. \$5.00.

of a whole life. How, then, is one man to survey the whole field of religious thought, to classify the religions of the world according to definite and permanent criteria, and to describe their characteristic features with a sure and discriminating hand? Nothing is more difficult to seize than the salient features, the traits that constitute the permanent expression and real character of a religion." Coassquently he urges care and caution in all such discussions, because of "the shortcomings and errors that are unavoidable in so comprehensive a study "; but he feels that, while the true science of religion — its historical features — may be the last to be elaborated, it will ultimately change the aspect of the world, and give a new life to Christianity itself, which will then be assigned its right place in the religions of the world. He believes that our Christianity should, as a study of investigation, be treated in a genuine historical spirit, and well says that he must be a man of little faith who would fear to subject his own religion to the same critical tests to which the historian subjects all other religions. He remarks, in the preface, that if we send missionaries to every part of the world to face every kind of religion, to shrink from no discussions, and to be staggered by no objections, we must not give way at home or within our own hearts to any misgivings lest a comparative study of the religions of the world should shake the foundations of And further, he believes that in such critical study as is atour own faith. tempted in this work we may find that the Christianity of to-day has some radical variations from the religion of Christ, and whenever we are tempted to feel that the modern teaching of our faith does not win as many hearts in India and China as it ought, we should remember that it was the Christianity of the first century in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world, and superseded religions and philosophies more difficult to overcome than the systems of Hindus and Buddhists. The theory of the author is, that, while our religion, in its essence and in its relation to ourselves, stands alone, and admits of no rival in the history of the world, it is one of many, and must be considered historically and in critical comparison with others.

This able work is in two well-printed and well-bound volumes, and consists of a series of essays originally published in English reviews. Vol. I. contains fifteen essays on the Science of Religion, and Vol. II. twelve essays on Mythology, Traditions, and Customs. As a whole, it is a remarkable contribution to the science of philology, and the racy, vivacious style of the learned author makes that entertaining which, under less fascinating treatment, would be hard if not dull study.

In the Quarterly for April we noticed the work of President Hopkins on Moral Science. We have since received a treatise on the same subject from President Fairchild, of Oberlin.* It is perhaps just that these two works should be considered together. Indeed, as we understand it, they have an historic connection which is of special interest. Somewhat over thirty years ago there was a prolonged discussion at Oberlin on the foundation of virtue, which deeply inter-

* Moral Philosophy; or, The Science of Obligation. By James H. Fairchild, President of Oberlin College. New York: Sheldon & Co. 12mo. pp. 326. \$1.50.

ested not only all who were connected with the college, but indeed the whole community there. That was a philosophic period in the history of the college, and affected for years the mental condition of the students. Its influence on the teachings of that institution seems to be permanent, and appears finally to have reached Western Massachusetts.

The disputants were President Mahan, as the advocate of right as a simple idea, and Professor John P. Cowles (now of Ipswich, Mass.), as a utilitarian. Professor Finney presided. The discussion continued, if we mistake not, two days in the week, for a number of weeks, and gave shape even to the preaching at Oberlin for months. The remarkable power of President Mahan as a debater, and the scholarly, incisive traits of Professor Cowles, could not but invest with special interest and importance such a contest on such a theme.

Professor Finney had some very eminent traits fitting him to preside over such a discussion, to present a résumé of the arguments, and independent ultimate conclusions.

As the result of the long debate, Professor Finney advanced substantially the theory now presented to the public by Doctors Hopkins and Fairchild. At the time when the discussion occurred, President Fairchild was a student in the collegiate Department at Oberlin, and was doubtless stimulated by it to devote himself to philosophical studies. The theory which Professor Finney then adopted has prevailed in the institution at Oberlin ever since, and is held in common by Professor Finney, Professor Morgan, and the author of the work now under review.

It is very remarkable that Dr. Hopkins, after having taught his college classes for twenty-five years that right was a simple idea, should then have been swayed from his moorings, and led to adopt a new theory. He acknowledges, in the Preface of his second volume, that he is "greatly indebted" to his "early and constant friend, Dr. John Morgan, of Oberlin." In our opinion the world would have been quite as much indebted to him if he had been less indebted to Oberlin.

It has been attempted to connect this theory of moral science with the teachings of President Edwards. But the principle of that great philosopher, that virtue consists in benevolence, and that benevolence is "love of being in general," is consistent with several of the different theories as to the foundation of virtue, and cannot be claimed exclusively by either of the parties.

The "highest good" theory advocated by President Hopkins and President Fairchild has not an Edwardian but an Oberlin origin, and, attempt to disguise it as they may, it is, as it seems to us, a modified form of utilitarianism.

President Fairchild's work covers much the same ground as President Hopkins's. The two distinguished authors, however, do not pursue the same methods of developing the same leading doctrine, so that he who reads both treatises obtains a more nearly complete, and therefore more satisfactory, view of the subject. The contents are well arranged. Part I. is theoretical, and, after a chapter of definitions, treats of right and virtuous actions, wrong and sinful actions, particular virtues and vices, right and wrong, conscience, moral action, and obligation and its theories. Then follows Part II., which, under the general head of

Practical Ethics, treats of government, its nature and foundation, divine, civil, and family government, with the details naturally belonging thereto. Personal Rights and Duties are discussed in the second division of the book. President Fairchild is clear in his definitions, and logical in the presentation of his views, and he has made a valuable contribution to the literature of moral law.

For any criticism which we would offer on his theory we refer to our notice of Dr. Hopkins's book in the July number of the Quarterly.

IT was a wise provision when the Rev. John Bampton, Canon of Salisbury, bequeathed lands and estates to the chancellor, masters, and scholars of the University of Oxford, in trust for the endowment of "eight Divinity Lecture Ser-In accordance with the specifications of the will, a lecturer is yearly mons." chosen by the heads of colleges only, upon the first Tuesday of Easter term, to preach eight sermons the year following at St. Mary's, in Oxford. These eight Lecture Sermons are required to be upon either of the following subjects: to confirm "and establish the Christian faith, and to confute all heretics and schismatics; upon the Divine authority of the Holy Scriptures; upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord and Saviour Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds." "Thirty copies of the sermons shall be always printed, within two months after they are preached. No person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge; and the same person shall never preach the Divinity Lecture Sermons twice." The income of these lands and estates is £ 120 per annum. The first course was preached in the year 1780. Many of these lectures have been given by the ablest men in the Church of England, and, in addition to the printing of thirty copies, a large part of them have been published. A full set of these lectures would be of great value in any theological library, but unfortunately a full set is not to be found in the market, and it is an infelicity that those which are for sale are not printed or bound in uniform style. It is an interesting matter of history that it was the ambition of the late Hon. Samuel T. Armstrong to have a somewhat similar course of lectures instituted in Boston, with a portion of the funds of the Old South Church.

THE Bampton Lectures for 1867 were preached by Rev. Edward Garbett on "The Dogmatic Faith," * and are now, we are happy to say, offered for sale by Messrs. Gould and Lincoln, of Boston.

The author distinguishes between dogma and dogmatism, and defines dogma as "only another word for a positive truth, positively asserted in contrast to an opinion, a conjecture, or a speculation." He gives prominence to three propositions,—that the Church as a visible community has had a continuous existence;

* The Dogmatic Faith. An Inquiry into the Relation subsisting between Revelation and Dogma, in Eight Lectures preached before the University of Oxford, in the Year 1867, on the Foundation of the late John Bampton, M. A. By EDWARD GARBETT, M. A., incumbent of Christ Church, Surbiton, Rivington, London, Oxford, and Cambridge. 1869. Boston: Gould and Lincoln. 12mo. pp. 307. \$2.50.

the body of dogmatic faith has been identical in all ages; the Holy Scriptures are the authoritative documents of this faith. This book is characteristically English. No man but a Churchman could ever have written it. Although the author alludes in detail to the sects and theologians, not of England only, but also of the continent, yet there is, so far as we have observed, not a word in the volume to imply that there is any other hemisphere but the Eastern. His language would, we think, in some cases have been modified had he been acquainted with the minute analysis of American thinkers. In his arguments with sceptics as to the authority of the conscience, he fails to discriminate clearly between the primary and secondary use of the word, between its authority as a moral instinct, and its authority when the word is used as synonymous with the judgment. In his attempts to establish the authority of "The Dogmatic Faith" in distinction from the teachings of Reason, he recognizes, but, as it seems to us, does not make sufficiently prominent, the fact that there is a Reason in man to which there must be an ultimate appeal as to the foundations of our faith, which reason is in its proper sphere authoritative. The volume is valuable as an illustration of the state of theological science in England, as an able treatise on a peculiarly timely theme, as remarkably well written, rhetorically, and as an exhibition of erudition.

THE Roman Catholics are making special efforts to commend their system of religion to the intelligence of the nineteenth century. A volume of "Lectures on Reason and Revelation," by the Rev. Thomas S. Preston, of New York, has been sent us. It is written in direct, lucid style, and the spirit which it breathes is calm and dispassionate. Some of its statements are remarkable. In the introduction the author says: "We are not believers in total depravity, and have, therefore, great confidence in the good which still remains in human nature." Again: "It is a great mistake to suppose that the Catholic Church requires of any man that he should do away with his reason, or cease to exercise those powers which God has given him for the proper appreciation of truth and goodness. To man's intelligence revelation is addressed, and every new light from above only serves to enlarge the thirst for knowledge." "Private judgment has its full scope, as to it are clearly presented the tokens of every supernatural intervention."

This does not sound much like the old adage, "Ignorance is the mother of devotion." Philosophically, the fundamental error of the writer is in his limiting the province of reason to the examination of "the extrinsic credibility" of a Revelation. He remarks: "If we go on to say that reason assured of a revelation cannot be the judge of the intrinsic credibility of a dogma clearly revealed, we only say that reason must act in its own sphere, and that the finite must not venture to measure the infinite." He here overlooks the fundamental principle that "the intrinsic credibility" of the dogma taught in a professed revelation is one of the data to be examined in deciding whether the book is to be accepted as a Revelation. Should a book teach that two and two make five, no amount of

[◆] Lectures on Reason and Revelation, delivered in St. Ann's Church, New York, during the Season of Advent, 1867, by the Rev. Thomas S. Preston. New York: The Catholic Publication House, 126 Nassau Street. 8vo. pp. 266.

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extrinsic evidence could satisfy us that it was a divine revelation. To allow full scope to private judgment as to "extrinsic credibility," and deny its right to consider intrinsic credibility, is the assumption and presumption of Rome. The author asserts: "Protestantism delivers no system of religion, since in its various phases there is a tissue of contradictions which leave nothing for a result." He then adds: "It would be illogical in examining a great system held in common by a vast multitude of adherents to exclude any of the members from the responsibility of evils directly flowing from the principles adopted by all." We may well ask if "Protestantism delivers no system of religion." What is that "great system held in common" to which he refers?

In reading the Bampton Lectures, by Rev. Mr. Garbett, and this volume, by Rev. Mr. Preston, one is struck with the similarity in the great line of thought in which the mind of a Churchman and that of a Romanist naturally runs. In this instance the Churchman has said more than the Romanist to depreciate Reason and Conscience.

FROM the "Life of Father De Ravignan" Protestants may learn one great reason for the success of Catholics in their work. This "Father" was one of the most eminent of the French Romanists, recognized by the Church and his friends as " an Apostle, fighting the battle of the Lord in the face of day; and the Religious, struggling against self, and seeking sanctification in secret." "The former, says his biographer, "was great in the eyes of the world; the latter was yet greater in the eyes of God and his brethren." The memoir is well written, and in a reverential spirit, and on every page shows the steadfast earnestness which characterizes the life and labors of a thoroughgoing priest who, in the good of his church, loses sight of self and all things else. He made his religion his bosiness, therein putting to shame many among us who give grudgingly to the Lord such odd bits of time and attention as we cannot well use in our worldly affairs. The chapter on Ravignan's dealings with Protestants is very instructive, for it emphasizes the well-known fact that Romanists are indefatigable in their labors to make converts to their faith; they never are discouraged, they never falter, and consequently they very often succeed. Why should we be less aggressive than they? Here is another lesson for us. An interesting section of the book is that in which the Spiritualist Home's temporary connection with the Catholic Church is frankly narrated. It seems that Home did join that Church, and for a time was "in good and regular standing," but when Ravignan found that he persisted in his "Spiritualism," after promising to give it up, he spurned him from his presence, and his connection with Romanism ceased from that date. The last hours, and dying scene, are certainly stimulants to a holy life, and are convincing proof of the sincerity of his belief, and we are only the more astonished that one whose faith in an atoning Saviour seemed so strong, should also feel the need of the formal accessories of the peculiar dogmas of Romanism. This memoir is elegantly printed and bound, and we have read it with interest.

* The Life of Father De Ravignan, of the Society of Jesus. By Father DE Pos-LEVOY. Translated at St. Beuno's College, North Wales. New York: Catholic Publication Society. Crown 8vo. pp. 693. \$4.00. THE Carters have issued three small volumes: * "Little Effie's Home," "Shining Light," and "Little Jack's Four Lessons," which are of a religious character, and among the best for use in Sabbath schools.

THERE is some hope that the "woman suffrage" question is passing out of the impractical twaddle of the uneasy dozen who have been noisily splashing the surface of public opinion. There is a prospect that out of the bitter may come forth sweet, that instead of violent denunciations and assumptions may be sound argument and solid sense, when such men as Horace Bushnell, John Stuart Mill, and President Hopkins enter the lists. Not of necessity that we always agree with these writers, but that we feel that whatever views they advance will be worth considering. Dr. Bushnell's work † is racy reading, of course, abounds in the excellences and defects of his characteristic style, and presents some good arguments against what he happily calls the "reform against nature." He admits that women have some "wrongs" that should be righted, such as questions of property, employment, payment, and education. In regard to the latter, he holds that when both sexes are taught on a footing of equality, women will find all places and professions open to them for which they shall prove themselves fitted. But he denies woman the right to vote and to hold office, herein radically differing from those who believe, or try to think they do, that the ballot-box is the panacea for all the evils, real and imaginary, which women now undergo. He ridicules the idea of any absolute right of suffrage either for man or woman, and holds that suffrage is a political trust conferred upon some of the citizens for the benefit of the whole, and that it has never been exercised as a natural right in any part of the world, and has never been unrestricted. He illustrates from history the evils attending or resulting from woman-rule, and argues that if women vote and hold office, men and society would be made no better, and women would be made much worse. This whole division of the book - "Probable Results" - is worthy of study, and we consider it better than that in which he attempts to show that God and nature demand the subjection of woman to man. With all his conservatism on the general subject, it is not a little curious to find Dr. Bushnell advocating the removal of "the embargo on women as respects advances toward marriage.

The character of Mr. Mill's book may be judged from its title,—"The Subjection of Woman." This title is bad, is false, and we deprecate the whole aim of the book, which, if we read it rightly, is to convince us that the women of today are cruelly oppressed and enslaved by the monster man. He writes ably, and makes some strong and good points in regard to property, education, and employment, and here we can heartily indorse much that he says; at the same time, large portions of his book are of no practical use in this country, for it is

^{*} Little Effie's Home. By the Author of "Donald Fraser," "Bertie Lee," &c. 12mo. pp. 266. Shining Light. By the Author of "Memorials of Captain Hedley Vicars." 12mo. pp. 131. Little Jack's Four Lessons. By the Author of "Sunday all the Week," "The Star out of Jacob," &c. 12mo. pp. 109. New York: Robert Carter & Brothers, 530 Broadway. 1869.

[†] Women's Suffrage; or, The Reform against Nature. By Horace Bushnell. New York: Charles Scribner & Co. 12mo. pp. 184. \$1.50.

written with English laws and customs in mind. Further, the book is too assumptive, and appeals too much to prejudices. The great defect of his book, to our view, is his utter avoidance of the great question of the family relation. As has been well said, "all modern civilization is built up of families"; it is at home, that is to say, in the family, that the young learn life and acquire character. Now the marriage relation is the foundation of the family, and separate interests and aims of husband and wife impair it, and injure or ruin the family. And here is a great objection, perhaps fatal, to the woman suffrage movement. Its tendency is to weaken the marriage relation, and indeed the leading advocates of "woman's rights" scout at marriage laws, and their leading papers ridicule the institution. The really well-meaning claimants for woman suffrage — and there are many such whom we respect — must see to it that their views, logically and practically carried out, do not weaken the marriage relation and dissolve the family.

BICKERSTETH (Rev. E. H.), whose "Yesterday, To-day, and Forever" we have had occasion to recommend, has written a little book entitled "Hades and Heaven," in which he aims to show what the Scriptures reveal of the state and employments of the blessed dead and the risen saints. The first division treats of the state of the "blessed dead" before the resurrection; the second, of the employments of the risen saints, and the whole is a very good presentation of Bible language on these topics, with judicious reflections. The book is a gem in typography.

SKETCHES of real life have a permanent interest and value altogether beyond that which is merely imaginary. "Children of many Lands" † contains them; and they are written in a style to attract and instruct young readers, and will command the attention of those of riper years. China, British America, and the Islands of the Ocean furnish the wonderful characters delineated and illustrated.

CHILDREN are interested in whatever is striking and marvellous. Such will be more than pleased with Miss Ingelow's "Mopsa.". She must be well acquainted in "Fairy" land. She writes like one quite at home with these imaginary beings; and, perhaps, the natural impossibility of the truthfulness of her narrative will prevent the wrong impressions not unfrequently made by very much that is written for young readers under the semblance of truth, but having no foundation in facts. The book is well printed and illustrated.

THE great Dictionary of the Bible, § which will be the most thorough, the

- * Hades and Heaven; or, What does Scripture reveal of the State and Employments of the Blessed Dead and of the Risen Saints. By the Rev. E. H. BICKERSTETH. New York: Robert Carter & Brothers. 4to. pp. 128. \$1.00.

 † Children of many Lands. By Rev. J. D. Strong. Published by the American
- † Children of many Lands. By Rev. J. D. Strong. Published by the American Tract Society, 164 Tremont Street, Boston. pp. 108. 50 cents.
- † Mopsa, the Fairy. By Jean Ingelow. With Illustrations. Boston: Roberts Brothers. 1869. pp. 244. \$1.25.
- § American edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. HACKETT, D. D., with the co-operation of EZRA ABBOT, LL. D., Assistant Librarian of Harvard University. New York: Hurd and Houghton. 75 cents a number.

most full and satisfactory in our language, when completed, is making good progress. Number twenty, just issued, ends with the word "Olive." In this and the previous numbers the article on the "New Testament" alone occupies thirty-two pages, that on "Nineveh" fourteen and a half pages, and the same space is given to the character and history of "Noah," and twenty-four and a half pages are devoted to the "Old Testament." While these may be found more ample and critical than the general reader would care to peruse, they are just what the preacher and every student of the Bible ought to be only too glad to have placed within their reach.

Good sermons are not always popular reading, yet many of them would be very useful could they supplant, in the public attention, the mass of mere trash that now is so much sought after. "The Day Dawn and the Rain"* has some able discourses, which, while ministers might read them with profit, are better fitted for more general reading. We can commend the book to deacons and church committees, especially where they have occasionally or frequently to read a sermon in place of a preacher. The common people will hear them gladly. There is a freshness, pertinency, and perspicuity about them that will command attention. They are Gospel sermons. No one will have occasion to say in reading them, "They have taken away my Lord, and I know not where they have laid him." The Sun of righteousness shines in them all.

THERE is much that we can heartily commend in the little work "In Heaven we Know our Own." † The reverend Father has made commendable research among ancient and modern writers on heavenly recognitions, and gives their and his own views in a very succinct and readable form. The work is Papal throughout, of course; and while it has many valuable suggestions, and interesting facts, it contains also high commendations of devotion to the "Mother of God," of the "expiatory" name, of "the mass," of prayers "for the dead" and such like. The mechanical execution is all that could be desired. It may be profitably read by the afflicted with proper discrimination.

THE men of Ulster and Wexford in "NINETY-EIGHT", were more than ready to fight for "creed and country," and their historian weaves the incidents of their campaigns into an interesting and stirring tale, which many a youth will delight to read, and which is well calculated to fire the Irish heart. Kate O'Neil, Cormac Rogan, Brigid O'Hara, Mike Ghirty, Pat Dolan, besides the Millikens, McCrackens, MacKenzies, and many others, figure largely in the course of the story, and we find them at Ballinahinch, Dungannon, Aughagallon,

- * The Day Dawn and the Rain and other Sermons. By the Rev. John Ker, Glasgow, Scotland. New York: Robert Carter & Brothers. 1869. pp. 450. \$2.00. † In Heaven we Know our Own; or, Solace for the Suffering. Translated from the French, with the permission and approval of the author, Rev. Father Blot, s. J. By
- French, with the permission and approval of the author, Rev. Father Blot, s. J. By a Lady. New York: The Catholic Publication Society, No. 126 Nassau Street. 1869. pp. 186. 75 cents.
- † The Irish Widow's Son; or, The Pikemen of Ninety-Eight. A Story of the Irish Rebellion, embracing an Historical Account of the Battles of Antrim and Ballinahinch. By Con. O'Leary. Boston: Patrick Donahoe. 1869. pp. 224. \$ 1.00.

Templepatrick, and Fairnfleuch, or wherever the green flag waved them onward. The pikemen of "Ninety-eight," to say nothing of the women, in the north of Ireland, were truly patriotic and brave, and eminently deserved a success they were unable to win.

GOOD descriptions of the cities and sacred places in the Old World are always welcome. Many of our readers will recall the thrilling interest with which they have perused and reperused books of travels in the Holy Land, Egypt, etc. Lady Herbert's "Cradle Lands" * has a similar attractiveness. We seem to travel with and belong to the party. The descriptions have an air of reality quite unusual, but very pleasing. The book is the details of a journey undertaken for the health of one of the party to "Alexandria, Cairo, and Upper Egypt; from Cairo to Jerusalem and the Holy Sepulchre; Bethlehem; Hebron; Carmel and Beyrout; Damascus and the Lebanon; Asia Minor and Ephesus." The scenes at Jerusalem on Good Friday and Monday in Easter week are more fully rendered, and are very interesting. The writer does not enter into the controversies regarding the authenticity of the sites pointed out as sacred places. She says "she went there as a Catholic pilgrim, and gladly accepted the Latin view of these disputed questions, which are, after all, irrelevant to the one great fact, that here Our Blessed Lord lived and died, was buried, and rose again." The book is well illustrated with engravings, and is finely printed.

WE have rarely found so much that is truly valuable and important in so small a compass as in "The Gospel Treasury." † The full title-page, as seen below, will give an idea of the contents and topics of this "Treasury." Here are two volumes in one, the first with 336 pages, the second with 519, besides Introduction and a full and complete Index - lxi. pages - to the first volume, and xxviii. pages to the second; giving a total of 944 pages, small octavo, thin paper, very fine - for us quite too fine - print, with matter enough for a huge quarto, yet portable enough for the Sabbath-school teacher to take in hand without inconvenience. We doubt the judgment of the publishers in choosing just such a form for a work containing so much that all, both young and old, may read and examine with so much profit. None but young and sharp eyes can read this very fine though very clear print for any length of time without pain. Abating this mechanical defect, the book is worthy of all commendation. It is indeed a valuable aid "to the study of the life of Jesus Christ." The arrangement of the Harmony is not original with the compiler, as he states, but is happily chosen; and the illustrations, notes, practical reflections, geographical notices and addresses are pertinent and lucid, while fairly critical. Every Sabbath-school teacher would be greatly helped in the study of the Gospels by this valuable book.

^{*} Cradle Lands. By Lady Herbert. New York: The Catholic Publication Society, 126 Nassau Street. 1869. pp. 332. \$2.00.

[†] The Gospel Treasury and Expository Harmony of the four Evangelists, in the Works of the Authorized Version, having Scripture Illustrations; Expository Notes from the most approved commentators; Practical Reflections, Geographical Notices; Copious Index, etc. Compiled by Robert Minpriss, author of "The System of Graduated Simultaneous Instruction," etc., etc. Two volumes in one. New York: M. W. Dodd. 1868. \$ 3.50.

THE frequency and ease with which divorce is granted are justly exciting both surprise and alarm. The manifest evil effects of the present state of things, in destroying family virtue and lowering the tone of public morals, certainly should be enough to secure the most stringent legislation to stay this downward tendency. But it is found difficult to enact, and more difficult to execute, even good laws against human appetites and passions, and unless our Christian communities can be aroused to some such sense of their danger as to demand an effectual check upon this growing enormity, the reins will soon be thrown loose upon the neck of lust, and every one will take the liberty to do what is right in his own eyes. President Woolsey has led the way in his recent able and thorough work upon divorce for a thorough reform.* He has admirably acted the part of the scholar, divine, lawyer, and statesman. We fail to see anything wanting to give ministers their text-book for enlightening the people upon their danger and their immediate duty; to statesmen, their manual for the reproduction of the laws which the safety of our commonwealths absolutely demand. He tells his readers that he has undertaken this work, "not from any especial interest in the subject, but from a sense of its importance." It appeared, the most of it, in the New-Englander in 1867 and 1868. The drift of this treatise may be seen by the subjects of the consecutive chapters. I. Divorce among the Hebrews, Greeks, and Romans. II. Doctrine of Divorce in the New Testament. III. Law of Divorce in the Roman Emipre and in the Christian Church. IV. Divorce and Divorce Law in Europe since the Reformation. V. Divorce and Divorce Laws in the United States. VI. Attitude of the Church toward Divorce Laws; Principles of Divorce Legislation. In the fifth chapter some statistics are given which show the fearful increase of divorce within the last decade. True, these are mostly among the lower classes, but not confined to them, and if they were, their tendencies are evil and only evil continually. Let every well-wisher to his race at once possess and read the book. We rejoice in its issue, and wish it the widest circulation.

"Waiting at the Cross" well fulfils the intention of the editor,—to bring together some of the best thoughts of good men and apply them to the comfort, instruction, and sanctification of believers. In size, shape, and general appearance it is a tasteful addition to that popular style of which, if we mistake not, "The Changed Cross" was the first issued. The picture photographed upon the title-page is a gem, and singularly appropriate to the contents of the book. The selections are made with good judgment, and systematically arranged. The book is, in every respect, to be praised, and we gladly add it to the books which we love to have near at hand for perusal.

CRUDEN'S CONCORDANCE ‡ has been published in a very neat, portable style,

- * Essay on Divorce and Divorce Legislation, with especial Reference to the United States. By Theodore D. Woolsey, D. D., Ll. D., President of Yale College. New York: Charles Scribner & Co. 1869. pp. 408. \$1.75.
- † Waiting at the Cross: A Book of Devotion. Boston: H. A. Young & Co. Small quarto. pp. 224. \$1.50.
- ‡ A Concordance to the Old and New Testaments; or, A Dictionary and Alphabetical Index to the Bible. By ALEXANDER CRUDEN, M. A. Edited by Rev. C. S. CAREY. Boston: D. Lothrop & Co. 12mo. pp. 572. \$2.00.

on tinted paper, good type, and well bound, and at the low price of \$2.00. No Bible reader should be without a copy of the Concordance in some style, and for pastors and Sabbath-school superintendents and teachers it is indispensable. This edition is especially good for Sabbath-school use, as it can be easily carried with the Bible and question-book.

THE American Sunday School Union, 1122 Chestnut Street, Philadelphia, and Bible House, New York, have added the following to their numerous valuable issues, viz., "The Voyage of the White Falcon," an admirable story well told. Little Nelly answers well to Eva in "Uncle Tom's Cabin." The scenes through which she bore herself with marvellous grace and propriety were ludicrous, grave, comical, tragical. An "Alphabetical Index to the New Testament"; in flexible cover, good print, exceedingly convenient and useful to the Sabbath-school teacher. We are right glad to see it. "A Year in Sunday School," a pleasing narrative of positive usefulness. "Cousin Deborah's Story," in which a little English history is well told for young folks. "Mabel," a tale of the times of James I., in which the English persecutions for supposed witchcraft are succinctly narrated, and from its perusal the children may learn that our forefathers in this country were not sinners above all others in their belief in witchcraft delusions; but we rather question the expediency of such stories for the promiscuous reading of the young. "Lady Lucy's Secret" is another historical story by the same author. "The Third Book of One Hundred Pictures" is excellent of its kind, and the kind very good, cheap, attractive, and instructive. "Perverse Pusy" is a pretty little book, to be read with profit by little children who love to have their own way, and children of this kind are of all ages and sizes. Mr. Eben Shute (No. 40 Winter Street) is the New England Agent for the publications of the American Sunday School Union, and the valuable works of this great organization may be obtained from him at wholesale or retail. The general character of the publications of the "Union" is such as to secure the confidence of the public.

BOOKS for the young are abundant, and among the best we find "Molly's Bible," a handsome volume in its externals, and pleasing, instructive, and sound in its story; also Peter Clinton,† the fifth of the "Lindendale Series" which has proved very popular, and its author, Rev. Daniel Wise, D. D., has shown a wonderful faculty of making his books entertaining and at the same time free from objectionable style or sentiment.

- "MAY BELL"; is the fifth volume of "The Prize Series," and, like its predecessors, is good. It inculcates the lesson of "duty before pleasure," and the author, "Herbert Newbury," has already gained a wide reputation as a writer for the young. This series is highly creditable to its publishers, and may be
- * Molly's Bible. By MARY DWINELL CHELLIS. Boston: H. A. Young & Co. 16mo. pp. 40. \$1.50.
- † Peter Clinton. By LAURENCE LANCEWOOD, Esq., being Vol. V. of the Lindendale Series. Boston: H. A. Young & Co. 12mo. pp. 240. \$1.25.
- dale Series. Boston: H. A. Young & Co. 12mo. pp. 240. \$1.25.

 † May Bell; or, Duty before Pleasure. By Herbert Newburt. Boston: D. Lothrop & Co. 12mo. pp. 452. \$1.50.

bought by the "set" or in single volumes, with confidence that the money is well expended. The competition in literature of this kind is bringing good results in a better class of books than has heretofore been prevalent.

SERMONS on Slavery in these days when the grass is growing on the grave of that iniquitous system might be thought dull reading, but Rev. Gilbert Haven is no synonyme for dulness either in the pulpit or in the editor's chair. "National Sermons,"* just issued, contains his principal sermons, speeches, and letters on "Slavery and its War," and probably gives as much of genuine Christian antislavery radicalism as can be found in any one volume. It is simply a historic series of Pulpit Orations upon public events, their duties and lessons, reformatory and religious, national and universal. They cover the ground from the passage of the Fugitive Slave Law to the election of President Grant, and are classified: 1. Before the War; 2. War; 3. After the War. It is small praise to say that they are admirable specimens of what some persons love to call "political preaching"; they are in the pungent, pithy style which Mr. Haven always uses with pen or tongue, and show emphatically (to quote his own words) "the sympathy and oneness of the pulpit with the events, political and military, of the mightiest movements of God in this generation." The book is interesting, is valuable, the dryest facts are narrated with racy vigor, and the arguments are well put, strong in logic, condensed in statement. He who would have at hand a volume to represent the Christian patriotism of the New England clergy will find this to meet his wants, and we hardly know whether to say it is better for reading or reference, it is so good for both. As a specimen of the art of book-making, we have not seen its superior.

THE title of a new book, "Lamps, Pitchers, and Trumpets," † would not readily convey any idea of the real nature of that work. The following sentence happily presents the scope of the volume. "Preaching to the intellect, to the intelligence, is as a lamp, — it sheds light over truths, over processes of argument, over means of conviction; preaching to the conscience is as a trumpet, — it calls up the soul from slumber, it makes it restless and unquiet; preaching to the experience is as a pitcher, — it bears refreshment, it cools, and it calms the fever of the spirit, and it consoles and comforts the heart." These lectures were delivered to the students of Rev. Mr. Spurgeon's Pastor's College, and afford proof that the author is an industrious and live man.

The book is not a scientific course of lectures on Homiletics, but it is eminently suggestive as to the true style and aim of preaching, and although it can hardly be called a philosophical or a learned work, it is, even to the common mind, read-

- * National Sermons. Sermons, Speeches, and Letters on Slavery and its War, from the Passage of the Fugitive Slave Bill to the Election of President Grant. By Rev. GILBERT HAVEN. Boston: Lee and Shepard. Crown octavo. 675 pages. \$2.50. With Photograph, \$3.00.
- † Lamps, Pitchers, and Trumpets. Lectures on the Vocation of the Preacher. Illustrated by Anecdotes, Biographical, Historical, and Elucidatory, of every Order of Pulpit Eloquence, from the great Preachers of all Ages. By Edwin Paxton Hood, Minister of Queen Square Chapel, Brighton, England. New York: M. W. Dodd, No. 506 Broadway. 1869. 8vo. pp. 453. \$2.00.

able and racy, while to theological students and ministers it will prove stimulating and beneficial. Its value is enhanced by two good indexes.

"HOSPITAL SKETCHES,"* is a volume made up of contributions to the periodical press, including the sketches which appeared in the Commonwealth in 1863, and a few short stories of the camp and of the family, by Miss Alcott. They are vivacious, amusing, sympathetic, and patriotic. It is a happy faculty which enables one to look on the bright side of things; it is happier still when with cheerfulness there is united a fervent piety.

"WATCHWORDS FOR THE WARFARE OF LIFE,"† from the writings of Dr. Martin Luther, is divided into five parts with the following titles: Words for the Battle-Field; Words for the Day's March; Words for the Halting-Places; Words for the Wounded; Words of Victory. These extracts are brief, pointed, and particularly useful at the present time, when the disposition is so general to make life an indulgence rather than a conflict.

A. S. Barnes & Co. have issued "The German Echo: A Guide to German Conversation," ‡ which is well adapted to the purposes for which it was prepared. As it is in prose, it affords the learner special advantages over the common method of attempting to learn to speak German by committing to memory German poetry. The language of poetry is not that of common life; but these conversations give the student command of the words he especially needs to use.

The science of Astronomy is little understood, even by those who have been schooled in its mysteries, and worked hard to comprehend the wondrous heights, movements, distances, bulk, and orbits of its mighty worlds. That "a Connecticut Pastor" of scarcely more than a self-sustaining parish should be able, in six Lectures to his plain people, to shed more light upon this profound subject — make it more simple, yet more grand, more perspicuous, yet more amazing and impressive — than many of the great masters who have written before him, is a matter of surprise, and yet such seems to be the generally conceded opinion of the press. We hear but one testimony concerning *Ecce Colum*. Its topics are logically and naturally arranged and discussed in language as simple as the subjects will allow, and so well illustrated that any intelligent reader can understand what before has been only a mystery. It is worthy of the widest circulation.

We are glad to learn that this writer is preparing another work, entitled "Pater Mundi; or, Modern Science testifying to the Father in Heaven," which will be soon issued by Nichols and Noyes of this city.

- * Hospital Sketches, and Camp and Fireside Stories. By Louisa M. Alcott. With Illustrations. Boston: Roberts Brothers. 1869. 12mo. pp. 379.
 † Watchwords for the Warfare of Life. From Dr. Martin Luther. Translated and
- † Watchwords for the Warfare of Life. From Dr. Martin Luther. Translated and arranged by the author of "Chronicles of the Schonberg-Cotta Family." New York: M. W. Dodd, 506 Broadway. 1869. 12mo. pp. 330.
- † The German Echo. A Guide to German Conversation; or, Dialogues on Ordinary and Familiar Subjects. With an Adequate Vocabulary. Edited for the Use of American Students by James H. Worman, A. M. New York and Chicago: A. S. Barnes & Co. 1869. 12mo. pp. 303. \$1.25.
- § Ecce Cœlum; or, Parish Astronomy. In Six Lectures, by a Connecticut Pastor. Seventh edition. Boston: Nichols and Noyes, 117 Washington Street. 1870. pp. 198. \$ 1.25.

ANOTHER translation of the Gospels is only another evidence that the Bible was never so much a living force as it is to-day. Its enemies never feared it so much, its friends never loved it so much, and therefore we see the attention of scholars turned to it as never before. We have been reading Mr. Folsom's translation * with some care. Honest intentions are apparent in every page, and the author's spirit is excellent, and thus we are unconsciously and pleasantly inclined to look with favor upon the work, but he is a little too unsettled in his views, too uncertain of his grounds, to be at all times consistent with himself. He has studied conscientiously, and with a good degree of thoroughness, his careful arrangement of citations of "various readings" is unique and very valuable, and his notes are always interesting, even when (as occasionally) not satisfactory. For instance, the note on "The Word" (John i. 1) is carefully prepared, but his conclusion that "Word" is simply used "as a personification of the creative power of God," is to us strange; there is also some ingenious management of the word "hell" (as in Mark ix. 43-48); the Book of Jonah he regards as poetic (note on Matthew xii. 40), and the being swallowed by a whale, a getting into trouble!" "Every man who flees from duty gets swallowed by a whale!" the finding tribute-money in the mouth of the fish (Matthew xvii. 27) is merely selling the fish and paying the tax with the proceeds, etc., etc. But, in the main, the notes The translation is chiefly in modern, present-day style, but with "thee" and "thou" retained; and we find many of Mr. Folsom's "suggestions" very satisfactory, and he conscientiously strives to adhere closely to the original text, and usually gives good reasons for changes from the common version. As a whole, the book is a valuable addition to our New Testament literature, and will greatly aid the student in Biblical investigations. We think the translator's constant endeavor to find what he calls "a common Christianity," a basis of truth upon which all denominations can stand, unconsciously leads him into some untenable positions, and into views which are not always consistent; but when a writer is honest in his endeavors, careful in his researches, and plain in his statements, we can peruse with profit, even when not coinciding with each and every zonclusion. The volume is issued in very neat style, and we place it beside Alford, Tischendorf, Noyes, Norton, and other students in the same great field of religious research.

"The Women of the Bible" is simply elegant. In text, illustration, type, paper, and binding, it is to be praised, and for a beautiful gift-book for all serious-minded persons, it meets every reasonable demand. The leading "Women of the Bible" are sketched with a discriminating pen, and the engravings, from designs by Chapman, Billings, Herrick, Fenn, etc., etc., are in the best style of art. We sincerely hope the rapid multiplication of books about the Bible will not draw attention from the Bible; this is our only criticism.

The Four Gospels: Translated from the Greek text of Tischendorf, with the various readings of Griesbach, Lachmann, Tischendorf, Tregelles, Meyer, Alford, and others; with Critical and Explanatory Notes. By NATHANIEL S. FOLSOM. Boston:

A. Williams & Co. 12mo. pp. 476. \$2.50.

[†] The Women of the Bible. New York: American Tract Society. 4to. pp. 349 \$3.50.

"JUBILANT VOICES" is a new book of new church music, and for several reasons it should be popular with choirs and congregations. It is the joint work of B. F. Baker and D. F. Hodges, gentlemen well known to the musical profession, and they have added to their own tunes the productions of over fifty composers in different sections of the country, selected with a view to their practical acquaintance with the wants of the public. While none of the tunes are above the reach of average country choirs, they are really meritorious compositions, and such as will satisfy good taste and candid musical criticism. The type is large and clear, the selection of hymns unusually good, the introductory portion well arranged for profitable study and practice, and the pieces for miscellaneous occasions of a social character, and for all musical emergencies, varied, numerous, and good. The book has been tested at musical institutes with success.

THE "North British Review" remarks of the "Diary of Henry Crabb Robinson," † "It is a work to which no review can do full justice." This is true to an extent that can rarely be said of any book. The two fat volumes are so filled with anecdotes and reminiscences of Rogers, Southey, Moore, Leigh Hunt, Robert Hall, Hazlitt, Goethe, and a host of other celebrities, and are so crowded with quotable sentences, racy thoughts, and historical allusions, that we long since despaired of doing more than to recommend our friends to purchase and read for themselves. Born and brought up in the evangelical faith, Robinson in his later years switched off from what we consider the true track through this world to the next into liberal Unitarianism, and hence an occasional fling at our beliefs grates rather harshly; but with this exception, we read the book with unalloyed satisfaction, and on every page wonder at the fresh information and genuine entertainment we are gaining from the perusal. Swinging in a hammock under a tree on the sea-coast, in the lazy days of the dying summer, we found the "Diary" the most interesting book of the season. By way of serious counterpart, we read from the new and cheap and portable edition of "Robertson's Sermons," # just published, and as Robinson has much to say of the Brighton minister, the "Diary" and the "Sermons" fitted each into the other most admirably. It was a good thought well carried into execution, - the putting the five volumes of Robertson into two, and placing the price so low that clergymen's pockets can easily endure the strain. Brooke's Life of Robertson, § just published, is a necessary supplement to the Sermons.

- * Jubilant Voices. A Collection of new Hymn Tunes, Chants, Sentences, Motets and Anthems. Composed and arranged for the use of Christian Churches of all Denominations; adapted to the Wants of Choirs, Musical Associations, Conventions, Singing Schools, and the Home Circle; together with a complete Theoretical, Practical, and Progressive System of Elementary Instruction. By B. F. BAKER and D. F. HODGES. Boston: Lee and Shepard. \$1.50.
- † Henry Crubb Robinson's Diary, Reminiscences, and Correspondence. Boston: Fields, Osgood, & Co. 2 vols. 12mo. \$4.00.
- ‡ Sermons by Rev. F. W. Robertson. Boston: Fields, Osgood, & Co. 2 vols. 12mo. \$3.00.
- § Frederick W. Robertson's Life and Letters. Edited by Rev. STOPFORD A. BROOKE. Boston: Fields, Osgood, & Co. 12mo. \$1.50.

EDITORS' TABLE.

In reviewing the year, as we come now to the closing number of our volume, we are disposed to congratulate ourselves on the improvement made in the Quarterly, and we are happy to have received the congratulations of many of our readers. The enlargement of our work to a volume of six hundred pages has enabled us to give a greater variety than ever before in the subjects discussed, and to meet in a fuller measure the varied wants of our patrons. The statistics of the denomination are becoming more and more important every year. Increasing attention is being given to the subject of necrology; and its historic importance is felt by the officers of our literary institutions and by our public journalists. We shall spare no reasonable pains to promote the interests of our denomination in these two departments. We trust that our friends will co-operate with us, in the future as they have done in the past, in preparing for our columns valuable treatises on themes of commanding interest. We have encouragement from some of our ablest writers. The general plan of the Quarterly for the year to come will be similar to that on which it has been conducted the past year, while we still hope to make improvement. Any assistance which we may receive, either in preparing elaborate articles or in securing the wider circulation of the Quarterly, will not only be grateful to us, but promotive of the interests of the Puritan faith, and, as we trust, of the cause of our blessed Redeemer.

It is most confidently believed that if the real and permanent value of the contents of the successive volumes of the Quarterly could be realized by those who take them, so as to induce a little effort to extend their circulation among intelligent Christian men and women immediately adjacent, and among Congregational ministers not very remote, good service would be rendered to the cause of Christ in making more effective the means of grace now in the hands of these very good Christians. They need to know who are their fellow-workers and what has been their success, and who have fallen in the conflict, and what are the new phases of error to be battled with, and what are the helps coming from the press and available; and nowhere else but in the Congregational Quarterly can these and many other most important things be so well known, and at so little cost. We are bold to solicit co-operation from those who appreciate the services we render, from the fact that they are and must be so essentially gratuitous, as well as from the fact that every additional copy sent forth is a public good.

The price of the Quarterly is \$2.00 a year, payable in advance. We will gladly send to any of our subscribers, if they will say "CONTINUE until ordered otherwise."

A FULL set of the Quarterly, uniformly bound and lettered, can be had at the office of publication—the first series, 10 volumes—for \$15, or these with the first volume of second series, in all 11 volumes, for \$17. The same unbound for \$13. Bound volumes for any year exchanged for the unbound numbers of that year for forty cents, the price of binding.

SUBSCRIBERS will confer a kindness by forwarding the subscription, Two DOLLARS, at their earliest convenience. And let those who can, put in an additional "Two" for some poor Home Missionary who cannot afford to part with even this small amount.

WE have republished in elegant style (thin quarto, tinted paper) a few copies of "Some Miscellany Observations respecting Witchcrafts," printed in the July number, which we will send to any address, postage paid, on receipt of SEVENTY-FIVE CENTS. It is a very rare work, and the limited number of copies printed (100) is rapidly being taken by the lovers of our colonial literature.

WE give, in the present number, the essays which were read before the Alumni of Andover Seminary, at the last anniversary of that institution. Our readers will be interested in having the views of the authors in full; but we do not wish editorially to be held responsible for every sentiment expressed by them. In the discussion called out by the reading of these essays the following important statements were made:—

- 1. That no congregation ever reads prayers in such unison as to promote a spirit of devotion.
- 2. That a chief element of power in the religious services of our Fathers was the prominence given to the distinction between saints and sinners in its application to the assembly, and that in the use of a liturgy this distinction is kept out of sight.
- 3. That where our churches have modified their services to meet the demands of an aesthetic taste, such modifications have been found an encumbrance in times of special revival.
- 4. That those churches which have costly houses of worship, and artistic music, generally give far less than other churches, in proportion to their ability, to the various objects of benevolence.

THE Puritans have an eloquent tribute paid to them by E. P. Whipple in his recent volume, "Literature of the Age of Elizabeth," published by Fields, Osgood, & Co. He says: "Puritans - there is a charm in that word which will never be lost on a New England ear. It is closely associated with all that is great in New England history. It is hallowed by a thousand memories of obstacles overthrown, of dangers nobly braved, of sufferings unshrinkingly borne, in the service of freedom and religion. It kindles at once the pride of ancestry, and inspires the deepest feelings of national veneration. It points to examples of valor in all its modes of manifestation, in the hall of debate, on the field of battle, before the tribunal of power, at the martyr's stake. It is a name which will never die out of New England hearts. Wherever virtue resists temptation, wherever men meet death for religion's sake, wherever the gilded baseness of the world stands abashed before conscientious principles, there will be the spirit of the Puritans. They have left deep and broad marks of their influence on human society. Their children, in all times, will rise up and call them blessed. A thousand witnesses of their courage, their industry, their sagacity, their invincible perseverance in well-doing, their love of free institutions, their respect for justice, their hatred of wrong, are all around us, and bear grateful evidence to their memory."

CONGREGATIONAL QUARTERLY RECORD.—1869.

CHURCHES FORMED.

1869.

ALTOONA, Io., 10 members.
ARVONIA, Kan., Aug.
BATON ROUGE, La., June 25.
CARIBOU, Me., July 18, 10 members.
CORNING, Kan., 12 members.
DECATUR, O., Aug. 7.
ESSEX JUNCTION, V., June 20.
EVANSTON, Ill., Sept. 8, 8) members.
GLENWOOD, Mo., July 4, 19 members.
GLENWOOD, Mo., July 4, 19 members.
GRANVILLE, Minn., July 11, 21 members.
JUDSON, Minn., July 11, 11 members.
JUDSON, Minn., July 11, 21 members.
LEAVENWORTH, Kan., 3d Ch. (colored), formerly a Cumberland Presbyterian, June 29.
LOCKPORT, La., June 20, 50 members.
MARSHALL, Mich., June 20.
MERTON, Minn., July 11, 23 members.
NEWARK VALLEY, N. Y., formerly Presbyterian.
NEW HAVEN, Conn., East Ch., June 25.
NORTH TOPEKA, Kan., July 28.
OAK HILL, Wis.
OWATONNA, Minn., July 11, 24 members.
PARKERSBURG, Io., May 9, 20 members.
PARTSMOUTH, Neb., Aug. 16.
BENECA, Io., July 15, 9 members.
WELSH CHURCH, Kan., 40 miles north of Topeka.
WHEATLAND, Cal., June 28, 9 members.
WILLIAMSPORT, Kan., July 20, 8 members.
WINCHESTER, Ind., June 29, 9 members.
WORCESTER, Mass., Plymouth Ch., June 25.

MINISTERS ORDAINED.

1869.

BELL, SAMUEL, over the Orthodox Cong. Ch. in Groton Junction, Mass., Sept. 1. Sermon by Rev. Henry M. Dexter, D. D., of Boston. Ordaining Prayer by Rev. Horace Parker, of

Ordaining Prayer by Rev. Horace Parker, of Ashby.

BROOKS, CHARLES S., over the Evangelical Ch. in Tyngsboro', Mass., Sept. 15. Sermon by Rev. Horace James, of Lowell. Ordaining Prayer by Rev. Henry B. Hooker, D.D., of Boston.

BROWN, WILLIAM J., to the work of the ministry in New Orleans, La., July 4. Sermon by Rev. Joseph W. Healy, of New Orleans.

BULL, EDWARD, to the work of the ministry in Westbrook, Conn., Aug. 20. Sermon by Rev. Davis S. Brainerd, of Lyme. Ordaining Prayer by Rev. Salmon McCall, of Saybrook.

BUET, CHARLES W., over the Ch. in East Phar-salla, N. Y. Sermon by Rev. George Porter. Ordaining Prayer by Rev. Seneca M. Keeler,

Ordaining Prayer by Rev. Seneca M. Keeler, of Smyrns
BUSHEE, WILLIAM A., over the 1st Ch. in North
Brookfield, Vt., Aug. 19. Sermon by Rev.
Seth Sweetser, D. D., of Worcester, Mass.
CLARK, FRANK G., to the work of the ministry
in Francestown, N. II., Sept. 2. Sermon by
Rev. Cyrus Wallace, p. D., of Manchestor.
COOK, SILAS P., over the Ch. in Marlborough,
N. H., June 24. Sermon by Rev. Alfred
Emerson, of Fitchburg, Mass. Ordaining
Prayer by Rev. Zedekiah S. Barstow, D. D.,
of Keene.
DEMAREST, SIDNEY B., to the work of the min-

istry in Hartford, Wis., Sept. 7. Sermon by Rev. William De L. Love, of Milwaukee.

DOREMUS, Rev. ANDREW, over the Ch. in Rantoul, Ill., Sept. 7. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.

DOUGLAS, FRANCIS J., to the work of the ministry in Albany, Ill., June 24.

GALE, S. F., over the lat Ch. in New Marlbord'
Mass., June 22. Sermon by Rev. Joseph Eldridge, D. D., of Norfolk, Conn. Ordaining Prayer by Rev. James A. Clark, of Montery.

terry.

GREENE, DANIEL C., to the work of the ministry (Missionary of the A. B. C. F. M.) in Westboro', Mass., July 28. Sermon by Rev. Egbert C. Smyth, p. p., of Andover Seminary.

GUYTON, JACOB F., to the work of the ministry in Canandaigus, Mich., Aug. 24. Sermon by Rev. Asa Mahan, of Adrian. Ordaining Prayer by Rev. Wolcott B. Williams, of Charlotte.

Charlotte.
HUNTRESS, EDWARD S., to the work of the min-istry in Warcham, Mass., Sept. 3. Sermon by Rev. Edward S. Rand, of South Boston. Ordaining Prayer by Rev. Leander Cobb, of

Marion.

HUTCHINSON, HENRY H., to the work of the ministry in Summer, Me., Aug. 24. Sermon by Rev. John B. Wheelwright, of South Parls. Ordaining Prayer by Rev. Thomas T. Merry, of Norway.

LAMSON, CHARLES M., over the Porter Evangelical Ch. in North Bridgewater, Mass., Aug. 5. Sermon by Rev. Wim. S. Tyler, D. D., of Amherst College. Ordaining Prayer by Rev. Warren H. Beaman, of North Hadley.

by Rev. Warren H. Beaman, of North Hadley.

MARDEN, HENRY, to the work of the ministry in Francestown, N. H., Sept. 2. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester.

MARTYN, W. CARLOS, over the Pligrim Ch. in St. Louis, Mo., June 24. Sermon by Rev. Truman M. Post, D. D., of St. Louis. Ordaining Prayer by Rev. Edwin B. Turner, of Hannibal.

MCNAL, DONALD, to the work of the ministry in Albany, Ill., June 24.

OTTMAN, H. AlGUSTUS, to the work of the ministry in Hartford, Conn., June 20.

PEACOCK, W. M., over the church in Vankleek Hill, Ont., June 16. Sermon by Rev. Daniel Macallum, of Markham; June 17, in Indian Lands. Sermon by Rev. Dugald McGregor.

RANSLOW, J. C., to the work of the ministry in Swanton, Vt., June 28. Sermon by Rev. Daniel Wild, of Fairfield.

SANFORD, ELIAS B., over the Cong'l Ch. in South Cornwall, Conn., July 7. Sermon by Rev. Joseph W. Backus, of Thomaston. Ordaining Prayer by Rev. George J. Harrison, of Milton.

TAYLOR, NELSON, to the work of the ministry in Now Orleans, La., July, 4. Sermon by

Milton.

TAYLOR, NELSON, to the work of the ministry in New Orleans, La., July 4. Sermon by Rev. Joseph W. Healy, of New Orleans.

THOMPSON, C. W., over the Ch. in Danville, Vt., July 1. Sermon by Rev. William H. Lord, D. D., of Montpeller.

WHEELER, JOHN E., over the 1st Ch. in Gardner, Mass., Aug. 25. Sermon by Rev. Josiah G. Davis, D. D., of Amherst, N. H.

WHITNEY, HENRY O., over the Ch. in Williston, Vt., July 20. Sermon by Rev. H O. Whitney. Ordaining Prayer by Rev. Charles M. Seaton, of Charlotte.

WINSLOW, LYMAN W., to the work of the min-istry in Hydesville, Cal., Aug. 11. Sermon by Rev. J. T. Wills, of Grass Valley.

MINISTERS INSTALLED.

1869.

ALVORD, Rev. FREDERICK, over the 1st Ch. in Nashua, N H., July 6. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary, Conn. Installing Prayer by Rev. Cyrus W. Wallace, D. D., of Manchester.

BATES, Rev. ALVAN J., over the Cong. Ch. in Saundersville (Grafton), Mass., June 22. Sermon by Rev. Joseph B. Clark, of Nowtonville. Installing Prayer by Rev. Seth Sweeteer, D. D., of Worcester.

CRAWFORD, Rev. WILLIAM, over the Adams St. Ch. in Green Bay, Wis., July 28. Sermon by Rev. Lyman S. Rowland, of Beloit College.

by Rev. Lyman S. Rowland, of Beloit College.
CURTISS, Rev. GEORGE, over the Ch. in Harwinton, Conn., June 30.
DUTCH, Rev. JOSEPH, over the Zion Cong. Ch. in New Orleans, La., June 20. Sermon by Rev. Joseph W. Healy, of New Orleans.
GRAY, Rev. CALVIN, over the Ch. in Geneva, Kan., June 30.
JONES, Rev. JESSE H., over the 1st Cong. Ch., Natick, Mass., July 21. Sermon by Rev. Charles Jones, of Lafayette, N. Y. Installing Prayer by Rev. Edmund Dowse, of Sherborn.

born.

LEACH, Rev. JOSEPH A., over the 2d Cong. Ch. in Keene, N. H., Sept. 15. Sermon by Rev. George S. Bishop, of Newburg, N. Y.

LEONARD, Rev. EDWIN, over the Ch. in South Dartmouth, Mass., July 14. Sermon by Rev. John P. Cleveland, D. D., of Billerica. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.

LEWIS, Rev. GEORGE, over the Ch. in Alfred, Me.

MGGINLEY, Rev. WILLIAM A., over the Ch. in

Me.
McGINLEY, Rev. WILLIAM A., over the Ch. in
Gloversville, N. Y., June 8. Sermon by
Rev. Jacob M. Manning. D. D., of Boston,
Mass. Installing Prayer by Rev. William S.
Smart, of Albany.
POWELL, Rev. ISAAC P., over the Ch. in Canaan,
Conn., July 28. Sermon by Rev. E. P.
Powell, of Adrian, Mich. Ordaining Prayer
by Rev. Thomas Crowther, of Southfield,
Mass.

SHOREY, Rev. H. ALLEN, over the 1st Cong. Ch. in Camden, Me., Sept. 6. Sermon by Rev. Smith Baker, Jr., of Orono. Installing Prayer by Rev. Stephen Thurston, D. D., of earsport.

Prayer by Rev. Stephen Thurston, D. D., of Searsport.

SPALDING, Rev. GEORGE B., over the lst Ch. in Dover, N. H., Sept. 1. Sermon by Rev. Edward P. Parker, of Hartford, Conn. Installing Prayer by Rev. Alvan Tobey, D. D., of Durham.

STRONG, Rev. CHARLES, over the Ch. in Angola, N. Y., July 7. Sermon by Rev. Thomas Wickes, D. D., of Jamestown. Installing Prayer by Rev. Ezra Jones.

TAYLOR, Rev. EDWARD, D. D., over the Cong. Ch. in Binghamton, N. Y., Aug. 18. Sermon by Rev. Wm. I. Budington, D. D., of Brooklyn. Installing Prayer by Rev. James C. Beccher, of Owego.

TODD, Rev. JOHN E., over the Chapel St. Ch. in New Haven, Conn., Sept. 16. Sermon by Rev. John Todd, D. D., of Pittsfield, Mass. Installing Prayer by Theodore D. Woolsey, D. D., of Yale College.

WATERMAN, Rev. ALFRED T., over the Ch. in

Kensington, Conn. Sermon by Rev. Wa.
Thompson, D. D., of Hartford Seminary.
WEIR, Rev. J. E., over the 8d Ch. in Leavenworth,
Kan., June 29.
WICKES, Rev. THOMAS, D. D., over the Ch. in
Jamestown, N. Y., Aug. 19. Sermon by
Rev. Israel W. Andrews, D. D., of Marietta
Collage. O. College, O.

MINISTERS DISMISSED.

1869.

BINISTERS DISEISSED.

1869.

BAKER, Rev. SMITH, from the Ch. in Orono, Me. BEACH, Rev. DAVID E., from the Ch. in Granville, Ohio.

BYINGTON, Rev. EZRA H., from the Ch. in Windsor, Vt., Sept. 8.

CARTER, Rev. CLARK, from the Trinity Cong. Ch. in Neponeet, Mass., July 2.

CHURCHILL, Rev. JOHN, from the North Ch. in Woodbury, Conn., June 25.

FORD, Rev. JAMES T., from the Ch. in Stowe, Vt., Aug. 17.

FREEMAN, Rev. JOSEPH, from the Lst Ch. in Hanover, Mass., July 26.

FRINK, Rev. B. MERRILL, from the Central Ch. in Portland, Me., Aug. 18.

GURNEY, Rev. JOHN H., from the Ch. in New Braintree, Mass., July 7.

HUBBELL, Rev. STEPHEN, from the Cong. Ch. in North Stonington, Conn., April 6.

KIMBALL, Rev. WOODBURY S., from the Ch. in Dester, Me., July 8.

MUNSON, Rev. MYRON A., from the Ch. in Pittsford, Vt., June 28.

PARKER, Rev. LEONARD S., from the Ch. in Derry, N. H., June 21.

SHOREY, Rev. H. ALLEN, from the Ch. in Mest Warren, Mass.

TOLMAN, Rev. GEORGE B., from the Ch. in Sheddon, Vt., June 29.

WHITING, Rev. LYMAN, D. D., from the Ch. in Dubuque, Io., July 29.

WOODWORTH, Rev. HENRY D., from the Ch. in Ellington, Conn.

MINISTERS MARRIED.

1869.

1869.

ATKINSON — GUERNSEY. In Dubuque, Io., July 29, Rev. J. L. Atkinson, of Iowa Falls, to Miss Carrie E. Guernsey, of Dubuque.

BACON — STAPLES. In New Haven, Conn., Rev. Elward W. Bacon to Miss Mary E. Staples, both of New Haven.

BARTLETT — BROWN. In Sherburn, N. Y., Rev. Dwight K. Bartlett, of Rochester, to Miss Lella L. Brown.

BELL — LOUD. In Boston, Mass., July 27, Rev. Samuel Bell, of Groton Junction, to Miss Mary E. Loud, of Boston.

BOWERS HART. In Macon, Mo., June 22. Rev. Albert Bowers, to Miss Melvina E. Hart, of Harmar, Ohio.

CHURCHILL — DONALD. In Andover, Mass., July 27, Rev. Prof. J. Weeley Churchill to Miss Mary J. Donald, of Andover.

DE FOREST — ROBBINS. In Muscatine, Io., Rev. Henry S. De Forest, of Des Moines, to Miss Anna M. Robbins, of Muscatine.

HARDING — BALLANTINE. In Amherst, Mass., Rev. Charles Harding, of Bombay, India, to Miss Elizabeth D. Ballantine.

HAZEN — THOMPSON. In East Windsor Hill,
Conn., Rev. Asel W. Hazen, of Middletown,
to Miss Mary B. Thompson.

HOSMER — COLEMAN. In Nantucket, Mass.,
Rev. Samuel D. Hosmer, to Miss Susan H.
Coleman, both of Nantucket.

MARSHALL — CROSBY. In Danbury, Conn.,
Rev. Henry G. Marshall, of Avon, to Miss
Marlette Crosby, of Danbury.

MILLER — PARDEE. In New Haven, Conn.,
June 10, Rev. Wm. Miller, of Killingworth,
to Hannah E. Pardee.

BOBIE — WIGGIN. In Vassalboro', Me., July 6,
Rev. Benjamin A. Roble, of Waterville, to
Lucy H. Wiggin, of Vassalboro'.

STEVENS — FITCH. In Attleboro', Mass., July
14, Rev. Henry M. Stevens, of Kansas City,
Mo., to Mrs. Sarah A. Fitch, of Lawrence,
Kan.

TOMLINSON — HAZELTON. In Chester, N. II.,
Rev. J. Logan Tomlinson, to Mrs. H. M.
Hazelton.

WHITNEY — WURTS. In Geneva, Ill., Aug. 8,
Rev. Henry M. Whitney to Miss Frances
Wurts.

MINISTERS DECKASED.

1869.

ALLENDER, Rev. THOMAS, in New London, Conn., Sept. 17, of Westhampton, Mass.
BENTLEY, Rev. CHARLES, in Berlin, Conn., July 23, aged 70.
CHAPMAN, Rev. EDWARD D., in Raymond, N. H., Sept. 17, aged 50.
CURTIS, Rev. DAVID, in East Stoughton, Mass., Sept. 12.
DAY, Rev. PLINY B., D. D., in Hollis, N. H., July 6, aged 68. 6, aged 68. ELLIOTT, Rev. S. H., in New Haven, Conn., Sept. 11.
FELT, Rev. JOSEPH B., LL. D., in Salem, Mass.,
Sept. 8, aged 79.

FITZ, Rev. DANIEL, p. p., in Ipswich, Mass., Sept. 2, aged 74.

HUNT, Rev. DANIEL, in Pomfret, Conn., July 2.

JONES, Rev. THOMAS N., in North Reading, Mass., Aug. 29, aged 48.

LOUGHEAD, Rev. JAMES, in Morris, IR., June 24, aged 64.

MORDOUGH, Rev. JOHN M., in Gorham, Me., Sept. 6, aged 58.

RICHARDSON, Rev. WILLIAM, in Manchester, N. H., Sept. 6, aged 68.

SALTER, Rev. JOHN W., in Mansfield, Conn., July 6, aged 71. SALTER, Rev. JOHN W., in Mansfield, Conn., July 6, aged 71. SANDERSON, Rev. STEPHEN, in Sweden, Me., June 30, aged 82. SWAIN, Rev. LEONARD, D. D., in Providence, R. I., July 14, aged 48. WOODBRIDGE, Rev. JOHN, D. D., Sept. 28, in Waukegan, Wis., aged 85.

MINISTERS' WIVES DECEASED.

1869.

1869.

BAILEY, Mrs. ROGENA AMIRA, wife of Rev. John G., in Hyde Park, Vt., May 8, aged 29.

BARSTOW, Mrs. ELIZABETH F., wife of Rev. Zodekiah S., D. D., in Keene, N. H., aged 77.

CRUICKSHANKS, Mrs. ANNA M., wife of Rev. James, in Spencer, Mass., Aug. 1, aged 36.

EMRRSON, Mrs. ELIZABETH B., wife of Rev. John D., in Biddeford, Me., aged 34.

HOPLEY, Mrs. MARY S., wife of Rev. Samuel, in Norwich, Conn., July 14, aged 40.

LOBDELL, Mrs. Julia A., wife of Rev. Francis, in Cincinnati, Ohio.

MERRILL, Mrs. CLARISSA E., wife of the late Rev. Stephen, in Conway, N. H., July 12, aged 69.

Rev. Stephen, in Conway, N. H., July 12, aged 69.

NALL, Mrs. ANN, wife of Rev. James, in Detroit, Mich., Aug. 18, aged 72.

RANSOM, Mrs., wife of the Rev. Cyrenius, of Wadham Falls, N. Y., June 23.

AMERICAN CONGREGATIONAL ASSOCIATION.

THE "House" or "Home" to be called "Congregational," has not yet its cornerstone laid nor its exact site selected. The importance of having such a building in Boston, and that at the earliest practicable date, is felt by a few; but these few, alas, have not the means to realize the object they so much wish to see speedily accomplished. The problem is how to reach those who have the means, and persuade them to make the long-needed investment. The outlay must be large absolutely, indeed, but not large relatively. Let one hundred thousand dollars be given by one individual, with which to build the strictly fire-proof part of the great edifice, for the Library and precious mementos of the Pilgrims, giving it his name, and placing in it his life-size portrait, — what a monument it would be, and what a blessing to the whole world! And yet there is a goodly number of Congregationalists who would scarcely miss that amount of money, and to whom such an opportunity for eminent, permanent, and wide usefulness can but seldom occur. Such a gift would lead to other and smaller gifts which would at once secure the long desired "Home."

There are more than twice ten good Congregationalists who could give ten thousand dollars each; and each have an alcove to bear his own name, or the name of a parent, or child, or friend, thus giving to posterity the evidence of his appreciation of the great doctrines and simple church polity of the founders of New England, and his desire to perpetuate the institutions which have made New England the moral garden of the world. It is firmly believed that the first ten thousand thus given would be a signal of speedy success.

There are certainly two hundred good Congregationalists who could, without any material embarrassment, give one thousand dollars each, thus placing his name at the head of a section in some alcove as a perpetual witness of his love for truth, and the great principles of Christian and civil liberty, and ten such gifts would open the way to speedy and complete success.

All will admit that there must be at least two thousand good Congregationalists out of a membership of three hundred thousand, who could easily give one hundred dollars each, thus securing an amount that would place this institution on a permanent basis, and give a Home to our brotherhood throughout the country when coming to this Pilgrim land, and a place for all our benevolent societies which have offices here, and create a centre of moral and religious power that could not fail to be felt for good far and wide, and that, too, for all coming time.

We wait to hail and welcome the first giver of either of the amounts named above, or of any amount; as God may put it into the heart of his steward. The smallest sums are helpful, and are thankfully, though quite too seldom, received.

We can report encouraging progress in the receipt of books and valuable pamphlets. Of the latter, three hundred and ten were given to the Library, last week, by Mrs. L. H. Palmer, of Suffield, Connecticut, consisting of ordination, funeral; election sermons, results of councils, controversies, &c., &c., bearing date from 1719 to 1815, — a valuable accession to our already rich stores in this line of literature.

We invite, most cordially, any and every member of Congregational churches to come in and look over our collection of books, pamphlets, and manuscripts; to bring or send to us anything they may have of books or pamphlets, not wanted where they are, — to send or leave with us one dollar, if they will, to make themselves life-members of this Association; or what is better, TWENTY-FIVE DOLLARS to constitute each an Honorary Life Director. Let anything sent here be directed to

ISAAC P. LANGWORTHY, 40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

THE growth of the work of the Union is illustrated in the amount which has been paid out by the Treasurer since the present financial year commenced. The Annual Report in May, as published in the Quarterly in July, gave the appropriations up to the close of the year. The following sums have been paid since that time to the churches named.

Congr	egational	Church,	Antioch, Contra Costa Co.,	California,	\$ 400
lst	"	**	Rio Vista, Solano Co.	11	450
lst	"	"	Cheyenne, Laramie Co.	Wyoming Ter. (loan),	500
lst	"	44	Lincoln, Lancaster Co.	Nebraska,	400
Ortho.	"	"	Olathe, Johnson Co.	Kansas,	500
	"	"	Prairie City, Jasper Co.	Iowa,	500
	**	**	Durant, Cedar Co.	"	300
	"	"	Shell Rock Falls, Cerro Gordo Co	o. "	400
	"	"	Big Rock, Scott Co.	"	400
	"	"	Atlantic, Cass Co.	" ,	400
	"	"	Mt. Sterling, Crawford Co.	Wisconsin,	400
lst	"	"	Wyanet, Bureau Co.	Illinois,	500
lst	"	"	Odell, Livingston Co.	16	400
lst	"	"	Ludlow, Champaign Co.	"	500
	u	"	Greenville, Bond Co.	" { } loan specially } contributed, }	1,000
lst	ee .	"	Hubbardston, Ionia Co.	Michigan (loan),	500
	"	"	Clio, Genesee Co.	a	200
Welsh	"	"	Springfield, Summit Co.	Ohio,	350
	"	"	Thompson, Geauga Co.	" { \$ 100 specially } contributed,	450
Colored	"	46	Gretna, Jefferson Parish,	Louisiana,	500
	"	"	Smyrna, Chenango Co.	New York,	300
lst	"	"	New Lots, East New York, King	s Co. "	500
	u	"	Packardville,	Mass. { In part, — } special,	1,000
Evang.	"	"	Tyngsboro', Middlesex Co.	u ·	500
"	"	"	"		327.44
	"	"	Boulder, Boulder Co.	Colorado (special),	536.21

\$ 13,213.65

This is about \$5,000 more than was paid out during the same months of the preceding year. The Union has 53 churches now on its hands in the process of erection,—but has not the funds necessary to complete them,—and new cases are being constantly urged upon its attention. God in his providence is calling upon the churches for renewed exertions, and for greater sacrifices. New villages are springing up, and new churches are being formed with greater rapidity than ever before. Will not our brethren in the older States regard the divine call, and meet the issues of the hour? Ther is no time to be lost. It was while men slept that the enemy came and sowed tares.

Rev. RAY PALMER, D. D., Corresponding Secretary,

49 Bible House, New York.

Rev. C. Cushing, Corresponding Secretary, 16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, Treasurer, 146 Grand Street, New York.

INDEX OF NAMES.

Note.—This Index includes all the names of persons mentioned in this volume, except the name of ministers given in the General Statistics, which are indexed alphabetically on pages 150-169; the names of Presidents, &c of the United States, pages 275-278, and the names of students in Theologic Seminaries, pages 279-284, which are there arranged alphabetically in each case.

The reader is reminded that a particular name frequently occurs more than once on the same page and that the same name is sometimes variously spelled.

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AMERICAN TRACT SOCIETY

TO THE

CHRISTIAN PUBLIC.

THE Plan of Agreement between the two American Tract Societies having been abruptly abrogated by the Boston Society, the Executive Committee of the New York Society referred the matter to the five members of the original Committee of Conference on the part of that Society, "to prepare and issue such a statement of the whole subject as they shall judge the best interest of this Society requires."

That Plan of Agreement is as follows: -

- 1. "That the Society at Boston withdraw all its agents from the field; discontinue all personal or other appeals for funds, either to churches or ecclesiastical bodies, in New England or elsewhere; and that its existence be continued distinctively as a Publishing Corporation. But that it may carry out fully the designs of its founders and past benefactors, it is to retain the right to receive the voluntary offering of churches and individuals, and to distribute its publications by grants, as Providence may open the way.
- 2. "That the Society at New York occupy the field thus relinquished; discontinue its Depository in Boston; and transfer the sale and agency of its book and tract publications there to the Society at Boston; and the Society at Boston transfer the sale and agency of its book and tract publications in New York to the Society there.
- 8. "That both Societies exercise each toward the other the highest courtesy of the Book Trade in the matter of republication; and that neither be compelled to keep or sell any book or tract which its own Committee of Publication does not approve.
 - 4. "That the action herein proposed be consummated not later than May, 1868.
- 5. "That if any future matter of difference arise between the two Societies, it be referred to a Committee of two from each Society, to be appointed by its Executive Committee, said Committee of four to have power to appoint a fifth member."

The Boston Society have rescinded this agreement, in consequence of a statement laid before them by their Executive Committee, that the New York Society had been guilty of bad faith in not making the promised "transfer of sale and agency." This Statement has been published, and does us and the public grievous wrong, both by what it suppresses and what it charges. It suppresses the historical fact, fundamental to all right conceptions of the carrying out of the Plan, that the two Committees had unanimously agreed upon a certain method of effecting this "transfer of sale and agency"; and then, arguing from these words in the agreement as if no meaning had been affixed to them by concurrent and unanimous action, the authors of that Statement make the most serious charges against the good faith and honor of the Society at New York. The

revelation of this fact alone empties their Statement of all force, and we might content ourselves with this simple vindication. But we prefer to answer the charges made against us as if the fact suppressed did not exist, and then present the facts in the case as they actually occurred.

COMMITTEE OF ARBITRATION.

But first, we call attention to the fifth article in this Plan of Agreement, which was inserted to provide "an easy and effectual solution of any difficulty which might arise," and thus guard against the necessity of a public discussion. Both Societies were under the most sacred obligation to seek redress for any supposed grievance by a resort to this Committee of Arbitration. The interests of the common cause in which we were engaged, the claims of Christian courtesy, and the express provisions for a suitable Court of Arbitration, should have restrained the Boston Committee from forcing the matter upon public attention. Learning that they were dissatisfied with the working of the Plan, we suggested to them at any early day the raising of that Committee, saying we "would co-operate with them in the matter," not doubting that such Committee would have fairly adjudicated between us. To this suggestion they did not assent, but in direct disregard of the fifth article of Agreement, and without advising us of their intentions, they proceeded to annul the contract, and now attempt, by criminating us, to justify themselves before the public.

SPECIFIC COMPLAINTS.

Their allegations are: --

First. That the clause in the agreement "transfer the sale and agency of its book and tract publications" to the Society in Boston, means a transfer to the Boston Society "of the business previously conducted by the New York Society in that city,"—in mercantile phrase, "the good will" of that business.

Second. That the stipulated compensation for the sacrifices to which, for the sake of harmony, they consented, had not been rendered.

Third. That it was the "understanding of the Committee who framed that Agreement," that the lease of the Store No. 40 Cornhill should be transferred to the Boston Society.

Fourth. That "we asked that the lease of the Store No. 40 should be transferred to us (them) to secure for ourselves the prestige of their business in this city," and that the New York Secretary made an "express engagement to cheerfully co-operate with us in any arrangement which would suit us," as to the lease of this store.

Fifth. That the expiration of that lease was concealed from them until our late Depositary had taken the lease in his own name.

Sixth. That our Society "suffered him to retain that lease," and gave him aid "to resume the same business which he had carried on as our agent," and wrongfully aided him by advertisements.

Are these Statements of the Boston Executive Committee, upon which the action of that Society in abrogating the Plan was based, sustained by the facts?

We propose to answer this question as to each allegation, and in the order in which it was presented to the Boston Society.

MEANING OF CLAUSE.

First. They allege that the clause in the Agreement "transfer the sale and agency of its book and tract publications" to the Society in Boston means a transfer to the Boston Society "of the business previously conducted by the New York Society in that city,"—in mercantile phrase, "the good will" of that business.

What does that clause of the agreement between the two Societies mean ?

It means that the New York Society should transfer to the Boston Society the agency for making sales of its book and tract publications in that city; that is, transfer the sale and agency from its late Depositary to the Boston Society. Such construction is in harmony with the third article of the agreement, which provides that neither Society shall "be compelled to keep or sell any book or tract which its own Committee of Publication does not approve."

It does not mean that the New York Society should SELL its books and tracts to the Boston Society, nor transfer them to that Society as a purchaser, nor that it should transfer "its business previously conducted there" to the Boston Society, except as its agent; nor was it "a contract for value received," as the Boston Committee argue, "to deliver the good will" of that business to their Society. We are not aware that in mercantile transactions a principal ever delivers the "good will" of his business to his agent,—manifestly such an idea is not involved in the language of the agreement.

We do not agree with the Boston Committee that the transfer of such good will to their Society was the "sole equivalent for relinquishing the right of personal appeals to the churches," as is averred in their Statement. The object of their agreement to "discontinue all appeals to churches," etc., as provided in the first article, was to relieve churches and ecclesiastical bodies in New England and elsewhere from all conflict of agencies of the Societies in applying for funds; its essential equivalent was the discontinuance of our depository in Boston. They discontinue their collecting agents, we discontinue our depository; and then we mutually transfer the agency to each other of selling our book and tract publications, that is, each becomes the agent of the other in its own city.

This is all that the phrase in itself means. Hence their statement that it means transfer of "the business"—the good will of the business—is an error. If the obvious meaning of the words is considered, the Boston Society have no claim to the "good will" of our business in Boston.

COMPENSATION FOR SACRIFICES.

Second. They affirm that the stipulated compensation for the sacrifices to which, for the sake of harmony, they consented, had not been rendered.

There is a special injustice to us in the charge that we failed to render them the "stipulated compensation" for the great "sacrifices" they had made.

They had already determined that it was best, in a merely pecuniary view, to withdraw their collecting agents, whether our Depository were discontinued or not. That this was so, there is undoubted proof. In the Annual Report of the Boston Society, page 27, at the meeting which adopted the Plan, the President of their Society, W. A. Booth, Esq., says: "The question was with us [their Executive Committee], whether we should submit that action [the withdrawal of collecting agents] independent of any arrangement with the New York Society. . . . I believe that if we had not taken that course [made an arrangement with the New York Society], we should have come before you at this meeting, and proposed exactly the same thing we now propose, — to withdraw all agencies, and rely upon voluntary contributions. . . . I believe every generateman of the Executive Committee, and, so far as I know, all the officers, were of the opinion that that would be the best plan for the Society to adopt, before we reached this arrangement with the New York Committee." And yet now they claim a great "sacrifice" in doing just what they had determined to do as "the best plan for that Society!"

LEASE OF STORE.

Third. The Boston Executive Committee claim that it was the "understanding of the Committee who framed the agreement," that the lease of the Store No. 40 Cornhill should be transferred to the Boston Society.

We state as fact within our knowledge, that there was no understanding of the Committee to that effect.

ERRORS OF FACT.

Fourth. The Boston Executive Committee say, "We asked that the lease of the store No. 40 should be transferred to us" (them), "to secure for ourselves the prestige of their business in this city," and that the New York Secretary, in reply to such request, made an "express engagement to cheerfully co-operate with us in any arrangement which would suit us," in reference to transferring that lease. They here affirm three things; namely, that they asked a transfer of the lease to themselves; that they asked it to secure the prestige of our business; and that our Secretary in reply expressly engaged to co-operate in securing such transfer, neither of which Statements is true in point of fact.

The letter in which they profess to make such request is as follows: -

DEC. 30. "We have long been desirous of hiring the small building next our own (24 Cornhill), now occupied by Messrs Graves & Young. Mr. Young of that firm called to-day upon me to say, that, provided they could secure No. 40 Cornhill, they would be willing to release No. 24. I state the matter to you, and inquire if No. 40 is in your control; and if so, if we may give Graves & Young encouragement accordingly."

They did not ask for a transfer of the lease to themselves for any purpose: they wanted No. 24, — not No. 40 Cornhill; and the answer of our Secretary to that letter had no reference to a transfer to them of No. 40, or of the business which had been previously conducted in that store.

Our Secretary answered : -

DEC. 31. "No. 40 is under our control for the present; and if the proposed plan is perfected, we will cheerfully co-operate with you in any arrangement of the matter which will suit your friend Mr. Young and you. But we cannot speak definitely till the business is more advanced than it is at present."

At no time has our Society or its Secretary made an engagement—either express or implied—to co-operate with the Boston Executive Committee in any arrangement for the transfer of that lease which might suit them: our Secretary, in the letter referred to, not only made no such engagement, but expressly refused to speak definitely even as to giving control of the building to Graves & Young, until the proposed plan of arrangement should be perfected, which plan was not adopted by the Boston Society until the 12th of February, and by the New York Society until the 13th of May last, and not "perfected" until the details were all arranged.

CONCEALMENT DISPROVED.

Fifth. The Boston Executive Committee allege that the expiration of that lease "was concealed from" them, until our late Depositary had taken a renewal of it in his own name.

To this allegation we are compelled to give our unqualified denial.

Mr. Kemp obtained in his own name from the agent of No. 40 Cornhill, some time in February, the refusal of a lease of those premises; but such fact was not known to any officer of this Society until the 26th day of March. On the 28th of the same month that fact was communicated to the Boston Society by our Secretary in these words: "If you will furnish satisfactory accommodations for us in 28 Cornhill," "we will thereupon, with the consent of Mr. Kemp, who has the refusal of it, [not from us,] turn over No. 40 to you." This we communicated to the Boston Society as soon within a single day as it was communicated to us. What we knew upon that subject was promptly communicated to the Boston Society.

It was not the duty of our Society to take a renewal of that lease, to be transferred to the Boston Society, nor to notify them of its expiration, as was argued in the Statement of their Executive Committee, for the simple reason that our Society had not made any engagement to do so. Neither had the Boston Society any right to or interest in the lease or premises.

We are assured that our Secretary never made an "engagement to co-operate with us (them) in any arrangement which would suit us," (them,) as was alleged by that Committee; that the language imputed to him in their statement was a misquotation of these words: "We will cheerfully co-operate with you in any arrangement of the matter which will suit your friend Mr. Young and you," contained in his letter of the 31st of December, quoted above. We submit that there has been a direct perversion of this language of our Secretary from the matter in reference to which it was used by him, and that great injustice has been done in the attempt to establish an unfounded charge against this Society by such means.

NOT WRONGFULLY AIDED.

Sixth. It is in no sense true that our Society suffered Mr. Kemp "to retain that lease," or gave him aid "to resume the same business which he had carried on as our agent," or wrongfully aided him by advertisements.

Mr. Kemp resigned his connection with us April 8, and formed a partnership with another gentleman to carry on the book business; and, having the lease of No. 40, they opened a bookstore there. The new firm ordered books as others did, and we sold to them in exact accordance with the agreement between the two Executive Committees, mentioned below, both as to discount and as to time. This we had a perfect right to do. Had we refused to do it, they could have procured our books through third parties.

We advertised the new firm as we do other booksellers. In two or three instances where the name of the firm was inadvertently used in catalogues, correction was made the moment it was pointed out. As it is not pretended that the New York Society, or its officers, had any connection with the use made by him of "cards and circulars," "new-paper advertisements," "old signs and former clerks," or that it could have been prevented by the interference of this Society, we fail to see any object of referring thereto in the statement of the Boston Executive Committee, except to heighten the rhetoric of their narrative.

We have now, briefly as the nature of the case would admit, met the allegations of the Boston Executive Committee, both as to their construction of the clause, " to transfer the sale and agency of its book and tract publications," etc., and the specific charges against this Society which constituted the basis of the action of the Boston Society in rescinding its agreement.

Our answer thus far has been made, assuming for the argument that no important fact had been withheld from the consideration of the Boston Society, which could properly influence its action in so important a matter as the rupturing of the compact which the two Societies had made.

AGREEMENT OF COMMITTEES.

But the amazing fact in this connection is this, — that the Boston Executive Committee concealed from their Society the entire action of the two committees in reference to the sale and agency of each other's book and tract publications, and omitted to state that they met and unanimously agreed upon a specific mode of effecting the object of that clause, and acted upon that mode from the hour the Plan went into effect.

That the Christian public, to whom the appeal is made, may reach a righteous decision, we specify the action of the two Committees on whom the execution of the Plan devolved.

For the purpose of arranging details for working out the Plan proposed, Messrs. Barnes, Kingsbury, Stevenson, Rockwood, and Bradford of the New York Society, met Messrs. Palmer, Smith, Hill, Childs, and Broughton of the Boston Society, February 25, at 28 Cornhill, and conferred upon the whole subject. The first, and a prominent topic of consideration by that Committee, was the sale of the book and tract publications of the two Societies, in the cities of New York and Boston.

A suggestion was made that each Society should have the exclusive right in its own city of purchasing the books and tracts of the other Society. This was rejected. After full consideration, on the suggestion of a member from Boston, it was unanimously agreed, as, in the judgment of the joint Committee, the best means of securing the end intended, that each Society should allow the other "a special and exceptional discount not allowed to others," while each might sell to the grade in Boston, New York, and everywhere, at a specified but less discount.

Having determined this, the Committees went farther, and agreed that "the special and exceptional discount" should be from 40 to 45 per cent. The points left unsettled were, the exact amount of the special discount and of the discount to the trade. These points were the subject of correspondence, and were definitely arranged April 2d.

AGREEMENT ACTED ON.

In accordance with this agreement, the Boston Committee, April 20th, ordered above \$2,000 worth of our publications, which were shipped to them on the agreed terms of a "special discount." The New York Committee also ordered books from the Boston Society on said terms, which were so invoiced and sent, and both Societies sold to the trade at the agreed trade discount. May 6th, Messrs. Booth, Palmer, Smith, and Means, of the Boston Committee, visited New York, and met Messrs. Barnes, Colgate, Eastman, and Stevenson, of the New York Committee, in final conference, at 150 Nassan Street. The points which had been agreed to February 25, in conference at Boston, and by subsequent correspondence, and acted on by both Committees, were taken up in detail, approved and unanimously voted as follows:—

- (1.) "That each Society shall give to the other a special and exceptional discount of 42½ per cent, in accordance with the agreement to transfer the sale and agency to each other in its respective city.
 - (2.) "That the highest discount to the trade shall be 33} per cent."

Four other items were adopted, but were in no way connected with the present

Such was the agreement of the two Executive Committees to effect the object sought by the clause, "transfer the sale and agency," and such their action in accordance with that agreement.

Both Societies continued to act on this basis till the abrogation. The Boston Committee cannot be allowed at the end of five months of uniform action to go back and question the manner in which the second article has been fulfilled by both.

It is worthy of special note here that the matters complained of in the statement of the Boston Executive Committee had occurred before this final vote of the two Committees May 6, which would seem to be a bar to their charges against the New York Committee.

OTHER OMISSIONS.

The Boston Committee also omit to state that the New York Society, according to the agreement, discontinued their Depository in Boston, thus retiring from the field as a competing establishment; and that the "transfer of sale and agency" was a mutual compact, requiring of them in New York precisely what was required of us in Boston.

This Depository was an essential element of the Society's work in New England. It was known as its place of business, where its publications were kept to supply individuals, Sabbath schools, and the trade. It was the home of its Depositary, who, by industry and skill and long experience, had secured the good will of the churches of different denominations, and established a business of about \$40,000 per annum,—a business which the Society could only surrender at the sacrifice of thousands of dollars. But the contract demanded that the Depository should be discontinued, and it was discontinued April 14th, and the books, having been first offered to the Boston Society, were reshipped to New York. The contract was fully carried out in good faith by us.

With these omissions of essential facts, did the Boston Committee present the case fairly to their Society ?

OUR FAITHFULNESS PROVED.

We have already shown that, by a strict construction of "the terms of agreement," we were not bound to transfer to the Boston Society what is called the "good will" of our business.

But with this statement of what the Executive Committees agreed to do, and did do under the Plan, we are prepared to show the faithfulness of the New York Committee in the whole matter; and to show that in discontinuing our depository in Boston, and giving them a special and exceptional discount over all other purchasers, we intended to secure to them the benefits of the book trade we had built up in Boston. This we desired, and for this fuithfully labored. So far as they failed to secure that business, they, not we, are responsible.

Three facts prove this.

FIRST PROOF.

When the Special Committees first met, February 25th, to arrange details, and had agreed that the two Societies should give a special and exceptional discount to each other, as the means of transferring the business, Mr. Kemp had charge of the New York depository in Boston, not yet discontinued. He had been connected with one Society or the other, at different periods, for twenty-one years, was "posted" as to the publications and trade of both, and had built up a prosperous business for the New York Society at No. 40 Cornhill. As that depository was to be discontinued, and the Boston Society was to sell our publications at 28 Cornhill, the New York Committee suggested the employment of Mr. Kemp in the united establishment, as the natural and sure way to convey the business of the New York Society to the Boston Society. This, they urged, would promote the interests of both Societies.

When the Boston Committee objected that they could not afford to employ him, the New York Committee offered to pay half his salary; but they still declined to give him a place in the united establishment. This the New York Committee regarded then, and do now regard, as the fatal mistake of the Boston Committee as to the business of the

store No. 40. Rejecting the man who had the control of the trade, they could not expect to secure it, except so far as they could command it by the special discount agreed upon; and they thus put it out of the power of the New York Committee to secure it fully to them.

Their failure to secure the business, we submit, was owing to their own act, and against the earnest remonstrances of the New York Committee.

SECOND PROOF.

Again: the New York Committee desired also to place the building No. 40 at their disposal, to aid them in securing the business in our publications, and were prevented from doing so only by their own non-action in the matter, as will now be shown.

Let it be noted that, in the Plan of Agreement, the New York Society's benevolent work, — the collection of donations in New England, the granting of books and tracts, the management of colportage, and the supervision of the periodicals, — was not included, and was still to be conducted by the New York Society. For this purpose, the representatives of the Society must have suitable office room in Boston. This they had in No. 40; but if they should relinquish that building, they must secure rooms elsewhere; and they desired to do this in 28 Cornhill with the Boston Society, especially as it was important to present the visible unity of both Societies, carrying on their work under the same roof. Hence, when the Boston Committee expressed a desire to get the control of No. 40, we answered, March 13, "We shall want rooms for conducting our charitable work; what facilities can you furnish us in 28?"

March 17th, we wrote again: "We cannot relinquish No. 40 to any one till we know what accommodations we can have with you or elsewhere for our charitable work. If your Committee, in response to our letter of the 13th, assure us of satisfactory accommodations at No. 28, we shall then be prepared to make arrangements for relinquishing No. 40. If not, we must remain there, or find suitable rooms elsewhere."

Once more we wrote, March 28th: "If you will furnish us satisfactory accommodations in your building for our District Secretaries and for our charitable and periodical work under the care of Mr. Kemp, we will thereupon, with the consent of Mr. Kemp, who has the refusal of it, turn over No. 40 to you. We earnestly hope this will meet your approval."

Thus it appears that for weeks No. 40 was offered to the Boston Committee, upon a condition which they could have met at any moment, by specifying suitable rooms for the representatives of the New York Society in their building 28 Cornhill. Why they did not specify rooms for us remains unexplained to this day.

The condition, "with Mr. Kemp's consent," contained in our last letter, became necessary from the fact that the New York Committee had just learned that Mr. Kemp had obtained from the agent the refusal of No. 40, when we should cease to occupy it. But that action of Mr. Kemp did not prevent us from having the control of the building while Mr. Kemp was in our service, as he was up to this time; and up to this time they could have had it. Their failure to secure that building was not the fault of the New York Committee.

THIRD PROOF.

The third evidence of our desire to secure to them the advantages of our trade in Boston is seen in the fact that we caused to be inserted in the Boston daily and weekly papers, as soon as the Plan was fairly in working order, the following advertisement:—

"American Tract Society, 150 Nassau Street, New York, and 28 Cornhill, Boston.

"The American Tract Society, New York; has discontinued its Depository at No. 40 Comhil, Boston, and transferred the Special Agency of its Book and Tract publications to the

AMERICAN TRACT SOCIETY, 28 CORNHILL, BOSTON,

"N. BROUGHTON, JR., DEPOSITARY,

where they can be had at the same terms as in New York.

"N. B. N. P. Kemp resigned his position with the American Tract Society, New York, April 8, 1868, which was accepted to take effect April 14th, and has had no connection with it since.

"H. E. SIMMONS, TREASURER."

If our offer to pay half of Mr. Kemp's salary, that they might have the benefit of his control of our book business, — if our repeated offer of No. 40 to them, though bound by no compact to make the effer, — if our gratuitous and repeated advertisements of the Boston Society in Boston papers and in the American Messenger, does not prove our honest and frank desire and determination to transfer our trade to them, so far as in our power, we know not how it could be shown.

We have now met the material allegations of the Boston Committee, and shown their fallaciousness from their own premises; we have shown the plan adopted by the two Executive Committees to secure the end aimed at by the phrase, "transfer the sale and agency," and that both Societies acced on this plan until the compact was analyed; and we have demonstrated the faithfulness of our Committee in the whole matter.

PAILURE EXPLAINED.

This being true, it is a natural inquiry, Why has the Agreement for harmony failed?

Is not the frank confession of the Boston Society, "that the basis proved repugnant to the mass of their members," and the course pursued by their Committee, a sufficient answer to this question? That Committee had no part in the formation of the Agreement. It was framed, so far as the Boston Society was concerned, by a Committee of five, appointed by the Society outside of the Executive Committee. Had the Conference Committees who framed the Plan retained the control of the matter, we cannot doubt it would have been successfully carried through. But it is well understood that the Executive officers at Boston were dissatisfied with the Plan from the outset. Many of the speakers at the meeting, October 1st, in urging the abrogation of the Agreement, exhibited the same feeling, in some cases intensified with bitterness, against the Plan and against the New York Society.

More than this, the Boston Executive Committee did not carry out even the letter of the Agreement. They and we were bound not to give more than 33\} per cent discount to the trade. In repeated instances they allowed a larger discount. We never did.

Though bound by the agreement, under the clause, "transfer of sale and agency," to transfer the agency for selling their books in New York to us, they made no effort to accomplish it, their former agents in New York to this day selling their publications under the sign, "AGENCY OF THE AMERICAN TRACT SOCIETY, BOSTON, INSTITUTED IN 1814."

They have never, so far as we know, advertised our Society as having their publications for sale, or as in any sense their agents.

Though prehibited by the Agressiant from addressing personal or other appeals to churches or Sabbath schools, "by circular or otherwise," they have sent over the land circulars containing appeals addressed as follows:—

" Rev. ----

or Elder of Presbyterian Church";

and, when addressed to a Congregational church, thus: -

" Rev. ----

or Deacon of Congregational Church";

which we submit is virtually addressing circulars to CHURCHES. And, finally, in violation of the fifth Article of Agreement, they went forward to the abrogation of the Agreement without giving notice of their purpose, avowedly regardless of "form and technicality."

Will not all this explain the failure?

The New York Committee regret the failure of the Plan, not because it was in their judgment the best, for they were from the first in favor of ORGANIC UNION, and this they believe the churches wished; but because it was a fair and honest effort on our part to relieve the churches of a double agency to do the Tract work. They earnestly desired its success, for the sake of peace for the glory of Christ's cause; and their sincere regret now is, the necessity laid upon them thus in self-defence to state publicly the facts.

But, notwithstanding the extraordinary statement of the Boston Executive Committee, and the no less extraordinary abrogation of the Plan by the Boston Society, we feel it our duty, as it is our pleasure, particularly to refer to the courtesy and Christian intercourse which in our interviews so honorably characterized the members of the Conference Committee from Boston, each of whom seemed to vie with us in suggesting and yielding whatever would promote the best interests of the great work in which we were mutually engaged, apparently unconcerned as to which Society would be most benefited.

We wish now to rise above and look beyond this temporary disagreement of good men laboring for the same end, and gladly anticipate the day when true friends of this form of Christian effort will unite in heart and hand and means to fill the land and the world with the essential truths of the Gospel.

Commending this paper to the candid consideration of all fair minds, and girding ourselves anew to our appropriate work, we invoke the continued co-operation and enlarged sympathy of the friends of the American Tract Society.

O. E. WOOD,

Chairman of Conference Committee, on the part of the N. Y. Society.

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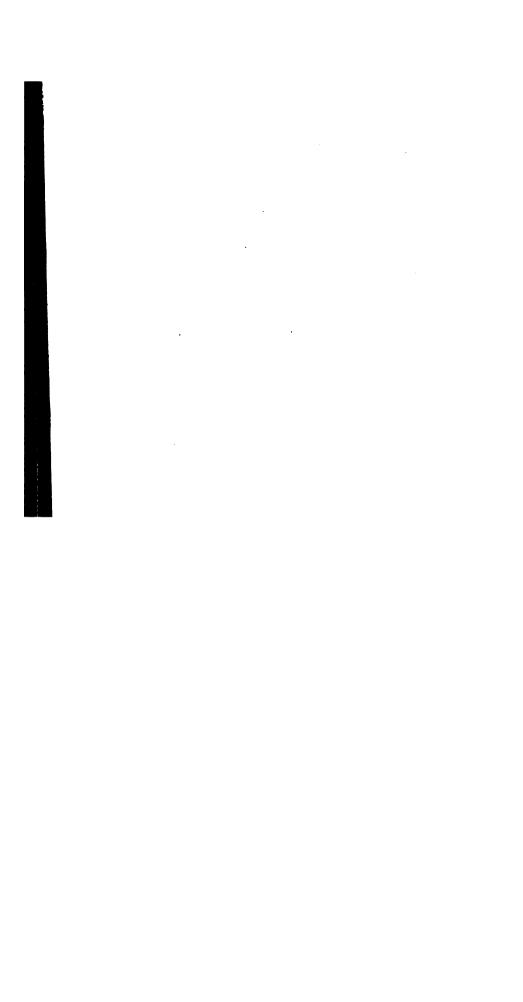
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