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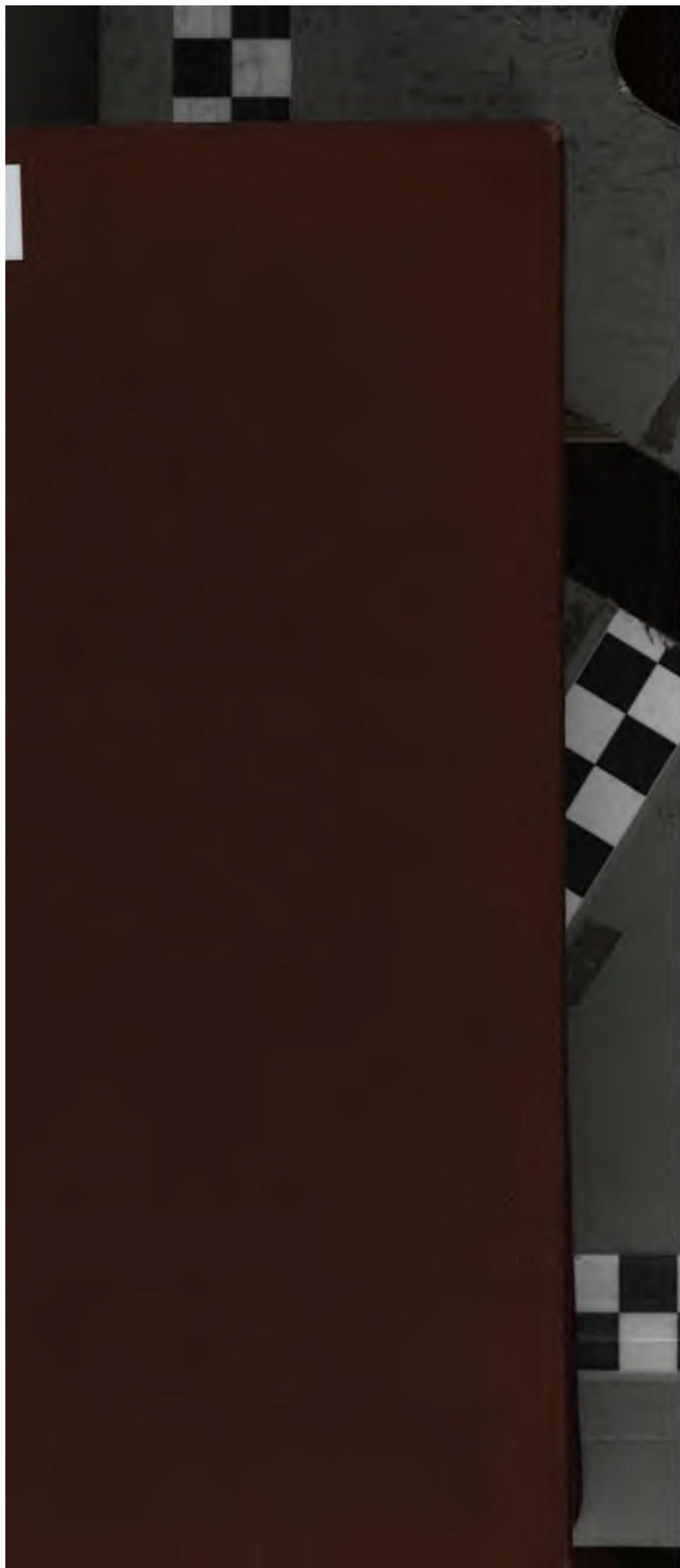






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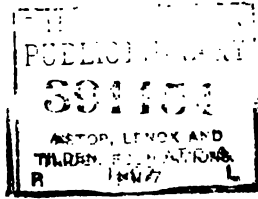
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THE NATIONAL ARCHIVE

JANUARY 1961

LOWELL MASON

Lowell Mason, the
man behind all the noble
and permanent plans
The service which he rendered to
before his time, had, from the nature of
possible. When a nation is in its infancy
existence is enough to occupy its time
and-to-hand fight with stubborn nature, with
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Lord Almon.

ark had rest," before they could undertake that systematic and religious culture of the arts of poetry and song, in which they were afterwards to be so illustrious. It could be only after the country and its wild inhabitants had been subdued; after the State was centred at its capitol in the city of David; after the church was established, the house of the Lord erected, the ark of the covenant — the symbol of Jehovah's presence and of his strong protection — provided with its settled resting-place. Then, at last, because the natural opportunity had come, provision might be also made for the orderly and careful culture of sacred music in the established church, for "the service of song in the house of the Lord."

It was characteristic of the religious earnestness of the New-England fathers that they recognized in the history of the Hebrew people an example of the way in which the God of Israel was leading them. For they, too, as they used to think, and as they loved to think, were "a vine brought out of Egypt" and planted in this goodly land. To them, too, had been given a covenant of promise. And for them the high ideal of a Christian commonwealth, to be established here, was, as the sacred ark of God, to be defended by them; while at the same time it was the pledge of their defence, and of the present favor of the God who had confided to them such a trust.

The world well knows how long it was in their eventful history before their ark had rest; before the great experiment of a free church in a free state had attained a visible success; before the wilderness of this Atlantic coast had been subdued; before the enmity of jealous savages had been resisted and the tyranny of an oppressive government had been overthrown. Of course, during all these stormy years there had been little chance for any general culture of the science of music, for example. Music of a natural sort of course there was, as there will always be. Even when men are lifting up their axes against the thick trees, or are fighting for their very lives against their enemies, they will have their rude songs of labor or of battle. The ploughboy hums a tune as he rests in the long furrow. The schoolboy whistles on his way to school, or sings, at least, on his way home again. The farmer has a song for planting and a song for harvesting. The soldier even,

going into battle, can go all the better, as did Cromwell's Ironsides at Dunbar, with a religious battle-song upon his lips. But all such rude and merely natural music will have in it only the dim suggestion of high possibilities of art, as the wild grapes of the tangled forest suggest the possible perfection of the fruit that ripens in a sunny and well-nurtured vineyard. It needs, as everything else needs, to be trained and pruned and skilfully perfected, to have its principles discovered and applied, its practice patiently continued and improved. David the shepherd-boy would sing, no doubt, as he kept his father's sheep upon the Bethlehem hill-sides. And David the warrior would sing in the excitement of the fight and of the chase when the Lord gave him victory over his Philistine foes. But it was only after his shepherd life was ended, and his warrior life had rounded out into the full success of royalty, that David the king began to make, both for himself and for his people, a science of what had been a pastime, and to elevate to the dignity of high art what had been hitherto a merely natural and untrained method of expression. The song of the shepherd-boy might have perished, the song of the soldier might have been forgotten; but in the work of the royal artist, the religious poet and musician, they might sing on perpetual, a heritage of ages in the church of God.

It is well to notice thus carefully, at the outset, the conditions which seem necessary for such a work as this; because it was, in its degree, precisely such a work as this which was done for the American people by that venerable man to whose memory these pages are devoted. Lowell Mason, "the father of American church music," as he will certainly be known hereafter, spans, with his long and useful life of more than eighty years, almost the whole history of sacred music in this country. It reminds us, as hardly anything else could remind us, how short a time it is since we began our national career, our separate and independent culture of the arts, that the life-time of one man can cover it. He was born at Medfield, Mass., on the eighth of January, 1792. Among the inhabitants of the town of Medfield, in 1650, at the time when it was set off from the town of Dedham, to which it formerly belonged, there were two Masons,—presumably brothers,—Thomas and Robert. Thomas Mason,

the ancestor of the subject of this sketch, with two of his children, were massacred by Indians when Medfield was burnt in 1674. Ebenezer, the sixth child of Thomas, was born in 1669; Thomas, the fifth child of Ebenezer, in 1699; Barachias, the first child of Thomas, in 1723; Johnson, the first child of Barachias, in 1767; and from Johnson and Catharine (Hartshorn), his wife, was born, January 8th, 1792, LOWELL MASON. It was in the first administration of George Washington, the first president of the United States. Our ark had been at rest only three years, — the stormy epoch of the Revolution and the reconstruction of the civil order having ended in 1789, with the adoption of a constitution and the choice of a chief magistrate, — when the man was born for whom the Providence of God had ready this important work of ordering the song of the Lord's house, and who, by the fidelity, the patience, and the skill with which he wrought it, wrought also for himself an honored name, a lasting memory.

How true it is that then, for the first time in our American churches, an adequate attempt was made to give fit musical expression to the songs of the Lord's house, will appear from a brief retrospect. For almost a century after the arrival of the Plymouth pilgrims with the old Ainsworth's psalm-book, out of which, in the cabin of the "Mayflower," and amid the wintry snows of the bleak Massachusetts coast, they worshipped God in their plain fashion, — there was scarcely any music known among the churches, except, perhaps, a dozen rude and simple tunes, and probably not more than half of these were in familiar use.¹ Even down to the time of the war of independence, there had been very little intelligent progress towards a more copious and adequate church music. At about that time, however, there had arisen a style of singing, of which the tradition lingers to our day, and even the memory survives with some of us, who, by that token, are reminded that they are beginning to be old, — a style so whimsical, so full of odd conceits and affectations, so uselessly involved and intricate, as to be little better than absurd. Some of us have heard examples of those grotesque psalm tunes, in which the words of sacred song were seized as in a kind of frenzied grasp by the fantastic

¹ Palfrey's *History of New England*, Vol. II. p. 41.

music, and made to dance in a prolonged mysterious maze of sound, snatched up at first by one part and then by another, disjointed, torn in sunder, and at last, after much needless torture, reunited and brought out to a conclusion,—to be regarded thereafter by the listeners with a kind of awe, as words delivered from a long suspense, made for a time to pass as if through fire and water, before they issued into a large place of rest and silence. These were tunes which, as Dr. Mason afterwards expressed it, were indeed admired, but “not in proportion to the religious edification of the psalmody, but rather in accordance with the wonderment excited by their performance, and the astonishment manifested as different parts were introduced, evolved, bewildered, entangled in labyrinthine windings, and at length made to emerge together at the end of the stanza.” It was as when one watches, with a diverted interest and not without solicitude, the antics of some frisky animal, not knowing what he may be up to before he stops. It is evident that such a style as this—amusing instances of which could easily be furnished, if this were the place for them—could be employed only by singers who were trained to its absurdities,—by selected choirs, and not by general congregations. It is evident, also, that such a style could have no other result than to debase and profane the worship into which it was suffered to intrude itself. Better than this, a great deal, was that scanty catalogue of five or six sedate and decent tunes with which, down to the year 1770, or thereabouts, the churches were content to worship in their plain congregational way.

The peril into which the churches at that time fell—the nature of which has been sufficiently indicated—was the natural peril of reaction against an opposite extreme. For, in the time of the great Puritan revival, when the virtue and devoutness of the English people rose in protest against all superstitious formalism in religion, they were not satisfied with any half-way protest. They made a clean sweep of whatever seemed to them to be spotted with the taint of error,—and so of some things which were harmless, and even useful. And in the catalogue of idols which they had cast out, as an old chronicler has arranged it, along with “the surplice and the popish wardrobe, the sign of the cross in baptism, the popish holidays,

and church government by a bishop," we find, also, "organs and cathedral music" in a common condemnation. We smile as we read the list, and wonder at their over-zealous caution. But to them, who knew what deadly evils had been associated with these things, evils that were eating out the soul of godliness and wellnigh of manliness from the English people, it was not a catalogue to smile at. Nor was it anything to smile at, either, for those who met these same psalm-singing warriors, to whom the organ and cathedral music were idolatrous, at Marston Moor and Naseby, and found out with what straightforward vigor they could vindicate their stern iconoclasm.

When the reaction came, however, it was a time of peril. When, after the ark of truth for which these men were zealous had found rest beyond the seas, there came the opportunity for the fine arts and the graces of a higher and more various culture to resume their rightful place, the danger was that a mere shallow affectation, with its prettinesses and puerilities, on the one hand, or, on the other hand, a sensuous and vicious style, making appeal to what is meanest and most base in human nature, would come in. As we have seen, a style affected and absurd and in a high degree mischievous had begun, a hundred years ago, to get a foothold in the churches. (The other style of music, sensuous and vicious and making its appeal to what is most base in men, seems to have waited for its opportunity in society, until our own time.) Then the fervid earnestness of the great Puritan revival had cooled. Even in religious matters, men had begun to care less what to do than how to do it; and the churches were in a mood to tolerate such empty musical diversions, such mere gymnastic singing as has been described. There was needed some one with a strong will, with a firm hand, with native skill and taste, and with a conscientious and religious purpose, who should check this evil tendency, and bring scientific order out of such chaos, and who should thus transform what had become a power of evil into an instrument of good. In the good Providence of God the hour for such a work had come, and, by the grace of God, the man.

The nature of the work that needed to be done, and the qualities of character which were necessary for the doing of it,

have now been so fully shown that it is only needful to say that these were, in an eminent degree, the qualities of Lowell Mason's character, and that he did the work, and in the judgment of his generation, who were witnesses, did it well. How well he did it we shall hardly appreciate, unless we remember with what slender resources he wrought. For he had no advantages of education, as, almost to his latest day, he regretfully remembered. He was the son of a mechanic in a small New-England village, and, as the New-England boys of that day had to, he began almost in the cradle that fight for a living which left small opportunity for study and for culture. What time he had, however, — all that he could save and steal, — he seems to have given to the practice of the art in which he afterwards became illustrious. To use the language of a familiar letter which he wrote, a few years since, "He was a wayward, unpromising boy, — so the people thought, — though I know not that he was ever intoxicated or made use of a profane oath in his life-time. He was of little promise, save for music, for which he very early manifested a strong inclination. He spent twenty years of his life in doing nothing save playing upon all manner of musical instruments that came within his reach." This is his own account of his boyhood and youth; but how far those years were from being misspent will appear, if we consider that, when he was only twenty-one, this self-taught lad was capable of teaching vocal and instrumental music, and had begun to earn his livelihood, in part, by such instruction. Even a good while previous to this, when he was still a boy, he had become the leader of the choir at Medfield, and removing at the completion of his minority to Savannah, Georgia, he filled the same office in the most important church of that city. Here his choir became so skilful, and presently so celebrated, that the fame of it, and of him as the leader of it, was carried back to Boston by a gentleman who had heard it, and who determined, if he could, to secure for the church music of that city the services of a musician so successful.

Prior to his removal to Savannah, he had married (at Westboro', Mass., Sept. 3d, 1817) Abigail, the daughter of Daniel and Hannah (Buckminster) Gregory, of Westboro', who still survives him. Of their four children, Daniel Gregory (born in

Savannah, Ga., May 8th, 1820) died in Schwabach, Germany, June 24th, 1869; Lowell (born in Westboro', Mass., June 17th, 1823); William (born in Boston, Mass., Jan. 24th, 1829), received the degree Mus. Doc. from Yale College, 1872); and Henry (born in Boston, Mass., Oct. 10th, 1831), still survive. Dr. Mason received the degree Mus. Doc. from the University of the city of New York in 1855, it being the first time that degree had been conferred by any American college. He was also one of the most successful lecturers at teachers' institutes, by appointment of the Massachusetts Board of Education, from the organization of those institutes until four years before his death.

In 1827, when he was thirty-five years old, he removed to Boston on the invitation of a "large committee consisting of different denominations of Christians," to "take a kind of general charge of music in churches there." From that time onward, Boston was his home and the scene of his incessant labors in behalf of music and of education, until he came to spend the scarcely less laborious evening of his life, with his children and his children's children near him, in his pleasant home at Orange, N. J. It was here that, on the Lord's day, the eleventh of August, 1871, he, like that royal singer, David, of whom these words were first spoken by an apostle, "having served his generation by the will of God, fell asleep and was laid unto his fathers."

Properly to fill up this outline of his life, would, of course, require at least a volume. During these busy years he was concerned, more or less actively, and commonly as principal, in the preparation of no less than fifty volumes of musical composition and instruction; and if we should count the smaller pamphlets and more ephemeral publications, the catalogue would be greatly lengthened. The first of these was issued fifty years ago, when he was thirty years of age, and still a resident of Savannah. It seemed so unpromising as a literary venture that he could not easily secure a publisher. At last, however, he gained for it the patronage of the Boston Handel and Haydn Society, of which he had been a member, and of which he afterwards became the president. The book was published in their name, as their collection, and they were to have a half

of whatsoever profit might result from it. This modest venture was an immediate success. The first edition, paying for itself and more, was sold within a year. A second was demanded; and when the book had run through seven or eight editions, the amazed society found itself ten thousand dollars richer for its patronage of the young author. Nor was the financial success of the book the most important part of its success. The tunes which it contained, and which it introduced to general acceptance, were selected from the best masters and founded on the most fit models; and the book at once arrested the evil tendency of the church music of New England, and turned the tide in the direction of a simple, decorous, and scientific style. With the publication of this volume the days of the preposterous and pyrotechnic style of psalm tunes were already numbered.

But it was not the manner of this man to rest content with one success. With an amazing industry he would scarcely have completed one book before he was eager to produce another and a better. Always striving to perfect himself in his profession, he was resolute by every means to perfect others also. And although his very earliest works were of such merit that they are hardly obsolete, — the music of the *Missionary Hymn*, for instance, which was about the first he ever wrote (while still residing in Savannah), bids fair to last almost till that millennial day when the need of missionary hymns is over, — yet, even to his latest years, he labored on to make more true and worthy what inferior men would easily have left alone as well enough. Year by year he grew into a more religious sense of what church music ought to be, of the sacred uses, of the vast power, of the divine fitness of it, — striving sometimes, no doubt, with disproportionate emphasis on some comparatively unimportant point because it had been a neglected point, but striving, almost always, with ultimate success. Indeed (as was suggested concerning him by another), the reforms which he accomplished were in great measure due to his reiteration of such points even when they were trifling. Taking up one point at a time, insisting on it, explaining it, emphasizing it, refusing for the moment to see any other, he would at last make others see it and accept it, and could so pass on,

over ground that was well trodden, to new and loftier attainments.

It was in part this peculiarity which gave him his remarkable success as an educator. For it was not merely as a musical reformer and an author and compiler of church music that he is to be remembered. He was indeed the founder of our present school of psalmody ; but he was also one of the very foremost educators of his time. This man—who never had an education except what he gave himself, who never went abroad to get the advantage of the foreign schools till more than half his life was spent and much of his hardest work accomplished, and who, when he went, in 1837, went with a reputation which already had preceded him—was, as an educator, almost without an equal in America. Early in his professional career he was interested in that philosophy of teaching with which the name of Pestalozzi is connected as its author and its first and most conspicuous exemplifier. And the success with which that method—so natural, so simple, so effective—has been introduced on this side the Atlantic is due very much to his enthusiastic and intelligent employment of it in his Boston singing-schools. He had the sagacity to recognize the worth of the new method, and to see that it might be employed in almost any branch of education ; and he was eager to secure for it, in his department, such conspicuous success that other teachers in their own departments might adopt it also. He lived to see his wish in a great measure realized, and to be recognized, as he so well deserved to be, by an increasing company of learned and philosophical instructors, as their pioneer and champion.

It was among the greatest of the services which as an educator he rendered to his generation and to the generations that shall follow for years and centuries to come, that musical instruction came to be a part of education in our public schools. It was a long time before he could get a hearing for his belief that little children could be taught to sing by note, and understand the rudiments of music as a science. A less resolute man than he would have been discouraged before he gained permission to experiment upon his theory in the common schools ; and when at last consent was given grudgingly

by the school authorities of Boston, he was forced to go to work upon his own responsibility, at his own charges, at the most unfavorable time, in the most undesirable way. But he succeeded so triumphantly, that all the schools of Boston were thrown open to him, and the common schools of the whole country shortly followed the example. It takes one or two generations before the value of such an experiment becomes wholly apparent. And it was not fully seen how much that act of Lowell Mason's had accomplished till, a few days before his death, that prodigious chorus of twenty thousand voices gathered to sing his tunes. It is pretty safe to say that the great spectacle which was seen last June in Boston, was only possible because he had given to the children of our schools the privilege of common musical instruction. Give to a people in its infancy such musical instruction, and the career of that people down through the ages will bear traces of the service that was rendered to it. It is not an accident that so considerable a proportion of the eminent musicians of this century and of the last, for instance, are evidently, as their names will often testify, of Hebrew lineage. And is it not possible that the traditional genius of that Jewish race for music, may be largely owing to the work which David wrought for them when, far back in the ages, he made a systematic study and ordained a formal school of sacred song? Who can tell where circling waves of influence from such a work, wrought in a nation's infancy, may end?

It is creditable both to Dr. Mason and to those whom he instructed, that so many of his pupils, scattered east and west, north and south, across the continent, are quick to testify their personal indebtedness to him, not only and not even chiefly for the musical skill and knowledge which he gave them, but for the moral tone which his strong character imparted to their lives. "He made a man of me," more than one of them will say, "teaching me how to teach myself, to drill and discipline myself, giving me habit, method, faithfulness, by which my whole life has been made strong and useful and successful." And it was the sense of such indebtedness which made his pupils, when in his old age they came to see him, salute him with a mingled reverence and love so hearty and sincere. If

God gave him, by nature, a strong will, sometimes imperious and arbitrary, it was an endowment necessary for his work, and of which, as the testimony of his pupils shows, he made good use. He might have made, as some one said of him, a famous general, if he had been trained to arms instead of music. Indeed, it is by men of such strong nature, of such brave and resolute character, that such work as his has more than once been wrought. It was David the warrior who did it for Israel. It was Martin Luther the reformer who carried under his monk's garb just such a strong and dauntless spirit, who did it for the German people, setting them a grand example, leaving them a noble legacy of hearty and religious song.

Pre-eminently, Dr. Mason's work was, in the best sense of the word, a popular work. More and more, down to the day of his death, he aimed to do for the people, not what they most desired, always, but what, according to his judgment, they most needed; less eager to gratify their present taste than to improve and elevate it. And proceeding in that conscientious purpose, he was commonly rewarded at the last by seeing them accept what at the first they were minded to refuse, their tastes conforming to their necessities. The conviction of his maturer years was resolute in favor of a simply congregational mode of song in the churches. And in his firm, determined way he set himself to carry out, against all prejudice and opposition, his conviction. The prejudice and opposition were enough to shake the courage of a man less brave, less sure that he was right. Some said that such a method was impossible. Some said that it was undesirable. To men who, with a little musical learning, were afraid that he would inflict injury upon their art, he answered that art must not stand in the way of worship, and that musical impression and effect must be sacrificed, if it were necessary, to devotion. And he maintained these two positions, which are surely true, and which will stand the test of time, whether the particular measures by which he strove to make them practical were wise or not, viz.: (1st) *that the tunes used in the churches should be such that all could sing them;* should, therefore, above all, be simple, easy, in no way exceeding the limits of an ordinary voice; and (2d) *that they should be subordinate to the words used, should be the fit and*

natural expression of the words, and therefore should not, by any mere delightsomeness of musical effect, fasten upon themselves the interest which ought to be intent upon the worship of which they are but the instrument. It is very likely that in insisting on these two principles he sometimes went to an extreme of plainness and severity of method, and that the tunes which he prepared with too exclusive reference to them were sometimes, for that reason, unsuccessful. It is probable that he would have acknowledged it. Reformers are apt to go to extremes, and Lowell Mason was a musical reformer. But, at any rate, these two principles are sound and true. By them, at any rate, he wished to stand, and did stand to his death. And when the churches shall have grown wiser, they will see how much they owe to him for standing by these principles, against opposition, against derision, against denunciation and complaint, against the charge of inconsistency, simply because he knew that they were right.

Nothing has been said, thus far, except concerning Dr. Mason's more public services in the profession in which he was so illustrious. Nor has any mention been made of his fellow-laborers and associates in his great work, of whom some have fallen asleep with honored names, and some remain in honored usefulness unto this day. Busy as he always was with his professional duties, he was always ready to serve his generation by other labors in the church and in the world, as opportunity was given him. In his old age it was a pleasant thought to him, that sixty years ago, when Sunday schools were hardly known, he helped to found one of the first of such schools in America (the school in Savannah, of which he was the first superintendent), which, starting with its seven scholars, has continued to this day, a fountain of increasing influence. And so, all through his life, he would be busy with such work for Christ when most men might have thought that they had done enough already. It seemed as if he was not ever tired. After the infirmities of age were on him, when he was almost blind, and memory had begun to fail, he did not cease to work. He had lived to see his great reforms accomplished, his books circulated, not by tens of thousands, but by hundreds of thousands, and even by more than two million copies ; his educational theories accepted

by the wisest and most skilful teachers ; the churches in possession of a body of psalmody tested by time and proved to be of permanent value ; children and children's children were about him in his quiet home ; the wedding-day of fifty years ago had come back to him golden with its memories and with its treasures ; honors had come upon him well deserved, from universities and from the people ; a great multitude of voices in all lands were praising God in tunes which he had taught them ; but he was busy to the last. He had begun to teach when he was only a young boy at Medfield ; he had not ceased to learn when he was an old man at Orange. It was the fact that he was teachable himself that fitted him to be a teacher of others. Never too young to teach, never too old to learn, his long life of eighty years was, in its way, as full a life as the world has often seen.

It would be wrong to close this sketch without some more explicit notice of the earnest and devout religious spirit in which his work was undertaken and achieved. When he was still a very young man, and his musical pursuits were only incidental, he was forced to consider whether he should give up his business engagements, in which it was reasonably certain that he could secure a livelihood, a livelihood and possibly a fortune, and devote himself to church music, in which it was reasonably certain that he must continue always a poor man. And he deliberately chose his work in the face of that alternative. It was a constant joy to him that, in the pursuit of his calling, he came into such intimate relations with the church of Christ. It was a rare felicity of his lot that he was brought, all his life long, into such intimate relations with the children of the church. Himself grew more and more, in some ways, into a child-like temper, though he never ceased to labor with a manly energy and strength. The work he did was only possible to him because he was a Christian man, and made the most of all his natural endowments as in the sight of God. Although he had an honest love of approbation, as all faithful workers have, he was not so eager for it as he was to have his work well done. He was willing, for example, to leave unclaimed much of the music which he introduced to general acceptance ; so that, although in almost every musical index

a single glance will show that his acknowledged tunes are much more numerous than those of any other composer, yet there are many more to which his name is not affixed. It was his fashion to send out a tune anonymously, and to let it run a while on its own merits. By-and-by he might claim it, but very often he failed to do so. For very many of his tunes he has no credit, and he did not care enough for his own fame to take the time (as he was urged to take it) to collect and recognize his works. So, too, with the service which he rendered to the English churches of the Congregational order. It is not generally known that they, only less than the churches of his own land, are indebted to his faithful, careful, and, to a great extent, uncompensated labor.

He died peacefully on the evening of the Lord's day, just at the hour when in many a sanctuary, and in many a home, and in divers lands and tongues, some strain of his was going up to heaven with the evening sacrifice. He had asked that when he should be buried the doxology "Praise God from whom all blessings flow" might be sung above his grave. The funeral service was attended in the Orange Valley church, in which, from the time of its formation, to the time of his death, he had been a deacon. A throng of kinsfolk and of neighbors looked for the last time upon his honored face. The congregation joined their voices in the hymn (sung to his own tune, "Bethany"), "Nearer, my God, to Thee." At the place of burial a company of choir masters from various churches in New York and Brooklyn, most of them his former pupils, sung the words, —

"Tranquil and peaceful is the path to heaven ;"

and then all voices joined in the doxology, thanking God for the good life which had been lived and the good work which had been wrought in that laborious pilgrimage of eighty years which now was ended.

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THE RELATION OF THE CONGREGATIONAL POLITY
TO THE CHURCH OF THE FUTURE.¹

THE question before us is twofold. First: What influence will the Congregational polity have on the church of the future? How will it affect the polity and the power of that church? Or, second: How will it, itself, be modified by it? If altered, to what extent, and in what direction? In other words, what is it legitimate for us to work for, and to expect for our ecclesiastical order? Will it enter into the architecture of the church of the future? And if so, to what extent and with what effect?

It may be well to consider this question as directive and regulative of hope and effort, as preventive of inordinate expectation and endeavor, and consequent groundless disappointment and despondency.

And first, as preliminary, what is our polity? Congregationalism imports certain principles embodied in certain organic forms fitted for their working. These principles are,

1st. The independency and fellowship of the local churches, or autocracy blending with communion.

2d. The democratic constitution of the churches, or their government by majorities, with the liberty, equality, and fraternity of their individual constituents, to the exclusion of all orders, castes, ranks, or distinctions of any kind that shall, in effect, divest the church of this equality of the members and sovereignty of the brotherhood.

Forms may vary. Government may be exercised more or less directly or representatively, with consultative associations more or less vast in extent, or frequent in-assembling. But the actual and supreme rule and appeal, under Christ, must in all cases rest ultimately with the members of the church. Other things, theological and ritual, may distinguish us as a denomination. But *this* is our *polity* — shared more or less by other denominations, distinguished from us in other respects. The

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relation of *this polity* to the church of the future is the theme of our present inquiry.

Now, I argue that the principles of this polity, from their conformity to Scripture and to the self-consciousness, or original and imperishable instincts, of the human mind, and to the tendencies of modern history in church and state, and to the genius of our civilization, will be extended universally, will penetrate whatever diversities of ecclesiastical polity may subsist with their essential spirit. Differences of form may subsist, leaving perhaps present denominational names. But all will be *democratized*, if I may coin a term, denoting that all will be pervaded and worked by a democratic spirit, and will be modified so as to be made subservient to that spirit; namely, the spirit of liberty, equality, and fraternity within and between churches.

This proposition might be argued from three stand-points and three lines of proof, — the scriptural, the philosophical, and the historical. And 1st, the scriptural, or an argument showing that rule in the churches according to this spirit is directly and by implication enjoined by the Scriptures, and that with the progressive enlightenment of the church, and its better and more universal right apprehension of the teachings of the Holy Spirit, the democratic spirit and forms admitting of their practical working must become universal in an organization claiming to be founded on the Scriptures; 2d, the philosophical, or an argument from the analysis of our self-consciousness, or showing the conformity of our polity to the essential and indestructible instincts of the human soul; 3d, the historical, or an argument from the actual tendencies of the church in modern history, showing that it is clearly moving, even in forms the most hierarchical, towards the democratic rule; and this tendency, instead of ebbing, is constantly strengthening, and seems destined to universal prevalence and ascendancy.

The first form, or the scriptural, is implied in the presentation, familiar to us, of the proof of our polity from the Scriptures. For if that argument is correct, as the Scriptures come to be rightly apprehended, the principles they inculcate and the spirit they breathe must become dominant in an organization which must derive its warrant of origin and order from the Scriptures. I shall not go into this line of argument, as it

evidently requires no retraversing or reiteration before this association. Nor do I regard it as necessary here to develop or expand the argument from the conformity of the principles of our polity to our imperishable self-consciousness of rights, and the necessary irrepressible tendency of that self-consciousness to vindicate itself in all social organisms, civil or ecclesiastical.

To go over the third line of argument, the historical, would be no less than to go over the history of the church itself in the modern world, and to mark its tendencies and leanings from age to age in regard to the assertion and progressive prevalence of democratic right and rule in its polity and workings. To fully develop and unfold this argument were of course impossible on this occasion. I can, therefore, only touch upon the heads of it, and refer to your observation and knowledge, and the familiar statements of the publicists and historians, civil or ecclesiastical, for the facts from which I deduce my conclusions.

These facts are, first, the indubitable, irrepressible tendency towards the democratic regime in the state and in society, and throughout our entire civilization. De Tocqueville and publicists of all schools declare the existence of such a tendency. Whether as a terror or a hope, they regard its onward movement as certain and resistless as a decree of God. Second. Equally patent and admitted is the correspondent tendency and commensurate movement towards such a regimen in the church. Civilization evidently must go on as a whole. All parts must tend to a unity. There is a necessary, ultimate harmony of social life and thought in different spheres; a congruity of organic principle and spirit, and of dominant order in the church with those of the state and of society. The human mind must be a unit in itself, and must carry the same principles and the same modes of thought and feeling into different fields. Third. There are no indications of permanent retrocession or arrest of the democratizing tendency in the civil or social realm; but, on the other hand, the rather of speedier and more assured movement towards universal triumph.

It is evident these tendencies in church and state are inseparably united; that they spring from the same fontal principles in our common humanity, and the common faith of the Christian world. They must advance together, must mutually accelerate

each other, and neither can be permanently arrested without the extinction of both, — an achievement as hopeless as the arrestation of the solar system, or the stoppage of the courses of Eternal Providence. The movement in both must go on, or we read all signs in earth and heaven amiss. Still, the ratio of rapidity may be affected by various causes it is well for us to note, as they must, in consequence, affect the rate of our denominational progress. For the principles that underlie these movements and those of our polity are the same, and the same history awaits both.

The rapidity of the extension and triumph of these principles in the church will depend, humanly speaking, first, on *progressive enlightenment*, producing a more general and correct apprehension of Scripture, and a clearer interpretation, enunciation, and vindication of our human self-consciousness, the instinctive sentiment of liberty, equality, and fraternity in the soul of man. Second. On the actual incorporation of our principles with the formal and visible order of the world, with the existing institutions of state and society, as these must react upon and hasten a similar movement in the church. Third. On the depth and tone of religious life and feeling which may be prevalent in church and society. Upon these depend the sense of importance attaching to religious convictions and worship, and therefore to religious liberty, as stimulating and developing and protecting such convictions in the individual reason and conscience, and guarding such worship as those convictions may elect or constitute.

The value of our principles in the public mind will depend on the value they attach to the freedom of religious thought and institutions, and this again on the value they attach to religion itself. Men will care little for religious thought and worship who have no religious thought to care for, and whose worship is mere form and show, or nothing at all. And hence the spread of our principles and form of polity will depend on the depth and power of religious interest pervading the world. It will also be accelerated by an enlightenment disclosing their inseparable relations to those of civil liberty, and the need of their protection in order to political freedom. Hence, our principles readily take root and spread in the public mind of those

periods when the sword of persecution, falling on their confessors, has nerved and intensified the spirit of their adherents, and aroused and alarmed states ; or, when progressive enlightenment has illuminated the vital relations of civil and religious liberty ; or, when powerful revivals of religion have created especial interest in religious feeling, conviction, and worship, and the interests of the spiritual world have become intensely real. When men care for the spiritual as they do for secular interests, they will be equally on the alert to guard their liberty and franchise in both, and in each, essential truth will rise in their regard above shows and shams. But in a mammonistic age or society, where the spiritual sense is gross and faint, and religion is chiefly a matter of parade, form, and display, the masses will be drawn towards the polities that present most of visible pageant, pomp, and title, *i. e.* to hierarchical organizations and vast centralizations of church power and magnificence. The youth that goes forth from a course of study that has placed him in profound sympathy with the principles of religious liberty, and its glorious army of confessors and martyrs, and carries his glowing enthusiasm for those principles into worldly and sensuous communities, is astonished to find with what indifference, ignorance, or derision his annunciation of them is received. They do not understand him. They stare or sneer at him. He is a barbarian to them. His talk is nonsense or fanaticism. In such communities Congregationalism cannot be expected to thrive. They have no sense of its value, and as little care as comprehension of its principles. There is no demand, no wish, no appreciation for what it offers.

It follows from the considerations above noted, that our success and prospects as a denomination are by no means measurable by the extension of our name, nor the confessed acceptance of our forms or even our principles. Much work may be preparatory and primordial. A profounder and more diffused enlightenment, and an intenser religious earnestness and faith of our own churches and of Christendom at large, may be requisite to the wide and rapid extension of our polity. Meantime, all educational enterprise and endeavor, all diffusion of light and love, all works of evangelization, of earnest piety, heroic sacri-

fice, patient effort, faithful prayer, all genuine conversion, all holy living and dying, whatever tends to illuminate the spiritual and make it real and commanding, all will work for our principles if they are truly those of Christian truth and liberty; and if we have wrought truly for the above preliminary and instrumental aims, we have not wrought in vain.

Again, as our true success is in the diffusion of our principles, our mission has been and will be to leaven other ecclesiastical forms with them and their spirit, quite as much as to multiply churches nominally and exactly of our own order. Our success will be measured by our efficiency in one direction as well as the other. Nor should we be disheartened or distrustful where this is being accomplished, even if our nominal growth is small. Our function will be grand and thankworthy if our churches stand simply as the confessors and disseminators, the practical exponents and illustrations of vast, organic, beneficent principles, destined to rule the future, though the denominational name be meantime restricted. One of the great functions of the kingdom of God has been, and is to be, a *leaven* in the world's mass.

The grandest role of the grandest parties in the drama of the ages, has been that of minorities. Not often has God or right been in the majority with our world, nor will they be till the better era. Meanwhile, the visible organism that is to be fruitful of great harvests in the future, seems often to die in fructification, sometimes to disappear in the general triumph of its principles; sometimes a cause seems to be failing, while actually it is becoming immortal and universal. The grain falls into the ground and dies, but in order to become fruitful. The casket is broken, but the perfume, which seemed lost, fills the atmosphere. So our principles may have been made to penetrate other denominations, and while we seemed giving up our life to them, we may have been imparting to them a freer and more powerful life; beneficently reforming, modifying, emancipating, new-creating them, and penetrating with a spirit of Evangelical liberty, where the proper name and much of the organic frame-work may remain unchanged. For we are to remember that proper names are the slowest of things to die, the very last to be abandoned; so that often it is easier to penetrate

them with a new life than to shake them off, though they may be mere sloughs. We are to remember, too, that the life of liberty admits, nay, often requires, a great variety of embodying forms; that its franchise may beneficently be with more or less immediateness and absoluteness in its exercise, and with more or less of check, guards, delegation, and representation in its processes, in different places, times, and peoples, although it is reasonable to suppose that the constant tendency of liberty will be to approximate more and more to forms best fitted for its exercise, and that the democratic spirit will more and more seek to embody itself in the most perfect democratic organization.

So Congregationalism may have wrought wider than it has thought, and may have had a grand success where it has been counted to fail. Indeed it *has* had a grand success in the New World, although in comparison with other denominations it may seem slow in progress and restricted in territory and numbers. It has impregnated a continent, both in church and state. There is not a church in the land, not even the papal, but has felt, in a degree, its influence, and in a measure been democratized by it; not one but is quite different from what it would have been had Congregationalism not been here. Nor has it penetrated the church alone with its principles, but the state as well. It has leavened our entire population, has wrought through our entire civil life and history. It was the principles of Congregationalism transplanted from the church to the state, and there constituting civil liberty, that nerved and emblazoned the flag of the armies of the Union and liberty in the late great war. It was this that inspired and enforced that proclamation of "liberty throughout all the land unto all the inhabitants thereof," that struck the shackles from four million of people, and marked a grand epoch in the history of the world. It is in the name of these principles that our flag now waves triumphant from sea to sea.

Some are wont to lament the history of Congregationalism in this country as a failure, on account of the paucity of its nominal adherents. But it is no failure,— would be none were its very name extinct. It would have lapsed into the life of the whole land,— a lapse of the partial into the universal,

— the sect into a civilization. Congregationalism as a principle is no failure, whatever may be said of the churches called by that name. As a principle of church order, — regarding a single congregation as a church, and each church as an autocratic democracy, — it embraces more professed adherents than any single principle of church order in the country. This would appear on summing up the total of members in the different denominations holding with us in church order, though differing from us in other respects. There are quite a number of these denominations, and some of them are amongst the most numerous in the country. Nor is Congregationalism, if the term be restricted to our own denomination, a failure, though its success be not developed to the extent we might wish in the extension of its own name.

Our fathers have sometimes been censured for their unitive policy, for yielding too much for the sake of union. We have been accused of giving up our own life too much for others. There may be truth in the charge. We may have failed in sufficient appreciation and respect for our own principles, — principles which have cost such untold price in their vindication, and which our forefathers prized next to Christian life itself. Yet I believe God has ruled in all this. "Our indiscretions sometimes serve us well when our deep plots fall."

"There's a divinity that shapes our ends,
Rough hew them as we will."

That divinity, we believe, has presided over this chapter of our history and overruled the mistake of our fathers — if mistake it was — for vast good. The life we yielded to other denominations, in giving them so freely of our sons and daughters, and our labor and treasure, has wrought on them, we believe, to a new, purer, and more powerful life; has to a great degree taken possession of them, and through them of the peoples and fields they embrace, till it has thus pervaded the whole land and our entire civilization; and this, perhaps, more rapidly and freely than under our own symbol and name. So it contributed largely to prepare through all parts of the land confessors and champions of human rights and of liberties, civil and spiritual, against the great battle of rights and duel of civilizations

that was to be waged in our times. Had not our nation been wrought to a singleness of life by that sympathy with human rights, and our nationality been thoroughly cemented by the universal prevalence through our civilization, of those free principles for which our church has ever stood as declaratively the confessor, there must have been, it would seem, in the agony of that tremendous crisis, a cleaving of our empire itself.

But though we are far from restricting Congregationalism to an exact type and pattern in all times and places and peoples, or limiting the influence of Congregational principles to our denominational name or symbol ; and although we believe there may be — and most wisely and beneficently there must be — wide diversities in the mediateness or immediateness of the exercise of popular sovereignty, in the diversities of civil and social habitudes and culture, amidst which Congregationalism may appear ; still we believe our denomination, as such, has much and a grand work to accomplish in its own name and form. We believe that though our principles may work with and despite o ill-adapted and uncongenial if not adverse forms, they yet will work most powerfully and beneficently with those they have themselves elected or created ; and while we thankfully recognize divine wisdom and goodness overruling our past mistakes, we feel that is no incitement or warrant for their repetition or perpetuation ; and that, though the giving up of our life to others seems to have enured to the diffusion of our principles, still we are permitted to aspire to no such Euthanasia. We have, we believe, a living work and a grand one to accomplish with churches which have been created expressly on the scriptural model of Christian liberty and equality, and which must therefore be the purest types and freest organs, and most powerful diffusers of these principles.

Life works best, most energetically and beautifully, in its own organisms. It is our duty to furnish, as far as practicable, such organisms for our principles ; to extend and multiply churches of our own polity as best conservative and diffusive of them ; as foci from which they shall radiate through a wide environment ; as fontal, pregnant, and germinant centres, destined widely and profoundly to affect the distant, if not the immediate, future.

For this extension and multiplication we are to consult in our teaching, giving, devising, praying, and working, though always in subordination to the higher behests of Christian life and love ; assured that the divine blessing will rest on our faithful labor, even if our immediate visible success and increase of numbers does not correspond to our aspiration and effort, and the importance of our distinctive principles ; and confident that the most effective and eloquent advocacy of our principles is the illustration and enforcement of them by lives of Christian truth, faith, zeal, and love. We are to work patiently on ; admonished both by fact and the philosophy of the case, that until a more earnest Christian life in the church and in society emphasizes the importance of Christian truth and liberty, we are not to expect any adequate apprehension or estimation of church principles and forms that guard that truth and liberty, amid the majority of the people.

We shall, meantime, feel that all that work for these ends, work for us ; that all true reforms, all genuine revivals of religion, all true words and true acts, true Christian teaching and Christian living, everything tending to deepen the tone of religious life and feeling in society, must enure ultimately to the due valuing and diffusion of our church principles. While, then, we are working towards these ends, — working for the diffusion of enlightenment and culture, the establishment of schools and colleges, and the institutes of a higher civilization, and the capacity for higher truth ; especially, while we labor for the conversion and sanctification of men, for the exaltation of the spiritual above the material, the value of the soul above the world, and the Lordship of Christ above human power ; while we are strengthening the faith of the world in Christianity by practically illustrating its beauty, beneficence, and blessedness ; while thus we are working for the kingdom of God, we are preparing the public mind for the reception of those principles on which its structure of visible ecclesiastic order must ultimately repose ; and are doing so, it may be, more effectively than by direct, formal argument. Our ecclesiastical order grows most beautiful and powerful as it is seen to be the embodiment of the most beautiful and powerful Christian life, in connection with those principles. Liberty, moreover, is

most attractive and beneficent when sought, not as an end, but a means ; not as in itself the ultimate coronal good, but as an aid to its attainment. Pursued for its own sake and as a final aim, it grows malign, generates strifes, schisms, anarchy, and every evil work.

But while we thus ever recognize life as superior to order, and love to liberty, we are still to remember order is the means to life and liberty, to love ; and that the former are ultimately essential to the highest forms of the latter, and as such must have a fitting place in our regard. In this point of view we deem it due to the preciousness of our principles that we aim intelligently to apprehend and estimate them, and give them appropriate places and fitting measure in direct formal inculcation and advocacy.

Meantime we are to labor on, in patience of faith and hope, not solicitous to antedate life with form. Little is gained, much may be lost by it. There must be the brooding time of great principles before the genesis of the fitting order. Order is not life, though essential to it,— to powerful, healthful, permanent life. It is, therefore, ever to be sought for, but subordinately. Life sought for, primarily and supremely, generates order. But order without life, like a beautiful corpse, tends to speedy corruption and dissolution.

But with the coming of an era of profounder religious tone, and intenser spiritual life in the church and society, I believe there will be gradual, substantive approximation to our polity, to the extent, at least, that our principles shall find easy and effective play in the organic forms which embody them, whatever names they may bear.

Not that we regard our present organic forms as certain to be the exact and universal type for all coming times, and for all places and peoples. The future may variously modify our system. There may be diversities in religious democracies as wide as in political, of the forms and processes required to give the highest effectiveness to the essential principle and spirit, correspondent with diverse stages and phases of development in civilization, and with differences of vastness of fields fittingly embraced in single ecclesiastical systems of correspondence and associations. Facilities of travel and of communi-

cation of thought and intelligence, creating practicabilities of larger counsel and combination, and wider synoptical view and plan, may produce more frequent conferences, and form larger circles, securing a more extended unity of spirit and measure, and a stronger and wider co-operation of policies. Representation may be more extensively introduced within and between churches, for securing a wider unity and a more comprehensive system of conference and communion.

On the second topic for our discussion, we may not enter further here. But it seems not improbable there may be diversities of order—guarding always the essential democratic spirit and principle—as wide in the Congregational church of the future, as those which in political history separate the Athenian democracy from the American republic.

Let us, then, earnestly labor on in patience of faith, hope, love, and prayer, as God shall give us light and strength. Let us expect and work for great things, and that with joyous confidence, even if the greatness of our work shall emerge into view only on the plains of a higher life. Nor let us faint or fear, even should we seem for a long future feeble and few, compared with others of different ecclesiastical symbols. Let us be thankful if we are permitted to be a little leaven,—a fontal influence,—a model type. Let us be thankful if it is reserved for us not to receive the promises, but stand with the confessors of truths to which the times have not come, with our brethren the prophets, and the elder heroes of faith, waiting the fulness of times; thankful even if ours is still to be the grand role of minorities, and if it be appointed to us for the limit of our earthly life, that our church, as in the days of our fathers, shall seem but as an offering laid on the altar of a world's faith.

T. M. Post.

St. Louis, Mo.

THE CHURCH OF ENGLAND. — ITS SYNODS, CLERGY,
AND LAITY.

Few, it may be assumed, can look with indifference — few, it may even be imagined, without interest, and, in some sense, sympathy — on the efforts, always laudable, though not always judicious, which the church of England has recently put forth in the direction of synodical action and lay representation. From the simple and unpretentious form of a conference, to that of a diocesan synod, with its higher claims and more doubtful legality, we have seen on every side the revival of the synodical principle and the earnest and almost restless search for some means of restoring to the laity that concurrent and (in the earliest form of church government) co-ordinate authority without which the unanimity of the first assemblies of the Christian body could never have been attained, and which the gradual encroachments of the clerical order so soon rendered impossible. While much of this renewed interest in synodical action is doubtless to be traced to the consciousness which is daily becoming more vivid, even to the highest members of the church, that the years of its union with the state are already fast drawing to a close, and that the disestablishment so long foreseen by the more far-sighted among them is beginning to be gradually visible even to the near-sighted, — much, and we may justly affirm, the larger portion of it, may be attributed to those higher and more spiritual motives which were never perhaps so strong and never so widely extended in every party within the church as at the present moment.

It will be well, therefore, to examine with more than ordinary care the nature and the probable results of a movement of which it might be said, as of every other more secular agitation which has its origin in some clear and influential principle, “*vires acquirit eundo.*” It is too generally supposed that the utter failure of the synodical system in the church of England is chiefly attributable to the jealousy of the state, and the confinement of that stiff and quaint Elizabethan or Jacobean dress which the church has been condemned to wear from the days

of the Reformation. It has been assumed that the early and eloquent complaints which have been made since the days of Bacon, on her unchanged and unchangeable state, on the absence of all action and all progress, pointed to the jealousy or perhaps indifference of the state, rather than to a defect in the original structure of the church. But if we closely and impartially examine the original theory of the union of church and state, and the manner in which it was carried out in the Tudor period,—if we take also into account that Puritanism in its first and strongest development was but a renewed effort to carry out this theory yet more completely, while connecting it at the same time with a higher spiritual aim, we shall be led to see that the difficulties under which synodical action and lay co-operation labors at the present moment in the church of England, may be traced rather to structural and organic causes, than to any influences or principles which have had a later development in her history.

The theory of the union of church and state in the Edwardean and Elizabethan age, did not suppose a compact or alliance of two distinct powers or systems, but an actual identity brought about by their commixture. "Our reformers," in the words of Dean Tucker,¹ "considered non-conformity to the external mode of public worship, and non-conformity to the civil laws of a country, as one and the same thing, and therefore they punished both actions on the same principle;" in other words, the church and state were regarded by them as identified in everything but in certain special functions which they exercised separately, and even in these there was a mutual sympathy and control. This theory was expanded and perfected by the Jacobean bishops in their sermons at Hampton Court, on the occasion of the famous conference,—it was expressed in its most beautiful form by Milton himself, though he shared little indeed of their monarchical idolatry,²—and by the great Dr. Owen in his sermon on "Christ's Kingdom and the Magistrate's Power," where, though it assumes somewhat different features, the "*jurisdictio praeveniens et concurrens*,"

¹ Letters to Dr. Kippis, page 62.

² Of Reformation, Book I.

which the Ultramontanes assert for the pope, is transferred in a manner to the magistrate, in things sacred. Conformably with this theory, the church supposes all the inhabitants of every parish in the kingdom to belong to her jurisdiction, and the bishop in the institution of every clerk entrusts to his spiritual charge all the souls within the parochial limits. The constitution of a parish vestry, in which things sacred and things secular are discussed and determined by the same body, in the same form, and almost at the same moment, carries on this legal fiction, and is, indeed, the first scene in which its anomalies became apparent, and its injurious results have been in great degree obviated. It must be obvious to every one, bearing in mind these preliminary facts, that no church in the world could present greater difficulties in regard to synodical action than our own, no church could find it a more perplexing problem to determine what is the true position of her lay members in her public assemblies.

In point of fact, the synodical system was incompatible with her first structure. Even the convocations never assumed to be provincial or national synods, representing the church, until the revival of the synodical idea in the convocation of 1603. For the convocation had till then, and properly has even now, a merely secular character. It existed side by side with the earlier synods of the church in the pre-reformation period, merely as a secular body, — and it was only used as a spiritual instrument by Henry VIII, inasmuch as it was at once the nearest and most convenient means of effecting his reformatory object, — while Cardinal Pole set it aside to adopt the more legitimate method of a synod, when he began his work of counter-reformation. The idea of our reformers was plainly this: that having once set the church going, once established all its chief officers and provided for their perpetuation, all was accomplished. From that moment the church fell into a purely administrative state, and needed only to be governed by those rulers whose form and method of government had been so rigidly prescribed. Bishop Andrews, in his sermon "On the Trumpets," before the king, at Hampton Court, denies to the church or to its highest officers the right of calling any assembly whatever, and so exclusively assigns this power to the sovereign, that no

room is left for even a diocesan synod, the simplest element of the system. For such a synod, as Pope Benedict XIV affirms, is in fact merely a limb of a provincial or national one, and that again of a general council, — “*olim fuerunt ita inter se colligata ut unum alterum consequeretur.*”¹ It would follow from this that the so-called “diocesan synods” we have seen, first in the Gorham controversy at Exeter, and more recently at Salisbury, are, strictly speaking, illegal. For as a provincial synod cannot lawfully meet without license from the crown, no more can a diocesan one, unless the general prerogative of the sovereign be held to fail in any subordinate part where it covers the entire jurisdiction. But assuming this preliminary difficulty removed, and that the church of England had free scope given it for working the synodical system, and for putting it in regular motion, from the simple mechanism of the ruri-decanal chapter, to the massive and elaborate workmanship of the provincial synod, it must encounter in its progress far more intricate difficulties than those which the mere permission to legislate would have removed. The very existence of a representative body implies the pre-existence of an elective body, a constituency whose qualification should be clear and free from cavil or challenge. And here the church, forced by the very consciousness of the impracticability of her original theory, has been compelled to depart from it so widely as to accept only her communicants as her lay representatives; and by thus excluding all the great and important classes of half-conformists, occasional conformists, and non-conformists, has fatally renounced that claim of nationality on which her existence as an established church depends. This limitation of the franchise, which seems to fit the position of a disestablished rather than that of an established church, has been generally adopted in the synods and congresses lately assembled, and very recently in the conference at Dover, under the auspices of the primate himself.

It must be obvious that two questions of the greatest difficulty here present themselves: first, the possibility of carrying out the idea of *representation* in the case of religious truth or conduct, in which no mind can be said (as in secular matters)

¹ De Synodo Diœces. l. v. c. III. sec. I.

to represent another ; secondly, the right of the laity to take part in the deliberations of a synod, and to assist in final decisions, and what position they occupy in it in relation to its clerical members. For it is the misfortune of the church of England, from the very peculiarity of its structural union with the state, to be obliged to have recourse to *ex post facto* laws and *pro re nata* plans, in order to settle points which in other communions have been settled beforehand by organic and primary laws. The idea of a representative system in matters of faith belongs to the age when the multiplication of Christians rendered it impossible for all the multitude to come together into one place, rather than to that apostolic period which presents every church as able to carry on its government by means of all its chief members under its appointed heads. Unless the churches, as they multiplied in the subsequent age, dropped away into that looser bond of intercommunion which is presented by the Congregationalists of our own day, it would inevitably follow that some representative system must have supplied the only means of carrying on the legislative and consultative functions of the church ; and that laymen would be designated as messengers and representatives of their order at her gradually developing councils. But the nature of this representation would be limited, and in some sense it would be a delegation for some special purpose, rather than a general power to act for another in matters affecting the public faith or practice. In these, no laymen could properly represent another, nor could a bishop or clergyman represent any other member of his order. "A good Christian," says Andrew Marvell, "will not, cannot attune and indenture his conscience over to be represented by others. It is not as in secular matters, where the states of a kingdom are deputed by their fellow-subjects to transact for them, so in spiritual ; or, suppose it were, yet 't were necessary, as in the Polish constitution, that nothing should be obligatory as long as there is one dissenter, where no temporal interests, but every man's eternity and salvation are concerned." ¹

Now, though synods and convocations in the English and in the other reformed churches have long ceased, in a direct

¹ Short Historical Essays, p. 21 (ed. 1680).

manner, to alter the "faith once delivered," it is obvious that in many indirect forms they may greatly tend to affect a similar result. Definitions and explanations may (it was well affirmed in the council of Florence) as materially influence the faith as the introduction of new creeds and confessions. Hence, with the experience before us of the diocesan synod of Exeter, in its unauthorized limitation of the words of the Nicene creed, and in the presence of not a few indications of a like danger in the synods and congresses which are multiplying around us, we cannot but look with some degree of apprehension on the revival of synodical action in the church of England, and on the temptations to enter upon doctrinal matters which threaten to develop themselves during its course. One subject alone, which is now opening upon us all the flood-gates of the most perilous controversies which have ever distracted the church, is sufficiently suggestive of danger to make us look with anxiety towards its treatment in convocation and in the synods which may yet be assembled.

Already in the diocese of Canterbury, the question of the Athanasian creed, with all its difficulties, has been proposed to the clerical and lay delegates at Dover, and must supply a new illustration of the impossibility of any one becoming another's representative in a matter involving such profound difficulties and intricate complication. And here we arrive at another difficulty which the treatment of doctrinal matters by means of a delegation or representation involves: that of a plurality of votes determining a matter of faith or practice. This question presented itself to no less a divine and diplomatist than the famous Vargas, the Spanish envoy in the council of Trent. "Il faut mieux," he affirms, "avoir égard aux suffrages des habiles gens, chois is par toute une assemblée pour examiner une question, que de s'en rapporter à la pluralité des voix. *Stultorum infinitus est numerus*, — dit le Philosophe. Pline le jeune parle ainsi d'une délibération du sénat qu'il n'avait pas approuvée. Que voulez-vous? ç'a été l'avis du plus grand nombre. On ne pese pas les suffrages, on les compte. *Sic pluribus visum est numerantur enim sententiae, non ponderantur.*"¹ The old Puritan writer, William Dell, expresses the

¹ Lettres de Vargas, p. 57.

same truth in a simpler form in the Eirenicon he addressed to Cromwell, Fairfax, and the parliament, after having had a sad experience of Presbyterian synods, alleging that the church may very well do without councils, "because they always determine the things of God by the plurality of votes, and do not weigh, but number the suffrages; and so the greater part still overcomes the better, and the many that are called carry the vote against the few that are chosen. Whereby it comes to pass that the truth is subdued and error is established by a plausible authority."¹ Until we can recall the unanimity of the apostolic church, it will be of little avail to us to secure the majority of a synod. And this unanimity must be attained by other means than those of discussions, which cannot result in any conclusion which will be generally accepted, or in the foregone conclusions of eager and zealous partisans.

. But the second great obstacle to the successful working of the synodical principle in the church of England, arises from the ill-defined and hitherto almost ignored position of the laity in regard to the clerical order. In a certain sense the great and paramount influence of the lay members of the church must be said to be represented in the crown. But as the clergy claim the sovereign as a "*persona mixta*," half spiritual, half temporal, we can but imperfectly and unequally divide the sacred from the secular part of this mysterious duality. Practically, however, instead of the laity being regarded, emphatically, as the body of the church, and the clergy as the ministers of it, the latter, like Paul II, have asserted that all the powers of the church are deposited "*in scrinio pectoris nostri*." Wiser men have fortunately succeeded to the highest places of authority, and are now anxious to repair the errors of a former age; but the difficulty of doing this is not a light one. The larger blessing of the clerical order has left but little more for the laity than the blessing of Esau, and the heads of the church have to improvisate a benediction which can but little satisfy the desires of the first-born. Unfortunately, the manner in which too many of the hierarchy are affecting to concede as a grace what is justly claimed as an inherent and inalienable right, renders it very doubtful whether the laity will take advantage

¹ Dell's *Way of Peace*, 1649, p. 80.

of the offers which are made to them in so many forms from every side, and not rather assert their own power in such a manner as may prove their consciousness of its supreme origin. The invitations of the clergy to their lay colleagues savor too much of papal baits. For, as the Senator Rucellai observed in a lucid memoir to the Grand Duke of Tuscany,¹ the papal court was always wont to "concede as an act of grace what was claimed as an absolute and inherent right." Unhappily, this right is still too bitterly resisted by the sacerdotal party in the church; the Lees and Littledales, whose chief object seems to be "to try how much of the papist may be brought in without popery; and to destroy as much as they can of the gospel without bringing themselves into danger of being destroyed by the law."²

If there is one gift more than another for which we are indebted to the great synodical period of Constance and Basle, it is the recovery of the spiritual rights of the laity; it is the triumphant assertion of the claim of the laity to take an equal part in those great councils of the church from which they had been excluded by the gradual encroachments of the Episcopal order. The speeches in the council of Basle of the advocates of the rights of the laity, are unanswerable vindications of this rightful claim. But still more remarkable, and far less known, is the assertion of them by Andreas, Bishop of Negara, in his treatise called the "*Gubernaculum Conciliorum*," dedicated and transmitted to Cardinal Julian, as president of the council of Basle. As the work is but little known, and is concealed from the general reader in the ponderous tomes of Von der Hardt,³ a brief *resume* of his argument will not, it is hoped, be unacceptable at this point. The bishop founds the right of the laity to take part in the synodical functions of the church on that rule of common sense, rather than of canon law, — "illud quod omnes tanget ab omnibus comprobari debet;" and as all things ordained in councils touch all the faithful alike, he holds that they ought to be approved and defined by all. Whence he concludes that, where it is necessary, the laity should have a

¹ Vie de Scipion de Ricci, tome IV.

² Lord Falkland.

³ Magnum Concil. Constantienso, tome VI, pars IV, p. 255.

definitive, and not merely a consultative, voice even in a general council. He shows next, that the business and subjects out of which the conclusions of a council arise in many cases touch the laity as well as the clergy; whence he arrives at the same result. His next principal argument is from the unity of the church as the body of Christ,—which divides all its burdens among all its members. Of these, the greatest he shows to be the reformation of the church, which, consequently, requires the voices and suffrages of all its members for the completion of so great a work. He derives his next argument from the obvious fact that an invitation and summons to be present in a deliberative body, implies the right of taking part in its legislative work. But secular princes and other laymen are thus invited, from which he concludes that they have also a right of taking part in the definition. He affirms next, that those who are bound by a decree when made (such as of faith, or of matrimony) cannot but have some right to take part in its formation; which is but a special argument arising out of the principle at first laid down. He then proceeds to the historical argument, in which he acts as a kind of *antesignanus* to those of a later day, who have appealed in this, as in every other matter, to the practice of the primitive church.

From Acts xv, he shows that the laity as well as the clergy partook equally of the gift of the Holy Spirit in their united council, and thus applies the argument of St. Peter himself, on the equal claims of the Gentiles to the privileges of the gospel (Acts xi, 17). After an interesting digression, in which he makes use of this passage of history for the reduction of the papal power to its due proportions, he shows that, the great object of the assembly of councils being the reformation of the church, and that reformation being necessary in all its members alike, all must be equally needed to take part in arranging a work to which all must contribute; and all, therefore, have a voice in the deliberations which precede it. He then shows that the creed which defines the church as “the communion of saints,” implies the right of all catholics, lay as well as cleric, to take part in a general council, which represents the whole church, “*verè, vel interpretative aut repræsentative.*” He then passes to those philosophical arguments

which were so common among the divines of that day, and then, after an elaborate and not ineloquent attack upon the decretalists and their papal idol, establishes the equality of the votes of the laity in synod, with those of the clergy, on the ground of the universal brotherhood of Christians, and the equal transfusion of the Holy Spirit through their earliest assemblies; and after some other similar arguments, endeavors to meet the objection that the ancient general councils excluded the laity from their deliberations. Here his enlightenment might put to shame the more exclusive spirit of a far more enlightened age. "Suppose" (he writes), though I do not grant the allegation, that it should be said, "the laity were not admitted in other councils, therefore they ought not to be admitted now. I reply, that this by no means follows. Nor is there any reason that they should be refused admission to the later councils because they were excluded from the former ones. For the Holy Ghost may inspire one thing at one time and another at another, according to the exigencies and different circumstances of the times." He concludes, finally, that "the opinion which affirms the right of the laity to take part in general councils is securer and holier, and less liable to suspicion in regard to the church of God, than those which deny it."

Such was the doctrine which commended itself to the great minds of one of the most memorable periods of the history of the church, and the rights of the laity were thus clearly stated as early as 1438. Unhappily, the reactions in favor of decretalism which set in after the breaking up of the council of Basle, to which this remarkable appeal was addressed, brought back a night of darkness and ignorance which the great divines of the period of the Reformation — Contarini, Sadolet, Pole, and the many real reformers whose influence was lost in the council of Trent — were only able to lighten for a moment, and very partially even then. The final solution of the great question of Tertullian, "Nonne et laici Sacerdotes sumus?" was left for the day of the completed triumph of the Reformation, and in the crash of that great convulsion it was but fitfully and irregularly answered. The national church in England having preserved its hierarchy through the peculiar circumstance that its reformation began from above instead of

from beneath (as was the case in Germany), was glad in its eagerness to connect itself with the more unquestioned hierarchies, to leave the question to those who so soon separated from its own body; and thus the church of England has never till the present day, of stern necessity, reopened the delicate inquiry. It may seem a hard saying, but it is a true one, that the claims of the laity and their position in the church were more early recognized and established at the Vatican, than at Lambeth. Fortunately, at the present critical period of our history, we possess a primate whose very earliest anxiety and first work were directed to this supreme object. The writer believes that he may say, without fear of contradiction, that this was the chief part of the burden of care under which the health of the primate so painfully broke down, and this is the very first portion of it which he has again taken upon him in the day of his (as we trust) entire restoration. Though profoundly impressed with the conviction of the urgent necessity of bringing the laity into the fullest co-operation with the clergy, at a moment when so many dangers both external and internal are in view, he is equally aware of the great difficulties which the whole question presents at almost every point. While the great and influential high church party (both old and new) are distinctively the synodical party of the church, they are at the same time the exclusive party, and would find it hard to admit the laity to any position in a church council which they could accept without prejudice to their supposed inherent rights. On the other hand, the evangelical party, and generally speaking the greater part of the laity, who would respectively admit and claim the right, are also, more than any other class, non-synodical, caring but little for any meetings or congresses but those of a purely voluntary form, content (like the good Lord Shaftesbury) to leave in the hands of the voluntary societies all those subjects which would form the materials of synodical action. Between the two parties thus widely separated, stands the vast and mixed multitude whose faith rather resolves itself into an individual persuasion, and whose practice has fallen into an unchangeable tradition; who regard synods in every form as mere trammels of conscience, and look with distrust and even

suspicion upon every effort to influence the faith of the individual by the faith of the many. For as every man is to be saved by his own faith and his own practice and not by another man's, they need not trouble themselves, as they think, with the debates and the conclusions of others. Perhaps not a few may hold with Andrew Marvell, that every council is "a mere imperial or ecclesiastical machine, or free agent, but wound up, set agoing, and let down by the direction and skill of the workman," and that "a general free council is a work of art that can never happen but under a fifth monarch, and that monarch, too, to return from heaven." In many instances of revived synodical action, this indifference of the laity has been conspicuously seen, and against such a *vis inertiae* it will be harder to work out the problem than against the most active opposing power. Nor are we without another difficulty, already hinted at, arising out of the very structure of the church of England, and the merely administrative existence which it has maintained so long.

In Presbyterianism, synodical action is the very life and health of the entire system. The "subordination of congregational, classical, provincial, and national assemblies for the government of the church," is the fundamental proposition of the Presbyterian polity. But it will be readily remembered how odious this "wheel within a wheel" of spiritual machinery became to the English nation when Presbyterianism was actually established among us, and how rapidly it gave way to the Independent and Congregational system, so well laid down in the "Heads of Agreement of the United Ministers," which define the terms of intercommunion between the principal denominations. William Dell (who from the mastership of Caius College, Cambridge, passed into the Independent communion) complains that "far from" the Presbyterian system "easing them of their strange lords, it would have exceedingly multiplied them. For what is a national assembly but an archbishop multiplied? and what a provincial assembly but a bishop multiplied? and a classical, but dean and archdeacon multiplied?"¹

An organized hierarchy and an organized synodical system

¹ Way of Peace, page 35.

have seldom coexisted without antagonism, and neither has thoroughly succeeded but when alone. This is eminently witnessed in the history of the papacy, and in the fruitless attempts made in the council of Trent to reorganize diocesan and provincial synods, whose decree in their behalf—"The pearl of its reformatory decrees," as Wessenberg calls it—"lies in the dust."

But to return to the efforts put forth so earnestly and with so laudable a motive on the part of many of our most enlightened bishops and clergy to restore the influence of the laity and to obtain the inestimable advantage of their co-operation in the work of the church, we find it hard indeed to discover what place we are able to assign them, or what influence to surrender to them, of that which has been so fatally taken from them, that will really restore them to their original rank in the spiritual body. It would be amusing if it were not also sad, to listen to the suggestions of many who have taken part in preliminary meetings for this object, and who seem to think that the enlightened laity of England will be content to relieve the clergy of all that "serving of tables," that management of societies and auditing of accounts for which they are not always remarkably qualified, without receiving any equivalent in the province of doctrinal or ritual influence. Among the many forms in which the sacerdotal claim has presented itself in recent times, this is unquestionably not the least repugnant. And yet, those who would be the most anxious to escape the semblance of such an affront can hardly say more to the most accomplished laymen than this: "I would willingly divide my kingdom with you, but I am powerless. The law supposes me to be the *persona ecclesie*, its sole representative in the parish. The only layman who has a *locus standi* besides myself is the church warden. I have no more power to transfer any of my exclusive rights than I have to confer upon a non-ratepayer a vote in the parish vestry,—the only kind of synod in the church of England which has a positively legal sanction, and does not exist by sufferance, or perhaps connivance." The only remedy we possess, as an established church, is to obtain an act of parliament, such as has been already brought in by Lord Sandon (though its causes

would require a much more careful consideration than could have been given to that best intentioned, but crudely conceived, *projet de loi*, defining the power and province of the laity, from the parochial council upwards,—dividing the kingdom by means of that higher authority which can alone lawfully divide it, and clearing up the relations between clergy and laity so as to preclude forever the unseemly discords which have been so often witnessed in recent years. But if the bill could be so framed as to include in its scope those larger consultative assemblies which, under the name of conferences or congresses, have done so much useful work in Ely, Carlisle, and other dioceses, and to give them a solid and practicable form, we might well dispense with the antiquated and elaborate machinery of synods. By this method the most important channels of information might be secured in every diocese, by which the government might be guided in the delicate work of church legislation as long as the church is established; while, should the catastrophe of disestablishment occur, the materials for a representative body of the whole church, the nucleus (as it were) of a future synod, such as that so admirably working in the sister church, would be already formed.

It may seem strange to the reader that we should not have entered, long ere this, upon the claims of the convocations of Canterbury and York, which would seem to be specially involved in the very title of this paper. We have already observed that the claim of those convocations to the rank of provincial synods, rests upon their own vigorous assertion of it, fortified by the closing excommunications of the canons of 1603, rather than upon any ground of right or of history. In an able and interesting pamphlet, written in 1703, on the famous controversy respecting "the right" of the archbishop "to continue or prorogue,"¹ it is premised: From the establishment of Christianity in this nation, till the XIVth century, the canons of the English church, as well as those of all other churches, were made by the metropolitan and bishops in a provincial synod; to which the presbyters were not summoned, as having no part in the ecclesiastical legislature. About the XIIIth century, when our kings began to have the subsidies

¹ A short state of some "Present Questions in Convocations," 1703.

of the church ~~in~~ in convocations, the lower clergy began also to be summoned and to appear there in person or by their representatives: because as free-born subjects of England they could not be taxed without their own consent. But ecclesiastical laws and constitutions continued to be made only in provincial synods. Toward the end of the XIVth century, ecclesiastical constitutions began to be made where subsidies had been a good while granted in the provincial convocation of prelates and clergy, and the consent of the clergy having been necessary to the subsidy bills, was required also to the making of ecclesiastical laws.* This is, on the whole, a fair representation of the manner in which the convocation began to supersede the legitimate synod, though the date assumed may be somewhat too early. "Before the 25th of Henry VIII," continues our author, "the archbishop was at liberty (as metropolitans in all ages had ever been) to summon his provincial synod whenever he saw cause: but by that statute he is bound to wait for the royal writ as a warrant to issue his own order of summons." p. 41.

Thus the accidental union of the synod and convocation before the Reformation by no means identified the two bodies, or made the convocation a provincial synod, as the canons of 1603 assume it to be. It would seem, therefore, that the lower clergy, or the "Lower House," are the real intruders in this instance: and this being the case, we are less surprised at the tenacity with which the majority still resists the incorporation with themselves of the lay element,—a proposition which finds much more favor among the members of the Upper House, who (as Pius II said, on his unexpected conversion to the doctrines he had written against during all his previous life), "being raised higher, see farther and clearer." It is as melancholy as it is instructive, to see how the history of the convocation after its long trance repeats itself; how fatally the Lower House has forgotten every lesson which the history of the convocations of 1703-12 supplies so fully. Almost the same unanimity which refused even to entertain the resolution

* A reply to this pamphlet appeared in the same year, called "A Summary defence of the Lower House of Convocation," but no attempt is made in it to invalidate this preliminary statement.

against the rebaptizing of dissenters (which the Upper House carried with but one to oppose it), appears on every occasion on which any liberal or enlightened proposition comes before it. So general, indeed, and so habitual is this *non-possumus* sentiment, that the liberal and large views of Canon Blakesley, the Dean of Westminster, and a few others, belong to the phenomena of convocation, rather than to its normal condition; common sense becomes eccentricity in such an assembly. Where, we might well ask, in any other religious meeting in the world, would the intercommunion in Westminster Abbey of the revisers of the translation of the Bible, have met with such bitter hostility and remorseless criticism as in that body which is supposed to represent the most moderate and the most comprehensive church in Christendom? Nor has its severe and corrosive policy been less dangerous to itself than it has been injurious to the church at large. In its zeal to combat with every rising heresy, and in its anxiety to extend its powers, it has several times very nearly approached (and probably even trodden) the perilous ground of a *praemunire*. In its condemnation of the "Essays and Reviews" without a special license from the crown, it undoubtedly incurred this penalty, if Sir Edward Northey, the attorney-general in Queen Anne's time, ruled aright. For he held that "the condemning of books was a thing of great consequence, since the doctrine of the church might be altered by condemning explanations of one sort, and allowing those of another; and since the convocation had no license from the king, he thought that by meddling in that matter they should incur the pains in the statute."¹

In discussing questions of state policy, even the matter of bills before parliament, the convocation of Canterbury has no less exceeded its legal limits, and it may well be doubted whether any of those fatal tendencies which led to the necessity of its being laid to sleep in the last century, has failed to reproduce itself in the resuscitated body. It is still the stronghold of the sacerdotal theory and of the church polity founded upon it, while the Upper House, having lived on through this long period of suspended animation, in another form and in intermixture with the lay element, still monopolizes the tolera-

¹ Burnett's History of his own times. An. 1701.

tion and moderation which ought to belong to all the representatives of the clergy alike.

Such being the state and tendencies of the Lower House of convocation, it is clear that those who look towards it as though it offered a haven to the bark of the church in the gathering storm, are trusting in a very doubtful shelter, while the not uninfluential party who seek for its entire reconstruction can feel but little sanguine for the success of their plan. For every effort to effect a reformation from within must be fruitless where the wisest deliberations can lead to no practical result, and where the great majority are more bent on strengthening their own authority in it than in participating it with other classes. The entire institution must die before it can rise to a better life; and it were far better to rebuild the synodical fabric of the church with new materials, than to work up the old ones into new forms; and indeed, none of them are sufficiently ancient to be valuable, or sufficiently modern to be practically useful. One exception ought, however, in justice to be made in regard to the work of the revived convocation. While in its collective state it has been injurious rather than beneficial to the church, its committees have done useful and important service. By entering earnestly into practical questions instead of discussing the *gravamen* of the more querulous clergy, or the political subjects of the day, they have collected valuable and useful materials, and offered for the most part sound and judicious suggestions to the government, and thus have been the pioneers of good and practical legislation. But it should be remembered by those who imagine the convocation to be capable of such repair or reconstruction as would make it a veritable representative synod, that, in the event of disestablishment, it would be the very last body to which the interests of the church of England would be handed over. As the legislature did not fall back upon the Irish convocation in the case of the Irish church, but constructed a representative body adequate to so great a trust, and suited to the requirements of the nineteenth century, so in the case of the English church, it would carry on its work with material suited to the age. The first regular convocation in Ireland appears to have been that of 1613-15, and it was

formed upon the model of that of England; on the ground of this close resemblance, its customs and forms were frequently appealed to during the controversy on the rights of the Lower House (1702-8), as appears by many pamphlets of that day.¹

We may well, therefore, conclude that the shadowy form of convocation would pass away in England as in Ireland, before the stern realities of disestablishment. The true interest and policy of the church of England would seem, then, rather to be this: to strengthen her administrative position by obtaining such useful and practical acts of parliament as may adjust the sadly dislocated relations between clergy and laity, and give the latter that real power in the body which it is impossible to give by a mere act of courtesy or surrender of privilege on the part of the clergy; to make use of the committees of convocations in preparing and maturing the materials for legislation, and in obtaining the necessary statistics from the different dioceses; to encourage all voluntary congresses and conferences in which the laity and clergy have equal power and a co-ordinate position; to reconcile (as far as it can be reconciled) the theory of an established church with the practical state of that church as it is now divided, by endeavoring in every case to give the non-conformists and occasional conformists such a place in the national church as may give them a present interest, and, perhaps, a future affection towards it; to promote such legislative enactments as might open the pulpits of the establishment to the godly and duly appointed ministers of other denominations, in a word, in every point; to bring out the nationality of the church by claiming for it not only the Owens, the Calamys, the Howes, the Whitfields, the Wesleys, of past generations, but all those great and good men who share with ourselves in their representation, and claim more exclusively to have developed their principles. In the early days of the Reformation, when every one was looking eagerly for councils and synods to bring about church reformation and union, the great and enlightened Cardinal Contarini pointed to a "more excellent way" in the reformation of life

¹ See especially "Partiality Detected, a reply to a late pamphlet." (London, 1708, pp. 67-109.)

and doctrine, without which a synod would be but a dead letter. "Non est opus concilio," — he exclaims, "non disputationibus, et syllogismis non locis ex scriptura sacra excerptis, ad sedandos hos motus — opus est tantum bonâ voluntate, charitate erga Deum et proximum animi humilitate opus est."¹

The authoritative claims of synods as they are opposed to the spirit of the age, and the active legislation of synods as it tends to complicate rather than to simplify the unchangeable deposit of faith, cannot commend themselves to those who are really desirous of reuniting the body of Christ in all its parts, and bringing back the one heart and one mind of the primitive church. Our efforts after union must be made upon a larger basis than these can offer, and we must ever bear in mind that the divine unanimity of the early church was less in synods and representative bodies than in the general and hearty reception by the church of the judgments arrived at in them; that it arose out of the harmony between the mind of the whole church and that of its ruling spirits, which can be represented in later days only by the *reception* of a synodical judgment, and not by its mere *enactment*.

The extreme advocates of synods in our day assume for the most part that the decrees of such bodies are binding *proprio vigore*, and not on account of their reception and adoption by the whole body of the church. Yet when we bear in mind that the least numerous and least œcumenical of councils have often proved themselves to be the most binding and the most influential, — that the African councils against Donatism and Pelagianism, though limited in their first design to a single branch of the church, take rank in the code of the church universal with the greatest of the œcumenical assemblies, we cannot but see that the *reception* is, after all, the very life and soul of a council, and that the deliberative and legislative actions are but preliminaries to its real^o life. Hence, the *consensus ecclesiarum* is placed by the Roman canonists in the same authoritative rank as the decrees of a general council. While the just resistance which is being made by the great divines of the liberal school in Germany, against a council

¹ Confutatio art. Lutheri Opp. ed. 1571, Ludg. p. 580.

apparently œcumenical, when it violates this *consensus*, points, too, in the same direction.

As the synods are designed to reflect, rather than to form the mind of the church (for otherwise they would have rather an underived than a representative character), they must acquire their real force from the concurrence of the whole body in their decrees. A council acting against the conscience and the convictions of Christendom, would but be such an anachronism as the modern council of the Vatican. And this must lead us to see that if an assembly of this kind is to be really successful, we must first bring about such a unity of the body in all its members, as may make it a clear and consistent exponent of the mind of the whole church. Until the grand principle of Christian union laid down by the apostle influences the whole church; until we exhibit the "one body and the one spirit" on the ground of the "one faith and one baptism," we must fail no less in a synod, than we fail in the daily work of our Christianity. We shall only bring into a common centre and focus, misunderstandings and heart-burnings which are more easily dissipated when they are spread over a larger field. On this ground we might fairly assert that the best synodists are those who by their exertions in behalf of union and charity in their individual stations in the church, are providing for the possibility of a successful synod. And here we cannot but applaud those who have endeavored to remove the barriers between divided sects and parties in the church, and even between divided churches, — those who have broken through as far as they are able to do it the fatal trammels of the act of 1662, which for the first time shut out from the national churches all non-episcopally ordained ministers, and virtually denied their orders, — a denial as opposed to the terms of the twenty-third article, as it is to the practice of the English Church from the Reformation till that unhappy change. For in the "Godlie private prayers for Christian Families,"¹ published in the reign of Queen Elizabeth, and popularly used by churchmen in that day, we find such petitions as these: "We desire thee also to shew these thy graces to all other churches of thine, *namely, thy church of Scotland, etc.* . . . And therewithal we beseeche

¹ Printed in London by John Charlewood (black letter) about 1571.

thee *for the churches of Fraunce and Flaunders,*" and "for the churches from whom we have receyved knowledge in time of our ignoraunce, and places of refuge in time of persecution." Alas! even for receiving the ministers of these churches and entertaining them as brethren at the period of the great exhibition of 1851, the venerable archdeacon of Middlesex was bitterly attacked by the late bishop of Exeter, and the followers of the episcopal idolatry.

We may well rejoice that a more enlightened time has come, and that the bishops of our day are as ready to resist the doctrine that "episcopacy is of divine right," as they were in that of Bishop Burnett, when only the bishop of Rochester was found to accept that decision of the Lower House. Whatever be the ultimate fate of the synodical agitation, or the success of the many efforts to restore to the laity the rights they have (in the interests of the church) so injuriously lost, we may hope to live to see the day when a large intercommunion between the Protestant churches and sects may supersede the unnatural coldness and distrust, which paralyze our influence for good, and cripple our efforts for the assertion of those great and vital truths which the common enemy has taken advantage of our disunion to attack with greater determination than ever. Instead of the mournful question returning daily to our minds, "Alas! who shall live when God doeth this?" we seem already to see the prospect of that inspiring promise opening before us, "This generation shall not pass till all these things be fulfilled."

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RELATIVE CLAIMS OF OUR WESTERN COLLEGES.¹

JEREMIAH, xii, 5. *If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?*

PECULIAR emergencies in human affairs require a peculiar kind and special degree of exertion to meet them. Ordinary effort, common sense universally teaches, is not enough for extraordinary cases. It can result then only in failure and disaster. When the great crisis comes, there must come also the girding up to great labors, the summoning of energies, the pouring out of resources on which the utmost and last demand has been made. And whatever measure of power and endeavor has come short in lesser exigencies, will end but in overthrow and ruin when the greater is upon us.

The text conveys this very practical principle,—of equally ready and large application both in secular and in religious life,—under the guise of a double figure of speech. Its meaning in both parts is one; or, if the second form of figure modifies it at all, it is only by suggesting a struggle with violence. The force of the first member is obvious enough; a terser and better form of the second is, *And if in the land of peace alone thou trustedst, then how wilt thou do in the swelling of Jordan?* Whether we interpret the last phrase, *the swelling of Jordan*, with some, to mean the turbulent rush of the swift river swollen by the snows of Hermon and Lebanon, and the overflow of Gennesaret in the spring and harvest months, or, with others, the tangled and dangerous thickets of the valley, “the pride of Jordan,” infested by wild beasts, the point is the same. The two questions are an argument from the less to the greater; the strength that failed in the easier case, how will it avail in the harder? There is no doubt among interpreters that this is the reply of God to the prophet’s complaint in former verses of the prospering of the wicked with whom he had been strug-

¹ Sermon at the Twenty-Ninth Anniversary of “The Society for the Promotion of Collegiate and Theological Education,” Jacksonville, Ill., Oct. 20th, 1872, by Pres. George F. Magoun, D. D., of Iowa College.

gling. He is divinely notified that he has not yet begun to see the toughest and sharpest encounter; the fiercest, the most powerful and stubborn of his foes. In what fashion could the strength that fainted in the day of lighter antagonisms, meet the heavier ones that were to come after them?

The general and figurative nature of the text makes it, like a general practical axiom, as justly applicable to any other case of endeavor and conflict in the interests of religion and man's highest welfare, as to that of the prophet. To the planting and building of certain American colleges, east and west, all in this interest, it will now be applied. The whole case of American Christian colleges is too broad for our purpose, and broader than the scope and intent of this "College Society." Only those institutions east and west will be brought within the province of our theme, to which its founders, supporters, and beneficiaries have special historic relations. From the older Puritan colleges to the newer ones, so far as here represented, I wish now to argue. As to the institutions themselves it certainly cannot be an argument *a minori ad majus*; as to the whole case, it may appear to be. I limit it on the one side to the institutions alone founded by our fathers in New England, and on the other side to those alone aided by this society at the West.

At the outset, *in the first place*, something must be taken for granted in respect to the disproportion between the higher institutions of New England and the exigencies of New England. I do not say that such a disproportion cannot be proven; but rather that it needs not to be argued because it is proven. It may therefore be assumed. For it is useless to waste reasoning on things properly proven by experience. It is no clearer as a matter of fact that the New-England colleges have been productive of very noble and grand results in the work of their instructors and graduates upon society, in their influence, both immediate and indirect, upon ignorance, wrong, and human unhappiness,—an influence not surpassed or equalled in value to society anywhere on earth,—than it is that they have accomplished less than good men, philanthropists, and educators have desired. They have not been equal to their great task. The testimony of every generation settles this

fact. New England would have been still more glorious in history had her Christian colleges been more adequate. The friends of intelligence, improvement, and goodness have always been "wearied," even in that bright and most favored portion of the land, by their foes. It is not now alone that the cry is raised in every one of those dear old States, "We have fewer Christian teachers, fewer preachers, fewer thoroughly taught, high-principled physicians, lawyers, authors, journalists, lecturers, chemists, civil engineers, machinists, philanthropists, leaders in society, than we absolutely require;" the memory of man runneth not back to the time when it was otherwise. The first founders put forth every energy and encountered every self-denial to secure schools and a college, at the very earliest moment after Pilgrim feet touched Plymouth Rock, lest learning should be buried in the graves of the fathers in church and state, lest Christian civilization in the land should be the work of one generation only. But they never quite overtook from the first all the barbarizing, dechristianizing agencies that infested the purest and grandest form of American society; while the struggle in primitive times, in comparison with that endured by their descendants in later years and now, often shows a contrast very like that between running with footmen and contending with horses.

If this point needs any special strengthening, it can be found in the remarkable statistical facts set forth by President Barnard, of Columbia College,¹ showing that the comparative inadequacy of the colleges in New England is an increasing inadequacy; that since 1840 the number of students has been falling off relatively;² that it was "not materially greater" in 1870 than in 1838, and "less, if at both dates we leave out Harvard"; that more particularly, the relative decline from 1855 to 1869 was greater than from 1838 to 1855; that taking

¹ Annual Reports to the Board of Trustees, 1870, p. 83, 1871, p. 91.

² "From 1826 to 1838 the increase of population was but about one sixth of the original number," while that of New-England students was "nearly one half." Taking the whole country through, "the number of undergraduate students has not only been diminishing relatively to the population for the last thirty years, but the diminution during the last ten has been the most remarkable." The number is "less at the present time in proportion to the entire population than it was thirty years ago, nearly in the ratio of two to one." — *Dr. Barnard.*

twelve New-England institutions for comparison, the gain from 1855 to 1869 was but three per cent, while that of population was five times as great ; and leaving out Harvard, there was a loss of six per cent ; that "the number of undergraduate students sent to the colleges within and without New England is not greater by one hundred in all at this time than it was in 1838" ; and "there is not a single considerable college in which the attendance from its own State has not fallen off in recent years, except Amherst, where it has not increased, though the population has largely, and Harvard," which prospers for exceptional reasons.

Or the point before us may be strengthened by looking at the facts in another way, disclosing the same results as shown in two articles in the "Methodist Quarterly Review" for April and July of the present year. New England had "one student for one thousand one hundred and sixty-four inhabitants in 1830 ; one for one thousand four hundred and thirty-three in 1850 ; and [only] one for one thousand eight hundred and one inhabitants in 1870." The decline has been greatest in Massachusetts and Connecticut, where the increase of inhabitants and of college resources has been greatest,—each of these States having "about eight hundred more inhabitants to each student than in 1830." On the whole, it required in New England in 1870, "fifty-four per cent more inhabitants to furnish one student for a regular college course of study than it did in 1830" ; or, in other words, the demand for collegiate education was just so much less in proportion.

All this while the wealth *per capita* as well as the population of New England has vastly increased, and the wealth and resources and attractions of her colleges of every kind also. The vigorous appeals and canvassing in behalf of these colleges on the ground that even the richest of them, and those accumulating everything fastest, are poor, *i. e.* comparatively poor in relation to the work they struggle in vain to accomplish, is another distinct proof that in that land of peace in which our fathers and brethren have always trusted, they wearied them ; of which some of us, soliciting for Western colleges on that field, have had special exemplification in the frequent cases, mingled with the large and grateful munificence

of New England, of men of princely wealth and generosity excusing themselves from helping in our greater feebleness and sorer need, because so much must yet be done for the colleges of New England.

It is to be conceded, *in the second place*, by those who cherish and labor for both classes of institutions whose relative adequacy we now consider, that a certain number of souls in the West need at least as much in the way of college education as the same number at the East. Thousand for thousand, million for million, we are as dependent upon courses of study, instruction of professors, text-books, apparatus, museums, libraries, laboratories, here in these commonwealths that lie along the Mississippi, as in those that are strung like pearls of beauty and opulence upon the thread of the Connecticut. Raw mind is worth no more here than it is there for the great purposes of social, civic, and religious life. From the rough human material our prairies furnish, we cannot provide such greatness and power for our churches as have impressed the world in the fathers and masters of the New-England pulpit. We could not produce Abraham Lincolns to order, — exceptionally endowed, with little help from the schools, — as the country and the age demand them. Few of our western war governors came from these young colleges, but we can never be sure of such leaders and rulers in a great crisis, unless we prepare them; nor of one like the far-sighted, broad-minded, many-sided Governor Andrew, of Massachusetts, with knowledge, grasp, and tact equal to every interest and every need of state and nation, without the training that Bowdoin began, and professional study and public life in Boston finished.

And here again the facts go further than my argument requires; for a little less than three and a half millions of men occupy New England to-day, while the twelve States which this society has blessed with its benefactions have filled up to fifteen millions. If we take the working power of the colleges provided for the six old States as a standard, — as we might wisely be willing to do, — shall we be rational to judge that four or five times as many intelligent and immortal beings in the twelve new ones need less? On the mere score of numbers, can love of learning, can patriotism, can philanthropy,

her 7,800; but I fear the argument for Christian benevolence from *possible* future populations has not now much force with liberal and good men. Nor should it have; for a region destitute of churches and colleges, that is ever so fertile and full of resources for sustaining life and civilization, has no special claims,—in the presence of other unsupplied regions of immense extent and capabilities, and so many of them,—save on the ground of the number of souls it actually sustains. What are sufficient college provisions for three and a half millions either side of the Lakes, it is fair to concede should be sufficient for the same number the other side; but how shall what is not deemed sufficient for these in New England be judged—to give the figures their full force—in respect to *fifteen* millions here?

Yet this is not a question, *in the third place*, of mere numbers, but of the Christian development, mastery, and elevation of mind. If it can be shown that in what goes to make *mind*, these fifteen millions are less capable and potent than the three and a half, I shall confess, without going further, that my reasoning will fail to reach the conclusion to which I hope to lead you. “After all,” said an eastern college officer to me recently, “New England is the brain of this country.” In the sense of the cultivated brain, it must be admitted. The old and strong colleges belong, thus far, exclusively to the three and a half millions.

The twenty institutions and more this society has helped lack age and wealth. If he meant the directing brain, it is true with qualifications, and in certain things; it was truer ere the West was, it will be true in part awhile longer. If the meaning was amount of brains,—not true at all, we may say, having the highest respect possible for New-England brains, what little many of us have being of that sort; fifteen millions cannot have less mind-power than one fourth or one fifth as many, and of the same people. The fallacy into which a certain style of culture leads is the confounding culture with mind itself. The disputants pro and con upon the question of tendencies to barbarism in home-mission fields, have generally been blind to the fact that barbarism is a mere condition of mind, and decides nothing in respect to its comparative

vigor. And there are influences in history which at once heighten native power and lower civilization. They increase momentum, but divert it from the more elevated courses of culture. They restore the spring, the sharp edge, the salient qualities, the brawn of mind. It is necessary sometimes to slacken pace in order to recover breath; to take a number of steps backward to gain headway; to suspend what we are doing that we may increase our power of doing betimes. It is unquestionably true that certain refinements which are consistent with mental weakness, are lightly esteemed by the best minds among us in comparison with strength. That is no indication of substantial decline. It may be the precursor of real and grand progress. A new life, a great crisis, and a new direction, individual or social, always set free and set on fire unemployed and unquicken energies. Novelty is stimulating; and an unexampled experience is often an otherwise impossible revelation of hidden forces. The national uprising against the great Rebellion largely retuned the national character. It brought back robust elements to over-civilized communities. It arrested decay. It was a sudden reinvigoration. But the best of western mind has had its sinews tasked and toughened for these thirty years with a great rebellion. And men in whose veins was the blood of pioneers went naturally to the front in that grand movement which swung its fiery and mighty circuit from the Upper Mississippi, down the valley and across the South to where our young men with Sherman for the first time in their lives saw the sea.

There is a peculiar vigor which is the growth of emigration. I shall not claim that it is greater on the whole than that which belongs to a settled and stable civilization. But it is so in part. Certain faculties gather acuteness, readiness, elasticity, and massive force. I shall not say that there is no loss of faculty; only that there is none which so emasculates the mind of new States that the college regimen cannot beget from it results equally worthy, — whether the same or not, in the higher civilization. Western brain, too, is largely New-England brain mixed with other brain, and the whole stimulated, tasked, and pressed in certain directions to the utmost. Emigration often diminishes *character*; but not, thus far in history, original na-

tive power. It produces what Milton once called a "towardly and pregnant soil." It was even openly acknowledged twenty-five years since, when a brilliant home missionary sermon pointed out a possible downward slope in our history this side the Lakes, that "if the West put forth a manly struggle to breast the laws of decline involved in a new social state, it might even display the more heroic qualities"; that the tendency to barbarism could affect "only a portion of western society," and this only in certain particulars; that "probably there is no decline if we take in all, the total amount of character"; and that "if the emigrants from New England lose ground in manners, piety, and habits of intelligence, they also gain in spirit, freedom, self-reliance, and other qualities that are desirable." And what is here conceded respecting character—an overlooked concession—is openly and strikingly true respecting forms of mental force, versatility, and capacity; a point of secondary importance, perhaps, in a discussion of home missions, but primary in considering the want of colleges on the same field. That races newly mixed are always in mind as well as body more vigorous than old, unmixed ones, is not a conclusion of reasoning, but a wide induction of fact; and if there is not a heightened native vigor of some sort in the people of these twelve States, they form an unexplainable historical exception to a long-established law.

And vigor, in every type of mind, is proven by its achievements. Here I am happily relieved from the necessity even of illustration. If you seek the monuments of Western energy, look about you! What generation of Americans, or of men, ever before created on the naked sward, in the same period, a social state so broad and firm? What would the history of the nineteenth century lack if these twelve commonwealths were remanded back to wilderness? Over nearly a million of square miles, on the basis of the first production of food,—the initial of political and social economy,—a superstructure of homes, municipalities, industries, arts, politics, governments, schools, worships, charities, involving material structures and human functions so multitudinous, and itself so multiform and gigantic, has been erected, braced with a strength and adorned with a beauty of so swift a growth, that he who should suggest that

here is intellect neither capable of receiving, needing, nor deserving the ripest nurture and the most splendid finish Christian education in its best estate can supply, might safely be set down as a lunatic. The march of this amazing movement shows it no less as it progresses a work of muscle, while more and more a work of mind. In fifteen years it has created an iron product, rising from nothing to fifty millions per annum, one third of the whole iron business of the United States to-day, — this State of Illinois now leading every State but Pennsylvania, — so that a Boston periodical for the present month affirms that “sooner than we imagine, the greatest seat and centre of iron-making in our country or in the world, will be in the northern half of the Mississippi Valley, and along the Great Lakes. It touched the hot ashes of Chicago, and a whole city — one of the most splendid of modern times — rose in a twelvemonth. It has made the proportion of manufacturing products to total valuation in eleven western States, regarded as specially agricultural, very nearly what it is in the eastern manufacturing States.

Three things were necessary to this magical and stupendous creation of civilized life over a million of square miles which our eyes have seen: 1. Large accumulations of capital; 2. Extraordinary natural resources; 3. Marvellous human activity and capacity. Of these the old States supplied the first; the Creator the second; and the people who dwell here the third. So of the three or four hundred millions of British capital applied for in London by Americans during last year, — the use and improvement lay in American enterprise and executive ability. That unexampled transfer of the advanced inventions and appliances of the time to the newest American communities, which has so shortened the raw pioneer period, and is so shortening it every day that it will soon be impossible for man or family to die in privation, while subduing the wilderness before the conveniences and refinements they left behind have caught up with them, and flowed beyond them into the deeper wilderness, depends on supply and demand; and here demand plays the larger part; and this depends on a large power in the newer States, of swiftly appropriating and assimilating whatever of good the older supply. Twenty-five years ago the im-

pression made by the intellectual grasp and spring and fire of the old "Northwest" upon a young home missionary from New England, led him to venture in Eastern pulpits the moderate and careful prediction: "In the next generation what we call our western States will be the central States,¹ and a rooted and established character, and the permanent growth which accompanies it will appear." The next generation has not yet quite arrived, and both parts of the prediction are fulfilled. How much finer that character would have been if Christian colleges on a par with those of New England had shapen it. Yet the intellect of these States, with all this lack, has been growing in crude power, — as the unbroken testimony of our educators certifies; broadened, sharpened, shot through and through with every species of rude mental stimulus, fed with the strongest mental food of certain kinds, would the colleges then, which have become insufficient, in these very thirty years of western settlement, for three and a half millions of minds, be sufficient for fifteen millions such as these? It can only be on the supposition of such universal and immense intellectual superiority here as to dispense largely with the necessity of the higher education.

It is an element, *in the fourth place*, of the greatest importance in the question of comparative collegiate provision for these twelve new States, that the things which are to be done by Christian colleges here are more and harder than in the six older ones. It is the natural and divine order, that material achievements should come before intellectual products in a race, or any part of it, as the prowess and heroism celebrated in the Iliad preceded the literary glory of the Iliad itself. But an age of immense material achievement tasks only the more severely its appliances for learning and intellectual culture, and while it has fewer, has the more need of them because of its material tendencies and the stubborn bent they acquire. How shall it yield the later mental products without the foregoing mental regimen necessary to produce them? How even get the trained knowledge and educated skill requisite to build the outer shell of civilization? The objects, indeed, for which men emigrate, do not contemplate liberal education; even the

¹ See Guyot's Geography, pp. 120-123.

professions are not required to possess it. Francis Bacon lamented in his day that the dedication of great foundations in Europe entirely to professions had hindered the progress of learning, which serves and supplies the professions as the stomach does the head and the limbs. How much more is learning hindered where even professional education is slight and next to nothing. When the arts and sciences, the fundamental knowledges, are "studied but in passage," he says, it has "a malign aspect and influence upon the growth of sciences," and "princes find a solitude in regard of able men to serve them in causes of state, because there is no education collegiate which is free." "For if you will have a tree bear more fruit than it hath used to do, it is not anything you can do to the boughs, but it is the stirring of the earth, and putting new mould about the roots that must work it." Just here has been and is our great lack. The task work of such colleges as we have is therefore mightier, while they themselves are every way less endowed for it. It is true enough that when these colony States were begun, there was a wider diffusion of superficial popular information than when New-England colonization originated; but Harvard College rose in a colony that already had, besides Oxford graduates, one graduate of Cambridge University to every two hundred and fifty persons, — a far larger proportion of highly-educated men than the West ever possessed, and only to be approximated by a wonderful improvement of its colleges, — and this in a generation vastly less advanced than our own. Society, to be sure, starts here from a higher point in the intelligence of the masses than in any of the previous historical migrations, and passes over proportionate spaces of advance in certain directions in less time: but this only gives the thinkers, the teachers, the leaders, more work for the people and makes this more difficult, and demands only a higher college culture to produce them. With a soil in which all new ideas instantly germinate, the sower and the gardener must needs be the more skilful and wise. The flowering and the fruitage shall be only what the quick brain and cunning hand shall make them.

If the fine forces of Anglo-Saxon mind are here heightened, so are its faults; and I judge the passion for movement to

be among them, — movement for its own sake, no matter in what direction, or to what result, if any; and the habit of hasty conclusions from insufficient data, of deciding from a mere glimpse of things, and of premature generalizations from too few facts, and the preference for what is superficial over what is profound, for what is of instant use over what is of permanent benefit, for what will show over what will stand, and the easy acceptance of what at once takes and tells with the populace, instead of what is thoroughly established and can pass the tests of riper and wiser minds, — these are all foibles of impulse and tendency which only the blended regimen of the higher education and Christianity can control and check and cure.

And when these are exaggerated by the crowding material exigencies of emigration, they make it sure that the second generation in a new State will have fewer and inferior schools and less real intelligence than their fathers, — though they have gained in the more robust properties of character and in alert, quick, and eager mental force, — furnishing fewer candidates for college classes, and those fewer more poorly prepared, while their colleges will be mostly names for local enterprises to sell town lots and build up a village into a city, or for preparatory schools equally superficial and ambitious, and the very few real colleges will lack most of the appliances their rank and work and the times at large and the special difficulties to be overcome urgently claim. Moreover, the college itself is, in such a case, vastly more difficult to build by and keep to its true ideal. Meanwhile every condition is present for the swiftest propagation and widest mischief of such errors of thought as the civilized world at the time is afflicted with. There is an appetite for them. The first English edition of the “*Vestiges of Creation*” was in demand in 1849 among the new settlers of Illinois and Wisconsin and Iowa, and there is no more ravenous reading in the old seats of British and German learning of certain sallies of modern physicists into the fields of metaphysics and theology for the disturbance of old beliefs and the undermining of deep-lying truths than by a class among us to whom the epithet of the last president of the British Association — “half-educated scientific” — emi-

nently applies. If there be among any of the teachers of Christendom a drift towards theories of materialism, it will of course, by every law of opinion and of mind, sweep in such a people, and all the more that their practical life and its most notable achievements are material. These are points that only the highest Christian science and philosophy can successfully meet. But here I touch ground that is often traversed and well known. I arrest these statements, therefore, with the observation that the nurturing and shaping and elevating of western colleges to the level of their high necessities requires severer intellectual toil — to omit everything beside — than was ever given to any other class of American institutions. And if fifteen millions of intellectual beings, of whom what has now been said is true, do not require to be as well furnished with colleges as the three and a half millions for whom Harvard was planted when Boston had less than fifty houses and “the Pilgrims numbered only 5,000 families,” it can only be because they already have a more educated civilization and a Christianity more powerful to lead men by their higher faculties than is enjoyed in the rest of the land.

The argument is completed, *in the fifth place*, by setting forth what has been invested respectively in the colleges of the six New-England States and in those of these twelve States of the West. What the institutions are respectively as working educational forces, or either class of them, is not thus perfectly shown, but there is no better or other method of comparison. The colleges to be compared are all those founded by Congregationalists in New England, eight in number, viz. Harvard, Yale, Amherst, Bowdoin, Williams, Dartmouth, Middlebury, and the University of Vermont; and all those in the West aided by this Society, twenty-two in number, viz. Western Reserve, Marietta, Heidelberg, Wittenberg, Wilberforce, Oberlin, Wabash, Illinois, Knox, Iowa, Yellow Springs, Beloit, Ripon, Olivet, Webster, German Evangelical (Mo.), College of St. Paul, Washburn, Pacific University, College of California, Carleton, and Berea. Two of the eastern institutions have theological departments, viz. Harvard and Yale; and three of the western ones, viz. Western Reserve, Oberlin, and the German Evangelical: but no aid

was ever given to the last save for purely collegiate expenses, and as to the others it would be difficult to separate theological from collegiate property, and, so far as I can see, would not materially change the proportion between East and West. Lane Seminary has also been assisted by the society, making twenty-three institutions in all;—but though the society's corporate name still retains the words "Theological Education," it has done much less in that direction, and its main object is understood to be the help of colleges. Lane, moreover, is entirely a Presbyterian seminary. If I were to offset it with Andover, for example, the Massachusetts seminary would be found to be very nearly twice as strong as that of Ohio, the former having a total valuation of \$750,000, the latter of \$408,118. Or, if we adhere to Congregational comparisons, and offset Andover against Chicago Theological Seminary, it has more than twice the strength of the latter, \$750,000 against less than \$300,000. The endowments for instruction in the two institutions are as \$225,000 to \$167,000; the charitable funds in aid of students as \$75,000 to \$19,450. This is comparing our strongest eastern seminary with our strongest western one,—the former, moreover, territorially hemmed in by others in the six States, the latter having nine or ten greater States and an indefinite number of territories vacant of rivals. Hale Seminary has a total valuation of \$457,551: total endowments, \$253,217; charity funds, \$35,650. If I were to contrast all our theological investments in the one section with all in the other,—Bangor, Gilmanton, Andover, Hartford, and Yale, with Chicago and Oberlin,—the disparity in itself, and in relation to population, would be far greater and more striking.

But I confine myself to the colleges. And here it may perhaps be suggested that I should omit Harvard, on account of its defection from the Puritan faith. But that defection is considered to be less now than formerly, and many sons of Orthodox families are educated there,—more and more of them; and to omit it would be to give it up, which orthodox Congregationalists have never yet done. On the other side, four of the twenty-two western Colleges no longer exist: Webster, Yellow Springs, the college of St. Paul, and that of California. As the last of

these, however, is perpetuated in the State University of California, and measures have been taken to recover the trust funds given to it, I count in its assets at the time when it was absorbed (\$150,000) with the western investments. It had acquired no endowments or charitable funds. We have, then, eight New-England colleges and nineteen Western ones for comparison. If what has been done for the eight whose field is three and a half millions of souls, suffices less and less for the complete victory of Christian education, what are we to expect but defeat from so much less as has been done for the nineteen whose field is fifteen millions ?

Were the comparison confined on the Western side to that very small minority of institutions which are entirely Congregational in their local support and in their relations, some four or five of the nineteen, — leaving out the fourteen or fifteen which include those not at all Congregational and the mixed colleges, some of the latter being the oldest and best established of all that Congregational gifts have succored, and having most resources, — the question pressed in this discourse would have only increased pertinency and force. Its terms would be changed to these: if they have wearied the eight strong New-England colleges, how shall the four or five weak Western ones endure an immensely greater strain? But this would be to ignore the larger part of what Congregationalism has done for liberal education in this section of the land, and one of the most characteristically unsectarian things it has ever done, *for it builds colleges, not for Congregationalism, but for Christ*, — done, too, for its own children, along with those of others, who will always resort to these mixed colleges as freely as to those which are of unmixed Congregational relations.

How, then, stand the figures? I give them from communications made to me within a few weeks past by the college treasurers, east and west. Referring to the tables accompanying for the details, it is sufficient to state, that the official information obtained includes (1), the total valuation of each college, its gross amount of property of all kinds; (2), the entire amount of endowments for sustaining instructors and lectureship funds; (3), the whole amount of beneficiary funds for the aiding of students. The footings are as follows: NEW ENGLAND

COLLEGES,—entire valuations about eleven millions and three quarters ;¹ total endowments (Dartmouth not given), over four millions and a quarter ; aggregate of beneficiary funds, seven

¹ NAMES.	WHOLE VALUATION.	TOTAL ENDOWMENTS.	TOTAL BENEFICIARY FUND.
1. Amherst,	\$1,100,000	\$375,000	\$225,000
2. Bowdoin,	309,177	135,150	22,000
3. Dartmouth,	635,000	Not given.*	85,000
4. Harvard,	6,000,000	2,245,711	131,403
5. Middlebury,	391,150	40,000	50,000
6. Univ. Vt.,	250,000	25,000	12,000
7. Williams,	509,700	164,000	77,200
8. Yale,	2,500,000	1,346,350	141,396
	<u>\$11,695,027</u>	<u>\$4,331,211</u>	<u>\$743,999</u>
1. Beloit,	\$225,600	\$106,000	\$9,000
2. Berea,	66,000	19,000	3,000
3. Coll. Calif.,	150,000	None.	None.
4. Carleton,	110,925	61,082	None.
5. Germ. Evang.,	10,000	None.	None.
6. Heidelberg, (Not given),			
7. Illinois,	258,706	86,206	4,000
8. Iowa,	200,849	96,792	12,969
9. Knox,	330,000	104,000	None.
10. Marietta,	316,700	100,000	10,000
11. Oberlin,	523,630	175,881	7,749
12. Olivet,	140,000	60,000	None.
13. Pacific Univ.,	65,000	Not given.	None.
14. Ripon,	115,000	40,000	None.
15. Wabash,	354,500	134,500	5,000
16. Washburn,	101,000	55,000	6,000
17. West. Reserve,	300,000	173,000	Counted in End'ts.
18. Wilberforce,	60,000	10,000	2,300
19. Wittenberg,	135,000	75,000	None.
	<u>\$3,462,910</u>	<u>\$1,386,461</u>	<u>\$60,018</u>

* Not receiving the official figures from Dartmouth, I have taken those of Rev. Dr. Cushing in the "Congregational Quarterly" for July, 1869. Several of the letters from New England said, "The figures are low;" one of the Western letters said the same. Dr. Cushing (article on "Colleges of Special Interest to Congregationalists") gives the *annual expenses* of institutions named in his table, from which I select the five highest in each section, viz: Yale, \$103,250; Harvard, \$99,000; Amherst, \$40,000; Williams, \$30,000; Dartmouth, \$22,000; Oberlin, \$22,000; Knox, \$21,500; Wabash, \$12,500; Olivet, 11,500; Iowa, \$10,000. The Eastern five begin where the Western five end,—Oberlin having the highest annual expenses of the eighteen.

hundred and forty-four thousand. WESTERN COLLEGES,—entire valuations, about three and a half millions ; total endowments, one million three hundred and eighty-six thousand ; aggregate of beneficiary funds, sixty thousand dollars. As I have no figures from one of the Western colleges, — Heidelberg, — the comparison runs between eight Eastern institutions and eighteen Western ones ; and it would not be materially affected, if at all, by supplying this small omission. Such a comparison from official figures, it is believed, has never before been made.

A moment's analysis of the table shows that but one New-England college has so little as \$250,000 valuation, and twelve Western ones have less. The two next smallest in New England have over \$300,000, and the two next largest in the West have \$300,000 and \$258,000. There is but one other in the one section that has so little as half a million, and but one of all the eighteen in the other section that has so much, Oberlin (\$523,600). The next smallest at the East, going upward, are Amherst, \$1,100,000, and Yale, \$2,500,000. At the West, the four next after Oberlin, going downward, have \$300,000 and over, viz. : Wabash, Knox, Marietta, and Western Reserve ; three others have \$200,000 and over, Illinois, Beloit, and Iowa ; six have \$100,000 and over, and four have less than \$100,000. Oberlin, our richest Western college, has less than half the valuation of Amherst, and one fifth that of Yale. Amherst alone has more property than all the unmixed Congregational colleges of the West taken together. The whole property of the *eighteen* taken together, is less than one third that of the New England *eight* ; the total endowments taken together, less than one third ; the beneficiary funds, less than one twelfth.¹ Eight of the Western colleges report no funds of this last description. There is no one of the eight Eastern ones but has them, and in one of them they are \$10,000 more than the endowments. The beneficiary funds of Amherst alone exceed the valuation of any one of eleven Western colleges. The endowments of Yale alone exceed the valuations (or entire property) of eleven of the Western colleges taken together, and nearly equal the aggregate endowments of the whole eighteen. The endow-

¹ Although such funds are far more necessary at the West.

ments alone of the eight taken together exceed the total valuations of the eighteen taken together, by nearly a million of dollars.

The average valuation of the New England eight is \$1,461,000; that of the Western eighteen is \$138,000, *less than one tenth*. And this disheartening disproportion is to be taken into our thoughts along with the formidable fact, that while the work of some of the former does not grow upon their hands, the work of all of the latter grows immensely upon our hands.

And here I might rest the case, with this naked statement of it. But inferences of some sort concerning our duty to these institutions and to this field, will occur to your thoughts, and perhaps you will expect me to touch them.

1. It is no legitimate inference from our argument that colleges should be multiplied on this field, *i.e.* in these twelve States. *Non multa sed multum* should be our watchword. It does not follow that the policy of this society in discouraging too numerous and needless institutions has been a mistake. It is no sound conclusion that in rejecting as many as it has aided it has missed the greatest good and the real commanding necessity of the West. That is rather one of the highest proofs of its wisdom. Numbers conjoined with weakness are as futile in this enterprise as in any other. If thou hast run with the footmen and they have wearied thee, wilt thou divide thyself and thy strength to contend with horses? Dr. Bacon said at the anniversary in 1857, "There are now more colleges in any one Western State than in any two Eastern ones." The case has been worse since, but it is growing better. We are returning by the way we went.

No Western State in its maturity has as many colleges as in its infancy. Forty were reported years since in Iowa; we can find about fifteen now. As population fills up and concentrates, those that get strength and ascendancy throughout the commonwealth, make it impossible for weakly, merely nominal, and merely local enterprises to live. It must needs more and more be so. Dr. Bacon's remark will not always be applicable; perhaps not at all to the future Western States. New England herself has two instances of two colleges in a State where there should be but one, and time and historical associations and local feeling and property interests, — with

some prejudices, — render it as difficult there as here to make the two one. Doubtless if her eight were four, they would be stronger. The decline in thirty or forty years past might have been averted, perhaps. It was not a good example for us. On this society's list are seven institutions in one State, and two each in others. Necessity, not wisdom, made it so. It had been better if, instead of eighteen in all, there had been but twelve, — one in each commonwealth. That is now the discreet and necessary policy. That is the law of this benevolence for the future. Coming from the State where it was inaugurated before the society was born, and where its benefits have been manifold, I may be permitted to say, that if it shall prevail from Iowa, Minnesota, and Kansas, to the Pacific, Christian education of the Puritan type will be more likely to prevail also. It is a delicate, in some respects a difficult policy. No great policy is easy, — no wise Christian one. To hold the ground firmly and kindly against the mistakes of good men, to discountenance for learning's sake and Christ's sake attempts that *seem to some* to be needed, and are not, and at the same time to not ignore, but appreciate the good that is really done, — at the expense of greater good, — *hic labor, hoc opus est*. Dr. Baldwin's last report, printed with his obituary, said of the colleges: "When the number is *properly reduced*, the churches and individual friends of Christian education will have the pecuniary ability so to equip them that they shall be brought to the highest state of efficiency." It was one of the wisest utterances of an exceptionally wise man. A new commonwealth that has been aided to found one efficient college, can create a second itself when it needs one. If it grows enough for this, it will grow also in ability. Meantime, every new State is now so reticulated with railroads that one *can* answer for the time, and the needs of newer commonwealths increase so that benevolent men are compelled to say one *must*.¹ It were the supremest folly to repeat the mistakes of

¹ In 1847, Dr. Bushnell said of them, before the A. H. M. S.: "We want only a few. Indeed, we have enough already for the next twenty years, if only they were fully organized and sufficiently endowed." They have multiplied since within the same limits, and we have now considerably more than enough "for the next twenty years, if only they" (or a due proportion of them) "were fully organized and sufficiently endowed," and those which cannot be, were made superior academies.

New England and the older Western States farther westward, and with the lesson before us of agencies too small for their struggle in that land of peace in which we trusted, go into the greater struggle with yet smaller ones in the swelling of that Jordan.

2. Nor is it a logical inference from our argument that these twelve States should have an exact reproduction of the New-England colleges. No need here of praising them. Their record is resplendent and glorious. But everything which is an excellency in an old civilization is not of necessity excellent in a new one. Imitations are always weak ; and we must have in this case, *above all things, strength*. An imitation commonly has its doom of failure in itself, and it were here in the poorest sense an imitation of the New-England fathers, who modified so largely the liberal education of Europe in which they were trained, when they laid college foundations in the New World. To perpetuate any defects they incorporated, cannot be a success. No misstep taken in the seventeenth century but will be more disastrous in the nineteenth. Accepting intelligently and thoroughly their results, so far as they are general and permanent, and not local and temporary,—as they did those of their fathers,—and omitting, if possible, all in which their plan failed, or is failing, we shall not propose to create over again Harvard or Yale, commanding far less resources in great communities that call for more, the copy certain therefore to fail in more, and to succeed in less, than the original. No man is wise enough to know that any part of the West will ever be exactly, or very nearly, what New England was or is. The folly of such an imitation would take this special risk, besides, that by the time the Western copy should be well fashioned, the original would have become—changes and improvements do so accelerate—something widely different from what had been copied in vain. As the Harvard of 1676 and the Yale of 1700 would fall ridiculously behind the Massachusetts and Connecticut of 1872, and these grand old colleges of to-day could come nowhere near the mark of one hundred and seventy-five or two hundred years hence,—so if one could tell what they will be when their youngest Western sister, founded the other day,

shall come to maturity, it would still be the height of un wisdom to make their *future* excellence our standard, for no one can foresee what the several communities in which each is to do its work will then have become, or how they will differ from each other. In respect to aims and organization, new enlargements and new directions, what studies are now to be admitted, and who admitted to study, what ruts of thought and usage to be abandoned, and what new roads opened, what is at this day a liberal education in the most liberal sense, and what means will most liberally secure it, the proportions and relations of a college regimen within itself, and to the age and modern thought without, we have liberty of amendment and advance. The sister sciences that have grown up in other walks, the sister pupils who have been hitherto educated elsewhere,—if it be an improvement to introduce them,—we are free. Every stage of human progress suffers some incapacity for the riper stage for which itself prepares ; but there is no hope for us unless our scheme of education is as advancing and elastic as the new material and new circumstances to which it applies. If the moulds of Providence vary, what are we, the children of Providence, that ours should be unvarying ? We can be both conservative and progressive, and slavish in neither. Whatever in the older institutions has entered into the loss of ground for thirty or forty years past, we can only accept with the acceptance of still greater loss of ground for years to come.

3. It is not logical or legitimate to lay the responsibility of bringing up these eighteen colleges to the wants of these fifteen millions, at the door of the East alone. That New England should do as much for them now as the West should, or as she has done for her own eight, is a question ; but it is no question that she should not do all. She cannot. She need not. Since the site of one of these colleges was fixed by two or three godly men praying in the snow of the open field ; since the first preparatory class in Latin grammar for another began in a log cabin on a puncheon floor, with two fence rails for a seat ; since another opened with three young men, one of them an Indian half-breed ; since the idea of this useful society was born in the brain and heart of Theron Baldwin (1842), journeying from

Cincinnati up the Ohio, in the steamer "Mayflower," there has been mapped out a newer "WEST" than that which its original corporate title intended, and what was then new has become old. Its constituency is largely another. Young communities, like young men, come to do the work of the world in good part before they possess much of the wealth of the world. But the broad, resourceful land which lies between Buffalo and the Mississippi, is no longer young, and much of it is already wealthy. The Northeast is also wealthier than ever,¹ and Dr. Stone's sentiment still holds, does it not? "Foundation work is congenial to the sons of New England. It runs in our blood to be pioneers of a spreading civilization."² Besides, so many generous benefactors who are not Christians are now taking munificent care of the New-England colleges, after the pattern Christians of the grand old sort have set them, and Western Christians are so overtaxed, and so overtax themselves beyond all New England example,³ that we must still expect the good men of the East to give largely to our colleges, though not to give all. "The West must build them with the help of the East," said the Mentor of this enterprise, "and not the East, with the help of the West."

We have, then, three great sections of country to call upon for the institutions now on the list: (1), this central region lying along the great valley in which each college has its constituency; (2), an olden region on its eastern side, now nearly as rich and as well established in Christian institutions as New England; and (3), New England itself,—a threefold cord of strength. Our Jerusalem is builded as a city that is compact together. It is a unity in this college-building work, and the more so that many of our laymen who are now creating Western institutions, once did their part for those of New England, before they emigrated, and the far greater cost of liberal education there is driving many young New Englanders to the

¹ The whole loss in the great Boston fire, occurring while these pages are preparing for the press, is "less than the city's yearly increase in wealth," and about one tenth its annual income. The Boston of November, 1873, will be richer than the Boston of November, 1872, and better built.

² Massachusetts Election Sermon, 1865, by Rev. A. L. Stone, D. D.

³ Most striking illustrative facts are given in Rev. Dr. Bartlett's Sermon, before the A. H. M. S., 1871.

newer colleges of higher rank, and fewer ministers for the West are now drawn from the East, while the graduates of colleges and theological seminaries in both the nearer and remoter West, more and more largely fill even New-England pulpits, running with the footmen there, and are everywhere reaching the field of foreign missions as well; and the West furnishes fifty more than its quota of all our theological students, while the East furnishes less than its proportion, and one third of the annual theological graduates now come from part of the eighteen colleges fostered by this society, "and the percentage is increasing."¹ New England should still supply part of our need, for we are supplying part of hers. It is *more and more* a broad national unity in Christian work on which this society leans, as God in the text addressed the prophet as one person: If *thou* hast run with the footmen and they have wearied *thee*, then how wilt *thou* contend with horses?

4. But it is a just and conclusive inference from our argument, that this large and mournful disparity between the equipments and strength of the colleges of the two sections should no longer exist. I say this not alone because the facts and the logic oblige me to do so, but also in the interest of both sections. Any one of us whose lives have been divided between both, a quarter of a century or more passed in each, can deal with the problem more equitably, than if the whole life, with the amplest experiences, had been either an Eastern or a Western one. Strength and equipments should be proportioned to the taste. There is clearly no gospel warrant for attempting the impossible, for undertaking a race we cannot run, for building without ability to finish, without even counting the cost; for leading ten thousand against them that come with twenty thousand. I would not, if I could, have the college investments of the two sections change places, though our three and a half millions would be more sufficient for New England's three and a half millions of souls, highly educated in large measure already, and her eleven and a half millions would be nearer the wants of our fifteen millions of souls, would they not? but it is fair to say that all the best interests of our country and of the world would be safer to-day if our fifteen millions *also* had

¹ Secretary Butterfield has collected the facts and figures.

eleven and a half millions invested in these eighteen colleges. The eight colleges would then have nearly three dollars and a half of college property to every individual of the population ; the eighteen less than seventy-five cents. This is not the full inference I am authorized to draw, by any means. I hesitate, as a Western college officer, to draw that. Will those among you who are skilled in logic, who perhaps have taught it, tell me what it should rightfully be ? It is a question in arithmetic. It is a sum in the Rule of Three. As three and a half millions of people are to eleven and a half millions of investments, so are fifteen millions of people to — between forty-nine and fifty millions of investments ! This would be the value of our Western college equipments if they were in equitable proportion with those of New England.

In place of any judgment on these figures, I quote the pertinent observations of Prof. Bartlett, in his sermon before the A. H. M. S. last year on "a grand practical mistake in the olden communities."

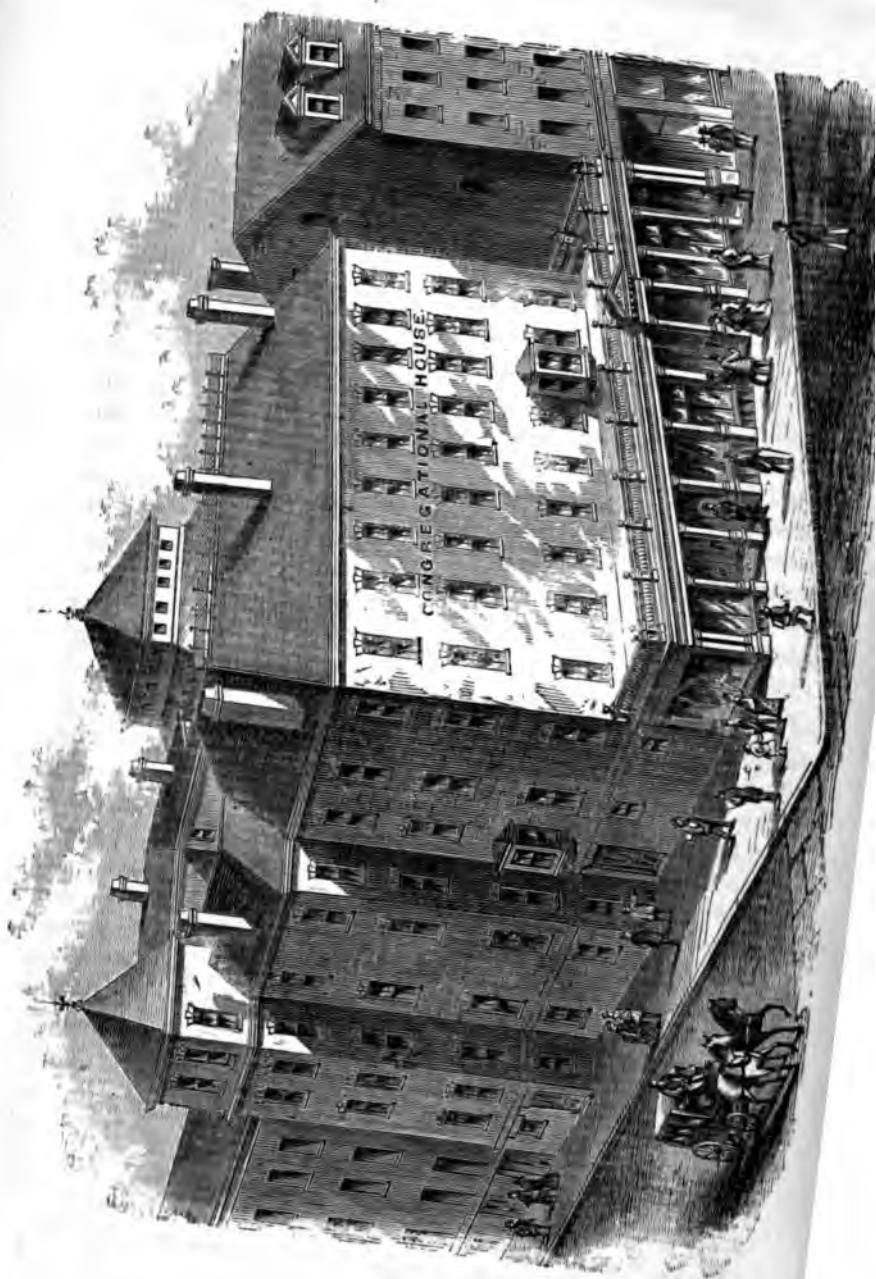
"The givers follow too much the beaten track. Within about six or seven years past, I find a recorded amount of at least seventeen millions given to the higher institutions of learning in this country. But where was it laid out ? Fifteen seventeenths of it, so far as I can trace, hug the Atlantic coast. Doubtless there was a good use for fifteen millions there. Make it not a dollar less. *But there was a far more vital need elsewhere.*"

To these just suggestions, I add only that THE NEXT FIFTEEN MILLIONS SHOULD COME WEST. Does the sum seem large ? Why any larger for the larger region, than for the smaller ? There are single individuals who could give it all this day, and have a snug competency of several millions left. And great objects attract great gifts. Half a million to a single college from a single benefactor, is now common eastward. But on our list we have only one whose infancy has been blest with so much as \$50,000 from one source. The man who shall first bestow half a million on one of these eighteen will inaugurate a grander era of Christian beneficence, than has yet shone upon us, and I do not despair of living to do him honor as an exceptionally noble, broad-minded, and far-seeing philanthropist of the nineteenth century.

5. It is an inference no less irresistible and unquestionable, that such disparity as remains in quality between these two classes of Puritan institutions should cease. One college for a State, — twenty-five colleges in twenty-five commonwealths within twenty-five years, — is but part of our high and transcendent aim. These are Puritan colleges as well as those. Who cannot see what the honor of Puritan learning demands? They should be so endowed that no rivals the State can place beside them can overmatch them in strength, and so thorough and complete in their work that none can approach them in merit of any kind. And the equalization of national progress of all sorts now goes on so surely and evenly over our whole domain that the new colleges will doubly fail if they fall behind the older ones. "There will always be feeble churches," said Dr. Bacon in 1857, "for the reason that, 'the poor ye have always with you': but there will not always be poor colleges. A college, to be useful, must be strong." To the level of that truth and its application in these twelve States, at their present stage of advancement, we must now rise. Money is not in itself strength, though it may seem that it will yield us all that is. In text-books, in works of reference, in skill of instructors, in scientific illustration, in apparatus, the new colleges should start from the point to which the older ones have arrived. A half a million will secure libraries, cabinets, professors, of as great excellence, in Jacksonville as in New Haven, in Beloit as in Amherst, in Grinnell as in Cambridge. For minds of so much movement, we must do the very best promptly and at the outset. Some of these eighteen colleges do already what is equal to average New-England work, some what is superior to it, and with whatever presumptions against them, there is this one in their favor, that professors, even in smaller colleges, are more competent than tutors in larger ones; but we shall never come up to the exigency of the case till the argument for these young institutions, which the history of this society and their own show to be *the needed ones*, takes a long stride forward; till it is realized and assumed on all sides that they should be so superior in excellence and strength that no others, in any part of the land, can draw their students from them, — or their professors. To this conclusion,

and to none that falls short of it, are we driven, in view of the past, the present, and the future, by a sober and candid view of the forces, destitutions, and perils of Western mind.

And now, this whole discussion discloses an undertaking how grave and arduous! We who share in the tasking and fortunes of it have some apprehension of it. Comprehension is impossible. The later and better political economy places common education at the head of the interests of the commonwealth. Christian economy thrones the higher Christian education in the highest place. Our churches are our Israel; but in these seats of learning are the very chariots of our Israel and the horsemen thereof. The theme contains in itself, beyond all our poor words, the elements of a mighty appeal. It fed the quiet, perennial enthusiasm, the humble, yet high purpose, the steady faith, the prayerful toil of that wise, patient, modest spirit who once bore among men the name of **THERON BALDWIN**. It compelled the president of one of our most promising colleges, in one of the noblest of our trans-Mississippian empires, to leave his post to another and become Dr. Baldwin's successor. It is worthy to suborn the services of minds of the grandest proportions. There are voices of fathers in our Israel, — trumpet-voices, that long since stirred the young blood of some of us in New England with a longing to be Western men and Western missionaries, — that never rise into an eloquence so noble, rapt, and surpassing as when they touch it. There are prophecies in the best hearts among us of the splendors of the Christian civilization that is to be fostered by these colleges (if made what they should be), beyond aught that the eyes of men have seen. The gravity of our emergencies, the omens of our opportunities, the grandeur of our possibilities, call for such energy, such grasp, such foresight, such bounty, such prayer, and such trust in God as cannot be overstated. And as surely as we live in an age when brilliant men are striving to set some forms of secular education above Christianity and all beside, and as surely as on the platform of our cause the two stand in proper relations and proportions, each to each, so surely the cause itself will yet rise to a position in Christian beneficence above which there will be no other.



THE CONGREGATIONAL HOUSE.

As the long-sought house, as a centre for our denominational work, approaches its completion, and as the "Quarterly" is henceforth to be issued from this centre, it is appropriate that we should give in this number the following historical and descriptive sketch which was published substantially in the "Congregationalist" some weeks since.

The seed of the Congregational Library, and of the American Congregational Association, was planted by the late Prof. B. B. Edwards, of Andover, in the year 1847—a little more than a quarter century ago—in the pages of the "Bibliotheca Sacra." In the August number for that year will be found an article on the "Importance of a Puritan Library in New England"; which opens with a succinct description of the "Red Cross Library" in London,—now in temporary quarters in Queen Square, Bloomsbury,—with a catalogue of the portraits contained in it; and then proceeds to argue the practicability and expediency of establishing a Puritan Library and Museum in New England. This essay attracted the attention of the leaders of the denomination. Hon. Samuel D. Armstrong, among others, was much interested in it, and was particularly anxious that the Old South Church in this city should aid such an enterprise, at least to the extent of consolidating with it their valuable collection of ancient books,—now deposited, as we hope but temporarily, in the Boston City Library. Some time after, Profs. Edwards and Park proposed the formation of the Congregational Library Association, with the hope that it would offer the agency by which this idea might be carried out; and after conference, at Andover, with Drs. Budington and McClure, a meeting of ministers connected with Congregational churches was called at the rooms of the American Education Society, in Cornhill, on the 5th Feb. 1851, at which it was voted to establish such an Association, and on the 12th of the same month, a committee reported articles of confederation, by signing which seventeen gentlemen became the founders of the society. Dr. Albro was chosen President, Dr. Blagden, Vice-President, Dr. Budington, Secretary, Dr. McClure, Treasurer, and Dr. Jenks, Librarian. The second article of the constitution declared it to be "one of the leading objects of the Association to found and perpetuate a library of books, pamphlets, manuscripts, and whatever else shall serve to illustrate Puritan history and New-England theology." As thus founded, the body was practically, though not in theory, exclusively ministerial in

its membership ; and its meetings, which were held monthly, except during the hot months, were largely devoted to essays and discussions of special interest to pastors and theologians. Gradually it became apparent that a better thing would be to make this the germ of something broader, including laymen, and reaching out all over the land to gather together in one the children of the Pilgrims everywhere ; to freshen in their memories the virtues of their noble ancestry ; to make clear the principles inherited from them ; and to further a more intelligent and earnest devotion to the one great cause to which those fathers devoted their lives, their fortunes, and their sacred honor.

There had been for thirty years a Pastoral Association in Massachusetts, and its members, feeling that concentration was the wisest policy, proposed to the Library Association consolidation with it, and after full discussion by both bodies, a union was deemed desirable ; and on the 25th May, 1853, both were merged in the new *Congregational Library Association* as it now exists (only its name having been subsequently modified by the insertion of "American" before "Congregational," and the omission of "Library" after it). The second article of the constitution of the new body read thus : "The object of this Association shall be to found and perpetuate a library of books, pamphlets, and manuscripts, and a collection of portraits, and whatever else shall serve to illustrate Puritan History, and promote the general interests of Congregationalism." Rev. Dr. Dwight, of Portland, Me., was chosen President ; Rev. Drs. Parsons Cooke, S. M. Worcester, Anderson, and A. C. Thompson, with Rev. S. Harding and Hon. J. A. Palmer, Directors ; Rev. Dr. J. S. Clark, Cor. Sec., Rev. Dr. S. H. Riddel, Rec. Sec., Rev. Dr. J. B. Felt, Librarian, and Alpheus Hardy, Esq., Treasurer.

An act of incorporation was obtained from the legislature of Massachusetts, bearing date April, 12 1854, which, with additions subsequently passed, authorizes the Association to hold real and personal property to the amount of \$750,000, in furtherance of its objects. A room was obtained in Tremont Temple, and the institution fairly launched, in substantially its present form, early in July, 1853.

The imperative necessity of some central, convenient, and safe head-quarters for the Association, which might also furnish a New-England central point, and home for the denomination, early engaged the thoughts of the founders of the body, and has ever been kept steadily in view. Providentially, it became before long possible to purchase what was known as the "Judge Jackson" estate, No. 23 Chauncy Street, and in the spring of 1857, it was secured, after heroic exertions, to raise a fund of \$50,000 on the part of the officers of the

Association and its friends, for the sum of \$25,000, of which \$16,000 remained as a debt on suitable security. This movement, as it turned out, was a wise one. Good temporary quarters were secured, and the two great rights — to exist, and to be in debt — were stoutly asserted.

Here the Association remained for some ten years. At the annual meeting in May, 1864, measures looking towards new life and an enlarged work were inaugurated. The name was changed to the "American Congregational Association," and it was voted to proceed at once to an effort to raise a fund of \$100,000, to place the Association on a firm footing, and to enable it to realize the aims and hopes of its founders and friends, in erecting a fire-proof building for its library, and offering to the benevolent societies connected with the denomination a suitable head-quarters in the city of Boston. Henry Edwards, Esq., of this city, generously gave much time to the work of raising this fund. Subsequently, the Rev. A. P. Marvin devoted an extended period to a very faithful canvass of Boston and Massachusetts, with good success. In December, 1866, the property on Chauncy Street, which was not judged to be in the best position for the permanent uses of the Association, and for the highest satisfaction of the wants of the denomination, was sold to Messrs. Jordan & Marsh, for \$57,684; and early in 1867, the Association removed to its present quarters, No. 40 Winter Street, having in hand, as the result of all its financial efforts so far (largely aided by the rise in value of its Chauncy-street property), an invested fund of some \$60,000, with a library of over 6,000 bound volumes, and of more than 30,000 pamphlets. In May, 1869, the Association instructed its directors "to lose no time in securing the proposed Congregational House, in Boston," and in connection with the varied "Jubilee" services of 1870, the project received general endorsement and quickening. The preliminary convention in the Broadway Tabernacle Church, in March, endorsed this as one of the three great objects for which gifts in memory of the fathers should be solicited. The Memorial Convention at Chicago, in the following April, unanimously commended it as of great national importance, while the Western Triennial Convention unanimously urged the churches represented in it to raise immediately \$50,000 in its aid. A committee had already been appointed, in 1869, to look up an eligible site for the proposed building, and they searched that portion of the city (skirting the eastern and northern sides of the Common) thought to be most available, for a long time in vain. At last, after the task of obtaining a good position at a reasonable rate seemed to

be wellnigh hopeless, early in 1871 it became suddenly possible to purchase, for the sum of \$292,000, the adjoining properties on the corner of Beacon and Somerset Streets, known as the "Somerset Club House," and the "John L. Gardner estate," consisting of two noble granite mansions, built with old-time fidelity, capable of being easily converted into a condition usable by the Association, and with over 13,000 square feet of land, admitting of a spacious fire-proof library in the rear; thus meeting, at a probable cost of not much over \$400,000, the needs of the body, while putting into its possession a property worth at least half a million, and with rentable stores, and other rooms, so valuable, as to insure the gradual extinction of whatever debt must regretfully remain, over all gifts, after its completion. The purchase was at once made, and the work begun in transforming the old into the new.

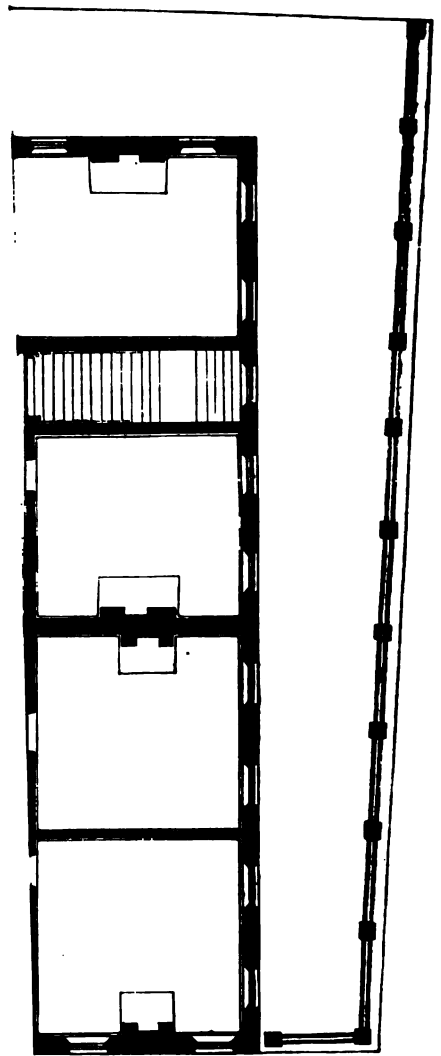
The location, as will be seen from the accompanying map, is exceedingly central and convenient to business and to travel, without being in, and on, necessarily noisy thoroughfares. It is on the commanding corner of two of the best streets in the city; the two coming together in such an angle as to give the CONGREGATIONAL HOUSE an outlook directly up Beacon street, towards the State House and the Common. Perhaps no spot could be selected more central to all the various railways which deliver passengers in Boston.



1. THE CONG'L HOUSE.
2. Mt. Vernon Church.
3. State House.
4. Athenæum.
5. Park-st. Church.
6. Tremont House.
7. Pemberton Square.
8. Bowdoin Square.
9. Revere House.
10. American House.
11. Dock Square.
12. Old State House.
13. Parker House.
14. Wesleyan Hall.
15. "40 Winter Street."
16. Old South Church.
17. New Post Office.
18. City Hall.
19. Present Office of "The Congregationalist."

The building itself — like the Puritan character with which it has its special association — is simple, solid, massive, comely, without being ornate, and suggestive every way of use and comfort, rather





than of tinsel and show. The cut on the page preceding this article gives a pleasing idea of the general appearance of the edifice as one looks at it coming down Beacon Street. The building runs on this street 103 feet, including all the stores with their one-story front.

The main entrance to the building is visible under the bay-window seen on this front up one flight. To the left, along Somerset Street, the edifice runs 93 feet, terminating in that portion roofed with a low tower. The Somerset-street entrance is under the bay-window seen on the side. The monitor roof seen in the rear centre of this cut, is that of the library, whose exact position, in the corner of the structure diagonal from that which is nearest to the eye, will be at once comprehended by a glance at the ground plan. The large hall, which will easily accommodate from five to six hundred, is the old Somerset Club room, enlarged, which occupies the fourth story from the ground in the right front, the word "Congregational" in the lettering of the building lying just below its windows.

Turning to the ground-plan, the general construction and arrangement will become manifest at once. This is the first story of the building proper, — being over the stores. From the shape of the lot, which is 116 feet deep on the northeast side by 93 feet on the southwest, space enough is gained for the new fire-proof library (some 56 feet by 42 feet) in the northeast corner. Going up-stairs from the main entrance, one finds the librarian's room at the right, and the main entrance to the library directly before him.

The library will be divided into alcoves, with four or five iron galleries running round at suitable heights to gain access to the shelving. It will be lighted by windows in the alcoves, as well as by the monitor roof, shown on the elevation above. These windows are small, with iron sash and iron shutters, and are 55 in number.

The Congregational Publishing Society will occupy the corner store in the first story. The American Board will occupy a most desirable suite of rooms here. The office of the American Congregational Union, from which the "Congregational Quarterly" is issued, is in room No. 20, which is in the third story, and directly over the bay-window on the front, or Beacon-street side. When the building is wholly paid for, the benevolent societies will be accommodated at rents merely nominal. Until that time it is proposed that important reductions be made to the various benevolent bodies congregating here, over what they would have to pay for as desirable quarters elsewhere. We trust that the hopes so long cherished as to the preservation of what remains to us of Puritan literature, and as to the aid to be secured in all our denominational work from this house, will, through the divine blessing, be fully realized.

CONGREGATIONAL NECROLOGY.

Rev. JOHN MILTON PUTNAM was born in Sutton, Mass., February 26, 1794, and died at Elyria, Ohio, August 18, 1871. His parents were Reuben and Elizabeth (Mason) Putnam. His mother, a very godly woman, was left a widow, with seven children, in straitened circumstances, when he was three years old. At the age of eight years, John set out with a small bundle to seek work among the farmers. Noon came as he walked on, but no one was found who wished for so small a boy. With a sad heart, he decided to throw up the stick on which he carried his worldly all, and to go in the direction it should point as it came down. He executed his plan, going across fields and through woods, till he came out at a farmhouse, where he found a happy home for six years.

On leaving the farm, he worked at the jeweller's trade, and in a printing-office, till he was twenty-one, when he fitted for college at Kimball Union Academy, in Meriden, N. H. He entered Brown University at the age of twenty-four, but did not complete his college course from the state of his health. He studied theology with Dr. Ide, of Medway; was approved as a preacher of the gospel by the Mendon Association, June 6, 1820, and ordained and installed as pastor of the church in Ashby, Dec. 13, 1820, from which, on account of the loss of his voice, he was dismissed Dec. 13, 1825.

For one year he published the "Repository and Observer," a religious paper, in Concord, N. H., when he was installed as pastor of the church in Epsom, N. H., Nov. 1, 1827; and again, July 8, 1830, as pastor of the church in Dunbarton, N. H., where, from growing feebleness, he closed a ministry of thirty-one years, Oct. 9, 1861. The nine following years he spent with his son, Rev. G. A. Putnam, in Yarmouth, Me., closing his life at the residence of his daughter, Mrs. J. S. Metcalf.

Mr. Putnam was of a delicate physical organization, and had to contend with feeble health through his public life, still he very seldom failed to meet any public engagement.

As a preacher, he had clear views of truth, was a good writer, and especially excelled in extemporaneous discourse. In his prime, few of his clerical brethren could address a popular assembly more readily or effectively. His long pastorate in Dunbarton was blessed with repeated outpourings of the Spirit. Soon after his settlement there, a protracted meeting was held, the first in the region, in which the power of the Holy Spirit was displayed in a very signal manner.

Mr. Putnam was open, genial, constant and true in all the domestic and social virtues. He was strong in hope. As a philanthropist he was ever in the front ranks. When George Thompson came to this country in 1834, and a price was set on his head, Mr. Putnam stood by him. After a lecture in Concord, N. H., the house in which Mr. Thompson stayed — that of George Kent, Esq. — being assailed by a mob, Mr. Putnam exchanged a part of his wardrobe with him, so that, thus disguised, he escaped to the woods, whence he took him in his own carriage to a place of safety.

Besides the products of his pen as an editor and contributor to the newspaper press, Mr. Putnam published twelve occasional discourses, also two works on English grammar. His latest volume was a collection of hymns, original and selected,—“Helps at the Mercy Seat.”

Mr. Putnam married, Jan. 29, 1821, Miss Arethusa Brigham, of Westboro'. They had eight children, five of whom died in infancy, and one when a young man of nineteen years; two are now living. Mrs. Putnam was a woman of rare excellence, who greatly contributed to her husband's usefulness and happiness. She died ten years before his death.

The closing months of Mr. Putnam's life were those of physical prostration, but of spiritual triumph and cheerfulness.

L. S. P.

Mrs. ABBY BRADLEY HYDE, widow of Rev. Lavius Hyde, died at Andover, Conn., April 7, 1872, aged 72 years. She was the daughter of Asahel Ives and Abigail (Rogers) Bradley, and was born in Stockbridge, Mass., Sept. 28, 1799. Dr. Stephen West was the revered pastor of her childhood. She was early trained to give earnest heed to the preached word, and it was with an intelligent assent, that, in her thirteenth year, she made a profession of her faith in Christ.

Two years following, she was in Miss Pierce's school, on Litchfield Hill, Ct. She preserved through life the abstracts which she took there of Dr. Beecher's sermons, and he said of her, to Dr. Nettleton, during a revival in which the school shared largely, that she was his “right hand man” among the pupils.

She was married Sept. 28, 1818, and spent the four years following in Salisbury, Ct., where her husband was pastor. Thence they removed to Bolton, Ct., where Dr. Nettleton was engaged in the preparation of the Village Hymns. Mr. Hyde read him two from a volume of Monthly Concert Hymns, selected by Dr. Leonard Bacon while a student at Andover, “The trump of Israel's Jubilee,” and “The Lord will not forget the grace.” The stanzas had been se-

lected from a poem written by Mrs. Hyde in 1821, after a visit to Dr. and Mrs. Cornelius, who were full of enthusiasm respecting Dr. Wolfe's labors in Palestine, and published in the "Christian Intelligencer." Dr. Nettleton at once demanded more from the same pen, and received quite a number, of which, "Dear Saviour, if these Lambs should Stray," "Say, Sinner, hath a Voice Within," and "Shepherd who Leadest with tender Care," have perhaps been most widely used. Dr. Nettleton wrote to her during the later years of his life, "I know of none which have been more useful."

After leaving Bolton, Mr. Hyde was settled in Ellington, Ct., Wayland and Becket, Mass., and returned to Bolton for ten years more of pastoral service, till he resigned his charge at threescore and ten.

From childhood she was frail, and when among a group of her schoolmates, one asked their teacher, "Which of us do you think will die first?" he answered, "Miss Bradley." Yet though never outgrowing this delicacy, not more than one survives her. Her care of her household was tender and unwearied; yet her devotion to them never made her unmindful of any call for sympathy, or any labor of love for others, when such lay within her power.

An early friend writes: "To me she was ever a model of faithfulness in all relative duties; in view of her unselfishness, her gentleness, her quietness of spirit, combined with such intelligence and mental culture, she always impressed me as the best example of a follower of the Lord Jesus whom it was my privilege to number among my friends." She was most lowly in her estimate of herself; yet it may truly be said, her conversation was in heaven; and a petition often used, especially during the last winter, was, "I beseech Thee, O Lord, show me thy glory."

April 3, 1865, the companion of her youth fell asleep by her side, and passed so quietly to his heavenly awaking that she knew not the moment of his departure. Four of their children had gone before, and four survive. The seven years of her widowhood were passed among her children, chiefly with her only son in Andover, Ct.; and here, "As it began to dawn towards the first day of the week," she was as gently released, and "was not, for God took her."

S. A. H.

Rev. DANIEL LADD died very suddenly at Middlebury, Vt., Oct. 11, 1872. He was the son of Josiah and Ann Ladd, and was born at Unity, N. H., Jan. 22, 1804, but removed, when twelve years of age, to East Burke, Vt. Until he was eighteen, he was employed on his father's farm. He was graduated at Middlebury

College in 1832, and at Andover Theological Seminary in 1835. The earliest experiences of his religious life, so far as appears, were while he was in attendance at the academy in Peacham, Vt., and it is known that from that time it was the purpose that inspired and guided him in all his studies to devote his life to the missionary work.

On the 12th of June, 1836, he married Charlotte H. Kitchel, at Essex, N. Y., and was also ordained to the Gospel Ministry on that day; and left this country under appointment of the American Board in the July following. His first field of labor was in the Island of Cyprus; but after five years spent in acquiring the language, and in faithful endeavors to bring home the gospel to the Greek mind and heart, the experiment was found here, as nearly everywhere else, almost fruitless, and the mission was discontinued. He was then stationed for nine years among the Greeks and Armenians, at Broosa. Later, he spent fifteen years in the service at Smyrna, and several years in connection with the mission at Constantinople. Once, for a short season in 1858, he visited this country for his health; and finally, after thirty-two years of foreign service, he returned with his family, much unfeebled, but able to supply for a year the church in East Burke. He then resided in Middlebury to the time of his death. Their children were seven.

For some months past, tokens had appeared of diseased action of the heart. He had just returned from the meeting of the A. B. C. F. M., at New Haven, Ct., apparently in his usual health, when, after a little unusual exertion, he fell and almost instantly died.

Mr. Ladd was characterized by great singleness and simplicity of purpose, by a godly sincerity of life, and a most conscientious Christian conversation. As a laborer in the missionary field, he was distinguished for his steadfast perseverance and fidelity, and for his modest and unremitting devotion to duty, often in circumstances of great difficulty and discouragement. His sober discretion and solid judgment won him the affectionate confidence of his fellow-laborers, and made his work fruitful in enduring results.

To the last hour of his life, he was a loving and diligent student of the Bible, ever reading and writing largely on topics of Christian research. Apparently, he had just risen from his study-table, leaving fresh notes of study in his open Bible, when he was so suddenly summoned within the veil, to know even as he is known.

H. D. K.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE Christian public is indebted to Robert Carter & Brothers, of New York, for publishing cheap and yet excellent editions of some of the standard theological and religious works. Among them is "Charnock on the Attributes,"¹ the two volumes in one compact and not cumbersome volume of 1,149 pages. It is needless to recommend this work to our readers, for they must know its real value, and it is only necessary for us to say that for the small sum of three dollars any one can now have it for his own. Dr. S. Austin Allibone, whose literary ability and candor are of world-wide reputation, after quoting the favorable opinions of fourteen other critics, says for himself, "We have twice very carefully studied every word of the 'Discourses on the Attributes,' and we consider the work one of the greatest of uninspired compositions. We advise the reader, if he have it not, to procure it immediately, and read it through once a twelvemonth for the rest of his life."

THESE publishers have issued in the same style "Dr. Chalmers' Sermons," two volumes in one; also "McCheyne's Works," comprising his life, letters, lectures, and sermons, two volumes in one. We cannot too highly commend this method of bringing valuable books within the reach of persons of moderate means. The favored few may indulge in their expensive editions, but let our publishers ever bear in mind their great constituency, the public with the slender purse!

REV. DR. TAYLOR, of the Broadway Tabernacle, New York, has put forth a volume of very practical discourses² which are worthy a wide circulation, although not more so than thousands of excellent sermons that are preached every Sabbath from American pulpits. The author treats of "The Lost Sheep," "The Lost Coin," and the "Prodigal Son," and attempts to explain the one great purpose for which they were all related, and the different phases of the one subject which they individually present. He shows that they all agree in representing the lost sinner as the object of God's solicitude, and the repentant sinner as the occasion of heavenly joy; and they differ in the views they give of the process of the sinner's restoration and recovery. Divine agency is uppermost in the first two parables; the result of such agency in the sinner's own activity is presented in the third. God seeks the lost in the first and second, and the third gives special prominence to the sinner's voluntary return. Dr. Taylor's

¹ Discourses upon the Existence and Attributes of God. By Stephen Charnock. With his Life and Character, by William Symington, D. D. Two volumes in one. New York: Robert Carter & Bros. 8vo. pp. 1149. \$3.00.

² The Lost Found, and the Wanderer Welcomed. By William Taylor, D. D., Minister of the Broadway Tabernacle, New York. New York: Scribner, Armstrong & Co. 12mo. pp. 170. \$1.50.

style is simple, yet glowing, earnest, and direct, and if these are "sample" sermons, we have much to hope for from his pulpit ministrations. His full power cannot be appreciated except in connection with his fervid delivery.

WHATEVER Dr. Bushnell writes is worth reading, and his volume of Sermons¹ recently published is no exception. His brilliant style, his glowing rhetoric, his unique English, sometimes, perhaps, too near akin to Carlyleism, his original methods of thought and expression, and the underlying strength of his intellect, all unite in making him one of the most fascinating and instructive of our modern writers. Exceptions may be taken now and then to his theories, but it will not infrequently be found that some of these peculiarities are more the natural outgrowth or manifestation of his active, excursive, untrammelled mental qualities, than a settled theological dogma. In discussing any subject he will not be restrained or hampered, but allows himself full play in all directions; and so when reading him we must grasp the whole range of his argument and read the "conclusion of the whole matter," instead of picking flaws in isolated paragraphs.

In the volume under notice, Dr. Bushnell's peculiarities are pleasantly conspicuous, although with all the constant surprises he is giving us in his modes of expression, we were not looking for such a phrase as "*I shall not spread myself on Nature and Providence, etc.!*" These sermons do not relate to one common subject, but are strictly promiscuous; the topics are practical, and are treated with power and originality. We have not space to speak of them at length, but we have been especially interested with "The Completing of the Soul," "The Dissolving of Doubts," "How to be a Christian in Trade," "The Outside Saints," "The Coronation of the Lamb," and "Free to Amusements and too Free to Want Them."

He makes on this last much-discussed subject, a somewhat new distinction between amusements as a question of ethics, or common morality, and as related to a true freedom of a higher Christian life; between a worldly and a religious standard. On the first ground, — of ethics, — he says, "It is not to be judged a sin if you go to the entertainments when you are invited. It may be or it may not, and of that you must every man judge for yourselves, in your own freedom, at your own responsibility. If you want the exhilaration, there is nothing morally wrong in exhilaration. . . . But [mark this] it is incumbent on you, if you go, that you go to be one with the company. To go, half condemning yourself in what you allow, to go packed full of little timid scruples, abstaining, questioning, and making yourself an annoyance to the company, is ever a Christian impropriety or absurdity planned for beforehand. Taking now this ground, we have a broad, just platform charter for all manner of amusements not licentious or corrupt, or indulged beyond the limits of temperate use. . . . Be free, only be responsible for all excesses and abuses. Do not reduce religion to the grade of a police arrangement, and make it a law of restriction upon a world's innocent pleasures."

¹ Sermons on Living Subjects. By Horace Bushnell. New York: Scribner, Armstrong & Co. 12mo. pp. 468. \$2.00.

These principles, and their amplification and application, are upon its lower, its merely ethical plane; but there is a higher and nobler. When Paul told the feast-invited Corinthians to eat what was set before them, etc., he was careful to put in the conditional clause, "and ye be disposed to go," as if he regretted that some would be so "disposed." Says Dr. Bushnell, "Did he want himself to go to those feasts of unbelievers? Could he think with desire of having a good time there, and being greatly refreshed by the hilarities of the guests? And why not? Because his great and gloriously-Christed soul is too full, and ranging in a plane of joy too high, to think of finding a pleasure in such trifling gayeties."

"But must we not, some very conscientious disciples will ask, be faithful to put a frown upon these pleasures in the lower plane of morality? must we not declare them to be wrong, and raise a testimony against them? That is about the worst thing a Christian can do. They are not wrong in themselves. And there is nothing you can do against religion more hurtful than to make it the foe of all innocent enjoyments in the reach of such as have not the higher sources of religion."

Yet this author maintains that Christians who become thoroughly engulfed in the work and cause of their Master, have no taste for the gayeties of mere natural pleasure; they "are set off thus, in a sense, from the amusements other people delight in, by the stress of their own new love, and the heavenly engagements into which it brings them."

There is one principle which Dr. Bushnell indistinctly recognizes, which, as it seems to us, needs to be more clearly stated and more decidedly enforced. This principle is, that an amusement which is not wrong in itself may involve such temptation to excess or abuse that it is expedient to refrain from it altogether. It is indistinctly recognized in the remark respecting billiards, as a game: "It is only a little more fascinating than it should be;" and also respecting the theatre: "If sometime a man asserts his liberty in going, he will yet much better keep his liberty in staying away." Thus he finds it difficult to be true to his convictions without drawing a line somewhere on this lower plane of ethics. For ourselves, we should not only draw the line more distinctly, but also somewhat differently, ruling out not only the theatre, but the dance and card-playing, from the circle in which the young can move safely, and the Christian preserve his spirituality.

We most fully agree with this distinguished author in the declaration that "the very last thing any Christian person, woman or man, need concern himself about, just now, is the contriving of diversions to relieve the austerity of religion."

REV. DR. PLUMMER'S Commentary on the Hebrews¹ is a fit companion to that on the Epistle to the Romans. It is about the same in size, and in the getting up of the volume, as a book, is all that could be desired. It is

¹ Commentary on the Epistle of Paul the Apostle, to the Hebrews. By William S. Plummer, D. D., LL. D., author of "Studies in the Book of Psalms," etc. New York: A. D. F. Randolph & Co.

highly creditable to the enterprise of the publishers, that they find encouragement to issue these two massive volumes in so fine a style. They not only show their taste in making books, but evidently know how to sell them.

The Epistle to the Hebrews, as it is one of the richest of the books of the New Testament, so it is in some respects one of the most difficult of interpretation. A vast amount of critical labor has been expended on it. We do not know that Dr. Plummer has thrown any new light on the dark places of the extended discussion it embodies. But he has brought to it the same rigor and earnestness, the same positiveness of opinion, and the same untiring industry which characterize his work on the Romans. "I believed, therefore have I spoken," it is quite evident that he can say in all sincerity. This thoroughness of conviction as to the conclusions at which he arrives, connected as it is with not a little of real unctio, we like, even when we cannot altogether agree with him. We lose our patience with an exegete and commentator who has not the courage to commit himself to anything. But while treading with a firm step himself, Dr. Plummer brings together with indefatigable diligence what others have advanced, either for refutation or confirmation, as the case may be. Indeed, we think it not the least merit of the work that it presents so extended a digest or epitome of the critical opinions which a long list of annotators and critics have advanced.

The practical thoughts in this volume, as in the former, are quite extended. If some of these almost necessarily seem a little commonplace, many of them also are fresh and suggestive. We do not hesitate to commend the book to discriminating readers, especially to pastors. If the orthodoxy is found high-toned, it may prove useful to some as an alternative.

FIFTY years of the "New York Observer" are completed, and to signalize the event the publishers present to each subscriber a memento in the shape of a "Jubilee Year-Book, which is embellished with appropriate illustrations and historical remembrances. Fifty years of unceasing prosperity in a public journal, while pursuing the same undeviating course, may well inspire its friends with confidence and strong attachment. We are informed that the subscribers to the "Observer" are usually subscribers *for life*. It has never gone backward since its first appearance.

Few papers can present such a successful history. It starts out anew on the second fifty years with a larger list of readers and more numerous friends than ever. Its terms are \$3 a year, and its address, Sidney E. Morse & Co., 37 Park Row, New York.

HISTORICAL.

WE certainly have not the space, and we more than suspect that we have not the knowledge sufficient for a proper discussion of the English-Irish question. Like all social and political problems, it has at least two sides, and to decide upon their respective merits, requires more and better discrimina-

tion than falls to our lot. Casual readings of history plainly show that Ireland has suffered grievous wrongs from English rule, and also show that the Irish have a natural aptitude for all sorts of political mischief, and have seldom manifested any capability for decent self-government. But these positions being admitted, we gain little towards solving its difficulties; for prejudices on both sides are so bitter that even those who honestly attempt to approach the subject with candor and examine it with thoroughness, soon find themselves borne away by sympathy, indignation, or a perhaps pardonable determination or inclination to vindicate their own national honor. Mr. Froude is no exception to the rule, as Volume I of his *History of Ireland*,¹ recently issued, clearly indicates. He is a painstaking student, indefatigable in his researches among original documents, and honest in his transcripts; but in writing this work he writes as an Englishman, and with a wellnigh pronounced intention to vindicate his country in its dealings with Ireland. His documentary evidence is more English than Irish; but as has been well said, "a history of Ireland based on English state papers, is like a history of the Waldenses based on the manuscripts of the Vatican; it may be painstaking, but it cannot be impartial."

The principle on which Mr. Froude rests his historical arguments and conclusions, will hardly be accepted by American readers; our Revolutionary War is no such teacher. He says: "There neither is nor can be an inherent privilege in any person or set of persons to live unworthily at their own wills, when they can be led or driven into more honorable courses; and the rights of man — if such rights there be — are not to liberty, but to wise direction and control." We cannot concede this, in its relations to human government, without limitation; for who is to decide what are the "more honorable courses"? and who of us will admit that there is any question as to whether there are any "rights of man"? This country has done some valiant work in vindicating human rights, as Mr. Froude and his English brethren must confess! The principle advanced, especially in view of the significant word "driven," is too near akin to the old maxim "might makes right," and thus a stronger nation, and by assumption the wiser, may claim the right to lord it over the weaker and more ignorant, and compel them into "more honorable courses." On this basis Mr. Froude makes his special plea for England in her treatment of Ireland, but with all his national sympathies, he cannot cover up the great fact that the rule has been harsh, and often fearfully unjust. It is to be regretted that he has gone into so much petty detail to prove that the Irish of the 12th century were "scarcely better than a mob of armed savages"; that he has deemed it necessary to belittle the good and exaggerate the bad qualities of the Irish, in order to vindicate English rule; but it is comparatively easy to see where his prejudices conquer his candor. His style is brilliant and fascinating; he clothes his subject in vivid language, and

¹ *The English in Ireland in the Eighteenth Century.* By James Anthony Froude, M. A. In two volumes. Vol. I. New York: Scribner, Armstrong & Co. 1873. 8vo. pp. 638. \$2.50.

is, withal, so thoroughly in earnest, that he carries his unwary reader with him almost irresistibly. We have referred to an evident weakness of the work. Its strong points are many and good, and no one who would know the history of English rule in Ireland in the 18th century, can afford to do without it. It will be completed in one more volume.

We ask the indulgence of publishers, who are sending us their new and valuable works in constantly-increasing numbers, as the great mass of statistics in our present issue has crowded our literary review into unusually restricted limits.

BOOKS RECEIVED.

"Systematic Theology." By Charles Hodge, D. D. Vol. III. New York: Scribner, Armstrong & Co. 1873. pp. 880. \$5.00.

"Sermons and Discourses." By Thomas Chalmers, D. D., LL.D. Two volumes in one. New York: Robert Carter & Brothers. 8vo. 1873. pp. 1103. \$3.00.

"The works of Rev. Robert Murray McCheyne." Complete in one volume. New York: Robert Carter & Brothers. 8vo. pp. 1074. \$3.00.

"Creator and Creation; or, The Knowledge in the Reason of God and his work." By Laurens P. Hickok, D. D., LL.D. Boston: Lee & Shepard. 1872. 8vo. pp. 360. \$2.75.

"Humanity Immortal; or, Man Tried, Fallen, and Redeemed." By Laurens P. Hickok, D. D., LL.D. Boston: Lee & Shepard. 1872. 8vo. pp. 362. \$2.75.

"Old Landmarks and Historic Personages of Boston." By Samuel Adams Drake. Profusely illustrated. Boston: James R. Osgood & Co. 1873. 8vo. pp. 484. \$3.00.

"Sacramental Addresses and Meditations." By the late Henry Belfrage, D. D., Felkirk. New York: Robert Carter & Brothers. 1873. 8vo. pp. 411. \$1.50.

"Pens and Types; or, Hints and Helps for those who Write, Print or Read." By Benjamin Drew. Boston: Lee & Shepard. 1872. 12mo. pp. 128. \$1.50.

"The Poet at The Breakfast Table." By Oliver Wendell Holmes. Boston: James R. Osgood & Co. 1872. 8vo. pp. 418. \$2.00.

"The Complete Poetical Works of John Greenleaf Whittier." Boston: James R. Osgood & Co. 1873. 8vo. pp. 395. \$2.00.

"Gareth and Lynette." By Alfred Tennyson, D. C. L. Boston: James R. Osgood & Co. 1872. 12mo. pp. 96. \$1.25.

"Ecclesiastical Polity. The government and communion practised by the Congregational Churches in the United States of America, which were represented by elders and messengers in a National Council at Boston, A. D. 1865." Boston: Congregational Publishing Society, 1872. 12mo. pp. 86. .50.

"Passages from the French and Italian Note-Books of Nathaniel Hawthorne." Boston: James R. Osgood & Co. 1872. 8vo. 2 vols. pp. 307 and 306. \$4.00.

"The Castle of the Three Mysteries; an Historical Romance of the seventeenth Century." Translated from the Italian by Edward W. Dawson. New Haven: C. C. Chatfield & Co. 1872. 12mo. pp. 117. \$1.00.

"Life of James Henderson, M. D., Medical Missionary in China." New York: Robert Carter & Brothers. 1873. 12mo. pp. 196. .75.

"Studies of Character from the Old Testament." By Thomas Guthrie, D. D. New York: Robert Carter & Brothers. 1872. 8vo. pp. 436. \$1.50.

"Marjorie's Quest." By Jeanie T. Gould. With Illustrations by Augustus Hoppin. Boston: James R. Osgood & Company. 1872. 8vo. pp. 356. \$1.50.

"The Well in the Desert; an old Legend of The House of Arundel." By Emily Sarah Holt and Mary Lane. A Story of the sixteenth century. By C. M. M. New York: Robert Carter & Brothers. 1873. The two volumes bound in one. 12mo. pp. 184 and 144. \$1.25.

"The Temple Rebuilt. A Poem of Christian Faith." By Frederick R. Abbe. Boston: Noyes, Holmes & Company. 1872. 12mo. pp. 192. \$1.50.

"Off the Skelligs. A Novel." By Jean Ingelow. Boston: Roberts Brothers. 1872. 12mo. pp. 666. \$1.75.

"The Semi-Centennial Anniversary of the Divinity School of Yale College." May 15th and 16th, 1872. New Haven: Press of Tuttle, Morehouse & Taylor. 1872. 8vo. pp. 118.

"Republication of the Gospel in Bible Lands. History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches." By Rufus Anderson, D. D., LL. D. Vol. II. Boston: Congregational Publishing Society. 1872. 8vo. pp. 532. \$1.50.

"The Practical Pocket Commentary." By Rev. Robert Jamieson, D. D., Rev. A. R. Fausset, A. M., and Rev. David Brown, D. D. With a Bible Dictionary, New Testament. Vol. L. Chicago: H. R. Thompson & Co. 1872. 12mo. pp. 253. \$1.00.

"Four Phases of Morals. Socrates, Aristotle, Christianity, Unitarianism." By John Stuart Blackie. New York: Scribner, Armstrong & Co. 12mo. \$1.50.

"Myths and Myth-Makers"; Old Tales and Superstitions Interpreted by Comparative Mythology. By John Fiske. Boston: J. R. Osgood & Co. 12mo. \$2.00.

"Keel and Saddle. A Retrospect of Forty Years of Military and Naval Service." By Joseph W. Revere. Boston: J. R. Osgood & Co., 12mo. \$2.00.

"Atlantic Almanac." 1873. Boston: J. R. Osgood & Co. .50.

"Catholic Almanac." 1873. New York: Catholic Publication Society. .25.

"Boston Lectures, 1872." Christianity and Scepticism, embracing a consideration of Important Traits of Christian Doctrine and Experience, and of Leading Facts in the Life of Christ. Boston: Congregational Publishing Society. 8vo. pp. 291. \$1.50.

EDITORS' TABLE.

WITH the commencement of the present volume, it will be noticed that a change takes place in the editorship and proprietorship of the "Quarterly." The American Congregational Union commenced the publication of the "Congregational Year-Book" in 1854. When the "Quarterly" was first issued, in 1859, the Congregational Union discontinued the "Year-Book," and was represented in the "Quarterly" by its Secretary, who became one of the editors and proprietors.

The American Congregational Association became proprietor of one fourth of the "Quarterly" from the first, and remained so up to the close of the last volume, when its share was purchased by the other proprietors.

Rev. Isaac P. Langworthy, as Secretary of the Congregational Union, in 1859, became associated with the "Quarterly" as one of the editors and proprietors. When he resigned his official connection with the Union, in 1867, and became Secretary of the Association, he continued to be an editor of the "Quarterly," representing the Association. The connection of the Association with the "Quarterly" having now ceased, Rev. Mr. Langworthy's connection ceases with it. We cannot part with our beloved brother, who has been identified with the "Quarterly" these fourteen years, without bearing testimony to his fidelity and to his indomitable energy, and expressing our earnest desire for his deserved success in his arduous labors in connection with the Congregational House and Library, to which enterprise he now devotes his undivided attention.

The present editors and proprietors will endeavor to make the "Quarterly" a worthy representative of the Congregational denomination, and will spare neither pains nor expense in sustaining the high position to which it has already attained, and in seeking its improvement. We have the co-operation (as our present number shows) of some of the ablest and foremost writers of the age.

We feel quite sure that our readers will receive with interest the article which we present them from the other side of the sea, from a source somewhat novel to these pages. Its author is one of the most truly catholic of English churchmen; is a lineal descendant of the family of Martin Luther, and is well known in England as one of the best scholars, as well as one of the most truly evangelical ministers of the day. He is author of "The Life and Times of Cardinal Julian," a Latin "Letter to the Pope, in regard to the new Dogma of Infallibility," etc., etc.

We insert with our statistics, for the first time, a list of our National Benevolent Societies, and of their officers. We arrange those which are specially educational in their character under one general head, because a movement has already been made to unite these societies; and because it is eminently fitting that such union should be speedily effected. That their objects are essentially one, appears from the fact given in the article in our present number (p. 65), by President Magoun, that seventeen of our colleges have beneficiary funds to the amount of over \$800,000.

By the reduction of our Congregational societies to the number of six, the way is prepared for bi-monthly contributions in all our churches for our denominational work ; leaving union societies and local causes to come in as they may in alternate months left vacant. Thus it will be seen that our denominational societies are not numerous.

Our Presbyterian friends present to the churches for annual contributions eight denominational causes and bring a pressure to bear upon their churches by withholding aid from the sustentation fund from every church which does not contribute annually to at least six of these causes. With only six national denominational causes, the Congregational churches will doubtless feel the *moral* force with which their own organizations appeal for an annual and generous contribution.

We would solicit the co-operation of our friends and patrons in increasing the circulation of the "Quarterly," and in promoting in every practicable way its successful career.

THE statistics delay, as usual, the publication of the January number. They are collected from all parts of the country, partially in manuscript ; and some States do not furnish their reports until well into January. We believe that our subscribers consider the delay preferable to incomplete tables.

For the first time, we have arranged the tables in the alphabetical order of the States. We regard this as a decided improvement. In fulness and accuracy, we believe the statistics have not been surpassed. The tables continue to demand increasing space, and no labor is spared to furnish every possible item of information. As usual, we have received the hearty and indispensable co-operation of the secretaries of the several State organizations, and also that of Rev. E. M. Cravath, of the American Missionary Society.

CONGREGATIONAL QUARTERLY RECORD. — 1872.

CHURCHES FORMED.

1872.

ALBERT LEA, Minn., Oct. 23.
 BETHANY, Kan., Sept. 22, 8 members.
 BLACK RIVER, O., 11 members.
 CAMBRIDGEPORT, Mass., Chapel Ch.,
 Oct. 16, 40 members.
 CARROLL, Io., Nov. 26.
 CASTROVILLE, Cal., Nov. 13, 10 members.
 CHICAGO, Ill., Clinton Avenue Ch.
 CLARE, Mich., Dec. 22, 7 members.
 CLARION, Io., Nov. 12.
 CORAL, Mich., Nov. 24, 10 members.
 CREEIGHTON, Neb., Sept. 4, 5 members.
 DEERING, Me., Sept. 4, 25 members.
 EIK FALLS, Kan., Nov. 10.
 EMMETTSBURG, Io., Oct. 20, 11 members.
 FAIRMOUNT, Neb., Nov. 17, 15 members.
 FARWELL, Mich., Dec. 22, 15 members.
 FREMONT, Neb., Nov. 3, 12 members.
 GOLIAD, Tex., 22 members.
 GRANBY (Salmon Brook), Ct., Nov. 20.
 GRANITE FALLS, Mich., 18 members.
 GREAT BEND, Kan.
 HAMMOND, Neb., 12 members.
 HASTINGS, Neb., Aug. 18, 13 members.
 HIGH PRAIRIE, Minn., 12 members.
 HOLLISTER, Cal., Dec. 2, 7 members.
 JEFFERSON CO., Mo., July 1, 26 members.
 JOPLIN, Mo., Dec. 22.
 KEARNEY, Neb., Oct. 20.
 MAPLESON, Wis., Aug. 17 members.
 NEW HAVEN, Ct., Dwight Place Ch., Dec.
 5, 244 members.
 OSCEOLA, Neb., Aug. 26, 16 members.
 PLEASANT HILL, Kan., Sept. 22, 6 mem-
 bers.
 PLYMOUTH, Neb., Dec. 18, 29 members.
 PORTLAND, Io., Sept. 15.
 REED CITY, Mich., Dec. 29, 9 members.
 BOSK CREEK, Minn., Sept. 29, 7 members.
 SHERMAN, Mich., Sept. 15, 12 members.
 SOUTH CHICAGO, Ill., Sept. 16.
 SPIRIT LAKE, Io., Oct. 6, 9 members.
 TUSUMBIA, Tex.
 WEYMOUTH, Mass. (Lovell's Corner), Oct.
 29, 29 members.
 WORCESTER, Mass., Piedmont Ch., Sept.
 18, 97 members.

MINISTERS ORDAINED.

1872.

BARCLAY, T. D., to the work of the minis-
 try in Hamilton, N. Y., Dec. 31.
 BIXBY, T. R., over the Ch. in Rockford, Io.,
 Oct. 30. Sermon by Rev. Horace B.
 Woodworth of Charles City.
 BROWNE, JOHN K., over the Chapel Ch.,
 Cambridgeport, Mass., Oct. 16. Sermon
 by Rev. Alexander McKenzie, of Cam-
 bridge. Ordaining Prayer by Rev. Henry
 M. Dexter, D. D., of Boston.
 BUSHNELL, H. K., to the work of the Min-
 istry in Pine River, Wis., Dec. 19. Ser-
 mon by Rev. Franklin B. Doe, of Fond
 du Lac.
 CLARIS, W. H. A., over the Ch. in Sarnia,
 Ont., July 30.
 CLARK, ALMON T., over the Ch. in Tiver-
 ton, R. I., Oct. 9. Sermon by Rev. Eg-
 bert C. Smyth, D. D., of Andover Sem-
 inary. Ordaining prayer by Rev. John A.
 Woodhull, of New Preston, Ct.
 COBB, WILLIAM H., over the 4th Ch. in
 Plymouth (Chiltonville), Mass., Sept. 18.
 Sermon by Rev. Egbert C. Smyth, D. D.,
 of Andover Seminary. Ordaining prayer
 by Rev. Ebenezer Alden, Jr., of Marsh-
 field.
 CRAWFORD, O. D., over the Ch. in Hamp-
 ton, Io., Nov. 4th.
 DANA, SAMUEL H., Oct. 9th, over the Ch.
 in Newton Highlands, Mass. Sermon by
 Rev. W. Hutton, D. D., of Philadelphia, Pa.
 Ordaining prayer by Rev. Daniel L. Fur-
 ber, of Newton Centre.
 DAVIS, R. HENRY, to the work of the Min-
 istry in Hiram, Me., Nov. 12. Sermon
 and ordaining prayer by Rev. Stephen
 Thurston, D. D., of Searsport.
 DAY, THEODORE L., over the 1st Ch. in
 Holyoke, Mass., Dec. 18. Sermon by
 Rev. William S. Leavitt, of Northampton.
 Ordaining prayer by Rev. Richard Knight,
 of South Hadley Falls.
 EATON, JAMES D., to the work of the Min-
 istry in Lancaster, Wis., Dec. 15. Ser-
 mon by Rev. Samuel W. Eaton, of Lan-
 caster.
 ECOB, JAMES H., over the Ch. in Augusta,
 Me., Oct. 2. Sermon by Rev. William
 M. Barbour, D. D., of Bangor Seminary.
 Ordaining prayer by Rev. Charles G. Mc-
 Cully, of Hallowell.
 FIELD, AARON W., over the Ch. in Bland-
 ford, Mass., Nov. 14. Sermon by Rev.
 Joseph C. Bodwell, D. D., of Hartford
 Seminary. Ordaining prayer by Rev.
 Samuel G. Buckingham, D. D., of Spring-
 field.
 FLAGG, RUFUS C., over the Ch. in North
 Andover, Mass., Sept. 28. Sermon by
 Rev. Rufus S. Cushman, of Manchester,
 Vt. Ordaining prayer by Rev. John L.
 Taylor, D. D., of Andover Seminary.
 FOLSOM, OMAR W., over the first Ch. in
 Newbury, Mass., Oct. 31. Sermon by
 Rev. Asa D. Smith, D. D., of Dartmouth
 College. Ordaining prayer by Rev. Sam-
 uel J. Spalding, D. D., of Newburyport.
 FOSTER, L. M., to the work of the Ministry
 in Hudson, Wis., Oct. 22. Sermon by
 Rev. Edwin J. Hart, of Cottage Grove,
 Minn.
 GARVER, AUSTIN S., over the Ch. in Hing-
 ham, Mass., Oct. 31. Sermon by Rev.
 Samuel E. Herrick, of Boston. Ordain-
 ing prayer by Rev. Louis B. Voorhees, of
 North Weymouth.
 GILMAN, G. A. P., over the Ch. in Water-
 town, Ct., Aug. 28. Sermon by Rev. Jo-
 seph W. Backus, of Thomaston.
 HAMILTON, HENRY H., over the Ch. in
 Westford, Mass., Sept. 11. Sermon by
 Rev. B. Franklin Hamilton, of Boston
 Highlands.
 HASKINS, ROBERT W., over the 1st Cong'l
 Ch. in Derry, N. H., Nov. 19. Sermon
 by Rev. William M. Taylor, D. D., of New
 York. Ordaining prayer by Rev. Calvin
 E. Fisher, of Lawrence, Mass.
 HILL, CALVIN G., over the Ch. in Hamil-
 ton, Mass., Sept. 5. Sermon by Rev. Wil-

- Ham M. Barbour, D. D., of Bangor Seminary. Ordaining prayer by Rev. John Pike, D. D., of Rowley.
- JACKSON, GEORGE A.**, over the Ch. in Leavenworth, Kan., Oct. Sermon by Rev. James G. Roberts, of Kansas City, Mo.
- JOHNSON, GEORGE**, to the work of the Ministry in Paynesville, Minn., Nov. 13. Sermon by Rev. Richard Hall, of St. Paul.
- JULEN, M. C.**, over the Trinitarian Ch. in New Bedford, Mass., Dec. 11. Sermon by Rev. Henry M. Dexter, D. D., of Boston. Ordaining prayer by Rev. Isaiah C. Thacher, of Wareham.
- KELLEY, GEORGE W.**, to the work of the Ministry in Norway, Me., Dec. 18. Sermon by Rev. Edward Y. Hincks, of Portland. Ordaining prayer by Rev. Wellington Newell, of North Waterford.
- KINGSBURY, CHARLES A.**, over the Ch. in Marion, Mass., Nov. 14. Sermon by Rev. Daniel L. Furber, of Newton Centre. Ordaining prayer by Rev. Nelson Clark, of Rochester.
- MAHES, WILLIAM G.**, to the work of the Ministry in Mt. Pleasant, Io., Oct. 22. Sermon by Rev. William Salter, D. D., of Burlington.
- MAY, T. M.**, to the work of the Ministry in Williamstown, Vt., Sept. 25. Sermon by Rev. Wm. H. Lord, D. D., of Montpelier. Ordaining prayer by Rev. Edwin Seabury, of Berlin.
- MCCLELLAND, PAGE F.**, to the work of the Ministry in Reed City, Mich.
- MOLLENBECK, HERMAN**, to the work of the Ministry in Fremont, Neb., Nov. 3. Sermon by Rev. Orville W. Merrill, of Lincoln.
- MORGAN, G. F. G.**, to the work of the Ministry in San Francisco, Cal., Oct. 15. Sermon by Rev. John K. McLean of Oakland. Ordaining prayer by Rev. Andrew L. Stone, D. D., of San Francisco.
- NEEDHAM, G. C.**, over the Ch. in Embro, Ont., Sept. 25.
- NEWHALL, C. S.**, over the Ch. in Oriskany Falls, N. Y., Dec. 11. Sermon by Rev. S. Scoville, of Norwich. Ordaining prayer by Rev. R. Gwesyn Jones, of Utica.
- NORRIS, AUSTIN H.**, to the work of the Ministry in Farwell, Mich.
- RAWSON, EDWARD K.**, to the work of the Ministry in Newton Highlands, Mass., Oct. 9. Sermon by Rev. W. Hutton, D. D., of Philadelphia Pa. Installing prayer by Rev. Daniel L. Furber, of Newton Centre.
- ROBERTS, LINDSEY A.**, to the work of the Ministry in Athens, Ala. Sermon by Rev. Henry S. Bennett, of Nashville, Tenn.
- SABIN, L. P.**, to the work of the Ministry in Rockton, Ill., Oct. Sermon by Rev. Martin S. Hall, of Jefferson.
- STEPHENS, JOHN L.**, to the work of the Ministry in Oakland, Cal., Sept. 19. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Ordaining prayer by Rev. John J. Powell, of Rio Vista.
- TRACY, ALFRED E.**, over the Ch. in Harvard, Mass., Sept. 3. Sermon by Rev. Charles M. Lamson, of Worcester. Ordaining prayer by Rev. Leonard Luce, of Westford.
- WALKER, J. E.**, to the work of the Ministry in Forest Grove, Ore.
- WATKINS, DAVID T.**, to the work of the Ministry, in Oakland, Cal., Sept. 19. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Ordaining prayer by Rev. John J. Powell, of Rio Vista.
- WELLS, T. CLAYTON**, over the Ch. in Keokuk, Io., Oct. 25. Sermon by Rev. Minot J. Savage, of Hannibal, Mo.
- WICKS, E. G.**, to the work of the Ministry in Glencoe, Minn., Oct. 2. Sermon and ordaining prayer by Rev. Richard Hall, of St. Paul.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS.

1872.

- ELLIOTT**, Rev. A. B., of Cincinnati, Ohio.
HOWES, Rev. H. R., of Stockton, Me.
JOHNSON, Rev. GEORGE, of Minn.
MAYNARD, Rev. ELISHA, of Minn.
REDLOR, Rev. AMOS, of Kenduskeag, Me.
SNOWDEN, Rev. J. E.
WARBURTON, Rev. C. S., of Mich.

MINISTERS INSTALLED.

1872.

- ADAMS**, Rev. BENJAMIN S., over the Ch. in Cabot, Vt., Oct. 30. Sermon by Rev. Joseph Torrey, of Hardwick. Installing prayer by Rev. Charles W. Thompson, of Danville.
- ALLABEN**, Rev. A. E., over the Ch. in Pleasant Hill, Mo., Oct. 13. Sermon by Rev. James G. Roberts, of Kansas City.
- BELL**, Rev. ROBERT C., over the Central Ch. in Orange, Mass., Oct. 9. Sermon by Rev. Samue. T. Seelye, D. D., of East Hampton. Installing prayer by Rev. Edward Norton, of Montague.
- BELL**, Rev. SAMUEL, over the 2d Ch. in Attleboro, Mass., Dec. 18. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Constantine Blodgett, D. D., of Pawtucket, R. I.
- BEMAN**, Rev. IRVING L., over the Ch. of the Pilgrims in Vineland, N. J., Sept. 18. Sermon by Rev. Burdett Hart, of Philadelphia, Pa.
- BLANCHARD**, Rev. ADDISON, over the Warren Ch. in Westbrook, Me., Dec. 10. Sermon by Rev. Edward Y. Hincks, of Portland. Installing prayer by Rev. Moseley H. Williams, of Portland.
- BODWELL**, Rev. JOSEPH C., Jr., over the Ch. in Thompson, Ct., Dec. 16. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary. Installing prayer by Rev. Thomas M. Boss, of Putnam.
- BOND**, Rev. WILLIAM B., over the Ch. in New Braintree, Mass., Oct. 27. Sermon by Rev. Ariel E. P. Perkins, D. D., of Ware. Installing prayer by Rev. William G. Tuttle, of Ware.
- BOYNTON**, Rev. FRANCIS H., over the Ch. in Mill River, Mass., Sept. 10. Sermon by Rev. Everts Scudder, of Great Barrington. Installing prayer by Rev. Noah S. Dickinson, of Foxboro'.
- BOYNTON**, Rev. GEORGE M., over the Bellville Avenue Ch., Newark, N. J., Dec. 4.

- BRADSHAW**, Rev. JOHN, over the Clinton Avenue Ch. in Chicago, Ill. Sermon by Rev. William A. Bartlett, of Chicago.
- BRASTOW**, Rev. THOMAS E., over the Ch. in Sherman, Me., Sept. 26. Sermon by Rev. Jonathan G. Leavitt, of Orono. Installing prayer by Rev. William T. Sleeper, of Caribou.
- BREED**, Rev. DAVID, over the Ch. in Middlebury, Ct., Oct. 17. Sermon by Rev. Timothy Dwight, D. D., of Yale Seminary. Installing prayer by Rev. Gurdon W. Noyes, of Woodbury.
- BURNARD**, Rev. WILLIAM H., over the Ch. in Jefferson, Ill., Sept. 17. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
- CLARK**, Rev. JOSEPH B., over the Ch. in Jamaica Plain, Mass., Oct. 8. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Augustus C. Thompson, D. D., of Boston Highlands.
- CLIZBE**, Rev. JAY, over the Ch. in Newark Valley, N. Y., Sept. 26. Sermon by Rev. Edward Taylor, D. D., of Binghamton. Installing prayer by Rev. Edward S. Palmer, of Berkshire.
- CUTLER**, Rev. WILLIAM H., over the Ch. in Assonet, Mass., Dec. 17. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. Mortimer Blake, D. D., of Taunton.
- DENNEN**, Rev. STEPHEN R., over the 1st Ch. in Lynn, Mass., Nov. 13. Installing prayer by Rev. John Pike, D. D., of Rowley.
- DOOLITTLE**, Rev. JOHN B., over the Ch. in Bridgewater, Ct., Oct. Sermon by Rev. Israel P. Warren, D. D., of Boston, Mass. Installing prayer by Rev. Henry B. Elliot, of New Canaan.
- FORD**, Rev. FRANCIS F., over the 1st Ch. in Charlestown, Mass., Dec. 11. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. James B. Miles, D. D., of Boston.
- FOSTER**, Rev. ADDISON P., over the Winchammet Ch. in Chelsea, Mass., Oct. 9. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing prayer by Rev. Zachary Eddy, D. D., of Chelsea.
- GOODENOW**, Rev. SMITH B., over the Ch. in Earlville, Ill., Oct. 29. Sermon by Rev. Isaac Clark, of Aurora.
- HARTWELL**, Rev. JOHN, over the Ch. in Southbury, Ct., Oct. 30. Sermon by Rev. John Churchill, of Woodbury. Installing prayer by Rev. Joseph W. Backus, of Thomaston.
- HILL**, Rev. CHARLES J., over the Ch. in Ansonia, Ct.
- HOLMES**, Rev. THEODORE J., over the Lee Avenue Ch., Brooklyn, N. Y., Dec. 19. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn.
- HOWARD**, Rev. ROWLAND B., over the Ch. in Princeton, Ill., Oct. 11. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary. Installing prayer by Rev. Otis F. Curtis, of Dover.
- HUNTINGTON**, Rev. HENRY S., over the 1st Ch. of Christ, in Galesburg, Ill., Dec. 12. Sermon by Rev. Leander T. Chamberlain, of Chicago.
- KINGSBURY**, Rev. J. W., over the Ch. in North Reading, Mass., Oct. 16. Sermon by Rev. Addison P. Foster, of Chelsea. Installing prayer by Rev. John W. Chickering, D. D., of Wakefield.
- LADD**, Rev. GEORGE F., over the Spring St. Ch. in Milwaukee, Wis., Oct. 22. Sermon by Rev. Hiram C. Haydn, of Cleveland, O.
- MARTYN**, Rev. W. CARLOS, over the North Ch. in Portsmouth, N. H., Nov. 12. Sermon by Rev. Edwin B. Webb, D. D., of Boston, Mass. Installing prayer by Rev. Swift Byington, of Exeter.
- MCLEOD**, Rev. Andrew J., over the 1st Ch. in Waidoboro', Me., Nov. 7. Sermon by Rev. H. Allen Shorey, of Camden. Installing prayer by Rev. Javan K. Mason, of Thomaston.
- MERRILL**, Rev. JAMES G., over the Edwards Ch. in Davenport, Io., Dec. 18. Sermon by Rev. Joseph E. Roy, D. D., of Chicago, Ill. Installing prayer by Rev. Henry E. Barnes, of Moline, Ill.
- MORLEY**, Rev. JOHN H., over the Ch. in Sloux City, Io., May 28. Sermon by Rev. George Thacher, D. D., of Iowa City. Installing prayer by Rev. John Todd, of Tabor.
- MORSE**, Rev. CHARLES F., over the Ch. in Atkinson, N. H., Sept. 17. Sermon by Rev. John D. Kingsbury, of Bradford, Mass. Installing prayer by Rev. Temple Cutler, of Abol, Mass.
- MORTON**, Rev. ALPHA, over the Ch. in Oakham, Mass., Dec. 18. Sermon by Rev. Gabriel H. De Bevoise, of North Brookfield. Installing prayer by Rev. Edwin Smith, of Barre.
- NOBLE**, Rev. THOMAS K., over the Taylor St. Ch. in San Francisco, Cal., Dec. 4.
- OBER**, Rev. WILLIAM F., over the 2d Ch. in Newcastle, Me., Oct. 23. Sermon by Rev. John O. Flaks, D. D., of Bath.
- PALMER**, Rev. CHARLES B., over the 1st Ch. in Bridgeport, Ct., Sept. 11. Sermon by Rev. Ray Palmer, D. D., of New York. Installing prayer by Rev. Asa C. Pierce, of Brookfield Centre.
- PIERCE**, Rev. GEORGE J., over the Ch. in Milford, N. H., Oct. 29. Sermon by Rev. William H. Murray, of Boston, Mass. Installing prayer by Rev. George E. Freeman, of Abington, Mass.
- PRATT**, Rev. THEODORE C., over the Ch. in Northfield and Tilton, N. H., Oct. 29. Sermon by Rev. Silas Ketchum, of Bristol. Installing prayer by Rev. Jonathan B. Cook, of Salisbury.
- RANSOM**, Rev. GEORGE R., over the Ch. in Webster City, Io., Nov. 14. Sermon by Rev. Ephraim Adams, of Decorah.
- RAY**, Rev. JOHN W., over the Ch. in Lake City, Minn. Sermon by Rev. Americus Fuller, of Rochester.
- SMITH**, Rev. WILDER, over the 1st Ch. in Rockford, Ill., Oct. 10. Sermon by Rev. Wm. E. Merriam, of Ripon College, Wis.
- TOLMAN**, Rev. RICHARD, over the Ch. in Hampton, Va., May 19. Sermon by Rev. James H. Means, of Boston (Dorchester district), Mass.
- TOMPKINS**, Rev. JAMES, over the 1st Ch. in Kewanee, Ill., Sept. 10. Sermon by Rev. Joseph E. Roy, D. D., of Chicago. Installing prayer by Rev. Robert L. McCord, of Toulon.
- TYLER**, Rev. HENRY M., over the Calvinistic Ch. in Fitchburg, Mass., Dec. 4. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing prayer by Rev. Leonard S. Parker, of Ashburnham.

WOOD, Rev. FRANKLIN P., over the Ch. in Acton, Mass., Oct. 10. Sermon by Rev. B. Franklin Hamilton, of Boston Highlands. Installing prayer by Rev. Henry M. Grout, of Concord.

MINISTERS DISMISSED.

1872.

ADAMS, Rev. FRANKLIN W., from the Ch. in Lathrop, Mo., Nov. 8.
 ADAMS, Rev. GEORGE M., from the North Ch. in Portsmouth, N. H., Nov. 12.
 BAILEY, Rev. JOHN G., from the Ch. in Hyde Park, Vt., Sept. 11.
 BARD, Rev. GEORGE L., from the Ch. in Dunbarton, N. H.
 BOGUE, Rev. HORACE P. V., from the Ch. in Vergennes, Vt., Sept. 25.
 ROYNTON, Rev. GEORGE M., from the Ch. in Guilford, Ct., Nov. 25.
 BRODT, Rev. JOHN H., from the New England Ch. in Brooklyn, N. Y.
 CHANDLER, Rev. JOSEPH, from the Ch. in West Brattleboro' Vt., Dec. 26.
 CLARK, Rev. ISAAC, from the Ch. in Aurora, Ill., Oct. 31.
 CLARK, Rev. JOSEPH B., from the Ch. in Newtonville, Mass., Sept. 5.
 CRUZAN, Rev. J. A., from the Ch. in St. Charles, Ill., Dec. 17.
 CUSHMAN, Rev. JOHN P., from the Ch. in Royalton, Mass., Dec. 4.
 DREW, Rev. STEPHEN F., from the Ch. in Cibat, Vt., Oct. 30.
 FORD, Rev. FRANCIS F., from the Pine St. Ch. in Lewiston, Me., Nov. 13.
 FOSTER, Rev. ADDISON P., from the Ch. in Malden, Mass., Sept. 14.
 FRANCIS, Rev. LEWIS, from the Ch. in Castleton, Vt., Dec. 3.
 GILBERT, Rev. E. R., from the Ch. in Wallingford, Ct., Oct. 1.
 GOODELL, Rev. CONSTANS L. from the South Ch. in New Britain, Ct., Nov. 18.
 HAZEN, Rev. HENRY A., from the Ch. in Pittsfield, N. H., Nov. 16.
 HEYRICK, Rev. WILLIAM T., from the Ch. in Clarendon, Vt., Oct. 14.
 HOLBROOK, Rev. JOHN O., D. D., from the Ch. in Stockton, Cal., Nov. 1.
 HOLMES, Rev. THEODORE J., from the Ch. in East Hartford, Ct., Dec. 3.
 HOUGH, Rev. JESSE W., from the 1st Ch. in Jackson, Mich., Sept. 17.
 HUNTINGTON, Rev. HENRY S., from the Ch. in Warner, N. H., Oct. 8.
 JONES, Rev. D. I., from the Ch. in Columbia, G., Oct. 5.
 KELLOGG, Rev. ERASTUS M., from the Ch. in Lyme, N. H., Sept. 26.
 KNOWLTON, Rev. STEPHEN, from the Ch. in West Medway, Mass., Nov. 20.
 LADD, Rev. HORATIO O., from the Ch. in Irons, Mich., Dec. 26.
 LEAVITT, Rev. JONATHAN G., from the Ch. in Patten, Me., Sept. 25.
 MILLIKAN, Rev. SILA F., from the Ch. in Morrison, Ill., Dec. 31.
 MOSES, Rev. JOHN O., from the Ch. in Ellington, Ct.
 NOBLE, Rev. THOMAS K., from the Ch. in Cleveland Heights, O., Sept. 15.
 PACKARD, Rev. CHARLES, from the Ch. in Walboro, Me., Nov. 7.

PICKETT, Rev. CYRUS, from the Ch. in Keokuk, Io., Sept. 30.
 POND, Rev. J. EVARTS, from the Ch. in Platteville, Wis., Sept. 18.
 PRATT, Rev. GEORGE H., from the Ch. in Harvard, Mass., Sept. 3.
 SABIN, Rev. LEWIS, D. D., from the Ch. in Templeton, Mass., Sept. 24.
 TOOTHAKER, Rev. HORACE, from the Ch. in New Sharon, Me., Sept. 3.
 UPSON, Rev. HENRY, from the Ch. in New Preston, Ct., Oct. 23.
 WALKER, Rev. GEORGE F., from the Ch. in Little Compton, R. I., Aug. 1.
 WHITTLESEY, Rev. MARTIN K., from the Ch. in Alton, Ill., Oct. 21.
 WILLIAMS, Rev. JOHN K., from the Ch. in Braiford, Vt., Oct. 22.
 WOODWORTH, Rev. HORACE B., from the Ch. in Charles City, Io., Sept. 6.

MINISTERS MARRIED.

1872.

BRUNDAGE — LATHE. In Cambridge, Mass., Dec. 4. Rev. Israel Brundage, of Paxton, Ill., to Miss Susan Elizabeth Lathe, of Boston.
 CHAMPLIN — HOLMES. In Amber, Minn., Sept. 18. Rev. Oliver P. Champlin, of Fairmount, Minn., to Miss Lettie J. Holmes, of Amber.
 COBB — WIGGINS. In Philadelphia, Pa., Oct. 26. Rev. William H. Cobb, of Chiltonville, Mass., to Miss Emily W. Wiggins, of Philadelphia.
 CRANE — MEROER. In North Adams, Mich., Oct. 28. Rev. K. H. Crane to Miss F. E. Meroer, both of Hartland.
 DEMERITT — BROMLEY. In Pawlet, Vt., Rev. John P. Demeritt to Miss Lucy H. Bromley, both of Pawlet.
 DIKE — SMITH. In Montpelier, Vt., Rev. Samuel W. Dike, of West Randolph, to Miss Augusta M. Smith, of Montpelier.
 DUDLEY — CHURCHILL. In Milwaukee, Wis., Rev. John L. Dudley to Miss Marion V. Churchill, both of Milwaukee.
 EWELL — HALL. In Bradford, Mass., Dec. 18. Rev. John L. Ewell, of Clinton, Iowa, to Miss Emily S. Hall, of Bradford.
 FORSYTH — BUCK. In Bucksport, Me., Sept. 30. Rev. William Forsyth to Miss Evelyn M. Buck, both of Bucksport.
 GULICK — WALLBRIDGE. In Chicago, Ill., Nov. 25. Rev. Thomas L. Gulick to Miss Alice E. Wallbridge, of Ithaca, N. Y.
 JONES — FERTY. In Grand Haven, Mich., Dec. 25. Rev. Henry W. Jones, of Swampscott, Mass., to Miss Hannah E. Ferry.
 STEWART — CRAIN. In Truxton, N. Y., Nov. 28. Rev. J. D. Stewart, of Sinclairville, to Miss S. D. Crain, of Truxton.
 WATKINS — PARKER. In Oakland Cal., Sept. 19. Rev. David F. Watkins to Miss Edna J. Parker, of Danville, Canada.

MINISTERS DECEASED.

1872.

ALLEN, Rev. ROWLAND H., in Neponset, Mass., Sept. 12, aged 32 years.
 ANDREWS, Rev. DEAN, in Mashpee, Ill., Sept. 14.

- BISHOP, Rev. ARTEMAS, in Honolulu, Sandwich Islands, Dec. 18, aged 78.
 BREWER, Rev. JOSIAH, in Stockbridge, Mass., Nov. 19, aged 78 years.
 BROOKS, Rev. EDWARD F., in Elgin, Ill., Sept. 15, aged 60 years.
 CASS, Rev. JOHN W., in Sandwich, Ill.
 CHAPIN, Rev. JOHN M., in Springfield, Mass., Oct. 25.
 CLARK, Rev. N. CATLIN, in Elgin, Ill., Dec. 3, aged 71 years.
 CLARKE, Rev. BENJAMIN F., in South Natick, Mass., Nov. 16, aged 80 years.
 COOPER, Rev. JOSEPH C., in Cincinnati, Io., Aug. 23.
 FOSTER, Rev. EDGAR L., in Milltown, Me., aged 84 years.
 GALPIN, Rev. CHARLES, in Excelsior, Minn., Nov. 7, aged 60 years.
 GODDARD, Rev. CHARLES G., in West Hartland, Ct., Aug. 29, aged 55 years.
 HITCHCOCK, Rev. GEORGE B., in Peter'sville, Kan., Aug.
 LADD, Rev. DANIEL, in Middlebury, Vt., Oct. 10, aged 67 years.
 LOMIS, Rev. HUBBELL, in Upper Alton, Ill., Dec. 15, aged 97 years.
 LYMAN, Rev. GILES, in Winchendon, Mass., Nov. 11, aged 70 years.
 MEAD, Rev. HORTACE, in Cornwall, Vt., Oct. 23, aged 43 years.
 MONTAGUE, Rev. MELZAR, in Elkhorn, Wis., Dec. 30.
 PERKY, Rev. JOHN B., in Cambridge, Mass., Oct. 3, aged 46 years.
 PIGEON, Rev. CHARLES D., in West Gloucester, Mass., Oct. 16, aged 78 years.
 POWERS, Rev. PHILANDER O., in Kesab, near Antioch, Oct. 2, aged 67 years.
 PRUDEN, Rev. GEORGE P., in Brattleboro', Vt., Aug. 12.
 RICHARDS, Rev. J. DE FOREST, in Mobile, Ala., Dec. 2, aged 62 years.
 ROBERTS, Rev. JAMES A., in Berkley, Mass., Nov. 23, aged 88 years.
 SAWYER, Rev. RUFUS M., in Lemars, Io., Nov. 20, aged 52 years.
 SIMPSON, Rev. THOMAS, in Homer, Minn., Dec. 1, aged 83 years.
- STEARNS, Rev. BENJAMIN, in Lovell, Me., aged 78 years.
 TALLMAN, Rev. THOMAS, in Thompson, Ct., Oct. 9, aged 57 years.
 WARD, Rev. ———, in Fond du Lac, Wis., Sept. 1, aged 75 years.
 WHEATON, Rev. LEVI, in Beloit, Wis.

MINISTERS' WIVES DECEASED.

1872.

- BENEDICT, Mrs. CAROLINE M., wife of Rev. Thomas N., in Aquebogue, L. I., Oct. 21, aged 47 years.
 CLAPP, Mrs. PAMELIA STRONG, wife of the late Rev. Sumner G., in Northampton, Mass., July 8, aged 71 years.
 COAN, Mrs. FIDELIA C., wife of Rev. Titus, in Hills, S. I., Sept. 29, aged 62 years.
 DINSMOKE, Mrs. CATHARINE C., wife of Rev. John, in Winslow, Me., Oct. 3, aged 87 years.
 FAY, Mrs. ROXANNA D., wife of Rev. Nathaniel T., in Montgomery, O., Nov. 2, aged 45 years.
 FRARY, Mrs. SUSAN C., wife of Rev. Lucien H., in Middleton, Mass., Dec. 14, aged 83 years.
 HASKELL, Mrs. LUCY J., wife of Rev. John, in New Castle, Me., Sept. 19, aged 89 years.
 KINNEY, Mrs. LOUISA M., wife of Rev. Ezra D., in Darien, Ct., Sept. 4, aged 72 years.
 LUCAS, Mrs. ———, wife of Rev. Hazael, in Robinson, Mich.
 McEWEEN, Mrs. HARRIET C., wife of the late Rev. James F., in Francestown, N. H., Oct. 16, aged 79 years.
 McGEE, Mrs. NANCY, wife of Rev. Jonathan, in Nashua, N. H., Dec. 16.
 MOODY, Mrs., CLARISSA K., wife of Rev. Eli, in Montague, Mass., Oct. 23, aged 77 years.
 TAYLOR, Mrs. MARY, wife of the late Rev. Oliver A., in Topsfield, Mass., Aug. 29, aged 70 years.

AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

THE following appropriations have been paid by the Union since those announced in the "Quarterly" for October, 1872 : —

Beecher,	<i>Ill.</i> ,	Cong. church	(Special \$88.00)	\$288.00
Desplains,	"	" "	(Special \$400.00)	800.00
Centralia,	<i>Kan.</i> ,	" "	(Special \$420.00)	820.00
Cottonwood Falls,	"	" "	(Special)	50.00
Dry Creek,	"	Welsh "	(Special)	400.00
Muscotah,	"	Cong. "		350.00
Croton,	<i>Mich.</i> ,	" "	(Special \$445.00)	895.00
Grand Rapids,	" 2d	" "	(Special \$1,755.00)	2,155.00
Audubon,	<i>Minn.</i> ,	" "	(Special)	68.00
Detroit City,	"	" "		500.00
Douglass,	"	" "	(Special \$125.00)	425.00
Duluth,	"	" "	(Special)	627.00
Paynesville,	"	" "	(Special \$333.00)	833.00
Greenwood,	<i>Neb.</i> ,	" "	(Special \$763.50)	1,163.50
Syracuse,	"	Nursery Hill Cong. church		400.00

\$9,774.50

Compared with what has been accomplished in the past, this is a fair amount of work for three months, but compared with the present demand it is a poor exhibit. Fifteen churches have received aid, but the number of new churches the organization of which has been reported during this very period is forty-two; over three a week, and nearly three times the number aided! Surely the National Council was moderate in its estimate when it resolved, "That the Union ought to receive and disburse within the coming year \$100,000." Indeed, the assembly, at the last annual meeting of the American Missionary Association, held at Racine, Wis., were not guilty of exaggeration when they voted that the annual receipts of the Union ought to reach the sum of \$250,000. It is a noteworthy fact that the General Conference of Missouri, at their last meeting, fixed the goal at the same point, naming precisely the same sum. Oberlin is far enough into the interior to afford a tolerable view of the demands of the work in which the Union is engaged; but only they who are nearer the front appreciate the true magnitude of the enterprise. How can the churches through the length and breadth of our land be aroused to a sense of the situation? New churches organized at the rate of three a week, with no house in which they can meet for worship! How shall their wants be supplied?

The Congregational Union enters upon a new quarter with pledges already made to forty-nine churches, and with only \$4,698.48 in the treasury. What shall be done to enable the Union to redeem its pledges, and to meet the wants of scores of other churches which are pleading for help?

It is necessary that every church should place this benevolent cause on the schedule of its charities, and give to it annually a generous contribution. It is only by a united effort that the achievement can be reached.

RAY PALMER, *Corresponding Secretary*,
69 Bible House, New York.

C. CUSHING, *Corresponding Secretary*,
20 Congregational House, Boston.

N. A. CALKINS, *Treasurer*,
69 Bible House, New York.

THE ANNUAL STATISTICS
OF THE
AMERICAN CONGREGATIONAL
MINISTERS AND CHURCHES,

COLLECTED IN THE YEAR 1872

BY THE
Secretaries of the Several State Organizations,

AND COMPILED FOR THIS PUBLICATION

BY
THE SECRETARY OF THE NATIONAL COUNCIL.

AUTHORITIES AND EXPLANATIONS.

I. AUTHORITIES. The publications of the several General Associations or Conferences in 1872 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 [except in brackets] 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), so as to give the exact statistics of each State. 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 initials are 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 omitted; 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 often affects the Summaries. 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. The *States* are arranged in alphabetical order. 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 when reported. Pastors (settled or installed), by "p."; others, by "s. s." (stated supply); "a. p." (stated preacher), or "a. p." (acting pastor), — which three terms, used in different States, are equivalent to each other. But when, in any State, some are marked "p", and others are not marked, these others are all "s. s."; and so conversely. 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 are mentioned in the Summary of each State. Post-office addresses are to be found in the general alphabetical "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 heading to each page. "Absent" are included in "males," "females," and "totals." "Additions," "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 when specially mentioned.

Changes in the lists of churches — names of those added to and those dropped from the lists of last year — are given with the Summary of each State; and also the organizations into which the churches or ministers are associated, and the number of ordinations, etc., in each State during the Statistical year.

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

THE STATISTICS OF THE CHURCHES.

ALABAMA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnined. Commenced.	CH. MEMB'RS. Sept. 30, 1872.				Admt'd 71-72.		Removals 1871-72.		BAPT 71-72.		IN S.B. SCHO.				
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths. Disen.	Excom. TOTAL.	Adults. Infants.	IN S.B. SCHO.					
Athens,	1871	Lindsey A. Roberts,	72	72	2	10	12	3	0	3	0	2	0	2	3	1	150	
Marion,	1870	H. E. Brown,	72	72	33	35	68	11	3	14	1	5	6	17	3	2	89	
Montgomery,	1869	G. W. Andrews,	67	72	7	14	21	3	4	7	0	0	0	0	0	0	90	
Selma,	1872	Daniel R. Miller,	72	72	12	13	25	7	18	25	0	0	0	0	4	6	150	
Talladega,	1868	J. J. Strong,	70	70	41	37	78	16	2	18	1	4	2	7	14	6	160	
TOTAL: 5 churches, 5 ministers.						95	109	204	40	27	67	2	11	8	21	24	9	639

OTHER MINISTERS. — J. Silby, Selma.

SUMMARY. — CHURCHES, etc., as above. Gain of Churches, 1. Gain of members, 53. Gain in Sabbath Schools, 245.

CONTRIBUTIONS: CHARITABLE, \$75.15; a decrease of \$32.60. Parish Expenses, \$2,142.15; an increase of \$1,092.70.

CHANGES. — CHURCHES: New, — Selma. Dropped from the list. — none.

ORGANIZATION. — In the CENTRAL SOUTH CONFERENCE. Churches assisted by the American Missionary Association.

CALIFORNIA.

		Sept. 1, 1872.	71-72.	1871-72.	71-72.												
Antioch,	1865	— Bensley.	72	10	17	27	7	1	1	1	1	1	1	1	80		
Atlanta,	1871	W. C. Merritt, s.s.	72	6	6	12									40		
Battle Creek,	1871	Roswell Graves, s.s.	71														
Benicia,	1865	{ C. H. Pope, p.	768	7	26	33				6	6				70		
		{ W. L. Jones, s.s.															
Cache Creek,	1866	None.															
Cherokee,	1871	J. W. Brier, Sen., s.s.	71	7	23	30	5	16	2	18	1	1			7	40	
Chico,	1867	J. M. Woodman, s.s.	63	6	11	17	5									100	
Clayton,	1863	None.		10	18	28	6	2	2	2	2				1	40	
Cloverdale,	1869	None.		5	16	21	2			10	10				1	80	
Copperopolis,	1864	None.															
Dixon,	1869	George Morris, s.s.	71	9	8	17	5	2	7	2	2					35	
Douglas Flat,	1869	None.															
Dutch Flat,	1864	None.		4	6	10	4					1	1			75	
Eden Plain,	1867	None.															
Eureka,	1861	Jas. S. McDonald, s.s.	72	11	18	29	7	9	9	6	6			2		186	
Grass Valley,	1853	W. R. Joslyn, s.s.	72	22	40	62	15			1	4	5				250	
Hayward,	1865	T. G. Thurston, s.s.	72	7	11	18				4	4					50	
Hydesville,	1863	W. C. Stewart, s.s.	72	2	21	23		2	2					1		23	
Lincoln,	1863	M. B. Starr, s.s.															
Lockeford,	1862	O. A. Ross, s.s.	72	15	16	31	17	4	2	6	3	3	3	4		74	
Los Angeles,	1867	J. T. Willis, s.s.	71	17	22	39	11	1	5	6	1	4	1	6		120	
Mokelumne,	1872	O. A. Ross, s.s.	72	2	7	9				9	9						
Murphy,	1866	None.															
National City,	1870	None.															
Nevada,	1851	E. Halliday, s.s.	71	19	48	67	10	7	2	2				1	2	120	
Nortonville,	1861	Aaron Williams, s.s.	72	10	14	24		7	1	8	1			1	1	24	
Oakland, 1st,	1860	J. K. McLean, p.	72	95	175	271	27	24	32	56	1	11		12	11	12	665
" 2d,	1868	D. B. Gray, p.	70	11	44	55	9	9	5	14	2		2	2	4	130	
Oroville,	1850	J. W. Brier, Jr., s.s.															
Pacheco,	1871	G. R. Ellis, s.s.		1	9	10		1	5	6							
Pescadero,	1866	J. A. Chittenden, s.s.	72	3	3	6	1							3	3	12	
Petaluma,	1854	O. J. Hutchins, s.s.	69	53	94	147	20	5	6	11	4	1		5	3	1185	

CHURCHES.	Organized.	MINISTERS.	Orphaned.	CH. MEMB'RS.			Admt'd		Removals			BAPT.				
				Sept. 1, 1872.	71-72.	1871-72.	71-72.	1871-72.	71-72.	71-72.	IN SAB. SCHO.					
Place and Name.	Name.		Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disam.	Excom.	TOTAL.	Adults.	Infants.	
Redwood,	1862	H. E. Jewett, p.	709	15	23	48	8	8	6	14	1	4	5	5	7	120
Rio Vista,	1869	J. J. Powell, p.	709	18	19	35	4	2	4	6	1	5	6	1	1	75
Riverside,	1872	L. W. Atherton, s.s.	72	4	3	7			7	7					2	40
Rocklin,	1871	M. B. Starr, s.s.	72	5	5	10		8	1	1			1			40
Roseville,	1871	M. B. Starr, s.s.	72													
Sacramento,	1849	L. E. Dwinell, D. D., p.	763	37	110	147	17	4	5	9	3	2	5	3	2	224
San Andreas,	1866	None.														
San Bernardino,	1867	Josiah Bates, s.s.	70	8	9	17			4	4	2		2			17
S. Buenaventura,	1869	S. Bristol, s.s.	72	7	15	22										50
San Francisco, 1st,	1849	A. L. Stone, D. D., p.	96	183	280	465	95	7	20	27	3	20	23	1	11	425
" 2d,	1862	T. K. Noble, p.	72	50	96	146	40	3	8	11	3	5	16	2	6	240
" 3d,	1833	None.	72	63	92	145	22	15	9	24	2	11	13	3	10	295
" Green st.,	1864	John Kimball, s.s.	71	85	67	152	16	13	2	15		10	10	4	9	275
San Mateo,	1864	T. H. Rouse, s.s.	70	9	22	31	10	1		1						72
Santa Barbara,	1867	J. W. Hough, s.s.	72													
Santa Cruz,	1857	S. H. Willey, p.	71	30	59	89	6	5	11	1	2		3	3	5	123
Saratoga,	1872	None.		2	8	10	0	0	10	10						100
Sonoma,	1871	M. S. Crosswell, p.	71	6	15	21			2	2	4					105
Soquel,	1868	J. H. Strong, p.	70	5	12	17	2	1	4	5	1	0	2	1	1	70
Stockton,	1865	None.		25	65	90	15	5	5	10		2	2	2	1	125
Vallejo,	1870	G. F. G. Morgan, s.s.		10	19	29	6	10		10				2	2	70
Wheatland,	1869	None.														
Woodland,	1870	S. R. Rosboro, s.s.	70	7	15	22	2	1	3	4			13	13	1	39
PREACHING STATIONS.																
* Castroville,		F. R. Girard.	72													
Georgetown,		H. Cummings.	72													
Modesto,		J. N. Hubbard.	72													4
Oakdale,		W. C. Merritt.	72													
San Juan,																20
																85

* Church organized, with eleven members, in November, 1872.

OTHER MINISTERS.

E. P. Baker, San Francisco.	W. J. Clark, San Francisco.	W. C. Pond, Financial Agent, Pacific Theological Seminary, San Francisco.
W. O. Bartlett, Editor, San Francisco.	A. M. Goodnough.	
J. A. Benton, D. D., Professor, Oakland.	M. Harker, Brooklyn.	Joseph Rowell, Seamen's Chaplain, San Francisco.
J. E. Benton, Pacific Theological Seminary, Oakland.	J. A. Johnson, Editor, Santa Barbara.	J. H. Warren, Superintendent of Missions of the American Home Missionary Society, San Francisco.
J. S. Berger, Red Bluff.	J. L. Jones, Colporteur, San Francisco.	
S. V. Blakeslee, Editor of the Pacific, Oakland.	Martin Kellogg, Prof. University of California, Oakland.	
	George Moorar, D. D., Professor Pacific Theological Seminary.	

LICENTIATES.

None reported.

SUMMARY.—CHURCHES: 12 with pastors; 30 with acting pastors; 18 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 55. LOSS, 1.

MINISTERS: 12 pastors; 27 acting pastors; 16 others. TOTAL, 55. LICENTIATES, none reported.

CHURCH MEMBERS; 889 males; 1,688 females. TOTAL, 2,577,—including 397 absent. Gain, 111.

ADDITIONS IN 1871-2: 154 by profession; 136 by letter. TOTAL, 340.

REMOVALS IN 1871-2: 25 by death; 116 by dismissal; 14 by excommunication. TOTAL, 155.

BAPTISMS IN 1871-2: 50 adult; 96 infant.

IN SABBATH SCHOOLS: 5,374. LOSS, 814.

BENEVOLENT CONTRIBUTIONS (30 churches, 28 last year): \$6,073.66, a decrease of \$231.77.

Of the total,—for Pacific Theol. Sem., \$1,034.79; Am. Cong. Union, 257.45; Home Missions, \$1,401.07; Foreign Missions, \$1,072.42; Am. Miss. Association, \$384.30; Am. Bible Soc., \$112.90. CURRENT EXPENSES (37 churches, 39 last year): \$57,134.64, an increase of \$57.76.

CHURCH ERECTION, payment of debts, etc. (22 churches, 35 last year): \$44,616.91, an increase of \$5,057.50. VALUE OF CHURCH PROPERTY (33 churches, 37 last year): \$373,270, an increase of \$63,420. CHURCH DEBTS (14 churches, 13 last year): \$19,226.50, an increase of \$65.50.

CHANGES.—CHURCHES: *New*,—Mokelumne; Riverside; Saratoga. *Dropped* from the list,—Anahelm; Folsom; Mokelumne Hill; Poland.

MINISTERS: Ordinations, none. Installations, 2. Dismissals, 4. Deceased, none.

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

COLORADO.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.			
					Dec. 1, 1872.			1871-72.		1871-72.		71-72.			
Place and Name.	Name.			Male.	Female.	TOTAL	Absent	Prof.	Deaths.	Disch.	Excom.	Adults.	Infants		
Boulder.	1864	Nathan Thompson,	'65	'65	12	19	31	1	2	8	7	1	3	0	
Central,	1863	None.			11	9	20	6	1	5	6	0	3	0	
Denver,	1864	Thomas E. Bliss,	'52	'71	33	55	88	15	13	29	42	0	8	0	
Empire,	1866	E. B. Tuthill,	'61	'61											
Georgetown,	1865	E. B. Tuthill,	'61	'72											
Greely,	1870	L. Wheaton Allen,	'69	'72	18	16	34	8	0	0	0	0	0	0	
TOTAL: 6 churches, 4 ministers.					74	99	173	30	16	39	55	1	14	0	
												15	1	9	374

OTHER MINISTERS.—None.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 9. Gain in Sabbath Schools, 48. CHANGES.—None in list of churches.

ORGANIZATION.—The COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.

CONNECTICUT.

		Jan. 1, 1872.	1871.	1871.	1871.													
Andover,	1749	S. G. W. Rankin, s.p.	'41	'71	14	41	55	6	0	0	1	3	0	4	0	0	57	
Ashford,	1718	B. B. Hopkinson, s.p.	'52	'69	44	67	111	25	0	0	0	3	4	0	7	0	70	
Westford,	1768	C. C. Beaman, s.p.	'39	'69	10	26	36	1	1	2	2	1	0	0	3	0	2	42
Avon, West,	1751	A. Goldsmith, s.p.	'38	'68	48	82	130	5	9	10	4	0	0	3	4	7	0	95
Avon,	1819	None.			40	75	115	10	0	3	3	6	2	0	8	0	1	137
Barkhamsted,	1781	[H. Gidman, Meth.]		'71	15	29	44	10	1	0	1	2	3	0	5	1	2	40
Riverton,	1842	None.			14	41	55	21	2	0	2	3	0	0	3	2	0	85
Berlin, Kensington,	1712	A. T. Waterman,	'64	'69	40	82	122	12	2	0	2	2	2	0	4	0	1	165
Berlin,	1776	Leavitt H. Hallock,	'67	'67	100	182	282	16	6	4	10	4	10	0	14	2	7	265
Bethany,	1763	None.			12	26	38	1	1	0	1	1	0	0	1	0	0	40
Bethel,	1760	None.			102	175	277	30	0	5	5	5	5	1	11	0	3	327
Bethlehem,	1739	George W. Banks,	'66	'66	53	76	129	12	5	0	5	2	0	1	3	2	0	100
Bloomfield,	1738	Jas. B. Cleveland,	'52	'67	41	91	132	11	1	4	5	2	3	0	5	0	3	97
Bolton,	1725	Wm. E. B. Moore,	'65	'68	24	44	68	22	2	0	2	0	3	0	3	1	0	88
Bozrah,	1739	H. A. Ottman, s.p.	'72		51	59	110	17	36	1	37	1	1	0	2	36	3	85
Bozrahville,	1828	A. R. Livermore, s.p.	'43	'70	9	18	27	3	0	0	0	0	0	0	0	0	0	45
Fitchville,	1844	None.			12	23	35	26	0	0	0	0	0	0	0	0	0	0
Branford,	1646	Elijah C. Baldwin,	'60	'65	88	175	263	8	8	7	15	5	7	0	12	5	12	340
Bridgeport, 1st,	1695	Charles R. Palmer,	'72		110	237	347	37	0	9	9	6	10	0	16	2	8	320
2d,	1830	Edwin Johnson,	'51	'70	140	265	405	35	9	21	30	5	3	0	8	4	13	401
Black Rock,	1849	[F. W. Williams, Pres.]	'66		21	39	60	0	0	0	1	2	0	3	0	0	0	74
Park st.,	1865	John G. Davenport,	'68	'68	53	102	155	7	25	21	46	1	5	1	7	9	6	330
Olivet,	1870	S. H. Emery, s.p.	'37	'72	4	13	17	1	30	6	35	3	51	2	56	20	1	175
Bridgewater,	1809	J. B. Doolittle, s.p.	'64	'72	26	65	91	21	1	4	5	0	8	0	8	0	0	121
Bristol,	1747	Webster W. Belden,	'70	'70	190	300	490	30	77	30	107	7	5	0	12	35	3	559
Brookfield,	1757	Asa C. Pierce,	'65	'70	30	74	104	27	0	1	1	4	0	0	4	0	1	50
Brooklyn,	1734	Chas. N. Seymour,	'44	'59	63	126	179	22	14	3	17	5	1	0	6	9	2	168
Burlington,	1782	C. Chamberlain, s.p.	'42	'71	19	38	57	7	0	0	0	2	13	0	15	0	1	56
Canaan,	1741	Jos. E. Swallow, s.p.	'48	'70	27	72	99	9	0	2	2	7	0	0	7	0	0	62
Falls Village,	1858	Jos. E. Swallow, s.p.	'48	'70	19	35	54	11	0	1	1	0	1	0	1	0	0	64
Canterbury,	1711	John R. Freeman, s.p.	'56	'71	30	50	80	12	4	1	5	1	1	0	2	2	1	65
Westminster,	1770	Jos. W. Sessions, s.p.	'33	'68	37	63	100	18	0	1	1	3	1	0	4	0	0	78
Canton Center,	1750	Austin Gardner, s.p.	'60	'69	64	105	169	26	0	1	1	2	8	0	10	0	6	175
Collinsville,	1832	G. W. Andrews, s.p.	'67	'72	110	180	290	54	0	4	4	4	10	0	14	1	16	150
Chaplin,	1810	Francis Williams,	'41	'58	54	89	143	20	0	2	2	2	1	0	3	0	0	113
Chatham, Mid. Had.	1740	None.			16	33	49	6	0	0	0	0	2	0	2	0	0	2
E. Hamp'n, 1st.	1748	Burritt A. Smith, s.p.	'65	'71	58	102	160	14	0	3	3	2	2	0	4	0	0	1160
Mid. Had. L'd'g.	1855	Edw. P. Herrick,	'71	'71	16	30	46	5	2	4	6	0	2	0	2	1	0	2124
E. Hamp'n Un'd.	1856	J. B. Griswold, s.p.	'72		33	55	88	20	0	0	1	0	0	1	0	0	0	85
Cheshire,	1724	John M. Wolcott,	'61	'69	120	235	346	30	4	6	10	7	10	0	219	2	3	288
Chester,	1742	Wm. D. Morton, s.p.	'64	'69	68	126	194	19	0	4	4	5	0	0	5	0	2	200
Clinton,	1667	William E. Brooks,	'67	'67	94	134	228	20	3	6	4	8	9	0	12	3	0	199
Colechester,	1703	Samuel G. Willard,	'43	'68	91	202	293	43	7	3	10	8	9	1	118	2	1	247
Westchester,	1729	Hiram Bell, s.p.	'40	'64	31	67	98	16	4	1	5	3	6	0	9	3	0	100
Colebrook,	1795	Henry A. Russell, s.p.	'54	'68	16	54	70	3	6	2	8	0	2	0	2	6	3	90
Columbia,	1716	Fred. D. Avery,	'50	'50	62	106	168	10	0	2	2	3	0	0	3	0	3	2185
Cornwall,	1740	Newell A. Prince,	'48	'72	37	83	120	12	1	2	3	1	6	0	7	2	1	95
North,	1782	Jesse Brush,	'59	'67	70	90	160	15	0	0	3	2	0	5	0	0	2	200
Coventry, South,	1712	John P. Hawley,	'69	'69	33	103	136	18	11	7	18	3	1	0	4	9	3	178

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB ^{rs} .				Admt'd		Removals		BAPT.		In Bap. CHHS.		
						Jan. 1, 1872.				1871.		1871.		1871.				
						Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deatline.	Discon.	Transf.	Adults.		Infants.	
Coventry, Second,	1745	Wm. J. Jennings,	760	62	45	88	133	12	0	1	1	4	7	0	11	0	155	
Cromwell,	1715	Albert C. Hard,	568	71	37	105	142	18	0	4	4	3	5	0	8	0	2150	
Danbury, 1st,	1696	None.			125	262	387	20	25	12	37	5	14	0	19	12	9250	
" West St.,	1851	David A. Easton,	569	72	44	115	159	55	4	7	11	0	3	0	3	0	121	
Darien,	1744	R. B. Snowden,		72	52	114	166	7	13	114	5	6	0	11	7	3	323	
Derby,	1677	None.			48	81	129	2	3	5	8	5	4	0	9	2	1125	
" Birmingham,	1846	John Willard, s.p.	555	69	43	123	166	13	6	3	9	2	6	0	8	1	4250	
" Ansonia,	1860	None.			71	123	194	15	1	2	3	2	0	0	2	0	3225	
Durham,	1710	Henry E. Hart, s.p.	560	71	38	70	108	15	0	1	1	1	0	2	0	2	2115	
" Centre,	1847	None.			31	61	92	25	0	0	0	5	0	5	0	0	68	
Eastford,	1778	Clinton M. Jones,		72	42	67	109	33	3	3	6	2	0	2	4	1	0	90
East Granby,	1737	None.			18	34	52	5	0	3	3	1	2	0	3	0	0	60
East Haddam,	1714	Salmon McCall,	563	72	63	119	182	17	1	1	2	7	5	3	15	0	0	117
" Millington,	1736	Aaron C. Beach,	542	59	35	52	87	2	6	0	6	2	0	0	2	4	0	70
" Ludlyme,	1745	Henry M. Vail, s.p.	561	72	23	55	78	6	1	3	4	3	0	0	3	1	3700	
East Hartford,	1695	Theodore J. Holmes,	569	61	91	312	403	35	16	6	22	7	6	0	13	9	10380	
East Haven,	1711	D. William Havens,	547	47	108	180	288	10	26	2	28	3	1	0	4	12	2250	
" Fair Haven, 2d,	1852	J. S. C. Abbott, s.p.	530	70	55	138	193	1	8	5	13	2	5	0	7	4	1800	
East Lyme,	1724	Leit S. Hough, s.p.	570	70	28	42	70	8	2	4	6	1	2	0	3	0	4	59
Easton,	1763	Martin Dudley,	561	51	40	74	114	10	0	0	0	3	3	0	6	0	2	75
East Windsor,	1752	David H. Thayer,	563	66	56	112	168	8	3	7	10	4	4	0	8	0	1	154
" Broad Brook,	1851	L. T. Spaulding, s.p.	564	69	38	57	95	10	2	3	10	13	0	1	0	1	2	140
Ellington,	1739	None.			50	112	168	16	3	0	3	3	4	0	7	3	9180	
Enfield,	1683	N. H. Eggleston, s.p.	545	71	63	118	181	28	0	1	1	4	0	0	4	0	0	145
" North,	1855	[Elijah B. Smith, <i>l^{rb}</i>]		72	37	70	107	6	3	0	3	3	0	0	3	1	1	56
Essex, Centrebrk,	1725	J. B. Stoddard, s.p.	544	69	41	68	109	11	23	0	23	3	2	2	7	18	1	75
" Essex,	1852	Henry W. Teller,	570	70	54	106	160	8	19	2	21	3	3	0	6	12	0	110
Fairfield,	1630	Edward E. Kunkin,	544	66	36	117	153	8	4	9	13	4	0	0	9	4	3	323
" Greenfield,	1726	None.			52	112	164	14	0	0	0	2	2	0	4	0	0	1150
" Southport,	1843	George F. Hill,	551	70	36	88	124	6	2	5	7	1	5	0	6	0	0	80
Farmington,	1652	James F. Merriam,	571	71	74	173	247	29	0	2	2	11	2	0	13	0	1	280
" Unionville,	1841	Thomas E. Davies,	565	69	59	114	173	15	6	7	13	2	2	1	15	1	3	246
Franklin,	1718	Franklin C. Jones,	563	63	42	78	120	18	2	0	2	2	2	0	4	2	0	129
Glastonbury,	1692	Josiah E. Kittredge,	569	69	76	190	266	8	9	7	16	6	3	1	10	3	9	375
" Buckingham,	1731	Jaipur Ordway,	548	67	57	76	133	10	41	3	44	6	4	0	10	27	1	133
" South,	1836	None.			19	70	89	24	1	5	6	3	3	0	6	1	2	110
Goshen,	1740	Timothy A. Hazen,	572	70	59	111	170	37	1	0	1	1	4	0	3	0	3	250
Granby,	1739	None.			32	85	117	15	7	3	10	1	0	1	0	2	2	160
Greenwich, Mianus,	1707	W. P. Hammond, s.p.	567	67	28	76	102	5	0	0	0	0	0	0	0	0	0	47
" 2d,	1716	Horace James, s.p.	743	71	181	292	443	21	12	8	20	4	4	0	8	1	9	318
" Stanwich,	1735	John S. Bane,	569	69	44	103	147	13	5	1	6	1	3	0	3	4	3	6192
" North,	1827	William P. Alcott,	568	68	52	89	147	10	5	0	5	2	0	2	2	2	2	6177
Griswold,	1720	F. E. Fellows, s.p.	558	71	40	65	106	29	0	1	0	1	2	0	3	0	0	934
" Jewett City,	1825	J. W. Tuck,	743	66	32	79	111	17	0	2	2	2	1	5	6	0	0	145
Groton,	1705	None.			29	101	127	27	13	2	15	0	4	0	4	6	1	1258
Gullford, 1st,	1639	Cor. L. Kitchel,	570	70	105	172	280	23	1	6	7	6	10	0	16	0	4	194
" North,	1725	William Howard,	559	65	42	51	93	8	0	0	0	1	0	0	1	0	0	110
" 3d,	1843	None.			74	125	199	3	0	5	5	3	3	0	8	0	0	10306
Haddam,	1675	Everett E. Lewis,	572	72	45	75	120	1	0	0	0	0	3	2	0	5	0	90
" Higgaunum,	1844	Sylvester Hinc, s.p.	748	68	27	110	187	10	1	4	5	1	2	0	3	1	2	149
Hamden, Mt. Carmel,	1761	J. K. H. DeForest,	571	71	31	73	104	7	2	10	12	4	4	0	8	1	4	181
" Whitneyville,	1795	Austin Putnam,	534	38	63	106	163	18	0	2	2	2	4	0	6	0	0	125
Hampton,	1723	W. A. Benedict, s.p.	549	72	36	87	126	20	0	0	0	0	2	0	2	0	0	100
Hartford, 1st,	1636	Elias H. Richardson,	554	72	187	324	511	30	1	3	4	15	27	0	42	1	3	550
" 2d,	1670	Edwin P. Parker,	560	60	145	300	445	38	29	20	40	8	15	0	23	10	12	325
" Park,	1824	Nath'l J. Burton,	563	70	137	250	387	50	24	17	41	6	14	0	20	8	2	173
" 4th,	1832	C. Maurice Wines,	566	70	132	285	417	100	15	44	59	6	21	7	28	6	1	256
" Talcott st.,	1833	Reading B. Johns,	566	68	27	82	109	14	2	3	5	2	0	0	2	2	2	360
" Pearl st.,	1852	William L. Gage,	560	68	149	217	399	17	14	17	31	8	18	0	26	9	10	367
" Asylum Hill,	1865	Joseph H. Twitchell,	565	65	115	163	278	9	3	28	31	5	15	0	20	0	2	290
" Windsor Ave.,	1870	Frank H. Buffum,	711	71	42	90	132	5	17	25	42	0	3	0	3	16	10	225
Hartland,	1768	None.			19	27	46	7	3	0	3	0	1	1	2	1	1	100
" West,	1780	Rodney L. Tabor,	572	72	14	27	41	6	0	0	0	0	0	0	0	0	0	150
Harwinton,	1737	George Curtiss,	565	69	94	136	230	12	0	3	3	2	5	3	16	0	4	230
Hebron,	1717	George S. Dodge,	572	72	39	93	132	15	2	3	5	1	10	12	23	1	0	108
" Gilead,	1750	None.			37	56	93	3	9	2	11	1	2	0	3	4	1	134
Huntington,	1724	Loring B. Marsh,	559	69	38	78	116	9	2	1	3	0	7	0	7	0	0	70
Kent,	1741	Arth. Crosby,	572	72	44	98	141	21	5	1	6	5	1	0	6	1	0	610
Killingly, South,	1746	Wm W. Atwater, s.p.	560	69	15	25	40	6	0	0	0	1	0	0	1	0	0	69

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.			
						Jan. 1, 1872.			1871		1871.		1871.			
						Male	Female	TOTAL	Prof.	Letter.	Deaths.	Disb.	Excom.	Total.	Adults.	Infants.
Killingly, West,	1801	Elias Nason, s.p.	'52	'72	108	196	304	59	2	8	10	5	2	7	0	1 316
" Dayville,	1849	F. E. M. Bachelor, s.p.	'45	'71	22	54	76	15	5	4	9	3	0	0	3	0 208
Killingworth,	1738	William Miller, s.p.	'45	'69	92	16	232	22	2	0	2	6	2	0	8	0 4 203
Lebanon,	1790	Orlo D. Hine,	'41	'66	61	90	151	17	0	0	0	2	1	0	2	0 2 118
" Goshen,	1729	Daniel B. Lord,	'68	'68	48	77	125	9	38	3	4	4	0	0	4	22 0 126
" Exeter,	1773	John Avery,	'48	'48	37	60	97	12	6	2	8	1	1	0	2	3 0 123
Ledyard,	1810	Charles Outling	'68	'68	73	89	162	27	0	1	1	2	1	0	3	0 0 160
Lisbon,	1723	R. M. Chipman, s.p.	'38	'71	36	43	79	12	0	2	2	2	2	0	4	0 2 75
Litchfield,	1722	Henry B. Elliot, s.p.	'43	'70	70	169	239	5	0	6	6	4	7	0	11	0 0 175
" Northfield,	1795	E. B. Sanford, s.p.	'69	'71	33	52	85	6	1	1	2	0	0	0	4	0 1 90
" Milton,	1798	Geo. J. Harrison, s.p.	'46	'54	17	32	49	6	0	0	0	0	2	0	2	0 0 39
Lyme,	1727	Enoch F. Burr,	'50	'50	40	96	136	13	9	3	12	1	4	0	7	2 5 75
" Grassy Hill,	1757	William A. Hyde,	'38	'67	18	29	47	7	5	0	5	1	1	0	2	3 2 70
Madison,	1707	James A. Gallup,	'54	'55	158	240	398	30	13	9	22	10	6	0	16	3 4 340
" North,	1757	Francis Dyer, s.p.	'52	'70	40	57	97	11	2	1	3	2	0	2	1	0 150
Manchester,	1770	Willis W. Robbins,	'53	'71	70	140	210	49	0	6	6	5	6	0	11	0 4 100
" North,	1831	None.			35	65	100	8	3	2	5	3	8	0	11	0 1 183
Mansfield, Centre,		Kiah B. Glidden, s.p.	'60	'69	38	111	149	13	2	3	5	5	0	5	1	0 0 110
Mansfield,	1744	Moses C. Welch,	'62	'67	22	34	76	10	4	4	8	0	0	8	4	0 77
Marlborough,	1749	Oscar Blissell,	'56	'71	18	37	55	4	0	0	0	3	2	0	5	0 0 54
Meriden, 1st,	1722	William L. Gaylord,	'60	'70	192	294	489	27	16	22	38	10	10	0	20	4 17 350
" Centre,	1848	Edward L. Hungerford,	'72	'78	13	23	36	40	1	8	9	4	4	0	8	0 1 187
" South,	1833	J. Howe Vorse,	'70	'70	13	22	35	8	3	0	3	6	9	3	4	3 180
Middlebury,	1796	David Breed,	'52	'72	57	105	162	10	2	1	3	4	0	12	8 2 4 180	
Middfield,	1803	A. C. Demson, s.p.	'51	'68	35	87	122	12	15	7	25	1	0	4	8	10 149
Middletown,	1698	Azel W. Hagen,	'69	'69	54	199	253	12	5	12	17	6	5	0	11	2 2 274
" South,	1747	John P. Taylor,	'68	'68	53	130	183	6	0	6	6	3	1	0	4	0 0 345
" Third,	1773	Edw. T. Hooker, s.p.	'68	'69	47	56	103	11	0	0	0	1	4	5	16	0 7 100
Milford, 1st,	1630	Albert J. Lyman,	'70	'70	159	373	532	33	18	32	1	0	0	0	12	0 8 400
" Second,	1741	George H. Griffin,	'65	'65	78	174	252	12	4	8	5	3	5	1	2	1 2 125
Monroe,	1764	Wm. B. Curtiss, s.p.	'43	'69	36	80	116	10	2	2	2	1	0	0	1	0 1 80
Montville,	1721	None.			32	64	96	10	4	9	2	0	0	2	0	0 150
" Mohegan,	1822	C. P. Muzzy, s.p.	'38	'66	5	13	18	4	0	0	0	1	0	1	0	0 1 80
Morris,	1768	R. H. Gidman, s.p.	'67	'72	45	76	121	26	0	0	0	2	3	0	0	5 148
Naugatuck,	1781	F. T. Perkins, s.p.	'43	'72	42	121	163	27	0	0	0	2	5	0	7	0 2 230
New Britain, 1st,	1758	John H. Denison,	'70	'71	146	299	415	30	17	7	19	3	0	0	16	5 5 348
" South,	1842	None.			154	321	475	2	12	26	43	11	16	5	32	6 44 827
New Canaan,	1733	Jos. Greenleaf, jr.	'71	'71	43	134	177	20	2	9	11	2	7	0	9	1 13 181
New Fairfield,	1742	E. B. Claggett, s.p.	'46	'71	17	45	62	12	0	0	0	1	0	0	1	0 1 50
New Hartford, 1st,	1828	Sanford S. Martyn,	'68	'70	41	103	144	19	4	8	12	0	3	0	3	0 0 160
" South,	1848	S. A. Loper, s.p.	'27	'72	41	74	115	15	0	0	0	3	0	0	3	0 0 151
New Haven, 1st,	1630	Leonard Bacon,	'24	'25	162	412	574	84	2	21	23	14	12	0	26	2 13 300
" North,	1742	George L. Walker,	'58	'68	198	364	562	35	13	10	23	9	42	6	57	6 7 405
" Yale College,	1753	None.			530	47	577	470	6	8	14	220	22	1	0	0 0
" Third,	1826	David Murdoch,	'69	'69	122	212	334	30	5	10	3	7	0	10	3	2 269
" Temple St.,	1829	None.			17	47	64	0	0	0	3	0	0	0	1	1 0 144
" Fair Hav., 1st,	1830	Henry T. Staats,	'60	'69	69	223	292	35	10	15	25	3	7	0	10	6 2 252
" College St.,	1831	James W. Hubbell,	'64	'69	153	298	451	40	22	14	36	8	9	0	17	15 12 250
" Westville,	1832	James L. Willard,	'55	'55	73	126	199	1	16	9	25	4	36	0	4	3 7 163
" Howe St.,	1838	None.			82	237	319	38	12	17	29	1	8	0	9	6 2 350
" Ch. of the Red'r.,	1848	John E. Todd,	'60	'69	156	304	460	34	0	29	38	5	26	1	32	2 14 428
" Davenport,	1842	John W. Partridge,	'71	'71	40	89	129	13	26	34	60	4	2	0	6	7 0 225
" Howard Av.,	1895	Orlando H. White,	'51	'66	79	157	236	8	8	13	21	2	3	0	5	7 3 350
" East,	1860	R. Piercy Hibbard, s.p.	'58	'72	38	77	115	5	6	5	11	4	3	0	7	4 4 500
" Taylor,	1871	None.			8	18	26	0	4	3	7	0	0	0	0	4 7 120
Newington,	1722	R. G. Vermilye, s.p.	'43	'70	57	121	178	22	6	0	6	0	5	0	5	0 5 192
New London, 1st,	1650	Thomas P. Field,	'40	'56	59	171	230	47	7	11	18	4	8	0	12	5 2 330
" 2d,	1835	Oliver E. Daggett,	'37	'71	122	274	396	64	22	12	34	4	9	0	13	15 8 432
New Milford,	1716	James B. Bouar,	'70	'70	101	224	325	12	2	4	6	8	3	0	11	1 3 273
Newtown,	1767	Benjamin B. Smith,	'46	'67	29	79	99	8	3	4	7	1	0	0	1	2 3 90
Norfolk,	1760	Joseph Eldridge,	'32	'32	75	180	255	13	5	3	8	5	0	7	0	12 3 500
North Branford,	1724	Edson L. Clark, s.p.	'50	'67	39	70	109	10	3	3	3	3	0	5	0 0 2184	
" Northford,	1750	G. DeF. Folsom, s.p.	'60	'62	42	73	115	15	0	1	2	0	0	0	2	0 0 1135
North Canaan,	1769	Isaac P. Powell,	'68	'69	37	77	114	9	5	1	6	4	5	0	9	3 3 201
North Haven,	1718	Wm. T. Reynolds,	'52	'69	119	191	310	31	0	0	9	3	0	12	0 0 800	
North Stonington,	1727	James R. Bourne, p.o.	'50	'72	40	56	96	3	0	3	3	1	0	0	1	0 0 1092
Norwalk,	1652	Samuel Dunham, s.p.	'70	'69	268	364	632	18	6	19	23	10	11	0	21	2 9 377
" South,	1830	Homer N. Dunning,	'52	'66	107	211	318	22	10	7	17	2	1	0	3	0 2 368

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals			BAPT.					
				1872.		1871.		1871.		1871.		1871.						
				Jan. 1,	1872.	Jan. 1,	1871.	Prof.	Letter.	Deaths.	Diem.	Excom.	Adults.	Infants.	IN SAB. SCHS.			
Norwich, 1st,	1660	Hiram P. Arms,	'39	'36	63	175	238	20	7	3	10	6	20	1	27	4	5	261
" 2d,	1760	Malcom McG. Dana,	'63	'64	127	235	362	10	6	6	12	12	6	2	20	2	6	400
" Greenville,	1833	Robert P. Stanton,	'48	'66	84	169	253	18	3	4	7	3	9	0	12	0	9	392
" Broadway,	1842	Daniel Merriman,	'68	'68	150	296	446	16	17	16	33	9	7	0	16	6	9	457
" Taftville,	1867	Charles L. Ayer, s.p.	'59	'72	10	16	23	2	0	7	7	0	1	0	1	0	1	67
Old Lyme,	1693	Davis S. Brainerd,	'41	'41	62	123	185	10	4	2	6	2	2	0	0	1	4	302
Old Saybrook,	1646	F. N. Zabriskie,	'70	'72	86	149	235	35	0	0	0	1	1	0	0	0	5	190
Orange, W. Haven,	1719	G. S. Dickerman,	'68	'70	72	124	196	15	0	0	0	11	0	14	0	0	1	156
" Orange,	1805	William H. Dean, s.p.	'64	'71	38	98	136	18	0	0	0	1	0	0	2	0	1	75
Oxford,	1745	John Churchill, s.p.	'40	'69	28	62	90	5	0	0	0	1	0	0	1	0	0	132
Plainfield,	1705	William Phipps,	'40	'69	13	42	53	4	1	1	2	1	0	0	1	0	1	115
" Central Vil.,	1846	G. J. Tillotson, s.p.	'31	'70	14	36	64	10	2	4	6	5	6	0	11	1	1	115
" Wauregan,	1856	S. H. Fellows, s.p.	'59	'59	6	16	22	4	0	1	1	0	0	0	0	0	0	80
Plainville,	1840	None.			98	192	290	24	7	9	15	8	7	0	15	0	2	350
Plymouth,	1739	Elias B. Hillard,	'55	'69	45	101	146	5	3	5	11	18	0	22	0	0	5	247
" Thomaston,	1837	Joseph W. Backus,	'52	'67	98	144	242	6	2	3	5	3	10	0	0	0	0	150
" Terryville,	1838	Henry B. Mead,	'71	'71	90	128	218	16	0	2	2	2	2	0	4	0	0	337
Pomfret,	1715	None.			48	92	141	29	9	3	12	2	2	0	6	3	7	120
" Abington,	1721	None.			27	74	101	10	0	4	4	2	1	0	3	0	0	60
Portland,	1721	Samuel Hopley, s.p.	'55	'72	23	54	77	11	1	2	3	0	2	0	2	0	5	120
" Central,	1851	N. J. Squires, s.p.	'71	'71	23	55	78	13	8	0	8	3	0	3	3	7	7	88
Preston,	1698	None.			47	80	127	27	11	4	15	1	2	0	3	9	0	150
Prospect,	1798	Charles Pyke, Meth.	'71	'71	41	72	113	26	1	2	3	2	1	0	3	1	0	138
Putnam, East,	1715	None.			14	49	63	16	0	0	0	1	1	0	2	0	0	60
" Putnam,	1848	Thomas M. Boss,	'66	'70	96	164	290	61	22	23	45	1	8	0	9	12	4	300
Redding,	1733	None.			51	94	145	21	2	0	0	2	3	0	5	2	0	94
Ridgefield,	1712	Daniel W. Teller, s.p.]	'70	'72	60	140	200	12	3	4	7	5	2	0	7	1	0	163
" Ridgebury,	1768	[Wm. M. Parsons, Bap.]	'71	'71	4	17	21	4	0	0	0	0	0	0	0	0	0	45
Rocky Hill,	1727	None.			31	100	131	14	4	2	6	4	0	0	9	2	1	132
Roxbury,	1744	David Eyan Jones,	'71	'71	61	98	159	28	0	3	3	5	6	0	11	0	0	103
Salem,	1793	John Ederkin, s.p.	'72	'72	21	43	64	13	0	2	2	3	0	4	7	0	1	59
Salisbury,	1744	Adam Reid,	'37	'37	53	139	192	14	8	6	14	5	3	0	8	1	4	316
Saybrk. Deep Riv.,	1824	Wm. H. Knouse,	'59	'70	72	126	198	11	1	4	5	3	5	0	8	1	0	153
Scotland,	1735	None.			42	65	107	0	17	2	19	2	1	4	7	12	5	100
Seymour,	1817	None.			30	57	87	9	0	4	4	3	6	0	9	0	0	130
Sharon,	1740	A. B. Bullions,	'68	'68	37	110	147	9	3	5	8	2	1	0	3	2	2	150
" Ellsworth,	1802	[A. M'ntg'm'ry, P'rb.]	'71	'71	37	46	83	10	1	0	1	2	0	0	2	1	2	59
Sherman,	1751	James P. Hoyt,	'70	'70	31	65	95	5	7	14	1	1	0	2	6	2	1	115
Simsbury,	1682	J. L. Tomlinson,	'63	'71	54	114	168	24	0	3	3	4	0	4	0	2	0	180
" Tariffville,	1802	None.			1	8	9	5	0	0	0	0	3	0	3	0	0	0
Somers,	1727	Charles H. Gleason,	'67	'70	68	147	215	33	2	2	4	5	6	19	30	0	1	140
Somersville,	1871	Chas. H. Gates, sp.	'51	'71	7	8	15	2	7	8	15	0	0	0	0	0	0	80
Southbury,	1733	John Hartwell,	'59	'71	26	57	83	14	0	0	0	0	4	0	0	0	0	108
" South Britain,	1769	[H. S. Newcomb, P'rb.]	'67	'67	43	78	121	18	2	2	4	2	3	0	5	0	3	60
Southington,	1728	Alexander Hall, s.p.	'64	'72	127	237	364	17	2	8	10	7	9	0	16	1	5	296
" Plantsville,	1865	Wm. R. Eastman,	'62	'66	91	121	212	10	0	2	2	1	6	0	7	0	9	245
South Windsor,	1690	Geo. A. Bowman,	'48	'66	23	81	104	12	2	1	3	5	5	0	10	2	1	82
" Wapping,	1836	Charles W. Drake, s.p.	'71	'71	25	49	74	5	0	3	3	3	0	0	3	0	1	80
Sprague, Hanover,	1766	L. H. Barber, s.p.	'43	'69	33	54	87	25	2	0	2	2	1	0	3	1	0	130
" Eagleville,	1866	None.			8	15	23	10	1	0	1	0	1	0	1	0	0	90
Stafford,	1723	David B. Hubbard, s.p.	'72	'72	1	13	14	2	0	0	0	0	1	0	1	0	0	0
" West,	1764	Ira Pettibone,	'54	'67	32	49	81	9	0	0	0	2	0	0	2	0	0	108
" Springs,	1850	W. S. Hawkes, s.p.	'68	'71	30	52	82	12	0	0	6	3	6	0	9	0	0	174
" Staffordville,	1853	David B. Hubbard, s.p.	'72	'72	7	26	33	8	4	2	6	1	1	0	2	2	0	75
Stamford,	1641	Richard B. Thurston,	'48	'65	82	185	267	36	3	13	16	6	3	0	9	0	0	170
" North,	1782	Josiah Peabody, s.p.	'39	'68	36	78	114	10	0	0	0	3	6	0	9	0	9	200
" Long Ridge,	1842	Stephen Hubbell,	'30	'69	7	19	26	4	1	1	2	0	0	0	0	0	0	44
Stonington, 1st,	1674	Paul Couch, s.p.	'27	'63	30	50	80	11	0	0	0	0	1	0	1	0	0	82
" 2d,	1833	Henry A. Wales,	'66	'71	60	141	201	40	0	2	2	3	0	0	5	0	1	67
" Pawcatuck,	1843	A. S. Wilcox, s.p.	'65	'72	58	96	154	17	12	5	17	2	0	0	8	7	0	175
" Mystic Bridge,	1852	William Clift,	'44	'69	37	101	138	24	1	0	1	0	2	0	2	1	1	143
Stratford,	1640	None.			72	192	264	12	2	5	7	2	7	0	9	1	3	260
Suffield,	1698	Walter Barton,	'64	'69	104	185	289	23	51	17	68	8	5	0	13	27	1	250
" West,	1744	A. Alvord, s.p.	'65	'71	18	35	53	8	0	2	2	6	1	0	7	0	0	94
Thompson,	1730	J. C. Bodwell, jr., s.p.]	'72	'72	56	130	186	40	0	4	5	2	1	8	0	0	0	130
Tolland,	1717	None.			34	65	99	34	3	0	3	2	3	0	6	2	1	85
Torrington,	1741	None.			23	39	62	19	0	1	1	1	2	0	3	0	2	0
" Torrington,	1762	Merrick Knight, s.p.]	'50	'72	41	74	115	14	2	0	2	6	4	0	10	0	1	120
" Wolcottville,	1832	Lavalette Perrin,	'43	'72	54	108	162	36	1	3	4	4	3	1	8	1	1	125

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.							
					Jan. 1, 1872.			1871.		1871.		1871.							
					Male.	Female.	TOTAL.	Ab-sent.	Letter.	Deaths.	Dis-m.	Ex-com.	Adults.	Infants.	IN SAE. SCHS.				
Trumbull,	1730	Nathan T. Merwin,	'65	'65	65	86	151	11	0	1	1	4	0	6	0	100			
Union,	1738	Samuel I. Curtiss,	'32	'43	17	32	49	7	0	0	0	1	1	0	2	0	80		
Vernon,	1762	A. S. Cheesebro', s.p.	'41	'71	48	94	137	9	7	7	14	4	7	3	14	6	3	170	
" Rockville, 1st,	1837	Egbert B. Bingham,	'71	'71	45	96	141	27	5	5	10	1	15	0	16	0	260		
" Rockville, 2d,	1849	Henry F. Hyde,	'64	'72	116	198	314	80	3	15	18	6	10	0	16	2	2	375	
" Talcottville,	1867	George A. Oviatt,	'38	'67	68	116	184	20	8	5	13	1	8	0	9	0	5	226	
Volunt'n & Sterl'g,	1779	Joseph Ayer,	'25	'79	12	39	51	8	3	0	3	0	3	0	3	2	0	40	
Wallingford,	1875	Edwin K. Gilbert,	'32	'32	92	198	290	25	0	5	5	9	2	0	11	0	1	288	
Warren,	1756	William E. Bassett,	'55	'64	46	65	111	8	3	1	4	3	3	0	6	2	5	168	
Washington,	1742	Willis S. Colton,	'56	'65	100	140	240	14	0	3	3	3	2	2	1	5	0	3	70
" New Preston,	1757	None.			36	65	101	21	1	2	2	2	0	0	4	0	3	90	
" " Hill,	1757	J. A. Woodhull, s.p.	'56	'69	26	48	74	9	6	0	6	0	0	0	0	3	2	70	
Waterbury, 1st,	1839	Jos. Anderson, s.p.	'58	'65	115	246	391	30	1	12	13	4	14	0	18	1	6	275	
" " 2d,	1852	Ed. G. Beckwith,	'71	'71	107	198	395	31	11	22	33	3	9	2	14	3	7	314	
Watertown,	1738	None.			65	138	203	9	0	2	2	1	5	0	6	0	1	295	
Westbrook,	1726	Geo. A. Bryan, s.p.	'49	'70	58	138	196	26	18	0	15	6	0	0	6	8	0	175	
West Hartford,	1713	Myron N. Morris,	'46	'52	107	188	295	31	4	8	12	3	9	0	12	4	3	321	
Weston,	1757	Zalmon B. Burr, s.p.	'43	'50	30	67	97	10	0	0	0	3	0	0	3	0	0	60	
Westport,																			
" Green's Farms,	1715	Benjamin J. Relyea,	'46	'61	72	101	173	10	4	2	6	1	5	0	6	1	4	126	
" Westport,	1832	Andrew J. Hetrick,	'65	'65	56	97	153	7	3	4	7	4	1	0	5	0	3	175	
Wethersfield,	1641	Aaron C. Adams,	'39	'68	95	217	312	20	15	4	19	8	2	0	10	10	8	285	
Wilmington,	1728	None.			21	54	75	14	0	7	7	0	4	0	4	0	0	80	
Wilton,	1726	S. J. M. Merwin,	'44	'68	61	119	189	9	6	3	9	6	3	1	10	0	1	173	
Winchester,	1771	Ar. Goodenough,	'65	'70	47	60	107	30	0	3	3	6	3	4	3	0	0	215	
" Winsted,	1790	Thos. M. Miles,	'70	'70	56	130	186	12	1	3	6	0	3	0	3	1	3	240	
" WestWinsted,	1854	Mar'll B. Angier, s.p.	'53	'72	71	146	217	11	3	6	9	3	0	0	12	1	2	262	
Windham,	1700	Adelb't F. Keith,	'70	'70	24	77	101	13	0	6	6	3	1	0	4	0	0	215	
" Willimantic,	1828	Horace Winslow,	'43	'69	54	192	246	15	1	10	11	3	3	9	0	11	0	200	
Windsor,	1830	Gowen C. Wilson.	'61	'67	42	96	138	13	8	5	13	0	1	0	1	8	0	156	
" Poquonnock,	1841	N. G. Bonney, s.p.	'64	'68	18	35	56	7	2	3	5	1	1	2	4	0	0	149	
Windsor Locks,	1844	J. W. Beach,	'70	'70	25	74	99	10	4	4	8	2	8	0	10	2	14	150	
Wolcott,	1773	Samuel Orcutt, s.p.	'51	'72	38	63	101	20	0	2	2	1	5	0	6	0	2	84	
Woodbridge,	1742	S. P. Marvin,	'51	'65	62	164	295	25	1	0	1	3	4	0	7	0	0	290	
Woodbury,	1870	Gordon W. Noyes,	'49	'69	55	125	180	12	2	1	3	6	3	0	9	0	0	145	
" North,	1816	J. L. R. Wyckoff.	'71	'71	77	134	211	22	1	2	3	7	4	0	11	0	2	240	
Woodstock,	1690	Nath. Beach, s.p.	'37	'68	42	79	121	11	4	2	6	2	14	0	15	1	2	110	
" West,	1747	C. P. Grosvenor, s.p.	'34	'71	33	65	98	17	5	0	5	1	4	0	5	5	2	58	
" East,	1756	Wm. H. Phipps, s.p.	'66	'71	57	97	154	28	9	13	22	5	0	0	5	4	0	104	
" North,	1831	Wm. A. James, s.p.	'71	'71	41	94	135	11	4	4	8	4	2	0	6	0	0	140	

OTHER MINISTERS.

John W. Allen, North Woodstock.
 Samuel H. Allen, Windsor Locks.
 Samuel J. Andrews, Hartford.
 Wm. W. Andrews, Wethersfield.
 Josiah L. Arms, Woodstock.
 Edward E. Atwater, New Haven.
 David B. Austin, South Norwalk.
 Jared E. Avery, Groton.
 Frederick H. Ayers, Long Ridge.
 William T. Bacon, Derby.
 John G. Baird, New Haven.
 Abraham C. Baldwin, Hartford.
 Henry Barbour, London, Eng.
 Samuel W. Barnum, New Haven.
 Elijah P. Barrows, D.D. (Prof. of Th. Sem.) Middletown.
 Brownson B. Beardsley, Bridgeport.

Hubbard Beebe, Assoc. Sec. A. S. F. Soc., New Haven.
 Samuel B. S. Bissell, Sec. Am. Sun. Sch Union, Norwalk.
 Seth Bliss, Berlin.
 Joseph C. Bodwell, D.D., Prof. Theol. Inst., Hartford.
 Alvan Bond, D.D., Norwich.
 Jonathan Brace, D.D., Editor, Hartford.
 Charles E. Brandt, teacher, Farmington.
 Charles A. C. Brigham, Middletown.
 Charles H. Bullard, Hartford.
 Horace Bushnell, D.D., Hartford.
 Frederick W. Chapman, Rocky Hill.
 Thomas S. Childs, Prof. Theol. Inst., Hartford.
 Augustus B. Collins, Norwalk.
 Erastus Colton, New Haven.
 Nehemiah B. Cook, Ledyard.
 Chauncey D. Cowies, Farmington.
 George E. Day, D.D., Prof. Theol. Sem., New Haven.

Guy B. Day, teacher, Bridgeport.
 Henry N. Day, D.D., New Haven.
 William E. Dixon, Enfield.
 Edgar J. Doolittle, Wallingford.
 Sol. J. Douglas, N. Haven.
 Edward O. Dunning, New Haven.
 Timothy Dwight, D.D., Prof. Theol. Sem., New Haven.
 Edward B. Emerson, teacher, Stratford.
 Stephen Fenn, Vernon.
 Thomas K. Fossenden, Farmington.
 Geo. P. Fisher, D.D., Prof. Theol. Sem., New Haven.
 Samuel B. Forbes, West Winsted.
 Wm. C. Fowler, LL. D., Durham Centre.
 Daniel C. Frost, Killingly.
 William H. Gilbert, Dist. Sec. Am. Bible Soc., Hartford.
 John Greenwood, New Milford.

Leverett Griggs, D.D., Agent Am. Ed. Soc., Bridgeport.	Frederick T. Perkins, Hart- ford.	Bartram Augustine, 1873-5.
E. Lewis Hall, Farmington.	Daniel Platt, South Norwalk.	Bach, George L., 1872-4.
William H. Hall, Hartford.	Noah Porter, D.D., Pres. Yale Coll., New Haven.	Brown, Amos B., 1869-73.
Henry Horrock, North Wood- stock.	Edward H. Pratt, Sec. Conn. Temp. Union, East Wood- stock.	Blackham, H. B., rel., 1870-4.
Paul A. Holby, Bridgeport.	George P. Prudden, N. Haven.	Chandler, John S., 1873-6.
James M. Hoppin, D.D., Prof. Theol. Inst., New Haven.	Alfred C. Raymond, New Haven.	Croft, Newcomb, 1872-4.
Joseph H. Hunt, New London.	Henry Robinson, Guilford.	Crute, Truman P., 1873-4.
Nathan S. Hunt, Bozrah.	Saml. Korkweil, New Britain.	Chrystie, George W., 1873-4.
Elijah B. Huntington, Stam- ford.	George E. Sanborne, Hart- ford.	Clark, Abn. S., 1870-4.
Abot. Islam, Roxbury.	Thomas L. Shipman, Jewett City.	Day, Theodore L., 1871-3.
Epist. Fred D. Jewett, Middle- bury.	Asa B. Smith, Rocky Hill.	Douson, George, 1871-3.
Henry Jones, Bridgeport.	James A. Smith, Unionville.	Dowd, Quincy L., 1872-4.
Phineas Jones, Rocky Hill.	Saml. Spring, D.D., Hartford.	Field, Aaron W., 1869-73.
John K. Koop, teacher, Hart- ford.	Chas. E. Stowe, D.D., Hart- ford.	Fitch, Charles W., 1870-74.
Reuben S. Kordala, U. S. Con- sul, Bridgeport, Italy.	Thos. B. Sturges, Greenfield Hill.	Fitch, Charles N., 1872-4.
Ezra D. Kelsey, Dares D. port.	Wm. Thompson, D.D., Prof. Theol. Inst., Hartford.	Fitch, Franklin S., 1872-4.
Konopinus Landfar, Hart- ford.	Stephen Topliff, Cromwell.	Fitch, James W., 1871-3.
Amos Linsley, North Haven.	Henry Clay Trumbull, Dist. Sec. A. S. S. U., Hartford.	Foster, Lauren M., 1870-4.
Charney L. Loomis, Middle- town.	Mark Tucker, D.D., Wethers- field.	Goold, Edwin S., 1871-3.
Abraham Marsh, Agent Conn. Bible Soc., Tolland.	William W. Turner, LL.D., Sec. Miss'y Soc. of Conn., Hartford.	Griffin, Henry L., 1872-4.
Frederick Marsh, W. Chester.	Henry Upton, New Preston.	Hale, Albert P., 1869-73.
Robert McEwen, D.D., New London.	R. Mt. G. Vermilye, D.D., Prof. Theol. Inst., Hartford.	Hart, William B., 1872-4.
David D. T. McLaughlin, Meriden.	Thos. T. Waterman, Monroe.	Harshorn, John W., 1869-73.
Charles B. McLean, Wethers- field.	Joseph Whittlesey, Berlin.	Hayden, Frederick S., 1873-4.
Nathaniel Miner, Salem.	Wm. Whittlesey, New Haven.	Hume, Robert A., 1871-4.
William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.	Moses H. Wilder, West Mer- iden.	Hutchins, Henry L., 1872-4.
John C. Moses, Ellington.	Alpheus Winter, Temperance Agent, Hartford.	James, Elijah, 1871-3.
Thomas D. Murphy, Granby.	George I. Wood, Ellington.	Johnson, Alfred V. C., 1871-4.
Charles Nichols, New Britain.	John Woodruff, Littlefield.	Johnson, Alexander, 1870-4.
Bennett F. Northrop, Gris- wold.	Theodore D. Wolsey, D.D., New Haven.	Kilbon, Charles W., 1871-3.
Birdsey G. Northrop, Sec. Conn. Board of Ed., New Haven.	William S. Wright, Glaston- bury.	Kilne, T. C., 1871-3.
Charles C. C. Painter, Nauga- tuck.		Lamb, George C., 1872-4.
Elliot Palmer, Portland.		Miller, Eliza W., 1871-4.
Wm. Patton, D.D., N. Haven.		Moss, Vacant, 1870-4.
Whitman Peck, teacher, New Haven.		Murray, Pascal D., 1871-5.
		Norris, Austin H., 1871-3.
		Ogden, David J., 1869-73.
		Parkard Lewis R., rel., 1870-4.
		Perkins, Henry M., 1871-3.
		Perry, David B., 1871-5.
		Prudden, Theodore P., 1873-6.
		Rice, Richard A., 1872-4.
		Richards, Rufus B., 1871-4.
		Roberts, John A., 1873-4.
		Safford, William E., 1872-4.
		Salmon, Edward P., 1873-6.
		Sewall, Jotham, 1871-3.
		Sheldon, W. D., rel., 1870-4.
		Sprague, William P., 1873-4.
		Stinson, Robert B., 1873-3.
		Tobey, Isaac F., 1870-4.
		Thomas, John, 1873-4.
		Wells, Thomas C., 1871-5.

LICENTIATES,

with years of licensure.

Adams, Arthur H., 1871-5.

Barclay, Thos. D., rel., 1871-5.

SUMMARY.—CHURCHES: 154 with pastors; 83 with acting pastors; 82 vacant (including 7 supplied by licentiates or ministers of other denominations). TOTAL, 244. Gain, 2
MINISTERS: 155 pastors; 83 acting pastors; 114 others. TOTAL, 352. LICENTIATES, 56.
CHURCH MEMBERS: 10,857 males, 32,967 females. TOTAL, 49,824,—including 6,448 absent.
Gain, 266.

ADDITIONS IN 1871: 1,467 by profession; 1,341 by letter. TOTAL, 2,808.

REMOVALS IN 1871: 892 by death; 1,325 by dismissal; 106 by excommunication. TOTAL,
2,323.

BAPTISMS IN 1871: 757 adults; 762 infants.

IN SABBATH SCHOOLS: 49,452. Gain, 573.

BEVELOENT CONTRIBUTIONS (294 churches, 291 last year): \$300,622.05.—an increase of
\$37,083.19. In addition, 33 parishes report \$183,093.69 charitable legacies.

NUMBER OF FAMILIES (284 churches, 291 last year): 80,747,—an increase of 827.

CHANGES.—CHURCHES: New,—Taylor church, New Haven; Somers. Dropped from the list.—None. Black Rock now appears in Bridgeport, instead of in Fairfield.
MINISTERS: Ordinations, 7 pastors, 6 without installation. Installations, 13. Dismissals, 30. Deceased, 3 pastors, 4 without charge.

ORGANIZATION.—Fourteen district Associations of Ministers, united in the GENERAL ASSOCIATION. Eleven Conventions of Churches, and twelve Conferences united in the GENERAL CONFERENCE.

DAKOTA.

CHURCHES. Place and Name.	MINISTERS. Name.	Organized.	Ordnained, Commenced.	CH. MEMBERS, Dec. 1, 1872.			Admit- ted 1871-72.	Removals 1871-72.	BAPT. 71-72	IN BAB. CHUR.						
				Male.	Female.	TOTAL.										
Ron Homme,	1871 G. M. Banks,		72													
Causton.	187 J. A. Palmer.		72													
Elk Point,	187 Lewis Bridgman,		71	2	2	4										
Erle,	187 Lewis Bridgman,		71			10										
Rich'and,	187 Lewis Bridgman.		71			14										
Sioux Falls,	187 J. A. Palmer,		72			16			60							
Springfield,	187 G. M. Banks,		71			1			40							
Vermillion,	187 Stewart Sheldon,		70	8	10	18	1	2	3	0						
Yankton,	1865 Joseph Ward, p.		69	32	44	76	3	17	13	30						
TOTAL: 9 churches, 5 ministers.				42	56	101	3	18	15	33	1	2	0	3	7	120

OTHER MINISTERS.—A. L. Riggs, Superintendent for A. B. C. F. M., to the Santee Indians, in a member of the Association, P. O., Santee Agency, Neb.
SUMMARY.—CHURCHES, etc., as above. Gain in churches, 3. Gain in members, 58. Gain in Sabbath schools, 175. CONTRIBUTIONS: no report.
CHANGES.—CHURCHES: *New*,—Erle; Sioux Falls; Springfield. *Dropped*,—none.
ORGANIZATION.—All are united in the CONGREGATIONAL ASSOCIATION OF DAKOTA.

DISTRICT OF COLUMBIA.

		Sept. 30, 1872.	71-72.	1871-72.	71-72.
Washington.	1865 J. E. Rankin, D. D. p.	54,764	153,185,338	122,591	3,250,283,410,1,187
OTHER MINISTERS.		Samuel C. Fressenden. Solomon P. Giddings. S. H. Hodges. D. B. Nichols, Libr. and Lect., Howard University.		E. Porter Snell. Lucius L. Tilden. Eliphalet Whittlesey, Prof. Howard University.	
John W. Alvord, Treasurer Freedman's Savings and Trust Co.		Royal Parkinson.		LICENTIATES.	
William M. Birchard.		Cyrus S. Richards, LL. D., Howard University.		A. L. Barber, Prof. Howard University.	
E. K. Castle.		William Russell.		C. C. Darwin, Prof. Howard University.	
John W. Chickering, Jr., National Mute College.		E. Goodrich Smith.			
Charles W. Deshon.					

OTHER STATISTICS.—Average Congregation, 800. Church edifices, brick; seats, 1,050; value \$125,000. Contributions: Current expenses, \$6,810; debts, etc., \$1,300. Foreign Missions, \$250; Home Missions, \$270; other purposes, \$2,500. Total charitable, \$3,033.
CHANGES.—None in list. Gain of members, 28. Loss in Sabbath School, 473.
ORGANIZATION.—Connected with the GENERAL ASSOCIATION OF NEW JERSEY.

GEORGIA.

		Sept. 30, 1872.	1871-72.	71-72.	71-72.											
Andersonville,	1870 Floyd Snelson, p.	71	71	15	15	30	8	0	8	0	1	0	1	3	2	45
Atlanta,	1867 C. W. Francis, p.	67	67	54	67	121	42	2	44	2	2	3	7	40	3	312
Macon,	1868 E. E. Rogers, p.	69	69	45	45	90	20	0	29	0	1	3	4	27	0	150
Ogechee,	1872 Robert Carter,	67	71	12	18	30	30	0	30	1	0	0	1	1	3	40
Savannah, 1st,	1868 Robert Carter,	66	68	62	73	135	16	2	18	6	0	3	9	3	5	140
" on Canal,	1872 Robert Carter,	67	71	4	10	14	14	0	1	0	2	0	2	0	1	10
TOTAL: 4 churches, 4 ministers.				192	228	420	139	4	14	9	6	9	2	7	14	697

OTHER MINISTERS.—Philip D. Cory, Atlanta; George W. Walker, Atlanta.
SUMMARY.—CHURCHES, etc., as above. Gain of churches, 2. Gain of members, 102. Gain in Sabbath schools, 44. CONTRIBUTIONS (first 3 churches above): Charitable, \$79.00, a decrease of \$81.00. PARISH EXPENSES: \$466.90, a decrease of \$7.08.
CHANGES.—CHURCHES: *New*,—Ogechee; Savannah, Canal. *Dropped* from the list,—None.
MINISTERS.—No ordinations, etc., reported.
ORGANIZATION.—In the CENTRAL SOUTH CONFERENCE.

ILLINOIS.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS. April 1, 1872.				Admt'd '71-'72.		Removals 1871-'72.			BAPT. '71-'72.		IN SAB. SCHO.			
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Diam.	Excom. TOTAL.	Adults. Infants.					
Albany,		None.		13	21	34												
Albton, Trinity Ch.,	1849	None.		8	10	18												
Aledo,	1869	Pliny F. Warner,	'60	21	30	51	7	23	6	29	0	2	0	2	1	105		
Algonquin,	1850	W. P. Curtis,	'72	13	27	40	2	18	0	18	0	0	0	0	17	0	70	
Alton, Church of the Redeemer,	1870	M. K. Whittlesey, p.	'49	70	23	44	67	4	7	7	14	2	1	3		200		
Altona,	1857	H. C. Abernethy,	'45	72	26	32	58	16	0	0	0	1	6	0	7	0	144	
Amboy,	1854	Charles Caverno,	'64	71	64	110	174	28	2	6	8	1	12	0	18	1	230	
Anawan,		Hiram L. Howard,	'64	72	3	8	11	0	0	0	0	0	0	0	0	1	0	
Ashkum,	1869	George Schlosser,	'33	71	17	14	31	0	5	0	5	0	0	0	0	2	2	
Atkinson,	1863	Hiram I. Howard,	'64	70	15	23	43	5	3	7	10	0	2	1	3	1	6	85
Atlanta,	1854	None.		13	25	38	8	0	0	0	0	0	1	0	1	0	0	40
Aurora, 1st, " New England,	1838 1855	Isaac Clark, p. D. D. Hill,	'61 '69	'68 '72	89 40	193 73	282 113	25 8	16 4	13 4	29 4	3 2	5 2	16 5	21 0	7	3	250
Avon,	1855	Azariah Hyde,	'46	72	7	12	19	5	0	0	0	0	0	0	0	0	0	6
Barry,	1846	None.		8	12	20	2	0	0	0	0	0	0	0	0	0	0	0
Batavia,	1835	Edward W. Root, p.	'50	70	82	143	225	0	20	14	34	1	10	0	11	6	3	180
Beardstown,	1845	Levi Fay Waldo,	'44	70	53	94	147	30	4	5	9	2	24	26	3	290		
Beverly,	1859	None.		8	14	22												0
Big Grove,	1834	None.																0
Big Rock,	1854	None.																0
" " Welsh,	1852	None.																0
Big Woods,	1842	Alex R. Thain,	'70		4	6	10	4	0	0	0	0	1	0	1	0	0	50
Blandinsville,	1868	Alexander Bushnell,	'45		4	2	6	1	4	5	0	0	0	0	0	0	0	47
Bloomington,	1840	Benj. F. Worrell,	'67	71	18	34	52	13	0	0	0	1	5	0	6	0	0	45
Blue Island,	1860	S. F. Dickinson,	'70	71	12	28	40	7	5	5	10	1	1	0	2	2	0	175
Bowen,	1856	None.			36	42	78	13	5	12	17	0	8	9	9	1	0	60
Brenton,	1860	None.			9	13	22	0	0	8	8	0	0	0	0	0	0	0
Brighton,	1867	[I. W. Thombs, Pr. Meth.]	'70		11	16	27	16	2	1	3		5	16	21			45
Brimfield,	1847	Andrew J. Drake,	'45	'69	45	67	102	13	0	3	3	0	4	0	4	0	0	80
Bristol,	1836	Charles Hibbard,	'69	71	23	41	64	10	2	4	6	1	3	0	4	1	1	65
Brookfield,	1871	Thomas G. Owen,	'56	71	18	21	39	0	0	0	0	0	0	0	0	0	0	0
Buda,	1856	John Adams Allen,	'46	71	14	23	37	9	2	6	8	0	3	0	3	0	0	70
Bunker Hill,	1838	G. W. Bainum,	'62	72	62	80	148	15	6	6	12		9	6	15	4	2	170
Burlington,	1850	None.																0
Byron,	1837	None.																0
Cambridge,	1851	Joel Grant,	'45	70	21	55	76	9	3	2	5	0	7	0	7	2	0	160
Canton,	1842	Henry Mills, p.	'54	'67	53	113	166	25	25	4	29	1	5	0	6	4	4	180
Carpenterville,	1864	None.																0
Champaign,	1855	P. J. Voluntine, p.	'70	70	63	105	168	37	1	7	8	3	6	0	9	0	7	350
Chandlerville, P. 36,	C. 47	Phineas A. Beane,	'62	'70	25	27	52	10	1	2	3	1	6	7	1	4	1	112
Chebanse,	1868	[W. W. Curtis, Licen.]			15	25	41	0	0	0	0	0	0	0	0	0	0	0
Chevon,	1867	None.			19	29	48	2	2	3	5	0	2	0	2	2	1	100
Chesterfield,	1845	Elihu Loomis,	'51	70	17	26	43	6	7	7		2	2	2	1			63
Chicago, 1st,	1851	Edw. P. Goodwin, p.	'59	'67	309	478	787	75	28	74	102	6	56	0	62	26	10	809
" Plymouth,	1852	Wm. A. Bartlett, p.	'58	'65	135	196	331	0	23	33	56	1	22	0	23	10	1	869
" South,	1853	Charles M. Tyler, p.	'57	'67	53	111	164	35	7	9	16	3	15	0	18	4	4	250
" N. England,	1856	L. T. Chamberlain, p.	'69	'69	140	184	324	0	8	8	1	8	0	9	0	9	0	550
" Union Park,	1860	Chas. D. Helmer, p.	'59	'66	150	316	463	23	13	75	86	3	22	0	25	0	0	500
" Tabernacle,	1866	E. F. Williams, p.	'66	'68	139	319	458	128	39	31	70	6	36	0	42	20	40	977
" Lincoln Park,	1867	[E. C. Sumner, Licen.]																0
" Scandinavian,	1868	C. Cornellusson,	'67	'67														0
" Oakland,	1868	J. W. Cracraft,	'48		24	46	70					1	15	0	16	3	4	180
" Bethany,	1868	None.			21	38	59		15	1	16		1	15	0	16	3	4
" Leavitt Street,	1868	Moses Smith, p.	'59	'69	62	93	155	3	7	26	33	1	12	0	13	1	5	370
" Park,	1869	Wm. E. Holyoke,	'51	'69	10	12	22	0	0	7	0	2	0	2	0	0	0	100
Clement,	1859	Nath'l P. Coltrin,	'50	'67	10	16	26	8	3	3	1		1	2	1			63
Clifton,	1850	H. D. Porter.			13	32	45	14	0	0	0	0	0	0	0	0	0	120
Como,	1851	S. B. Goodenow,	'43	70	6	17	23	7	0	0	0	0	0	0	0	0	0	70
Concord, P. 44, C.	1848	Edw. B. Tuthill,	'61	'65	53	50	103	15	2	3	5	8	8	8	2	0	0	130
Crescent,	1869	James W. West,	'56		14	21	35	2	12	5	17	0	2	0	2	11	0	6
Creston,	1856	Geo. S. Codrington,	'70	'71	22	55	77	18	1	2	3	1	6	0	7	0	0	140
Crete,	1839	Samuel Porter,	'39	'68	12	22	34	2	1	2	3	1	0	0	1	0	4	25
Crystal Lake,	1842	[Robert Hay, Presb.]	'59	'69	22	41	63	11	3	3	6	2	4	0	6	4	2	90
Dallas City,	1859	John C. Rybolt,	'52	'70	28	52	80	2	1	1	2	0	8	0	8	3	3	100
Danby,	1862	[J. F. Ellis, Licen.]																0
Danvers,	1861	H. D. Platt,	'70		21	21	42	19	0	1	1	0	2	0	2	0	1	60

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.					
					Male.	Female.	TOTAL.	Absent.	April 1, 1872.		1871-72.		1871-72.			71-72.			
									Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.			
Deer Park.	1857	None.			12	30	42		2	1	3	0	4	1	5	0	0	65	
De Kalb, Centre,	1854	Lewis P. Atwood,	'55	'70	5	9	14	0	0	0	0	0	0	0	0	0	0	3	60
Desplaines,	1869	James H. Laird,	'69	'69	5	9	14	0	0	0	0	0	0	0	0	0	0	3	60
Delaware, Kemper P. O.	1870	Elihu Loomis,	'51	'72	1	6	7											20	
Dix,	1864	George Schlosser,	'33	'70	4	5	9	0	0	0	0	0	0	0	1	0	0	0	
Dover,	1838	Otis F. Curtis,	'28	'67	24	51	75	17	2	1	3	3	6	0	9	1	0	100	
Downer's Grove,	1866	A. L. P. Loomis,	'64	'71	16	34	50	8	3	5	8	0	2	0	2	0	0	60	
Dundee,	1841	Dexter D. Hill, p.	'69	'69	15	82	97	15	12	2	14	1	7	3	1	9	9	0	
Dwight,	1866	J. A. Montgomery,	'66	'66	51	56	107	18	0	3	3	1	1	0	2	0	6	130	
Earlville,	1867	None.			30	40	70	7	4	5	9	1	3	1	5	3	0	80	
East Lisbon,	1868	None.																	
East Paw Paw,	1854	Charles C. Breed,	'57	'64	6	14	23		1	1	0	1	0	1	0	0	0		
Eden,		None.																	
Elgin,	1836	C. E. Dickinson,	'33	'67	62	135	197	15	13	12	25	0	8	2	10	9	2	200	
Elmore,	1855	Edward P. Haskins,	'51	'62	14	18	32	4	1	0	1	1	1	1	3	0	0	35	
Elmwood,	1854	Albert Fitch,	'58	'72															
El Paso,	1859	None.			14	20	34	9	0	0	0	0	9	0	9	0	0	75	
Evanston,	1869	E. N. Packard, p.	'70	'69	29	57	86	10	3	15	18	1	1	0	2	0	1	90	
Fairview,	1869	Edward P. Whiting,	'64	'71	9	12	21	0	0	0	0	0	0	0	0	0	0	0	
Fall Creek, German,	1860	Charles E. Conrad,	'58	'60	10	13	23	3	3	0	3	0	5	0	5	0	3	30	
Farmington,	1849	Lathrop Taylor, p.	'43	'64	64	93	157	38	1	6	7	1	12	1	14	0	1	110	
Forrest,	1865	[Dana Sherrill, Licen.]	'72	'72	23	31	54	8	0	2	2	0	3	0	3	0	0	50	
Fremont,	1838	Almond R. Fox, p.	'59	'68	30	81	111	10	0	0	0	3	40	0	48	0	0	175	
Galena,		None.																	
Galesburg, Ist,	1837	None.			129	220	349	62	13	14	27	2	9	0	11	2	6	275	
" 1st Cong.	1855	M. L. Williston, p.	'72	'72	103	164	267	70	6	5	11	3	24	0	27	0	0	212	
Galva,	1853	Rufus B. Guild, p.	'64	'64	62	109	171	4	16	9	25	0	5	0	8	2	250		
Gap Grove,		None.																	
Garden Prairie,	1835	None.																	
Geneseo, 1st Cong.,	1836	H. G. McArthur,	'59	'72	90	199	289	60	3	6	9	4	25	4	33	0	0	278	
Geneva,	1849	Wm. H. Brewster,	'38	'71	48	89	137	14	9	11	20	2	4	0	6	6	1	150	
Granville,	1859	Henry V. Warren,	'59	'67	68	94	162	1	3	4	0	10	0	10	0	0	0	225	
Greenville,	1838	None.			19	29	48	3	2	2	1							80	
Gridley,	1862	Wm. E. Catlin,	'51	'72	12	20	32	4	14	2	16	0	6	0	6	0	0	65	
Griggsville,	1837	Elihu C. Barnard,	'66	'70	80	134	214	30	15	6	21	6	8	14	8	3	200		
Hampton,	1852	Almer Harper,	'53		7	13	20	0	0	0	0	0	0	0	0	0	0	100	
Harvard,	1858	H. G. Woodward,			8	19	27											80	
Henry,	1859	None.			14	23	37	21	0	0	0	1	5	0	6	0	0		
Hillsboro, Central,	1859	None.			12	18	30					7							
Hinsdale,	1866	Flavel Bascom,	'33	'69	16	26	42	8	1	4	5	0	8	0	8	0	0	45	
Homer,	1860	Henry C. Abernethy,	'45		13	28	41		1	1	2	0	0	0	0	0	0		
Hoyleton,	1858	None.			9	13	22		1	1	2	1	3	4				50	
Huntley,	1852	Walter W. Curtis,	'72	'72	11	20	31	1	0	0	0	0	0	0	0	0	0	100	
Illi, Harristown			'55	'55															
P. O.	1868	A. R. Mitchell, p.	'55	'71	21	24	45	3	11	8	19	2			2	7		60	
Jacksonville,	1833	Wm. H. Savage, p.	'37	'69	68	130	207	4	6	10		6		6	1	8	150		
Jefferson,	1861	W. H. Barnard, p.	'54	'72	11	16	27	17	1	0	1	0	4	0	4	0	0	75	
Kaneville,		None.																	
Kankakee,	1854	F. W. Beecher,	'36	'62	17	39	56	0	4	2	6	1	2	0	3	8	0	75	
Kewanee,	1855	James Tompkins,	'57	'72	53	94	147	26	0	4	4	0	27	0	27	0	0	250	
Lacon,	1865	Francis F. Williams,	'53	'72	39	54	93	17	0	0	0	3	0	3	0	3	0	200	
Lafayette,	1847	None.																	
La Harpe, 1, 1836, 2,	'38	Darius Gore,	'44	'69	19	51	70	5	12	3	15	0	3	1	4	3	1	200	
Lamotte,	1840	[M. Willett, Licen.]	'70		24	44	68	6	0	0	0	1	4	0	5	0	0	154	
Lanark,	1859	L. H. Higgins, p.	'66	'66	19	48	67	7	2	0	2	0	0	0	0	2	4	180	
La Salle,	1852	N. A. Prentiss,	'60	'69	27	50	77	19	1	4	5	0	2	0	2	0	1	120	
Lawn Ridge,	1845	Andrew Doremus,	'69	'70	47	68	115	24	6	5	11	0	4	2	6	0	4	100	
Lee Centre,	1843	James Brewer,	'59	'70	12	37	49	8	1	4	5	0	12	0	12	1	2	85	
Lincoln,	1839	None.			20	36	56	13	0	2	2	0	6	0	6	0	0	45	
Lisbon,	1838	Asher W. Curtis,	'68	'71	26	73	99	24	17	4	21	1	4	0	5	7	0	100	
Lisle,	1860	[W. B. Millard, Licen.]																	
Lockport,	1838	None.			15	49	64	26	0	0	0	1	9	0	10	0	2	100	
Lodi,	1854	None.			4	5	9												
Lombard, 1st church of Christ,	1866	None.																	
Lombard,	1869	Oemer W. Fay,	'67	'69	9	19	28	3	10	2	12	0	7	0	7	4	2	131	
Ludlow,	1868	A. E. Everest,	'60	'70															
Lyndon,	1836	John Gray,	'63	'70	31	72	103	20	0	1	1	0	0	0	0	0	0	0	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CR. MEMB'RS.				Admt'd	Removals			BAPT.						
					April 1, 1872.					1871-72.	1871-72.	1871-72.		71-72.		IN SAB. SCLRS.			
Place and Name.	Name.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.			Disch.	EXCOM.	TOTAL.	Adults.		Infants.		
Lyonaville,	1843	None.			44	48	92	5	19	1	20	0	2	0	2	3	1	100	
Macomb,	1858	Lemuel Jones,	'65	'70	44	54	98	15	1	1	2	1	5	0	6	0	3	150	
Malden,	1856	Joseph D. Baker,	'41	'69	6	17	23	8	0	6	6	1	5	0	0	0	0	70	
Malta,	1856	(C. H. Wheeler, <i>Pres.</i>)	'70	'72	27	46	73	4	11	2	13	1	1	0	2	6	0	90	
Marseilles,	1860	Milton Rowley,	'48	'72	21	47	68	1	1	0	1	0	0	0	0	0	0	100	
Marshall,	1841	M. A. Jewett,			7	16	23	1	1	0	1	0	0	0	0	0	0	100	
McLean,	1858	None.			40	60	100	8	23	12	35	0	4	0	4	8	91	175	
Mendon,	1833	Alex. B. Campbell,	'51	'55	30	44	74	8	23	12	35	0	4	0	4	8	91	175	
Mendota,	1855	E. H. Baker,	'64	'71	30	44	74	8	23	12	35	0	4	0	4	8	91	175	
Metamora, P. '43, C. '47		None.			71	44	69	113	8	4	2	6	0	2	0	2	0	5	269
Milburn,	1841	[H. J. Parker, <i>Licen.</i>]	'71	'44	69	113	8	4	2	6	0	2	0	2	0	2	0	5	269
Moline,	1844	H. Elbert Barnes,	'62	'68	61	102	163	12	1	19	20	0	4	4	1	1	1	150	
Monroe,	1861	None.																	
Montebello,	1849	John H. Shay,	'71	'70															
Morris,	1848	William A. Smith, p.	'61	'69	28	47	75	9	4	9	13	1	2	0	3	2	1	125	
Morrison,	1858	Silas T. Millikan,	'60	'68	32	65	97	19	2	0	2	3	11	1	15	2	0	100	
Morton,	1858	G. L. Roberts,	'64																
Mt. Palestine,	1869	Amos J. Bailey,	'71	'71	9	14	23	4	0	4	0	0	0	0	0	4	0	50	
Naperville,	1833	None.			21	51	92	17	0	3	3	0	3	0	3	0	3		
Nebraska,	1865	None.																	
Neponset,	1855	Geo. W. Colman,	'63	'71	29	55	84	6	1	3	4	0	7	0	7	0	1	99	
Newark,	1843	[C. P. Curtis, <i>Licen.</i>]			17	36	53	7	2	8	10	0	7	0	7	2	0	75	
New Milford,	1869	None.			17	27	44	16	2	18	1	2	0	0	3	12	3	100	
New Rutland,	1869	None.																	
Newton, [1] 1852 [2] '72		Robert F. Shinn,	'72		7	9	16	0	0	0	0	0	0	0	0	0	0	0	
New Windsor,	1870	Cyrus H. Eaton,	'51	'71	10	21	31	0	9	11	20	0	0	0	0	4	0	100	
Nora,	1865	None.																	
Normal,	1865	D. L. Leonard,	'64	'70	63	121	184	48	2	16	18	0	8	0	8	1	2	200.	
Oak Park,	1863	G. Huntington, p.	'64	'70	44	50	94	13	10	10	20	0	7	0	7	5	2	150	
Odell,	1862	Geo. S. Bascom,	'70		20	54	74	17	3	5	8	1	17	0	18	0	6	80	
Okalla,	1857	William Baldwin,	'72	'72	13	40	53	19	2	1	3	1	0	0	1	0	0	60	
Onarga,	1858	M. E. Dwight, p.	'69	'69	16	24	40	1	1	2	2	4	0	0	6	1	2	75	
Oneida,	1855	John L. Granger,	'66	'70	47	81	128	21	3	7	10	2	16	0	18	0	0	150	
Ontario,	1848	Henry M. Tupper,	'59	'72	18	29	47	6	0	2	2	0	1	0	1	0	0	75	
Orange,	1872	E. Jenney,	'31		8	6	14												
Osceola,	1860	Geo. W. Colman,	'63	'71	14	27	41	7	0	3	3	0	2	0	2	0	0	75	
Oswego,	1846	Jona. Wadhams, p.	'71	'71	28	61	89	1	3	4	0	0	0	0	0	0	0	120	
Ottawa,	1871	J. M. Sturtevant, jr.	'60	'70	92	185	277	24	8	11	19	4	11	2	17	5	9	300	
Park Ridge,	1858	James H. Laird,	'69	'69	9	21	30	2	0	0	0	0	0	3	0	3	0	65	
Paw Paw, Indep't,	1865	S. R. Dole,	'63	'71	18	29	47	10	1	4	5	0	0	0	0	1	2	68	
Paxton,	1859	Israel Brundage,	'56	'67	44	55	99	20	3	6	9	3	2	0	5	0	0	135	
Payson,	1836	[S. A. Wallace, <i>Pres.</i>]	'70	'70	47	80	127	16	20	8	23	1	2	0	3	13	0	130	
Pecatonica,	1854	George Macardle,	'70	'70	27	58	85	25	8	2	10	3	2	0	5	4	1	100	
Pekin,	1871	Salathiel D. Belt,	'71	'71	12	16	28	3	3	11	14	0	1	0	1	0	3	75	
Peoria, Mainst. Co'g '1847		Azazel A. Stevens,	'48	'70	52	109	161	0	6	5	11	0	4	0	4	2	2	230	
Peru,	1853	None.			16	43	59	12	5	2	7	1	1	2	4	1	1	195	
Pilot,	1868	None.																	
Pittsfield, P. '37, C. '41		W. W. Rose,	'62	'67	75	129	204	24	6	3	9	3	6	3	12	3	3	200	
Plainfield, 1, '34, 2, '43		None.			24	60	84	10	1	1	2	4	9	2	15	1	9	90	
Plano,	1867	H. N. Baldwin,	'67	'72	5	11	16	6	0	0	0	0	0	0	0	0	0	60	
Plymouth,	1836	A. E. Arnold,	'67	'70	45	50	95	13	14	6	20	2	12	0	14	10	2	120	
Port Byron,	1849	Almer Harper,	'53	'61	43	63	106	17	3	6	9	1	4	3	14	0	1		
Poplar Grove,	1862	Martin S. Hall,	'71	'72	14	32	46	2	2	0	0	0	0	0	5	0	0	75	
Prairie City,	1842	Azariah Hyde,	'46	'72	15	20	35	3	0	0	0	0	0	0	0	0	0	0	
Princeton,	1831	Rowland B. Howard,	'60	'70	61	135	196	0	5	6	11	9	9	0	18	4	1	160	
Providence,	1841	David Todd,	'47	'67	14	31	45	5	2	3	5	0	8	0	8	1	3	100	
Quincy, German,	1858	Charles E. Conrad,			6	10	16	2	7	0	7	2	5	7	1	3	28		
Quincy, 1st Un. Cong.	1869	L. Dickerman,	'58	'72	76	150	226	0	2	2	5	3	8				3	300	
Rantoul,	1858	Geo. B. Hubbard,	'48	'71	37	38	75	2	2	12	14	1	1	0	2	0	2	100	
Richmond,	1858	F. J. Douglass, p.	'69	'69	12	31	43	8	0	0	0	0	0	0	0	0	2	0	
Richview,	1867	[Chas. B. Barton, p.]	'41	'68	9	16	25	8					2		2				
Riley,	1868	None.																	
Ringwood,	1868	None.																	
Rockford, 1st,	1837	Wilder Smith,	'62	'72	98	155	253	60	6	3	9	3	8	0	11	2	4	230	
Rockford, 2d,	1849	Frank P. Woodbury,	'65	'70	106	235	341	30	4	11	15	1	12	0	13	0	6	350	
Rockton,	1838	Joel G. Sabin,	'53	'70	27	37	64	2	3	5	1	0	1	0	3	0	0	75	
Roscoe,	1843	Richard Miller,	'72	'72	17	33	50	2	0	2	0	2	0	2	2	0	0	70	
Rosemond,	1856	Chas. T. Dering, p.	'70	'70	25	41	66	24	4	1	5	1	5	1	7	3	2	130	
Roseville,	1851	James D. Wyckoff,	'59	'69	44	58	102	11	13	14	27	0	0	0	4	0	90		

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm't'd			Removals			BAPT.						
				April 1, 1872.	1871-72.	1871-72.	1871-72.	1871-72.	1871-72.	1871-72.	1871-72.	IN SAB. SCHO.							
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.			
Sandoval,	1859	Nath. P. Coltrin,	'67	21	37	58		33	1	34	1			1		50			
Sandwich,	1853	Chas. A. Towle, p.	'69	72	108	180	86	5	9	14	7	11	0	18	1	3	195		
Sannamin, Bethel,		None.																	
Seward,		Calvin C. Adams,	'49	'69	12	14	26	0	3	0	3	1	2	0	3	1	0	80	
Seward,	1870	A. W. Chapman,	'59	'71	17	18	35	4	1	2	3	0	0	0	0	0	10	60	
Sheffield,	1854	John A. Allen,	'46	'68	11	32	43	15	2	1	3	0	3	0	3	0	55		
Shirland,	1846	Samuel Penfield,	'49	'68	46	61	97	22	0	1	1	3	0	4	0	0	95		
South Pass, Plym'th,	1862	E. L. Davies,	'60	'71	14	17	31	2		8	8	1		1			4	75	
Springfield,	1867	[J. H. Barrows, Lic]	'72	49	100	149		11	9	20	5	2		7	2	11	195		
St. Charles,	1839	J. A. Cruzan, p.	'71	'71	43	87	130	7	10	17	27	4	3	0	7	7	2	125	
Sterling, Ist,	1857	None.			75	134	209		17	11	28	1	11	12	0	4	290		
Stillman Valley,	1858	None.			27	52	79		0	0	0	1	2	0	3	0	0		
Sublette,	1871	Lanson P. Norcross,	'72		16	22	38		3	6	2	8	0	0	0	9	1	160	
Summer Hill, c. '34, p. '37, c. '44,		C. E. Marsh, p.	'68	'68	19	47	66	20	5	1	6	2	0	0	2	3	0	104	
Sycamore,	1840	Wm Windsor,	'58	'67	31	92	123	17	8	5	13	1	7	0	8	5	1	86	
Tonica,	1857	J. C. Myers,	'60	'71	54	86	140	8	18	4	22	2	4	0	6	5	1	260	
Toulon,	1846	Robert L. McCord,	'61	'67	63	95	158	20	2	1	3	1	3	0	4	0	0	200	
Tremont,	1843	G. L. Roberts,	'64	'67	12	27	39	0	0	0	0	0	2	0	2	0	1	0	
Turner Junction,	1856	Alexander R. Thain,	'70	'70	16	33	49	8	3	3	6	0	0	0	1	2	0	60	
Udion,	1848	None.			10	18	28	0	2	1	3	1	8	0	9	1	0	40	
Union.		None.																	
Utica,	1870	None.																	
Victoria,	1849	Benj. F. Haskins,	'51	'62	26	35	61	8	12	1	13	1	0	0	1	1	6	70	
Vienna,	1858	None.																	
Viola,	1858	None.			13	22	35	3	0	1	0	0	16	1	17	0	0	00	
Wabash county,	1864	P. W. Wallace,	'65	'65	13	21	34	0	0	0	0	0	0	0	1	0	0	0	
Watauga,	1855	W. W. Wetmore,	'64	'71	17	44	61	3	1	0	2	1	7	0	8	1	1	175	
Waukegan,	1843	C. M. Sanders, p.	'67	'70	21	55	76	13	3	12	1	1	1	0	2	1	3	75	
Wauzonsie Grove,	1864	Seth A. Arnold,	'71	'71	34	44	78	5	50	2	52	0	2	2	2	21	1	75	
Waverly,	1836	Charles W. Clapp,	'50	'71	50	62	112		2	3	5	9	9					7	140
Wayne, Centre,	1841	Henry Jacobs,	'70	'70	11	19	30	2	2	1	3	0	2	0	2	0	2	70	
Wayne, Station,	1871	Henry Jacobs,	'70	'70	6	15	21	1	2	2	4	0	0	0	0	0	0	56	
West Point,		Edward P. Whiting,	'54																
Wethersfield,	1839	Samuel Ordway,	'38	'70	35	48	83	14	0	0	0	1	4	0	5	0	0	40	
Wheaton,	1800	J. B. Walker.	'37	'71	105	127	232		7	6	13	1	9	0	10	3	5	219	
Winnebago,	1846	Henry M. Daniels, p.	'61	'61	47	71	118	19	11	6	17	1	10	0	11	4	2	207	
Woodburn, (1) 1838, (2) '42,		Enoch N. Bartlett,	'41	'69	35	49	84	11				2	1	4	7			161	
Woodstock,	1865	A. P. Johnson,	'67	'70	21	39	60	5	1	6	7	0	2	0	2	1	0	80	
Wyamet,	1866	Sam'l Fay Stratton,	'68	'71	17	23	40	3	0	0	0	3	0	3	0	0	0	75	
Wythe,	1851	John H. Shay,	'71	'70	39	45	84	8	12	2	14	1	1	0	2	10	0	80	

OTHER MINISTERS.

Edwin N. Andrews, Chrysal Lake.	Daniel Chapman, farmer, Huntley.	Henry L. Hammond, Treas. Theol. Seminary, Chicago.
Wm. F. Baker, Prof., Urbana.	Nathaniel C. Clark, Elgin.	Joseph T. Hanning, in business, Marcellus.
Henry N. Baldwin, farmer, Tremont.	Sylvanus S. Cone, farmer, Wayneville.	Charles L. Harrison, Earlville.
Elihu Barber, Teacher, Lake Forest.	George A. Dickerman, Chicago.	I. A. Hart, agent, Wheaton.
Samuel G. Bartlett, D.D., Prof. Theol. Sem., Chicago.	Edmund F. Dickinson, City Missionary, Chicago.	Thomas N. Haskell, Aurora.
John R. Barnes, Collinsville.	Samuel Dilley, Galesburg.	Ellas W. Hewitt, Pecatonica.
Lewis Benedict, Lake Forest.	Albert Etheridge, Co. School Sup't, Princeton.	Joseph Haven, D.D., Chicago.
Jonathan Blanchard, Pres., Wheaton College, Wheaton.	Lucien Farnham, Newark.	A. B. Hitchcock, Moline.
Wm. S. Blanchard.	Charles P. Felch, in business, Aurora.	William Holmes, retired, South Pass.
George N. Boardman, D.D., Prof. Theol. Sem., Chicago.	Franklin W. Fleck, D. D., Prof. Theol. Sem., Chicago.	Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago.
H. L. Boltwood, Teacher, Princeton.	Horatio Foote, Quincy.	Thaddens B. Hurlbut, retired, Upper Alton.
Harry Brickett, Geneseo.	Francis L. Fuller, Chicago.	James T. Hyde, Prof. Theol. Sem., Chicago.
Hope Brown, Rockford.	H. M. Goodwin, Rockford.	Gideon S. Johnson, in business, Hale.
E. G. Bryant, Garden Prairie.	S. G. Gilbert, Chicago.	Henry C. Johnson, Dallas City.
Henry Buss, merchant, Creston.	Charles Granger, farmer, Paxton.	George P. Kimball, Wheaton.
John W. Cass, cashier, Yorkville.	Joseph Gros, retired, Ottawa.	Cephas A. Leach, lecturer, Rockford.
	J. A. Halleck, preaching, Bremen.	Lyman Löffingwell, farmer, Ontario.

William A. Lloyd, in business, Chicago.
 Moses M. Longley, miss'y, Jacksonville.
 Charles Machin, Hilldale.
 Josiah A. Mack, Lombard.
 William D. Matthews, W.
 Seamen's F. Soc., Onarga.
 Ammi R. Mitchell, Viola.
 John Morrill, retired, Peconia.
 James H. Newton, farmer, Maroa.
 Washington A. Nichols, Lake Forest.
 Smith Norton, Evanston.
 Alvah C. Page, Elgin.
 George C. Partridge, insurance agent, Batavia.
 William W. Patton, D.D., Editor *Advance*, Chicago.
 Reuel M. Pearson, Polo.
 Andrew J. Pennoyer, farmer, and occ. sup., Roseville.

S. Wallace Phelps, Am. Miss. Ass'n, Chicago.
 J. S. Poage, merchant and occ. sup., Alton.
 Martha Post, Sterling.
 John L. Richards, Big Rock.
 Marvin Root, La. Ark.
 R. C. Rowley, Blandinsville.
 Jos. E. Roy, D.D., Agent Am. Home Miss'y Soc., Chicago.
 Roger M. Sargent, Godfrey.
 George F. S. Savage, D.D., Agent and Treas. Theol. Sem., Chicago.
 Calvin Selden, Agent Am. Bible Soc., Aurora.
 Jacob R. Shipperd, in business, Chicago.
 Edwin G. Smith, Agt. Bible Soc., Morrison.
 Isaac B. Smith, Turner.
 Richard C. Stone, occ. sup., Bunker Hill.

Julian M. Sturtevant, D.D., Pres. Illinois Coll., Jacksonville.
 C. B. Thomas, temp'y in *Am. herst. Miss.*
 Henry M. Tupper, Ontario.
 Edward Walker, Burlington.
 Alpha Warren, Roscoe.
 C. L. Watson, Oakalla.
 A. D. Wyckoff, Chubbans.
 Charles H. Wheeler, Creston.
 Frederick Wheeler, Hoyleton.

LICENTIATES.

Charles B. Curtis, Chicago.
 J. F. Ellis, Danbv.
 Robert M. Hall, Plymouth.
 W. B. Millard, Lisle.
 Henry J. Parker, Millburn.
 B. E. Payne, Millburn.
 Dana Sherrill, Forrest.
 C. S. Sumner, Chicago.

SUMMARY.—CHURCHES: 34 with pastors; 143 with acting pastors; 64 vacant (including 12 supplied by licentiates or ministers of other denominations). TOTAL, 241. Loss, 10.
 MINISTERS: 34 pastors; 126 acting pastors; 87 others. TOTAL, 247. LICENTIATES, 8.
 CHURCH MEMBERS: 7,168 males; 12,425 females. TOTAL, 19,593, including 2,353 absent. Gain, 16.

ADDITIONS IN 1871-2: 1,001 by profession; 921 by letter. TOTAL, 1,922.

REMOVALS IN 1871-2: 189 by death; 1,039 by dismissal; 65 by excommunication. TOTAL, 1,293.

BAPTISMS IN 1871-2: 409 adult; 848 infant.

IN SABBATH SCHOOLS: 24,437. Gain, 730.

BENEVOLENT CONTRIBUTIONS (190 churches, 203 last year): \$56,684.48, a decrease of \$6,371.90. Of the total.—A. B. C. F. M., \$6,617.25; Am. Missionary Association, \$5,458.16; Am. Home Missionary Soc., \$8,695.11; Am. Cong. Union, \$1,400.33; West. Ed'n Society, \$1,349.28; Cong. Pub. Soc., \$860.16. CHURCH EXPENSES [evidently including edifices], (170 churches, 183 last year): \$413,784.54, — a decrease of \$34,410.54.

CHURCH EDIFICES: 110 churches report the value of churches, — total, \$1,129,570. Three of these, in Chicago, cost \$475,000; the average of the remainder is \$6,117. Deducting the highest eight, the average of the remainder is \$4,909. The whole number of church edifices is believed to be 198. Forty-four churches are known to have no church edifices. There are 36 parsonages reported; 23 report their value at \$38,510.

CHANGES.—CHURCHES: *New*, or replaced on the list, — Brookfield; Mt. Palatine; Orange; Wayne Station. *Dropped* from the list, — Arcola; Arispe; Burrirt; Dunleith; Durand; Eagle Point; Elkhorn Grove; Jericho; Makanda; Manteno; Owen; Rosefield; Twin Grove; Vermillion.

MINISTERS: *No report.* From *Quarterly* record we find the following: Ordinations, 1 pastor, 9 without installation. Installations, 5. Dismissals, 6. Deceased, 2 acting pastors, 2 without charge.

ORGANIZATION.—The churches are united in twelve Associations, and also in the GENERAL ASSOCIATION. Three churches are connected with the General Association of Indiana, viz., Albion, Marshall, and Wabash County.

The Secretary says, in the last minutes:—

"In careful examination of our printed Minutes from 1852 to 1872, I find the names of three hundred and forty-five (345) ministers, who have in these years labored in our churches, whose names are not found in the minutes of this year. From fifteen to twenty of these are names of Presbyterian ministers. Fifty-seven are names of brethren now deceased. The majority of the others are still found in the minutes of other State Associations. In like manner, the names of sixty-three (63) churches disappear, including fourteen (14) dropped this year. Some of these churches may have taken new names. Where I have known this to be the case, I have not enumerated them. In a few instances, where two churches have united, I have counted one as disappearing.

The names are as follows: Abingdon; Babcock's Grove; Barrington; Beebe's Grove; Bernedotte; Big Woods [?]; Bloomington; Bristol Station; Bruce; Byron; Central; Carthage; Cedron; Central Quincy; Cornwall; East Paw Paw [Paw Paw?]; Elida; Fairfield; Flagg Creek; Fox Lake; Fulton; Grafton; Grand de Tour; Hadley; Hat Grove; Hickory Creek; Hill's Grove; Knoxville; Lyons; McHenry; Marengo; Mineral; Middlesex; Milo; Mount Hope; Nettle Creek; Newburg; New Berlin; Otter Creek; Plymouth Church, Ottawa; Pleasant Grove; Plum Grove; Princeville; Salem; Savannah; Shiloh; Sparta; Spoon River; Thorn Grove; Upper Alton."

The fourteen additional dropped this year are given above.

"The statistical tables disclose the names of 153 laboring in our churches, against whose names one may find the period at which they began to labor in their present fields. Of these,

twenty-five are entered on their first year's labor; twenty-five are entered on their second year's labor; forty-three are entered on their third year's labor; twenty-two are entered on their fourth year's labor; eleven are entered on their fifth year's labor; fourteen are entered on their sixth year's labor; ten are entered on their seventh year's labor. Nine others only exceed that period.

"The average of labor, to each, as this year reported, is three and two thirds years. The sacrifice of feeling, the loss of time and money in these frequent removals, is a sad topic for reflection.

"More than fifty of those reported as ordained Ministers are engaged permanently in other work than preaching. Eight or ten are *in transitu*. Fifteen are connected with colleges, seminaries, and schools. Fifteen are wholly in secular work. Thirteen have 'retired.' Four are in impaired health. Six employed in agencies."

INDIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMBERS.				Addit'l		Removals		BAPT.		
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disch. Excom.	TOTAL.	Adults.	Infants.
Angola,	1869	E. Andrus, a.p.		8	12	20	28	0	0	0	0	0	0	0
Bloomfield,	1869	H. B. Swift, a.p.	71	5	8	13	28	1	1	2	0	0	0	0
Booneville,	1839	Vacant.												
Cool Spring Town- ship,	1863	Vacant.		6	6	12	3	0	0	0	0	0	0	0
Eikhart,	1869	L. R. Royce, p.	59	70	10	31	41	5	1	6	7	1	6	0
Ft. Wayne, Plym ^h ,	1870	John B. Fairbank, p.	60	70	14	30	44	5	2	7	9	0	2	2
Francisco,	1862	T. B. McCormick.	39	76	2	5	7	2	2					
Hart Township,	1856	Lewis Wilson, a.p.	49	56	7	9	16	0	1	7	8	0	0	0
Indianapolis, Ply ^h ,	1857	J. L. Bennett, p.	71	62	110	172	25	9	22	31	1	17	0	18
" Mayflower,	1869	N. A. Hyde, a.p.	58	72	13	30	43	15	0	0	0	0	0	0
Kokomo,	1863	A. S. Wood, a.p.	67	71	21	41	62	9	4	6	10	2	5	7
Liber,	1854	None.		12	11	23	6	0	0	0	0	0	0	0
Mechanicsville,	1855	T. B. McCormick, a.p.	39	67	2	3	5	0	0	0	1	0	0	0
Michigan City,	1835	Everts Kent, p.	71	71	28	57	85	8	19	5	24	2	1	0
Montgomery,	1852	Lewis Wilson, a.p.	46	56	15	25	40	4	0	0	0	0	0	0
Ontario,	1840	[J. M. Drake, Presb.]	71	20	26	47	10	0	0	0	1	2	3	0
Oriand,	1836	J. R. Bonny, a.p.	71	30	71	101								
Pleasant Grove,	1855	None.		67	5	11	16	0	0	0	0	0	0	0
Solesberry,	1868	H. B. Swift, a.p.	71	71	33	41	74	2	24	0	24	2	9	11
Terre Haute,	1834	E. Frank Howe, p.	62	65	75	162	237	4	4	4	8	1	4	0
Vigo, South,	1854	None.		6	6	12								
" West,	1849	W. Goodman, p.		36	34	70								40
Waterloo City,	1866	None.												
Winchester,	1846	Jos. H. Jones, a.p.	73	74	6	9	15	0	0	0	0	0	0	0
Winchester,	1869	None.		4	19	23	6	0	0	0	0	0	0	0

OTHER MINISTERS.

J. G. Brice, Winchester.	[M. A. Jewett, D.D., Terre Haute, supplies Marshall, Ill.]	M. S. Whitehead, Indianapolis. Levin Wilson, Cynthiana.
[Nathaniel A. Hyde, Sup't. American Home Miss. Soc., Indianapolis, s. s. above.]	Robert McCary, Indianapolis. Rufus Patch, Prin. Coll. Institute, Ontario.	LICENTIATES. None reported.

SUMMARY.—CHURCHES: 6 with pastors; 10 with acting pastors; 9 vacant (including one supplied by licentiates or ministers of other denominations). TOTAL, 25. LOSS, 1.
MINISTERS: 6 pastors; 8 acting pastors; 5 others. TOTAL, 19. LICENTIATES, none reported.
CHURCH MEMBERS: 443 males; 791 females. TOTAL, 1,234, including 113 absent. Gain, 30.
ADDITIONS IN 1871-2: 66 by profession; 58 by letter. TOTAL, 123.
REMOVALS IN 1871-2: 11 by death; 46 by dismissal; none by excommunication. TOTAL, 57.
BAPTISMS IN 1871-2: 26 adult; 10 infant.
IN SABBATH SCHOOLS: 1,537. Loss, 299. "Union" Schools not included.
BENEVOLENT CONTRIBUTIONS: Not reported.

CHANGES.—CHURCHES: *New*,—None.

Dropped from the list,—Harrison Township.
MINISTERS: Ordinations, 1. Pastor, one without installation. Installations, 1. Dismissals, 1. Deceased, none.

ORGANIZATION.—Four Associations of churches. The churches are also united in the **GENERAL ASSOCIATION**, which includes also three Illinois churches, viz., Albion, Marshall, and Wabash Co; one Ohio church, Plogah; and one Michigan church, East Gilead and Bethel.

IOWA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Additi		Removals			BAPT.					
				May 1, 1872.			'71-72.		1871-72.			'71-72.					
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Agency City,	1865	None.															
Albia,	1899	None.															
Alden & Buckeye,	1886	Wm. J. Smith,	'44	'68	24	52	76	9	19	7	20	1	2	3	10		100
Algona,	1858	C. Taylor,	'35	'50	19	36	55	2	2	2	2	2	2	2	1	2	54
Almora,	1857	J. L. Atkinson,	'69	'71	4	6	10			4	1	5	1				30
Altoona,	1899	None.			6	10	16	2	2	4	4	2	2	2	3		7
Ames,	1865	Ariel A. Baker,	'54	'69	46	69	106	18	4	2	9	11	1	1	7	3	65
Amity,	1848	D. R. Barker,	'43	'69	27	25	53	3	2	9	11	2	2	2	10	1	50
Anamosa,	1865	None.			53	69	102	22	8	14	22	3	3	2	2	5	95
Anita,	1870	C. D. Wright,	'63	'70	11	14	25	3	0	2	2	2	2	2	2		50
Atlantic,	1869	Edwin E. S. Hill,	'67	'69	27	25	53	0	13	9	22	2	2	2	2	2	90
Avoca,	1870	C. D. Wright,	'68	'70	6	19	16	2	4	1	1	2	2	2	2	2	40
Belle Plain,	1866	Daniel Lane,	'43	'66	29	69	89	10	3	9	9	4	4	4	4		90
Belleview,	1847	None.			3	13	16	3				1	1	2	3		40
Belmond,	1867	None.			6	12	18	3				4	4	4			50
Bentonsport,	1843	None.			27	44	71	7									
Bethel,	1865	None.			3	4	7										
Big Rock,	1856	None.			21	27	48	5	2	2	2	2	2	2			65
Blackhawk,	1862	Reed Wilkinson.															
Blairstown,	1864	None.															
Bloomfield,	1870	None.			7	5	12					2	2	2			100
Boonsboro,	1866	J. W. White,	'58	'72	23	37	60	17	3	1	4	8	8	8	2		60
Bowen's Prairie,	1853	T. T. Closson,	'71	'70	20	25	45	3				2	1	3			68
Bradford,	1855	J. M. Hudson,	'66	'72	17	20	37	13									75
Brighton,	1842	T. H. Holmes,			16	27	43	5				1	1	1			
Buckingham,	1856	Henry Mills,			42	51	93	2	3	5						3	100
Buffalo,	1870	L. W. Brintnall,	'55	'70	13	16	29	4	1	5		2	2	2	3		
Buffalo Grove,	1857	L. W. Brintnall,	'55	'67	6	8	14	2	4	1	5	1	2	2	3		
Burlington,	1858	William Salter,	'46	'67	67	139	206	6	10	22	32	3	12	1	16	9	225
" Olivet,	1870	None.			10	12	22					4	4	4			60
Burr Oak,	1852	C. A. Marshall,	'71	'70	12	27	39	7	7	4	11	1	1	2	1		60
Cass,	1856	Wm. M. Barrows,	'68	'69	30	37	67	17	1	1	2	4	4	4			60
Cedar Falls,	1860	Charles Gibbs,	'58	'70	15	33	48	2	4	8	12	1	2	3	1	1	55
Central City,	1852	Edward P. Kimball,	'52	'71	25	27	52	2	1	3	4					1	40
Chapin,	1858	Wm. P. Avery,	'46	'58	6	12	18	6	2	2	2	1	1	2			20
Charles City,	1858	H. B. Woodworth,	'62	'69	46	66	112	11	8	11	19	1	3	4	4	3	100
Cherokee,	1870	Wm. F. Rose,	'63	'70	9	9	18	0	0	5	5	1	1	1	1	1	60
Chester,	1865	G. H. White,	'72	'33	44	77	8	1	6	7	1	4	5	5	1	100	
Cincinnati,	1869	W. W. Penwell,	'72	'21	22	43	5	3	3	1	10	11	11	11			55
Civil Bend,	1861	W. C. Foster,	'70	'27	34	61	5	7	1	8	7	5	12	6	4	50	
Clay,	1843	T. H. Holmes,	'56	'65	36	48	84	10	2	1	2	2	2	2			75
Clear Lake.		No report.															
Clinton,	1866	John L. Ewell,	'71	'71	35	65	100	20	4	13	17	4	4	4	2	4	150
Colesburg,	1846	L. P. Mathews,	'53	'62	11	37	48	10	10	10	1	1	2	6	4		50
Columbus City,	1846	None.			15	28	43										
Concord,	1855	William B. Glover,	'72	'72	4	5	9										
Corning,	1870	E. G. Carpenter,	'68	'71	18	20	38	1	2	18	20				1	3	50
Cottonville and La- motte.	1841	None.			2	4	6										
Council Bluffs,	1853	H. S. DeForest,	'63	'71	26	59	85	9	4	10	14	1	6	7	14	3	67
Crawfordsville,	1842	None.			22	32	54	20	4	4	1	1	1	1	1	4	50
Cresco,	1856	E. Southworth,	'67	'71	37	59	96	5	31	9	40	3	5	8	20	3	75
Cromwell,	1870	E. G. Carpenter,	'68	'71	9	11	20	4	0	7	7						
Danville,	1839	Elijah P. Smith,	'55	'68	41	58	99	15	27	11	38	1	3	4	23	1	75
Davenport,	1837	John F. Graf,	'64	'64	21	30	51	1	6	6	1	15	16	10	10		70
Davenport,	1861	James G. Merrill,	'67	'72	60	121	181	20	3	17	20	1	12	13	1	14	130
Decorah,	1854	No report.															
Deep Creek and Wa- terford,	1867	O. Emerson,			10	17	27	3				1	1	1			
Denmark,	1838	E. Y. Swift,	'44	'68	102	150	255	51	14	10	24	3	11	14	6	1	175
Des Moines,	1867	A. L. Frisbie,	'71	'61	61	95	156	17	17	17	2	9	11	11			110
De Witt,	1842	Rufus Athorp,	'61	'71	31	57	88	8	2	2	4	2	2	2			75
Dubuque,	1839	Joel S. Bingham,	'46	'72	97	146	243	37	2	27	29	3	6	9			102
" German,	1867	Hermann Ficke,	'70	'68	16	26	42	2	10	10	2	2	2	2			95
Dunlap,	1859	None.			12	20	32	2				1	2	3			50
Durango,	1848	Wm. B. Glover,	'71	'72	8	9	17			3	3						20
Durant,	1856	E. P. Whitney,	'72	'30	49	79	18	9	8	17	2	5	7	6	3	90	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.			
					May 1, 1872.				1871-72.		1871-72.			'71-72.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.
Mason City,	1858	W. P. Bennett,	'70	'70	25	65	90	3	9	15	24	2	3	5	4	1	100
McGregor,	1857	D. R. McNab,	'69	'71	36	98	134	28	7	6	13	2	1	3	2	1	186
Michell,	1857	David J. Baldwin,	'65	'71	20	53	73	6	10	9	19	1	7	8	9	6	100
Monona,	1856	Palmer Titts,	'65	'72	12	45	57	2	3	2	5	2	20	22			68
Monroe,	1865	C. M. Bingham,	'71	'70	20	29	49	4	2	3	5	4	5	5	5	2	60
Monticello,	1860	Wm. Leavett,	'64	'70	17	44	61	3	1	6	7	4	4	4	1		85
Mt. Pleasant,	1841	Wm. G. Marte,	'72	'72	44	68	112	17	4	7	11	4	7	11	7	1	60
Mound Prairie,	1871	John Allender,	'68	'71	18	17	30							4	4		30
Muscatine,	1843	A. B. Robbins,	'43	'43	79	145	224	14	35	9	44	2	5	7	10	4	300
Muscatine,	1854	Jacob Reuth,	'69	'69	12	13	27					1		1		11	35
Nashua,	1866	J. D. Spencer,	'63	'71	10	24	34	2		3	3			1	1		30
Nevins,	1858	None.	'67	'67	42	39	81	17	9	8	17	2	1	3	1		70
Newell,	1871	[J. A. Griffin, Licen.]															
New Hampton,	1858	Thos. Bayne,	'71		24	26	50		2	4	6	1	2	3			75
New Liberty,	1858	None.			5	10	15	1									25
New Providence,	1865	A. D. Kinzer,			4	6	10	2		1	1			4	4		55
Newton,	1856	D. H. Regan,	'69	'71	75	95	170	3	16	19	33	9	9	12		1	113
New York,	1896	W. W. Penwell,	'72	'72	8	10	18	6				1		1	1		50
Nora Springs,	1856	J. D. Mason,	'67	'69	10	15	25	2		2	2			2	2		59
N'h Lizzard River,	1866	None.	'71	'71	4	5	9										
Oakfield,	1867	J. S. Toft,	'58	'70	2	9	11	0	0	0	0			2	2		
Oakland & Ottsville,	1865	F. Hawkes,	'67	'69	20	26	46	10	2	4	6	8	2	10	1		65
Ogden,	1869	George W. Palmer,	'57	'69	9	15	24	2	1	1		1	1	1	1		49
Onawa,	1858	Charles N. Lyman,	'62	'71	10	20	30	2	2	6	8		6	6	1		90
Orford,	1855	Fayette Hurd,	'63	'68	20	36	56	2	3	3	3		2	2	2		75
Osage,	1858	T. O. Douglass,	'68	'68	34	84	118	10	28	5	33	1	8	9	15	1	125
Oskatoosa,	1844	J. E. Snowden,	'71	'71	92	140	238	34	25	2	37	3	7	10			615
" Station,	1865	None.			13	24	37	3	3	2	5	3	3	6			
Otho,	1855	George Bent,	'56	'70	44	46	89	20	9	2	11		1	1	1		100
Osley,	1870	C. M. Bingham,	'70	'71	10	8	18										
Ottumwa,	1846	H. Bross,	'62	'67	30	62	92		3	1	4	4	3	4	11	1	95
Paefie,	1864	M. F. Platt,	'64	'66	17	25	42	2	4	4	8		6	6	1	12	40
Parkersburg,	1869	[L. D. Boynton, Licen.]	'70	'70	17	31	48		10	4	14		6	6			70
Pine Creek,	1858	Andrew Kern,	'72	'71	18	18	36	1	3	3	1			1	1		60
Polk,	1871	E. O. Downs,	'71	'71	8	7	15	1	1	2	3	1			1	3	20
Polk City,	1868	LeRoy S. Hand,	'68	'72	19	22	41	5	3	3	3		5	5		2	35
Postville,	1866	Geo. F. Bronson,	'50	'69	21	45	66	6	15	7	22						74
Pralrie City,	1868	John Allender,	'68	'71	29	31	60	15	3	3	3						45
Quasqueton,	1863	None.			20	34	54	4	2	1	3	3	0	9			66
Red Oak,	1870	R. B. Bement,	'71	'11	10	21	0	0	0	0	0						45
Rockford,	1858	T. K. Bixby,	'72	'25	35	60	1									1	
Rome,	1866	R. T. Rowley,			12	20	32	8	16	2	18				8		48
Sabula,	1841	[F. Herbrechter,]	'66	'71	18	46	64	5	1	6	2	2	2	4	1	2	100
Salem,	1863	J. S. Barris,	'28	'68	18	36	54	3	2	2	1	4		5	2		40
Seneca,	1869	Wm. Spell.															
Seventy-six,	1859	D. B. Eells,	'71	'71	7	9	16										30
Shell Rock,	1856	J. D. Mason,	'67	'69	15	27	42	1	11	3	14	1	5	6	9	1	70
Sherrills Mount,		Henry Hetzler,	'72	'11	17	28	2						2	2			20
Sioux City,	1857	John H. Morley,	'67	'69	32	60	92	7	14	11	25	2	6	8	6	4	152
Spencer,	1872	W. L. Coleman,	'47	'72	7	4	11			10	11						150
Springvale,	1871	A. Parker,	'63	'71	10	13	23			2	2						25
Stuart,	1871	J. Gadd,	'68	'71	6	11	17		2	3	5				1		25
Stacyville,	1857	Chas. Hancock,	'61	'71	31	33	64	6	14	10	24	1		1	7		82
Sterling,	1864	None.			5	16	21	3				1	1	2			
St. Marys,	1871	M. F. Platt,	'64	'71	3	11	14	0	0	1	1					1	
Tabor,	1862	J. Todd,	'44	'62	113	154	267	38	2	12	14	3	18	21	2	3	125
Tallyrand,	1870	Frederick Crang,	'70	'70	3	3	6										
Tipton,	1844	George S. Biscoe,	'61	'68	27	38	65	11				2	3	5			60
Toledo,	1864	None.			27	48	75	4	1	4	5		1	1	1	2	92
Troy,	1865	None.			10	14	24	4									
Tyson's Mills,	1868	George Bent,	'66	'70	9	16	25	2	5	3	8				3		30
Ulster,	1858	F. K. Bixby,	'72	'72	5	8	13										40
Union,	1871	A. D. Kinzer,	'71	'71	6	7	13		4	3	7			2	4		65
Valley,	1868	None.			11	13	24	1	1	1	1						40
Van Buren,	1856	None.			1	7	8	2					1	1			
Warren,	1849	None.			5	4	9										
Washington,	1855	George M. Landon,	'68	'72	30	32	62	16					3	3			60
Waterloo,	1856	A. A. Ellsworth,	'62	'71	87	94	181	15	8	21	21	7	7	7	3	2	95
Waverley,	1865	W. H. Rice,	'69	'71	21	35	56	8	3	3	6		6	6	1		75

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.	
					Male.	Female.	TOTAL.	Absent.	May 1, 1872.	1871-72.	1871-72.	TOTAL.	Adults.	Infants.
Wayne,	1854	None.			22	27	49	2	1	2	2	6	6	30
Webster,	1866	Frederick Orang,	'68		8	17	25						1	59
Webster City,	1855	Geo. R. Ranson,	'71	'70	33	61	94		5	12	2	4	6	100
Wentworth,	1868	Wm. F. Harvey,	'66	'70	6	12	18	3	5	1	6	2	3	40
Williamsburg,	1858	H. S. Clark,	'64	'69	35	25	60	1	32	2	34	1	1	16
Wilton,	1856	M. Smith,	'68	'72	12	18	30	10						60
Winthrop,	1865	L. W. Brintnall,	'55	'67	30	50	80	4	9	3	12	3	4	1
Wittensburg,	1865	A. A. Whitmore,	'46	'71	61	63	124	9	3	3	5	18	23	9
Worcester,	1866	None.												65
York.	1848	L. P. Mathews,	'35	'62	16	33	49	7				9	1	10

NOTE. — Installed pastors are not specified in the above list. The "sabbath school" gives only the "average attendance."

OTHER MINISTERS.

Ephraim Adams, Sup't Home Missions, Decorah.
 William B. Bechtell, Orford.
 Timothy G. Brainard, Grinnell.
 William M. Brooks, Pres. College, Tabor.
 Philo Canfield, Washington.
 Joshua M. Chamberlain, Grinnell.
 Allen C. Clark, Davenport.
 Ezra Comly, Tyson's Mills.
 Oramel W. Cooley, Glenwood.
 Joseph C. Cooper, Cincinnati.
 John Cross, Farmington.
 Moses K. Cross, Waialoo.
 David B. Davidson, Grinnell.
 Benjamin A. Dean, Miss'y, Osceola.
 Henry K. Edson, Denmark.

Hiram Freeman, Ames.
 J. B. Grinnell, Grinnell.
 Stephen L. Herrick, Grinnell.
 Amasa H. Houghton, Lansing.
 Ozias Littlefield, Seneca.
 George F. Magoun, Pres. Iowa College, Grinnell.
 Albert Manson, Quasqueton.
 William H. Marble, Grundy Centre.
 Thomas Merrill, Fairfield.
 James R. Mershon, Newton.
 James E. Morse, Genoa Bluffs.
 J. A. Northrup, Ottaville.
 H. M. Parmelee, Iowa Falls.
 Giles M. Porter, Garnavillo.
 E. T. Preston, Newton.
 Bennett Roberts, Buckingham.
 W. B. Sale [Gale?].
 F. D. Sands, Belmont.
 G. Scheurle, Elgin.

Robert Stuart, Green Mountain.
 Benjamin Talbot, Sup't of Deaf and Dumb Institute, Council Bluffs.
 Thomas Tenney, Plymouth.
 George Thacher, Pres. State Univ., Iowa City.
 Asa Turner, Okalooosa.
 Christian F. Veltz, Dyersville.
 Ashbel S. Wells, Fairfield.
 Loring S. Williams, Glenwood.
 David Wirt, Fort Dodge.
 George H. Woodward, Toledo.
 Johnson Wright, Prof., Tabor.

LICENTIATES.

H. D. Ward.
 And three in tables above.

We have no doubt that others ought to be in the list of "Other Ministers," but as the secretary does not insert them in his lists of "other ministers," we have no authority for inserting them.

SUMMARY. — CHURCHES: 164 with pastors or acting pastors (not specified); 49 vacant (including 5 supplied by licentiates or ministers of other denominations). TOTAL, 213. Gain, 6. [Examination of old reports and "Quarterly" lists, shows 19 pastors.]
 MINISTERS: 137 pastors or acting pastors (not specified); 44 others. TOTAL, 181. LICENTIATES, 4.
 CHURCH MEMBERS. — 4,637 males; 7,243 females. TOTAL, 11,880, including 1,077 absent. Gain, 715.
 ADDITIONS IN 1871-2: 886 by profession; 730 by letter. TOTAL, 1,616.
 REMOVALS IN 1871-2: 126 by death; 539 by dismissal; 82 by excom. TOTAL, 767.
 BAPTISMS IN 1871-2: 335 adults; 259 infants. IN SABBATH SCHOOLS: 11,792. Loss, 31.
 BENEVOLENT CONTRIBUTIONS (150 churches, 140 last year): \$19,085.93, a decrease of \$6,940.84. Of the total, — Am. Home Missionary Society, \$3,218.18; A. B. C. F. M., \$2,741.42; Am. Missionary Association, \$1,116.82; Am. Bible Society, \$1,024.80; Am. Cong. Union, \$1,451.30; Am. Education Society, \$243.70; various objects, \$9,239.71. HOME EXPENDITURES (number reporting not stated): Ministers' salaries, \$86,032.00; Sabbath Schools, \$6,423.41; Incidentals, \$29,390.30. TOTAL, \$121,910.71, an increase of \$4,969.41.
 AVERAGE PRAYER MEETING attendance (143 churches, 135 last year): 2,976, a gain of 130.
 AVERAGE CONGREGATIONS (163 churches, 169 last year): 15,936, a loss of 812.

CHANGES. — CHURCHES: New, or replaced on the list, — Cherokee; Clear Lake; Grant; Highland; Kellogg; Le Mars; Marvin; Newell; Polk; Spencer; Springvale; Stuart. Dropped from the list, — Calmar; Jasper City; Lincoln; Montana; Orleans; Waukon. Council Bend, which last year replaced Civil Bend, is again Civil Bend, reasons not given.
 MINISTERS: No report of Ordinations, etc.

ORGANIZATION. — Twelve Associations (one new) of churches. The churches are also united in the GENERAL ASSOCIATION.

The Secretary has evidently bestowed much faithful labor upon the Minutes. But the printer should be ashamed to give his imprint. Lawless tables, poor type, careless proof-reading, and bad press-work put the Iowa statistics beyond our ability to guarantee correctness.

KANSAS.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'g		Removals			BAPT.				
				May 1, 1872.			1871-72	1871-72	1871-72.		771-72.						
				Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL	Admits.	Infants.	IN SAB. SCHO.	
Albany,	1853	None.		27	34	61	3	2	1	3			5	1	1	100	
Altoona,	1871	George A. Beckwith,	'62	70	6	7	13	3		8	8					40	
Arkansas City,	1871	John B. Parmelee,	'72	3	9	12				12							
Arvonia,	1866	John M. Barrows,	'38	70	12	14	26	6	1	5	5	1	5	6	5	70	
Arvonia, Welsh,	1869	D. W. Jones,				61											
Atchison,	1858	L. B. Wilson, D. D.	'53	70	36	48	84	25	1	3	4	2	4	6	1	2	100
Augusta,	1871	Jonathan Copeland,	'44	'69	5	7	12										
Bala,	1872	H. Davies,				20				20							
Barkers,	1871	J. W. Fox,	'72	15	19	34		5		5		4		4	9		
Bavaria,	1871	Joseph H. Payne,	'36	'71	6	8	14			14						2	
Baxter Springs,	1870	Calvin S. Shattuck,	'49	'70	1	3	4			1		1	2	2			
Blue Rapids,	1872	None.				25				25							
Blue Ridge,	1872	Calvin S. Shattuck,	'49	'70	6	5	11		5	6	11			3	2	54	
Burlingame,	1861	L. J. Sawyer,	'64	'68	19	21	40		1	3	4		3	3		39	
Burlington,	1868	Samuel G. Wright,	'40	'71	19	22	41	5	2	15	18		2	2		45	
Capioma,	1871	O. A. Thomas,	'55	'72	4	8	12										
Cawker City,	1872	[A. W. Safford, Lic.]	'71			10				10							
Centralia,	1869	Sam'l A. Vandyke,	'55	'70	11	18	29	7	1	5	6		1	1	1	73	
Cottonwood Falls,	1868	H. A. Brundidge,	'61	'71	6	11	17		8	2	10			4		20	
Council Grove,	1862	Lincoln Harlow,	'63	'67	11	15	26	6	2	5	7					4	30
Diamond Valley,	1869	H. A. Brundidge,	'72	'72	15	16	31	4	4	4		1	1	1		2	30
Douglas,	1871	Jonathan Copeland,	'44	'69	1	6	7										
Dry Creek, Welsh,	1871	Henry Rees,	'47	'71	34	28	62		2	5	7					7	62
Elk River,	1871	None.															
Ellsworth,	1871	None.															
Emporia, 1st,	1857	Charles T. Melvin,	'59	'71	17	41	58	13	1	5	6		5	5		50	
" 2d, Welsh,	1868	Henry Rees,	'47	'69	34	50	84		9	10	19	2	2	1	8	85	
Eureka,	1868	[A. F. Hale, Presb.]	'72	'72	15	15	30	5	2	2		3	3			100	
Fairview,	1872	[M. C. Ayres, Licen.]	'71			23											
Fort Scott,	1866	Joseph C. Plumb,	'69	'68	25	43	68	13	9	29	33		3	3	3	5	100
Fredonia,	1871	C. A. Richardson,	'72	'71	7	14	21		1	6	7					127	
Geneva,	1857	Calvin Gray,	'38	'67	22	27	49		6	4	10	1	7	8	1		
Gratt,	1872	Harvey G. Murch,	'56	'71	7	7	14		14	14						50	
Grasshopper Falls,	1858	None.															
Hamlin,	1872	[M. C. Ayres, Licen.]	'71			18											
Hiawatha,	1869	H. P. Robinson,	'71	'71	5	8	13			7	7		2	2			
Highland,	1865	Jacob F. Guyton,	'69	'71			35										
Independence,	1871	Robert M. Tunnell,	'69	'71	11	9	20	1	4	16	20		1	1		45	
Junction City,	1864	Isaac Jacobus,	'65	'65	8	15	23	10	1	1		4	4			80	
Kanwaka,	1856	J. W. Fox,	'39	'71	10	13	23	1	6	10	16			2			
Lawrence, Plym.,	1854	Richard Cordley,	'58	'57	165	226	391	27	130	21	156	1	7	8	65	478	
" " Pilgrim,	1856	Moses T. Weir,	'69	'71	23	18	41	6	20	2	22			18	2	60	
Leavenworth, 1st,	1866	A. M. Richardson,	'47	'70	35	52	87		51	10	61			35	2	200	
" 5th Av.	1858	William Kincaid,	'67	'70	94	145	239	31	84	29	113	1	18	19	31	5	300
" 3d,	1866	Robert Brown,	'62	'66	23	25	48	24	3	2	5	3	2	5		75	
" 2d,	1866	John E. Weir,	'54	'69	19	28	47	14	8	5	8	10	3	13	4	35	
Louisville,	1871	[G. A. Jackson, Licen.]	'71	'71	15	32	47		16	5	21		2	2	5	125	
Manhattan,	1856	None.			6	11	17		1	1						30	
Milford,	1867	R. D. Parker,	'58	'67	39	61	100	12	7	6	13	1	3	4		3	150
Milford,	1865	J. Scotford,	'72	'72	8	7	15					1		1		60	
Mound City,	1867	Lauren Armsby,	'46	'70	22	27	49	21	1	1		2	2			75	
Muscotah,	1868	Alva A. Hurd,	'72	'71	12	14	26	2	7	7		4		4		50	
Neodesha,	1871	George A. Beckwith,	'62	'70	5	12	17	1	1	5	6	1		1		100	
Neosho Falls,	1871	John Scotford,	'42	'70	15	19	34	1	2	7	9		8	8	3	1	107
New Malden,	1872	Alva A. Hurd,	'72	'71							34					30	
Ogden,	1860	None.															
Olathe,	1865	Francis T. Ingalls,	'70	'70	26	34	60	8	4	5	9		1	1	2	1	100
Osawkee,	1870	None.															
Osawatomie,	1856	Samuel L. Adair,	'41	'55	14	24	38	10	2	2		1	3	1	5	45	
Oswego,	1868	F. A. Armstrong,	'50	'71	13	12	25	2	3	2	5		7	7	1	2	43
Ottawa,	1870	James Chew,	'52	'70	10	8	18									25	
Paola,	1871	None.			10	10	20	4	4	4	8		3	3		40	
Petersville,	1869	Calvin S. Shattuck,	'49	'70	7	9	16	1	1	1							
Plymouth,	1869	Samuel A. Vandyke,	'55	'70	7	6	13									30	
Pomona,	1870	Luther Newcomb,	'60	'70	11	19	30	4	4	7	11		1	1		43	
Quindaro,	1858	[A. Johnston, Licen.]	'72	'72	5	19	24	2	2	1	3	1	1	2		20	
Reading, Welsh,	1871	D. W. Jones,															
Ridgeway,	1862	Alfred Connet,	'61	'72			17										
Sabetha,	1872	Ozro A. Thomas,	'55	'71	15	15	30				30						

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.	
				May 1, 1872.		1871-72.		1871-72.		1871-72.		1871-72.	
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.
Seneca,	1867	William C. Stewart,	'68 '68	8	17	25	4	1	2	2	2	2	60
Sother,	1871	Isaac B. Smith,	'60 '71	9	12	21	1	2	3			1	1
St. Mary's,	1870	William P. Esler,	'41 '71	6	10	16	8	1	8	9			50
Stranger,	1872	Harvey G. Murch,	'56 '72	21	18	39						9	48
Tennessee Prairie,	1870	Calvin S. Shattuck,	'49 '70	3	6	9	2			4		4	45
Tonganoxie,	1868	Harry E. Woodcock,	'48 '68	8	12	20	5	1	2	1		1	130
Topeka, 1st,	1856	Linus Blakesley,	'65 '70	87	111	198	32	40	18	67	1	7	8
" 2d,	1863	Hardy Mobley,	'67 '72	7	9	16				4			2
" North,	1870	Thomas W. Jones,	'56 '71	12	17	29				6	12		60
Vienna,	1868	Lewis E. Sikes,	'48 '70	5	14	19	1	5	5	1		1	50
Viridigris Falls,	1871	Luther H. Platt,	'69 '69	7	14	21	1	1	1			2	3
Wabunsee,	1857	Morris Officer,	'52 '72	50	55	105	10	4	4		3	3	125
Wakarusa,	1858	None.		7	3	10					1	1	
Wamego,	1871	None.											
Wauahara,	1867	John Phillips,	'71 '70	7	12	19	4	1	4	5		2	1
Wellsville,	1871	[T. C. Kinne, Licen.]	'72	3	7	10		1	1				30
Westmoreland,	1871	T. Scribner.				15				15			
White Cloud,	1866	Horatio W. Shaw,	'50 '68	8	13	21	1	1	1		4	4	98
Wilmington,	1869	John Phillips,	'71 '70	2	4	6							
Winfield,	1871	None.											
Wyandotte.	1865	Jas. G. Dougherty,	'70 '72	17	39	56	6				3	3	100

OTHER MINISTERS.

Nelson Alford, farmer, Centuria.	Harvey Jones, Wabunsee.	Lemuel Pomeroy, farmer, Muscotah.
Zebina Baker, farmer, Wauahara.	James D. Jaggert, Leavenworth [now in Washington, D. C.].	Ira H. Smith, Topeka.
John A. Banfield, editor of Educational Journal, Topeka.	Sauuel Y. Lum, agent Am. Bible Soc., Lawrence.	Frank H. Snow, Prof. State Univ., Lawrence.
John H. Byrd, farmer, Leavenworth.	Peter McVicar, D.D., Pres. Washburn Coll., Topeka.	Sylvester D. Storrs, sup't of Missions, Quindaro.
Alfred Connett, St. Mary's.	J. Franklin Morgan, chaplain State Pen'y, Lawrence.	Wm. Thomas, Arvonia.
Geo. B. Hitchcock, farmer, Petersville.	John D. Parker, sup't State Blind Asylum, Wyandotte.	William Todd, Madura.
	Rodney Payne, North Topeka.	James M. Van Waguer, Muscotah.
		LICENTIATES.
		Five in tables above.

SUMMARY.—CHURCHES: 5 pastors; 67 with acting pastors; 18 vacant (including 7 supplied by licentiates or ministers of other denominations). TOTAL, 90. Gains, 12.
MINISTERS: 5 pastors; 51 acting pastors; 20 others. TOTAL, 76. Licentiates, 5.
CHURCH MEMBERS: 1,164 males; 1,747 females; not specified, 472. TOTAL, 3,383, including 345 absent. Gain, 658.
ADDITIONS IN 1871-2: 500 by profession; 312 by letter; 208 not specified. TOTAL, 1,020.
REMOVALS IN 1871-2: 19 by death; 146 by dismissal; 5 by excommunication. TOTAL, 170.
BAPTISMS IN 1871-2: 243 adults; 68 infants.
IN SABBATH SCHOOLS: 4,594. Gain, 286.
BENEVOLENT CONTRIBUTIONS (46 churches, 45 last year): \$4,602.25, an increase of \$245.81. Of the total,—Foreign Missions, \$247.95; Am. Miss'y Assoc'n, \$280.30; Am. Cong. Union, \$969.25; Am. Bible Society, \$197.00; other objects, \$1,839.00.
HOME EXPENSES (53 churches, 55 last year): Salaries, \$28,512.72; Church Edifices, \$20,273.82; Incidentals, \$7,169.65; Sabbath Schools, \$2,362.90. TOTAL, \$56,319.19, an increase of \$353.74.

CHANGES.—CHURCHES: *New*,—Arkansas City; Bala; Bavaria; Blue Rapids; Blue Ridge; Cawker City; Fairview; Grant; Hamlin; Independence; New Malden; Sabetha; Stranger, Wamego; Westmoreland. *Dropped* from the list,—Parker; Walnut Creek; Walnut Grove.

MINISTERS: Ordinations, 4 (without installation). Installations, 1.

ORGANIZATION.—The churches are united in four Associations, and also in a GENERAL ASSOCIATION.

43 The above summary and lists (excepting "gain" in contributions), are copied literally from the summary given in the Kansas Ministers; one of the very few cases in which a summary contains the items wanted, and correctly. We suppose it is due to the Rev. Richard Cordley, of Lawrence, who knows how to make a summary telling readers what they want to know.

KENTUCKY.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.				
					Sept. 30, 1872.			1871-72.		1871-72.			"71-72.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Ariel,	1864	Gabriel Burdett, p.	'64	'67	55	125	180	26	3	29	0	3	3	6	26	0	83
Berea,	1853	John G. Fee, p.	'44	'54	79	74	153	7	3	10	23	1	1	4	0	4	315
Bethesda,	1850	Jacob Emmerick,	'38	'70	8	14	22	1	0	1	1	0	0	1	1	0	45
Glenville,	1845	None.			9	11	20	0	0	0	2	0	0	2	0	0	0
Walnut Chapel,	1871	John Drew,	'67	'71	4	12	16	6	1	7	1	2	0	3	7	0	0
TOTAL: 5 churches, 4 ministers.					155	236	391	40	7	47	6	6	4	16	34	4	443

OTHER MINISTERS. — George Candee, Berea; Edward H. Fairchild, Pres. Berea Coll., Berea; A. B. Pratt, Bend; A. A. Wright, Berea.
LICENTIATES. — None reported.

SUMMARY. — CHURCHES, etc., as above. Gain of members, 7. Gain in Sabbath Schools, 46. CONTRIBUTIONS: no report.

CHANGES. — CHURCHES: *New*, — Glenville. *Dropped* from the list, — Newport.

ORGANIZATION. — United in THE STATE ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS OF KENTUCKY.

LOUISIANA.

		Sept. 30, 1872.	'71-72.	1871-72.	'71-72.							
Algiers,	1870	None.	4	6	10							
Fausse Point,	1870	David Johnson,	70	70	22	46	68					
Gretna,	1869	W. P. Ward, p.	'69	'69	185	117	302					
Isle Piquant,	1870	Israel Cummings,			16	34	50					
Le Peigneur,	1870	None.			22	43	65					
Lockport,	1869	Nelson Taylor,	'70	'70	38	56	94					
New Iberia,	1870	N. B. James,	'70	'70	17	39	56					
New Orleans, 1st,	1866	E. T. Hooker,	'68	'72	38	46	84					
“ Greenville,	1869	Thomas E. Hillson,	'69	'69	4	8	12					
“ Zion,	1869	Joseph Dutch, p.	'64	'70	13	40	53					
“ Howard,	1869	Isaac Williams,	'55	'69	10	24	34					
“ Morris Brown,	1869	W. J. Brown, p.	'69	'69	30	60	90					
“ Jefferson City,	1870	None.			8	6	14					
“ Central,	1872	C. H. Thompson,	'60	'72	8	26	34					
Terrebonne,	1870	DD.. p. Daniel Clay,	'70	'70	43	90	133					
			9	7	16	3	0	10	13	12	29	30

OTHER MINISTERS. Samuel L. Harris, agent of Freedman's Savings Bank, New Orleans. George Jackson, Baton Rouge. L. H. Peare, Seaman's Friend Society, New Orleans. Ezekiel DeWolf, teacher, New Orleans. Joseph W. Healey, D.D., Pres. Straight Univ. New Orleans. John Rochester, Jefferson City.

SUMMARY. — CHURCHES: 4 with pastors; 8 with acting pastors; 3 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 15. Gain, none. MINISTERS: 4 pastors; 9 acting pastors; 7 others. TOTAL, 20. LICENTIATES, none reported.

CHURCH MEMBERS: 458 males; 641 females. TOTAL, 1,099, including (?) absent. Loss, 67. ADDITIONS IN 1871-72: 130 by profession; 51 by letter. TOTAL, 181. REMOVALS IN 1871-72: 21 by death; 92 by dismissal; 16 by excommunication. TOTAL, 129. BAPTISMS IN 1871-72: 12 adults; 29 infants. IN SABBATH SCHOOLS: 997. Loss, 577. BENEVOLENT CONTRIBUTIONS: not reported, except by the 1st church, New Orleans, \$220.06; same church, for Parish expenses, \$2,815.74.

CHANGES. — CHURCHES: *New*, — New Iberia; New Orleans, Central. *Dropped* from the list, — Central, and St. Paul's, in New Orleans, — a new Central being formed. MINISTERS: Deceased, one, in pastoral service.

ORGANIZATION. — The churches (with those of Mississippi and Texas) are united in the SOUTH WESTERN CONFERENCE. Many of the ministers are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

MAINE.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.		IN SAR. SCHO.
				May 5, 1872.				1871-72.		1871-72.		'71-72.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excoun.	TOTAL.	
Abbott & Guilford, 1841		None.		3	0	12	0	0	0	0	0	0	0	0
Acton, 1781		W. S. Thompson, s.a.	'69	18	39	57	14	5	2	7	1	3	0	4
Albany, 1803		{ N. Pearse & D. R. } { Atkins, Licen. }	'71	12	29	41	13	4	0	4	3	0	6	3
Alexander, 1854		None.		1	2	3	0	0	0	0	0	0	0	0
Alfred, 1791		Joseph Kyte,	'62	71	22	63	85	23	0	2	2	0	0	0
Alna, 1798		John Haskell, s.a.	'50	'72	10	44	54	15	0	0	0	1	1	2
Amherst & Aurora, 1830		Henry S. Loring, s.a.	'50	'67	7	15	22	5	0	0	0	2	0	2
Andover, 1800		None.		33	54	87	15	3	0	3	0	1	0	1
Anson, 1804		None.		20	39	59	22	0	0	0	2	2	0	2
Athens, 1867		Wm. S. Sewall, s.a.	'59	'71	15	29	44	2	0	2	2	2	0	4
Atkinson, 1842		None.		2	4	6	1	0	0	0	0	0	0	0
Auburn, 1820		A. Phelps Tinker, p.e.	'72	'92	195	287	44	3	12	15	7	4	0	11
West, 1844		Lewis Goodrich, s.a.	'50	'72	60	77	137	49	3	0	3	0	5	5
Augusta, 1794		James H. Eeob,	'72	'72	76	229	305	75	3	1	4	5	6	11
Baldwin, 1821		None.		2	11	13	0	1	0	1	0	0	0	1
Bangor, 1st, 1811		Newman Smyth,	'68	'70	60	156	216	40	1	2	3	0	3	1
Hammond st., 1833		Solomon P. Fay,	'49	'66	96	222	318	50	12	6	18	5	9	14
Central, 1847		George W. Field,	'53	'64	91	169	260	38	4	9	13	4	8	12
Bath, Winter st., 1795		John U. Fiske,	'43	'43	101	248	349	52	1	4	5	3	5	1
Central, 1835		William Hart,	'61	'70	48	131	179	42	0	0	6	0	6	0
Belfast, 1st, 1796		[R. H. Davis, Licen.]	'72	'72	24	82	106	15	1	2	1	3	4	1
North, 1846		[Wm. M. Todd, Licen.]	'71	'71	12	25	37	8	0	0	0	0	0	0
Benton, 1858		[F. T. Bailey, Licen.]	'71	'71	5	22	27	7	0	0	0	0	0	0
Bethel, 1st, 1799		S. F. Norcross, s.a.	'72	'72	43	80	132	31	0	0	0	1	4	5
2d, 1849		David Garland,	'49	'49	20	48	68	19	1	0	1	2	4	6
Biddeford, 1st, 1730		J. W. Kingsbury, s.a.	'66	'71	21	49	70	14	0	0	0	5	2	7
2d, 1845		John D. Emerson,	'68	'68	72	185	258	13	11	5	16	2	6	8
Pavilion, 1857		Andrew J. Rogers, p.e.	'72	'72	35	119	154	36	1	0	1	4	4	8
Bingham, 1805		[Benj. Merrill, Licen.]	'72	'72	20	30	50	3	2	1	3	0	0	0
Blanchard, 1833		Amory H. Tyler, s.a.	'56	'70	21	29	50	14	17	0	17	0	1	1
Bluehill, 1772		Philo B. Wilcox, s.a.	'51	'71	35	70	105	25	1	0	1	0	1	0
Boothbay, 1st, 1776		A. J. Smith, s.a.	'66	'68	10	23	33	3	0	0	2	0	2	0
2d, 1848		A. J. Smith, s.a.	'66	'68	16	29	45	14	3	1	4	3	1	4
Bremen, 1829		None.		3	10	13	1	0	0	0	0	0	0	0
Brewer, 1st, 1800		John W. H. Baker,	'65	'71	45	93	138	30	1	5	6	1	0	1
Brewer Village, 1843		[C. A. Stone, Licen.]	'71	'71	18	53	71	5	0	0	0	7	0	7
Bridgton, 1784		E. P. Wilson, s.a.	'71	'69	40	93	133	15	0	2	2	0	0	0
North, 1832		Nehemiah Lincoln,	'72	'71	12	36	48	10	0	0	0	1	0	1
South, 1829		E. P. Eastman, p.e.	'71	'72	27	45	72	15	2	0	2	0	0	2
Bristol, 1796		W. S. Spaulding, s.a.	'48	'70	17	34	51	0	0	0	0	3	1	0
Brooksville, West, 1826		H. H. Hutchinson, s.a.	'69	'71	39	55	94	8	4	0	4	1	0	1
Brownfield, 1804		E. S. Tingley, s.a.	'71	'70	19	34	53	6	0	0	0	0	0	0
Brownville, 1819		C. L. Nichols,	'61	'72	47	92	139	20	1	0	1	5	3	8
Brunswick, 1747		E. H. Byington, p.e.	'59	'71	61	184	245	78	3	11	14	4	10	14
Bucksport, 1803		Wm. Forsyth,	'70	'70	29	89	118	23	9	1	10	4	2	6
Burlington, 1827		[F. E. Emrick, Licen.]	'71	'71	10	15	25	2	0	0	0	0	0	0
Buxton, 1763		Sol. Bixby, s.a.	'53	'71	27	81	108	13	0	2	2	0	0	0
Centre, 1763		None.		16	42	58	15	0	0	0	0	0	0	0
Calais, 1825		W. Carruthers, s.a.	'57	'68	46	143	189	0	4	4	2	2	0	4
Camden, Elm St., 1845		H. A. Shorey,	'65	'69	36	92	128	13	0	0	0	2	0	2
Ospe Elizabeth, 1734		E. A. Harlow,	'63	'71	11	32	43	15	1	5	6	0	1	1
Welsh, 1809		None.		12	27	39	0	0	0	0	0	0	0	0
Caribou, 1869		W. T. Sleeper, s.a.	'54	'71	6	6	12	1	0	0	0	1	0	1
Carmel, 1853		No Ordinances.		1	8	9	8	0	0	0	0	0	0	0
Carrol & Springf'd, 1846		None.		7	11	18	2	0	0	0	0	0	0	0
Casco, 1864		[M. D. Stone, Licen.]	'72	'72	10	11	21	0	0	0	0	0	0	0
Castine, 1820		Alfred E. Ives,	'38	'55	18	72	90	13	1	0	1	2	0	3
Cherryfield, 1833		None.		3	7	10	0	0	0	0	0	0	0	0
Clinton, 1853		None.		2	5	7	1	0	0	0	0	0	0	0
Cooper, 1826		[G. W. Laban, Licen.]	'72	'72	5	9	14	3	3	3	3	0	0	2
Cornish Village, 1840		Albert Cole, s.a.	'47	'58	21	46	67	16	3	0	3	1	0	1
Cumberland, 1793		G. B. Richardson,	'57	'71	32	82	114	19	0	0	1	0	1	0
Dedham, 1841		None.		19	35	54	15	0	0	0	1	1	2	2
Deer Isle, 1st, 1773		Hiram Houston, s.a.	'50	'68	60	115	175	20	0	0	0	6	0	6
2d, 1858		Henry B. Hart,	'69	'69	18	24	42	1	2	0	2	3	1	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		
					Male.	Female.	TOTAL.	Absent.	1871-72.	1871-72.	1871-72.	1871-72.	Infants.	IN SAB. SCHO.		
Newcastle, 1st.	1790	John Haskell, s.s.	'50	'72	11	20	31	13	0	0	0	5	0	5	0	50
" 2d.	1844	Wm. F. Ober,	'68	'72	56	125	181	27	0	0	1	0	0	1	0	160
Newfield, West,	1801	G. S. Kemp, s.s.	'56	'64	19	35	54	12	0	0	3	1	0	1	1	150
New Gloucester,	1765	Wellington R. Cross,	'66	'65	76	99	175	22	0	0	3	5	0	0	0	85
New Portland, N.,	1869	None.			5	14	19	0	0	0	3	3	1	1	0	100
New Sharon,	1801	None.			41	74	115	27	1	1	2	0	20	0	0	100
New Vineyard,	1828	[G. C. Lamb, <i>Licent.</i>]	'71	'71	8	10	18	6	0	0	0	0	0	0	0	40
Norridgewock,	1797	Benl. Tappan,	'38	'58	37	86	123	32	0	0	0	2	0	2	0	180
Northfield,	1836	[J. H. Wyckoff, <i>Licent.</i>]	'72	'72	10	17	27	4	18	0	16	0	1	0	1	65
North Yarmouth,	1806	None.			49	74	123	22	1	0	2	4	0	0	1	130
Norway, 1st.	1804	[H. W. Pope, <i>Licent.</i>]	'72	'72	15	46	61	17	6	1	7	2	1	0	3	70
" 2d.	1853	[G. W. Kelley, <i>Licent.</i>]	'72	'72	12	49	61	24	0	0	0	3	0	0	0	125
Oldtown,	1834	W. H. Rand, s.s.	'72	'71	15	49	64	30	4	2	6	1	0	2	4	65
Orland,	1850	[T. M. Davis, <i>Licent.</i>]	'72	'72	15	54	69	12	2	0	2	0	2	0	2	245
Orono,	1826	J. G. Leavitt, s.s.	'70	'71	20	67	87	23	2	0	2	3	4	0	1	245
Orrington, East,	1834	[C. A. Stone, <i>Licent.</i>]	'70	'71	19	35	54	14	0	0	0	2	1	0	3	50
Otisfield,	1797	None.			24	40	64	0	0	0	0	1	4	0	6	0
Oxford,	1829	G. A. Lockwood, s.s.	'70	'70	15	37	52	20	7	0	7	2	2	0	4	100
Parsonsfield,	1795	Vacant. <i>No preaching.</i>			3	6	9	3	0	0	0	1	0	0	1	0
Passadumkeag,	1845	[B. F. Grant, <i>Licent.</i>]	'72	'72	2	5	7	0	0	0	0	0	0	0	0	25
Patten,	1845	[J. H. Chalmers, <i>Licent.</i>]	'72	'72	22	53	55	11	0	0	0	1	0	0	1	60
Pembroke,	1835	Vacant.			5	13	18	4	0	0	1	0	0	0	1	0
Perry,	1822	Chas. L. Guild, s.s.	'64	'71	12	36	48	0	0	0	0	0	0	0	0	50
Phillips,	1822	None.			11	14	25	16	0	0	0	2	0	0	2	0
Shipburg,	1765	James J. Bell, s.s.	'52	'67	30	87	117	24	1	0	1	7	0	0	7	1
Pittston,	1812	None.			5	18	23	9	0	0	0	1	3	0	4	0
Poland,	1825	None.			3	9	12	0	0	0	0	2	0	0	2	0
Portland.—																
" 2d Parish,	1787	John J. Carruthers,	'19	'46	84	261	345	42	11	10	21	3	9	0	12	5
" High street,	1831	William H. Fenn,	'59	'66	99	283	382	80	20	15	35	10	8	0	18	9
" 4th, Abyssinian,	1835	None.			5	15	20	2	0	0	0	0	0	0	0	20
" Bethel,	1840	Francis Southworth,	'57	'66	40	48	88	25	1	2	3	1	5	0	6	3
" State street,	1852	Edward Y. Hincks,	'70	'70	100	259	357	62	25	13	38	7	4	2	13	11
" St. Lawrence st.,	1858	Abiel H. Wright,	'66	'71	91	48	139	26	5	14	19	0	0	6	3	0
" W. Cong. Ch.,	1862	George J. Pierce,	'72	'72	19	40	59	13	4	1	5	0	0	5	3	1
" Plymouth,	1860	M. H. Williams,	'68	'70	77	185	262	25	16	7	23	11	21	0	32	3
Pownal,	1811	None.			27	56	83	22	0	0	0	0	0	0	0	60
Presque Isle,	1865	[D. W. Hardy, <i>Licent.</i>]	'71	'71	6	10	16	2	0	0	0	4	0	0	4	0
Princeton,	1838	[J. J. Blair, <i>Licent.</i>]	'71	'71	21	27	48	0	26	0	26	0	0	0	14	0
Richmond,	1827	Wm. C. Curtis, s.s.	'63	'68	8	30	38	7	1	0	1	2	0	3	1	35
Robbinston,	1811	George Juchau, s.s.	'69	'71	30	69	99	34	1	2	3	1	2	0	3	0
Rockland,	1838	Edw. P. Cutter, s.s.	'33	'63	5	84	89	19	3	0	3	1	6	0	7	3
Rockport,	1854	None.			12	32	44	9	6	2	8	0	3	0	3	0
Rumford,	1803	John Elliot, s.s.	'31	'59	13	19	32	1	0	0	0	1	0	0	1	45
Saco, 1st,	1762	Benson M. Frink,	'62	'70	60	156	216	50	3	5	8	2	4	0	6	0
Sandy Point,	1839	Herb't R. Howes, s.s.	'70	'72	31	47	78	30	0	1	1	2	2	0	4	0
Sanford,	1786	Elias Chapman, s.s.	'45	'71	17	32	49	12	0	0	0	0	1	0	1	0
" South,	1786	[Alb't Bushnell, <i>Licen.</i>]	'72	'72	9	24	33	4	0	0	0	0	0	0	0	25
Sangerville,	1828	R. W. Emerson, s.s.	'56	'71	3	10	13	4	0	0	0	1	0	0	1	0
Scarborough,	1815	Sam'l H. Merrill, s.s.	'31	'71	24	37	61	12	2	1	3	3	0	0	3	1
Seaside, 1st,	1815	Jonathan E. Adams,	'59	'66	36	108	144	16	3	1	4	8	1	1	10	2
" 2d,	1855	Herb't R. Howes, s.s.	'70	'72	9	27	36	4	0	0	0	1	0	0	1	0
Sedgwick & Br'ville,	1793	[Daniel Staver, <i>Licen.</i>]	'72	'72	13	20	33	6	2	0	2	1	0	0	1	0
Sedgwick Village,	1847	None.			7	11	18	5	0	0	0	0	0	0	0	0
Shapleigh,	1823	<i>No preaching.</i>			2	6	8	2	0	0	0	0	0	0	0	0
Sherman,	1861	Thos. E. Brastow,	'65	'71	35	52	87	8	9	0	9	1	0	0	1	6
Sidney,	1829	None.			5	8	13	10	0	0	0	0	0	0	0	0
Skowhegan,	1860	W. Woodbury, s.s.	'68	'70	37	81	118	19	0	0	0	2	1	0	3	0
Solon,	1842	Ezra N. Smith, s.s.	'72	'72	5	7	12	2	0	0	0	0	0	0	0	50
" South,	1806	A. R. Plumer, s.s.	'54	'69	3	10	13	4	0	0	0	1	0	0	1	0
South Berwick,	1702	Silvanus Hayward,	'61	'66	26	85	111	25	0	0	0	2	6	0	8	0
South Paris,	1812	J. B. Wheelwright,	'51	'67	52	100	152	24	1	2	3	4	0	0	4	0
St. Albans,	1830	Wm. S. Sewall, s.s.	'39	'64	8	19	27	5	0	0	0	0	0	0	0	150
Standish,	1834	Sam'l Hopkins, s.s.	'31	'66	3	43	46	17	2	0	2	1	0	0	1	0
Stow and Chatham,	1811	Ezra B. Pike, s.s.	'63	'69	10	28	47	10	1	0	1	1	1	1	3	0
Strong,	1810	Jonas Burnham, s.s.	'58	'72	40	50	90	37	0	0	0	5	1	0	6	0
Summer,	1802	Amasa Loring, s.s.	'42	'70	24	53	77	20	0	1	1	2	1	4	0	60
Sweden,	1817	[T. S. Perry, <i>Licen.</i>]	'70	'70	27	29	56	20	5	0	5	1	1	0	2	2
Temple,	1805	Simcon Hackett, s.s.	'30	'51	18	44	62	20	0	0	0	3	0	0	3	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'.		Removals		BAPT.					
				May 5, 1872.				1871-72.	1871-72.	71-72.		IN SAB. SCHS.					
				Male.	Female.	Total.	Absent.	Prof. Letter.	Total.	Deaths. Disam.	Excom.	Total.	Adults. Infants.				
Thomaston,	1809	Jawan K. Mason,	'49	22	95	117	21	3	1	4	5	1	0	6	2	1	250
Topsham,	1861	[P. B. Shiere, <i>Licent.</i>]	'72	10	21	31	8	1	2	3	1	0	0	1	1	0	70
Topsham, Ist.	1789	John S. Sewall, s.s.	'59	71	23	68	91	25	0	0	0	0	0	0	0	0	60
Trem't & Mt. Desert	1722	H. M. Perkins,	'72	71	34	78	112	30	0	0	0	0	0	0	0	0	75
Turner,	1803	Alvin B. Jordan,	'71	71	35	73	108	31	0	0	0	2	5	0	7	0	25
Union,	1803	Flavins V. Norcross,	'60	'60	21	57	78	6	9	3	12	1	0	0	1	7	150
Unity,	1804	Vacant.			2	5	7	0	0	0	0	0	0	0	0	0	0
Upper Stillwater,	1859	J. G. Leavitt, s.s. ½	'70	'71	4	17	2	4	0	0	0	2	0	0	2	0	60
Upton,	1861	None.			3	11	14	5	0	0	0	0	0	0	0	2	0
Vassalboro,	1818	None.			4	31	35	9	0	0	0	0	0	0	0	0	70
Veazie,	1835	[J. R. Chalmers, <i>Licen.</i>]	'72	'72	16	32	48	30	0	0	0	1	0	1	0	0	90
Waldoboro, 1st,	1807	A. J. McLeod,	'70	'72	46	125	171	38	8	0	8	7	7	0	14	5	150
" 2d,	1856	None.			7	10	17	5	0	0	0	0	0	0	0	0	0
Warren, 2d,	1828	Edwin S. Beard,	'63	'64	41	103	144	32	1	0	1	3	4	0	7	0	1 88
Washington,	1817	[A. H. Tibbitts, <i>Licen.</i>]	'71	'71	5	15	20	3	1	0	1	1	0	0	1	1	0
Waterford,	1799	John A. Douglass,	'21	'21	35	68	103	15	0	1	1	4	0	0	4	0	100
" North,	1865	Well'ton Newell, s.s.	'56	'70	25	54	79	17	0	0	0	1	1	0	2	0	85
Waterville,	1828	None.			38	91	129	54	3	0	3	3	0	6	1	1	206
Weld,	1809	D. D. Tappan, s.s.	'26	'71	23	28	51	9	4	1	5	1	4	0	5	0	1 75
Wells, 1st,	1701	None.			44	104	148	22	1	1	2	1	0	3	0	0	130
" 2d,	1831	B. Southworth, s.s.	'58	'70	34	62	96	12	7	4	11	1	2	0	3	4	3 75
Westbrook, 1st,	1765	None.			3	11	14	5	0	0	0	0	0	0	0	0	45
" 2d,	1832	S. L. Bowler, s.s.	'53	'71	38	69	107	6	0	0	0	0	0	0	0	0	175
" Warren ch.,	1809	Addison Blanchard,	'68	'72	24	38	62	0	13	1	14	0	0	0	0	11	161
Whiting,	1833	[W. Vernscoten, <i>Licen.</i>]	'72	'72	6	21	27	2	4	0	4	0	0	0	0	4	65
Whitneyville,	1836	[A. Hagerman, <i>Licen.</i>]	'72	'72	23	35	58	8	18	0	18	1	0	0	114	0	100
Wilton,	1818	Wm. H. Beard, s.s.	'67	'72	40	49	89	34	0	3	3	6	1	0	7	0	2 76
Windham,	1743	Luther Wiswall,	'37	'54	6	42	48	8	0	0	0	0	1	0	1	0	75
Winsor,	1820	None.			3	7	10	0	0	0	0	0	0	0	0	0	0
Winslow,	1828	John Dinsmore, s.s.	'52	'62	18	73	91	25	2	0	0	0	0	0	1	1	175
Winterport,	1820	None.			15	57	72	2	0	0	0	1	0	0	1	0	80
Wintrop,	1776	A. H. Johnson, s.s.	'65	'72	56	113	169	35	2	1	3	5	1	0	6	2	2160
Wiscasset,	1773	Wm. H. Bolster,	'72	'72	19	71	90	16	0	0	0	3	4	0	7	0	72
Woolwich,	1765	H. O. Thayer, s.s.	'66	'67	29	69	98	11	0	3	3	2	1	0	3	0	95
Yarmouth, 1st,	1780	Leavitt Bartlett,	'71	'71	49	140	189	15	2	5	7	8	4	0	12	0	202
" Central,	1859	Jacob J. Abbott,	'45	'65	19	47	66	17	0	0	0	5	6	0	11	0	70
York, 1st,	1672	Benj. W. Pond,	'62	'70	20	72	92	21	2	0	2	2	0	0	2	2	70
" 2d,	1732	Joseph Freeman, s.s.	'44	'60	13	31	44	12	0	0	0	1	2	0	3	0	45

OTHER MINISTERS.

Thomas Adams, Winslow.
 Silas Baker, Standish.
 Uriah Balkam, Lewiston.
 William M. Barbour, D.D.,
 Prof. Theol. Sem., Bangor.
 D. Quimby Cushman, Bath.
 Samuel L. Gould, Bethel.
 Henry F. Harding, Hallowell.
 George W. Hathaway, Skowhegan.
 John R. Herrick, D.D., Prof.
 Theol. Sem., Bangor.
 Elbridge Knight, Maple Grove.
 John K. Lincoln, Bangor.
 Levi G. Marsh, Bangor.
 Alpheus S. Packard, Prof.
 Bowd. Coll., Brunswick.
 Levi L. Paine, Prof., Bangor.
 James M. Palmer, Portland.
 Wooster Parker, D.D., Belfast.
 George A. Perkins, teacher,
 Gorham.
 George J. Pierce, Portland.
 Enoch Pond, D.D., Prof.
 Theol. Sem., Bangor.
 J. Everts Pond, Hampden.

Daniel F. Potter, Topsham.
 J. Loring Pratt, Strong.
 William H. Raud, Bingham.
 Henry Richardson, Gilead.
 John S. Sewall, Prof. Bowd.
 Coll., Brunswick.
 Jotham B. Sewall, Prof. Bowd.
 Coll., Brunswick.
 Alfred L. Skinner, Post-
 master, Bucksport.
 Benjamin P. Snow, Portland.
 Benjamin Stearns, Lovell.
 Henry G. Storer, Oak Hill.
 Daniel Smith Talcott, D.D.,
 Prof. Theol. Sem., Bangor.
 Stephen Titcomb, Farmington.
 James B. Thornton, Jr., Oak
 Hill.
 Stephen Thurston, D.D., Sec.
 Maine Mus. Soc., Searsport.
 Edward P. Thwing, Portland.
 Alvan Tobey, D.D., South
 Berwick.
 Wm. Warren, D.D., Dist. Sec.
 A. B. C. F. M., Gorham.
 Andrew Wiren, New Sweden.
 Richard Woodhull, Treas.
 Theol. Sem., Bangor.

LICENTIATES.

With their field of labor.

Asher Anderson, Hiram.
 D. R. Atkins, Albany.
 George W. Barber, (resident)
 Augusta.
 F. E. Bayley, Benton.
 Aaron N. Benson, New Vine-
 yard.
 John Justin Blair, Princeton.
 John C. Boals, Washington.
 John W. Brownhill, Kendus-
 keag.
 Albert Bushnell, South San-
 ford.
 E. P. Butler, Frankfurt.
 Truman D. Childs, Monmouth.
 Andrew L. Buttrew, Medway.
 Jas. H. Chalmers, Fatten and
 Island Falls.
 John E. Chalmers, North
 Bangor and Veazie.
 Thomas M. Davies, Orland.
 John Scott Copp, Mechanic
 Falls.
 James H. Crosby, Lincoln.

R. Henry Davis, Belfast.
 Frederic E. Emric, Burlington.
 Edward A. Ford, Greenville.
 B. F. Grant, Passadumkeag.
 Daniel W. Hardy, Presque Isle.
 O. E. Harrington, Greenbush and Olamon.
 A. Hazeman, Marshfield and Whitneyville.
 L. W. Hinks, Canaan.
 Aaron M. Hillis, East Madison.
 Aaron M. Hobbs, South Solon.
 George W. Kelley, 2d church, Norway.
 George W. Labaw, Cooper.
 George C. Lamb, New Vineyard.
 B. F. Leavitt, Williston chapel, Portland.

Horace G. Leavitt, Hiram.
 Benj. B. Merrill, Bingham and the Forks.
 J. Lewis Merrill, Farmington Falls.
 John N. McLoney, Trenton Narrows.
 Nicholas Pearse, Albany.
 George T. Pierce, West ch., Portland.
 Truman S. Perry, Sweden.
 Howard W. Pope, 1st church, Norway.
 Thomas H. Rich (resident), Lewiston.
 Wm. M. Salter, Mt. Desert.
 Ferd. S. Schenck, Freedom & Dresden.
 Richard B. Snell, Stenben.
 Charles N. Slinnott, Bailey's Island.

John E. Smith, Albany.
 Wm. E. Spear, Moose River.
 Thomas L. Springer, Freedom.
 Benjamin Stearns (resident), Lovell.
 Richard S. Stanley (resident), Lewiston.
 M. D. Stone, Casco.
 Clarendon A. Stone, Brewer Hill and East Orrington.
 Daniel Stover, Brooksville.
 Arthur H. Tebbetts, Bluehill and Washington.
 Wm. N. Todd, North Belfast.
 John H. Wyckoff, Northfield.
 Wm. Veenschoten, Whiting.
 Twenty of the above are from the Bangor Theological Seminary.

SUMMARY.—CHURCHES: 59 with pastors; 91 with acting pastors; 89 vacant (including 39 supplied by licentiate or ministers of other denominations). TOTAL, 230. Gain, none.
 MINISTERS: 53 pastors; 81 acting pastors; 38 others. TOTAL 177. Licentiate, 53.
 CHURCH MEMBERS: 5,350 males; 13,460 females. TOTAL, 19,310, including 3,872 absent. Loss, 247.
 ADDITIONS IN 1871-2: 537 by profession; 262 by letter. TOTAL, 799.
 REMOVALS IN 1871-2: 363 by death; 412 by dismissal; 9 by excommunication. TOTAL, 784.
 BAPTISMS IN 1871-2: 278 adult; 131 infant.
 IN SABBATH SCHOOLS: 20,997. Loss, 1,338.
 BENEVOLENT CONTRIBUTIONS (200 churches contributing, 204 last year): \$41,023, — an increase of \$6,654. Of the contributions, \$15,000 was for Home Missions; \$1,800 Am. Home Miss. Soc.; \$22,000 for Foreign Missions, — of which \$1,000 for Mission Schools; \$800 for Woman's Board; \$200 for Mexico, Europe, etc.; \$4,000 for American Missionary Association; \$2,000 Am. Bible Society; \$500 Am. Education Society; \$2,000 American Tract Society; \$1,200 Seamen; \$500 Am. Colonization Society; \$450 Am. Congregational Association; \$362 Am. Congregational Union. Thirty-nine churches are officially stated to have made no contributions.

CHANGES.—CHURCHES: *New*, — Mansfield. *Dropped* from the list, — Lubeo.
 MINISTERS: Ordinations, 2 pastors, 4 without installation. Installations, 8. Dismissals, 10. Deceased, 2 without 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).

MARYLAND.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
				Aug. 31, 1872.				1871-72.		1871-72.			71-72.				
Place and Name.		Name.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.		
Baltimore,	1865	C. P. Osborne, a.p.	'85 '72	54	55	109	14	4	5	9	1	3	0	4	0	6	210

OTHER MINISTERS. — None.
CONTRIBUTIONS. — CURRENT EXPENSES, \$2,981; FOREIGN MISSIONS, \$128; HOME MISSIONS, \$270; Other Objects, \$2,500. The church edifice is of stone; Value, \$40,000; Sittings, 400.

CHANGES.—None in list. Gain of members, 6. Loss in Sabbath School, 7.

ORGANIZATION.—Connected with the GENERAL ASSOCIATION OF NEW JERSEY.

MASSACHUSETTS.

CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMBR'S.					Admt'd			Removals		BAPT.		IN SAR. CHRS.	
					Jan. 1, 1872.			1871.		1871.		1871.		1871.				
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	Infants.			
Abington, 1st,	1712	G. E. Freeman,	'58	'71	58	87	145	14	2	10	12	3	8	0	11	1	0	240
" 2d, South,	1807	John Thompson, a.p.	'69	'71	83	173	256	25	1	3	4	1	0	0	1	1	0	225
" 3d, East,	1813	Jesse H. Jones, a.p.	'61	'71	67	152	219	11	1	3	4	2	3	0	5	0	0	4,200
" 4th, North,	1839	David Brigham, a.p.	'19	'70	24	68	92	19	0	0	0	0	2	0	2	0	0	100
Acton,	1832	Franklin P. Wood,	'71	'2	52	110	162	33	3	9	12	3	4	0	7	3	2	150
Adams, North,	1827	Llewellyn Pratt,	'64	'71	108	185	293	35	29	8	37	4	6	0	10	13	4	279
" South,	1840	C. E. Stebbins, a.p.	'59	'70	36	85	122	25	0	6	5	0	5	0	5	0	0	1,230
Agawam, Feeding Hills,	1762	C. S. Sylvester, a.p.	'57	'66	17	42	59	12	1	0	1	1	1	0	2	0	2	60
" Cong.,	1819	Ralph Perry,	'44	'44	41	86	127	12	0	3	3	4	0	0	4	0	0	75
Amesbury, West,	1726	Lewis Gregory,	'68	'68	88	170	258	9	3	2	5	3	4	0	4	2	4	232
" Mills,	1831	Pliny S. Boyd,	'65	'71	51	144	195	30	0	0	0	4	4	1	9	0	2	200
" and Salisbury Un. Evan.	1835	W. D. Corken, M. D. a.p.	'59	'71	32	71	103	0	0	0	1	0	0	0	1	0	0	160
Amherst, 1st,	1739	Jonathan L. Jenkins,	'55	'63	112	277	389	55	2	7	9	8	6	0	14	0	0	6,225
" 2d, East st.,	1782	C. A. Conant, a.p.	'64	'72	55	140	195	46	0	1	4	1	2	0	3	0	0	121
" College,	1826	P. W. A. Stearns, D. D.,	'31	'54	3	7	10	0	3	7	10	0	0	0	0	7	5	0
" Branch,	1826	William D. Herrick,	'60	'67	93	146	239	14	0	0	0	3	6	0	9	0	0	4,204
" ch. of South,	1858	George Lyman,	'51	'69	44	73	117	13	0	2	2	2	4	0	6	0	0	3,140
Andover, South,	1711	Charles Smith,	'47	'61	76	249	325	61	3	6	9	7	3	0	10	2	1	238
" West,	1826	James H. Merrill,	'39	'56	71	164	235	40	1	3	4	3	2	0	5	1	0	1,655
" Free Chr.	1846	Henry F. Wright, a.p.	'63	'72	49	132	181	48	3	10	13	0	7	0	7	2	6	200
" Ballard Vale,	1854	Henry S. Greene,	'37	'55	10	42	52	5	3	1	4	0	1	0	1	2	5	0
" Theo. Sem.,	1865	Professors,			31	39	70	9	1	1	2	3	7	6	10	0	1	200
Arlington,	1842	Dan'l R. Cady, D. D.,	'45	'56	41	113	154	26	24	4	30	0	8	0	8	8	3	212
Ashburnham, 1st,	1760	Leo. S. Parker, a.p.	'38	'71	60	165	225	45	0	5	5	9	2	0	11	0	1	176
" 2d,	1860	None.			5	4	9	0	0	0	0	1	5	0	6	0	0	0
Ashby,	1776	James M. Bacon,	'46	'70	59	116	175	30	3	6	3	6	1	10	2	0	2	217
Ashfield,	1763	James Dingwell,	'72	'52	98	150	240	20	0	0	0	5	3	0	8	0	0	149
Ashland,	1835	Marshall M. Cutter,	'68	'68	42	80	122	12	6	5	11	4	13	0	17	4	0	175
Athol,	1750	Temple Cutler,	'61	'68	84	176	260	27	2	11	13	1	6	0	7	2	0	280
Attleboro', 1st, W.	1712	John Whitehill, a.p.	'61	'69	27	70	97	21	2	2	2	0	2	0	2	2	3	113
" 2d, E.,	1748	Samuel Bell,	'69	'72	60	174	234	2	6	8	5	1	0	6	2	4	3	181
Auburn,	1776	Elnathan Davis, a.p.	'36	'60	61	93	154	50	4	3	7	2	2	4	2	0	0	130
Ayer,	1861	F. J. Fairbanks, a.p.	'64	'72	21	41	62	29	0	3	3	1	6	0	7	0	0	140
Barnstable, West,	1616	Henry A. Goodhue,	'63	'63	19	46	65	11	0	1	1	3	1	0	4	0	1	65
" Centreville,	1840	Edmund Squire, a.p.	'67	'69	27	76	103	17	0	1	1	1	0	1	1	0	1	100
" Hyannis,	1834	None.			5	5	10	0	0	0	0	0	0	0	0	0	0	0
Barre, Ev. Cong.,	1827	Edwin Smith,	'65	'69	70	137	207	30	37	2	39	5	9	0	14	24	6	175
Becket, 1st,	1758	Ezekiel Dow, a.p.	'45	'72	17	36	53	16	0	0	0	3	1	0	4	0	1	59
" North,	1849	J. Jay Dana, a.p.	'35	'66	41	66	107	27	2	2	4	1	8	0	9	2	0	79
Bedford,	1730	Edward Chase,	'63	'69	38	111	149	63	3	2	5	2	4	0	6	3	2	130
Belchertown,	1737	Payson W. Lyman,	'71	'71	99	213	312	40	37	6	43	7	5	0	12	18	4	260
Belmont, Waverley,	1865	Josiah W. Turner,	'37	'66	11	14	25	4	0	2	2	0	0	0	0	0	0	35
Berkley, 1st,	1737	Jonas O. Barney, a.p.	'24	'68	54	83	137	19	6	1	7	3	0	0	3	4	1	130
" Trin. Cong.,	1848	None.			7	23	30	0	0	0	0	3	1	6	4	0	0	60
Berlin,	1779	Wm. A. Houghton,	'26	'53	58	79	137	35	0	0	0	1	3	0	4	0	1	140
Barnardston,	1824	T. A. Merrill, a.p.	'58	'65	15	32	47	4	2	3	5	0	2	0	2	1	2	75
Beverly, North,	1715	J. W. Tarleton, a.p.	'50	'71	8	20	28	7	0	0	0	1	1	0	2	0	0	103
" Dane st.,	1802	O. T. Lanphear, D. D.	'49	'67	78	174	252	5	4	3	7	7	3	0	10	0	0	464
" Wash'n st.,	1837	Chas. Van Norden,	'66	'68	46	124	170	11	1	8	9	2	5	0	7	1	4	225
Billerica,	1829	None.			15	30	45	3	1	6	7	1	2	0	3	0	0	72
Blackstone,	1841	John E. Edwards,	'40	'62	17	35	52	9	0	1	1	1	0	1	0	1	0	198
Blandford,	1735	Aaron W. Field,	'72	'72	31	67	98	6	9	6	15	4	5	0	9	5	8	233
Boston, Old South,	1669	J. M. Manning, D. D.	'54	'57	104	246	350	12	2	14	6	10	0	16	8	0	100	
" Dorchester, 2d,	1808	James H. Means,	'48	'48	92	236	328	55	3	5	8	6	5	0	11	1	4	279
" Park st.,	1809	Wm. H. H. Murray,	'68	'68	359	708	1067	275	49	35	84	10	27	0	37	12	7	500
" Union,	1822	N. Adams, D. D.	'39	'34	148	359	507	316	14	50	64	5	9	0	14	5	6	275
" Phillips, South,	1823	Henry M. Parsons,	'54	'70	120	282	372	56	6	0	15	9	31	0	40	2	7	735
" Salem and Mariners',	1827	S. H. Hayes, a.p.	'44	'70	175	362	537	309	20	13	33	2	12	0	14	0	21	181
" Berkeley st.,	1827	William B. Wright,	'62	'67	171	375	546	13	19	32	6	25	0	30	8	6	4	683
" Village,— Dorchester,	1829	Wm. B. Clarke, a.p.	'55	'71	37	86	123	23	8	0	8	1	1	0	2	3	1	112
" Elliot, High'ds,	1834	A. C. Thomp'n, D. D. { B. F. Hamilton,	'42 '65	'42 '71	110	246	356	118	4	14	18	3	12	0	15	1	1	1,335

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'o		Removals			BAPT.				
					Jan. 1, 1872.				1871.		1871.			1871.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disin.	Excom.	Adults.	Infants.	IN SAB. SCHO.		
Boston, Central,	1835	John De Witt,	'65	'69	101	256	356	5	3	8	5	9	0	14	0	3	405	
“Maverick, East,	1836	None.			132	331	463	158	0	18	18	3	14	0	17	0	12	546
“Mt. Vernon,	1842	{ Edw. N. Kirk, D.D.	'28	'42	180	380	560	14	9	23	6	28	0	34	6	2	260	
“Shawmut,	1845	{ Sam'l E. Herrick,	'63	'71	163	325	488	10	10	20	6	13	0	19	7	7	930	
“Vine st.,	1845	{ Edw'n B. Webb, D.D.	'50	'60	81	187	268	45	12	6	18	3	13	0	16	7	5	310
“Highlands,	1857	John O. Means, D.D.	'51	'57	25	50	75	10	5	7	12	0	4	0	4	0	150	
“Trin. Neponset,	1859	Edward A. Rand,	'65	'67	80	155	235	61	5	10	15	5	10	0	15	11	350	
“E st., South,	1860	Pastor of Old South,			25	88	113	30	7	5	12	1	10	2	13			
“Chambers st.,	1861																	
“Cottage st.,																		
“Ward 16,	1867	Fred'k R. Abbe,	'57	'71	17	36	53	3	1	11	12	1	0	0	1	1	0	144
“Highland,	1869	A. E. Dunnig,	'70	'70	40	71	111	7	18	10	28	0	5	0	5	6	6	425
“Walnut Av.,	1870	Albert H. Plumb,	'58	'72	38	54	94	0	9	1	10	0	0	0	0	2	5	193
“Highlands,	1870																	
Boxborough,	1784	D. McClennan, a.p.	'51	'69	28	26	54	14	1	0	1	0	0	0	0	0	0	75
Boxford, Ist,	1702	Sereno D. Gammell,	'68	'68	30	75	105	24	0	0	0	2	3	0	5	0	2	150
“West,	1736	O. S. Butler,	'63	'68	17	31	48	3	2	2	0	2	0	0	2	0	0	60
Boynton,	1748	A. Higeiow, D.D. a.p.	'41	'66	37	86	123	23	0	0	0	3	4	0	7	0	5	165
Bradford, Ist,	1682	John D. Kingsbury,	'56	'66	114	230	344	35	4	3	7	6	1	0	7	4	0	507
Braintree, Ist,	1707	Rich. S. Storrs, D.D.,	'11	'11	46	129	175	12	34	11	45	2	1	0	3	20	7	210
“South,	1829	None.			20	60	80	10	0	0	0	1	0	0	1	0	0	150
Bridgewater, —																		
“Central sq.,	1821	Horace D. Walker,	'44	'68	47	54	131	16	0	0	0	3	1	0	4	0	0	327
“Scotland,	1836	Abel G. Duncan, a.p.	'29	'67	16	35	51	8	1	0	1	0	0	0	0	0	0	55
Brighton,	1827	David T. Packard,	'54	'66	36	88	124	29	4	3	7	2	1	0	3	2	3	158
Brimfield, Ist,	1724	M. Brad. Boardman,	'62	'70	51	136	187	16	0	4	4	5	9	1	15	0	4	230
“Joshua Colt,			'60	'60														
Brookfield,	1766	A. F. Schaufler, a.p.	'71	'71	58	84	142	42	3	0	3	1	1	0	2	0	0	180
Brookline, Harvard,	1844	None.			60	122	191	59	4	4	8	2	5	0	7	2	0	325
Buckland,	1785	None.			36	66	102	18	2	2	4	4	2	0	6	1	1	135
Burlington,	1735	Alfred S. Hudson,	'67	'67	16	37	53	6	5	0	5	1	1	0	2	3	3	75
Cambridge, Ist,	2636	Alex. McKenzie,	'61	'67	122	297	419	13	5	15	8	11	0	19	2	7	353	
“Port, Ist,	1827	None.			139	325	464	108	2	6	8	9	9	9	9	9	9	475
“East,	1842	None.			36	74	110	34	12	3	15	0	5	0	5	0	5	175
“North Av.,	1857	David O. Mears,	'67	'67	103	203	306	35	20	55	2	4	0	0	11	3	250	
“Port, Pilgrim,	1865	George R. Leavitt,	'65	'70	77	145	222	22	13	25	38	1	0	0	1	4	21	450
“Chapel,	1872	J. K. Browne,	'72	'72				40										
Canton, Ev. Cong.	1828	J. F. Jennison, a.p.	'57	'71	24	55	79	16	3	3	6	0	3	0	3	0	2	80
Carlisle,	1820	Moses Patten, a.p.	'60	'71	12	46	58	22	3	4	7	1	0	0	2	1	0	63
Carver, North,	1733	W. W. Livingstone, a.p.	'72	'72	16	54	70	18	0	0	0	0	0	0	0	0	0	50
Charlemont, Ist,	1788	Henry G. Marshall,	'71	'72	30	65	95	16	1	7	8	2	12	1	15	0	0	125
“East,	1845	Rijah C. Cutter, a.p.	'63	'71	18	45	63	17	0	1	1	0	3	0	3	0	0	87
Charlton, Cal. Cong.	1761	John Haven,	'30	'50	22	68	90	22	9	5	14	3	2	0	6	5	0	90
Charlton, Ist,	1632	F. F. Ford,	'57	'72	106	206	312	40	1	4	5	8	3	0	11	1	2	230
“Winthrop,	1833	Alex. S. Twombly,	'59	'72	141	343	484	6	6	12	6	19	0	25	3	5	683	
Chatham, Ist,	1720	Hiram Day, a.p.	'44	'70	25	82	107	21	0	0	0	3	4	0	7	0	1	193
Chelmsford, 2d Nor.	1824	Daniel Phillips,	'61	'70	27	58	85	23	5	2	7	2	0	0	2	0	2	125
Chelsea, Winnistuz's	1841	Addison P. Foster,	'66	'71	195	401	596	75	20	18	33	6	16	3	25	11	27	698
“Central,	1851	Zachary Eddy, D. D.,	'35	'71	95	239	334	5	14	19	13	3	1	17	7	9	794	
Chester, Centre,	1769	Henry A. Dickinson,	'63	'67	28	40	68	7	0	1	1	0	0	0	0	0	0	0
“2d, depot,	1844	Edw. A. Smith, a.p.	'65	'65	12	24	36	2	9	0	9	3	3	0	6	7	0	72
Chesterfield,	1764	Isaiah P. Smith, a.p.	'72	'72	9	25	34	5	0	1	1	3	0	0	3	0	0	105
Chicopee, Ist,	1752	E. Benedict Clark,	'39	'39	28	48	76	5	3	2	5	1	2	0	3	1	0	63
“2d, Falls,	1830	Joshua T. Tucker,	'37	'68	64	116	180	41	6	3	9	3	11	0	14	4	1	117
“3d,	1834	Edwin B. Palmer,	'50	'59	59	150	209	16	7	14	5	14	0	19	3	7	401	
Chilmark,	1706	None.			10	14	24	1	0	0	0	0	0	0	0	0	0	0
Clinton, Ist Ev.,	1844	DeWitt S. Clark,	'68	'68	88	204	292	65	3	2	5	8	5	0	13	2	0	393
Cohasset, 2d Cong.	1824	Moody A. Stevens,	'62	'71	21	100	121	7	12	2	14	1	4	0	5	12	0	142
“Beech Woods,	1863	Chas. B. Smith, a.p.	'48	'67	8	21	29	8	0	0	0	0	0	3	3	0	0	125
Coleraine,	1750	David A. Strong,	'49	'67	17	55	72	16	0	0	0	3	1	0	4	0	1	101
Concord, Trin.,	1826	Henry A. Grout, p.e.	'58	'72	21	59	80	0	5	5	0	1	0	1	0	1	8	
Couway,	1788	Arthur Shirley,	'72	'72	77	152	229	25	8	6	14	7	18	2	27	2	2	100
Cummington, E. VII.	1839	Wm. M. Gay, a.p.	'63	'70	37	60	97	9	5	0	5	0	2	0	2	3	2	100
“West Village,	1840	J. U. Parsons, a.p.	'31	'72	12	24	36	3	2	0	2	2	1	0	3	3	3	
Dalton,	1785	Richard S. Billings,	'55	'71	21	43	64	10	0	1	1	0	1	2	2	0	0	100
Dana, Centre,	1852	{ Orlando Russell, Lic,	'70	'70	8	17	25	4	3	7	0	3	0	3	0	3	0	60
Danvers, Ist,	1071	Charles B. Rice,	'50	'63	41	139	180	10	2	0	2	8	4	0	12	2	1	370
“Maple st.,	1844	James Brand,	'69	'69	85	190	281	11	11	22	1	0	0	1	0	1	0	640

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		IN SAB. SCHS.		
					Jan. 1, 1872.				1871.		1871.			1871.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.	TOTAL.		Adults.	Infants.
Dartmouth, South,	1807	Edwin Leonard,	'52	'69	14	39	53	13	2	3	5	0	0	0	1	134		
Dedham, 1st,	1838	Jonathan Edwards,	'48	'63	44	164	208	25	7	4	11	8	1	0	4	3	6	225
Deerfield, South,	1818	Chas. S. Brooks, p.e.	'69	'72	105	182	287	48	8	16	24	9	15	0	24	5	0	145
" Orth. Cong.,	1835	R. Crawford, D.D.,	'40	'58	22	56	78	14	0	1	1	0	2	4	6	0	1	60
Dennis, South,	1817	William C. Reed,	'70	'70	31	82	113	16	1	2	4	0	0	0	4	0	1	115
" North,	1866	[J. Price, Meth.]			12	32	44			0	0	2	0	0	2	0	0	50
Dighton, 1st Cong.,	1710	E. Dawes, jr., a.p.	'64	'64	36	59	95	11	22	1	23	0	0	0	0	16	1	90
Douglas, 1st,	1747	J. W. C. Pike, a.p.	'63	'72	21	39	60	11	3	0	3	0	6	0	6	1	1	60
" East,	1834	William T. Briggs,	'46	'66	45	131	179	30	3	10	13	2	2	0	3	0	4	142
Dover, 2d Cong.,	1839	J. G. Wilson, a.p.	'51	'72	12	18	30	10	0	0	0	2	0	0	2	0	0	70
Dracut, 1st Ev. Cong.	1721	None.			15	48	63	14	1	2	3	2	0	0	2	1	3	85
" Pawtucket,	1791	Joseph Boardman,	'61	'70	45	73	118	35	1	8	9	2	3	0	5	0	1	120
" Central,	1847	Elias Nason, a.p.	'52	'68	29	42	71	15	2	0	2	0	2	0	2	0	0	75
Dudley,	1732	J. W. Haley, a.p.	'64	'72	27	64	91	27	0	2	2	2	4	0	6	0	1	97
Dunstable,	1757	None.			19	46	65	17	2	4	1	2	0	0	3	0	0	125
Duxbury, W. Cong.	1843	A. P. Burgess, a.p.	'59	'70	20	40	66			1	3	4	1	1	2	1	0	105
E. Bridgewater, Un.	1826	Austin Dodge, a.p.	'66	'70	57	86	143	23	5	2	7	2	1	0	3	4	0	115
Easthampton, 1st,	1785	Aaron M. Colton,	'40	'53	91	186	277	12	4	9	13	4	4	0	8	0	4	
" Payson,	1852	Sam. T. Seelye, D.D.,	'46	'63	131	269	400	36	29	11	40	3	9	0	12	6	15	328
Easton, Unknown		None.			38	100	138	38	3	0	3	2	0	0	2	3	0	191
Edgartown,	1641	Edson J. Moore, a.p.	'61	'70	26	73	99	33	0	4	4	2	2	0	4	0	3	80
Egremont, South,	1816	N. S. Dickinson, a.p.	'49	'72	42	76	118	29	0	0	0	5	4	0	9	0	0	109
Enfield,	1790	Edward C. Ewing,	'53	'67	82	174	256	28	61	4	45	3	6	0	9	33	7	200
Erving, Ev. Cong.,	1832	Abijah Stowell, a.p.	'44	'72	14	20	34	10	0	0	0	0	2	1	3	0	0	118
Essex, 1st,	1681	D. Allen Morehouse,	'65	'70	36	95	131	6	6	0	6	3	1	0	4	0	1	200
Everett,	1861	Allen Bryant,	'65	'69	31	70	101	14	8	5	13	2	0	0	2	3	2	200
Fairhaven,	1794	None.			49	169	218	32	2	1	3	0	9	0	9	0	0	
Fall River, 1st,	1816	William W. Adams,	'60	'64	50	155	205	57	0	1	1	2	1	0	3	0	3	428
" Central,	1842	Michael Burnham,	'70	'70	115	188	303	60	2	7	9	5	7	0	12	1	6	816
Falmouth, 1st,	1708	Henry K. Craig,	'55	'71	68	155	223	40	3	3	6	3	4	0	7	0	3	180
" East,	1821	None.			28	45	73			0	0	0	0	0	0	0	1	35
" North,	1833	Caleb W. Piper, a.p.	'42	'69	28	60	88	23	0	0	0	0	0	0	0	0	0	60
" Waquoit,	1849	Jas. R. Cushing, a.p.	'29	'71	39	74	104	4	0	0	0	0	0	0	3	0	0	50
Fitchburg, Calv.,	1768	Henry M. Tyler,	'22	'72	122	229	351	11	10	17	27	2	3	0	5	4	1	275
" Rollstone,	1868	Leverett W. Spring,	'68	'68	89	167	252	20	6	8	14	3	15	0	9	20	3	3250
Foxborough,	1779	Bernard Paine, a. p.	'67	'71	55	164	219	20	2	18	20	3	6	0	9	0	3	4285
Frammingham, Plym.	1701	L. R. Eastman, jr.	'62	'71	81	213	294	25	2	18	30	3	5	0	8	1	2	1000
" Saxonville, Edw.	1835	Charles Jones,	'55	'70	38	105	143	53	7	9	16	3	5	0	7	1	0	170
Franklin,	1737	Luther Keene,	'63	'67	72	145	217	28	3	1	4	3	0	0	1	1	0	30
" South,	1855	Josiah Merrill, a.p.	'48	'67	9	19	28	0	1	0	1	1	0	0	1	1	0	70
Freetown, Assonet,	1807	Wm. H. Cutler,	'65	'72	20	35	55	10	0	0	0	0	0	0	1	0	0	
Gardner, 1st,	1786	None.			80	175	255	42	3	2	5	4	13	118	3	0	0	250
Georgetown,	1732	Charles Beecher,	'44	'57	45	113	158	28	3	1	4	2	1	0	3	3	1	172
" Orth. Memo.,	1864	D. Dana Marsh,	'68	'68	53	82	115	12	0	1	1	2	4	0	6	0	0	1150
Gill,	1793	E. S. Potter, a.p.	'43	'68	17	44	61	10	6	3	9	1	4	0	5	4	0	130
Gloucester, West,	1716	None.			12	13	26	10	0	0	0	0	1	0	1	0	0	45
" Harbor, Ev.,	1829	S. Willard Segur,	'62	'71	52	121	173	21	8	4	10	4	8	0	12	2	3	222
" Lancenville,	1830	W. H. Teel, a.p.	1868	'71	29	68	87	10	8	11	1	1	0	2				185
Goshen,	1780	Townsend Walker,	'44	'68	20	53	73	12	6	1	7	0	1	0	1	3	0	70
Grafton,	1731	John H. Windsor,	'58	'68	62	148	210	66	5	3	8	5	8	0	13	2	1	245
" Saundersville,	1860	Alvan J. Bates,	'49	'68	18	34	51	10	4	3	7	1	1	0	2	3	0	95
Granby,	1762	Rufus Emerson,	'63	'71	70	135	203	17	2	14	16	3	15	0	18	1	2	255
Granville, East,	1747	Nelson Scott,	'46	'71	19	41	60	10	0	2	2	2	2	0	4	0	0	35
" West,	1786	Henry H. Olds,	'72	'72	23	34	57	8	0	0	0	10	0	0	0	0	0	90
Gt. Barrington, 1st,	1743	Everts Scudder,	'59	'67	59	138	197	29	7	7	14	4	4	0	4	3	2	201
" Housatonic,	1841	Archb'd Burpee, a.p.	'55	'71	30	56	86	29	0	0	0	1	5	0	6	0	2	100
Greenfield, 1st,	1754	W. S. Kimball,	1867	'72	26	55	81	24	3	0	3	3	2	0	5	2	0	103
" 2d,	1817	None.			71	129	191	13	1	0	1	2	12	0	14	0	9	338
Greenwich,	1749	Edw. P. Blodgett,	'43	'43	40	97	137	34	7	2	9	3	4	0	7	1	1	185
Groton,	1684	Jeremiah K. Aldrich,	'63	'70	81	177	258	30	29	10	39	7	2	0	9	18	9	219
Groveland,	1727	John C. Paine,	'38	'70	32	89	121	0	0	0	0	0	1	2	0	3	0	190
Hadley, 1st,	1659	Rowland Ayres,	'48	'48	51	111	162	13	2	1	3	5	6	0	11	0	167	
" 2d, North,	1831	James M. Bell, p.c.	'68	'72	42	81	123	30	0	0	0	3	0	0	3	0	0	175
" Russell,	1841	Edward S. Dwight,	'44	'64	27	75	102	12	6	2	8	1	2	0	3	3	2	60
Hallfax,	1734	William A. Fobes,	'55	'66	22	47	69	8	0	1	1	1	2	0	3	0	1	146
Hamilton,	1714	None.			41	73	114	31	0	0	0	0	4	12	1	17	0	2
Hanover, 1st,	1728	C. W. Allen, a.p.	'33	'71	10	39	49	10	3	0	3	3	0	0	3	0	1	100
" 2d, Four Corn's,	1854	T. D. P. Stone, a.p.	'43	'71	19	31	50	5	0	2	2	2	2	0	4	0	1	50
Hanson,	1748	S. L. Rockwood, a.p.	'40	'71	8	18	26	4	0	0	0	1	1	0	2	0	0	72

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.		Adm't'd		Removals		BAPT.									
					Jan. 1, 1872.	1871.	1871.	1871.	1871.	1871.	Infants	In SAB.	SOB'S.							
Place and Name.		Name,			Male.	Female.	Total	Absent	Prof.	Letter.	TOTAL	Deaths.	Dism.	Excom.	TOTAL	Adults.	1871.	1871.	1871.	1871.
Hardwick, 1st Calv.	1736	E. W. Merritt, a.p.	'66	'70	18	44	62	8	0	1	1	2	3	0	5	0	4	65		
" Gilbertville,	1867	Willard D. Brown,	'70	'70	9	23	32	5	5	3	8	0	0	0	0	0	2	1	80	
Harvard,	1753	Alfred E. Tracy,	'66	'72	42	97	139	27	5	2	7	1	0	0	1	3	2	100		
Harwich,	1747	C. H. Whitney, a.p.	'71	'71	11	46	57	7	2	5	7	0	0	0	0	0	0	2	130	
" Port, Pilgrim,	1855	None.	'66	'71	17	43	60	7	7	6	7	2	0	2	4	4	0	200		
Hatfield,	1670	John P. Skeele,	'50	'70	92	164	256	10	34	3	27	2	4	1	7	17	3	175		
Haverhill, West,	1735	Ephraim W. Allen,	'43	'60	68	79	137	22	27	2	29	0	2	0	2	23	8	142		
" East,	1744	None.	'62	'70	5	17	22	3	0	0	0	0	0	0	0	0	0	0	72	
" Centre,	1833	C. M. Hyde, D.D.	'62	'70	65	160	225	25	5	10	15	8	4	0	12	0	4	250		
" North ch.	1859	R. H. Seeley, D.D.	'43	'60	90	200	290	32	8	8	16	2	3	1	6	5	6	401		
Hawley, 1st, East,	1778	Henry Seymour, a.p.	'43	'70	30	47	77	20	12	0	12	0	2	0	2	7	6	75		
" West,	1825	John Eastman, a.p.	'34	'71	14	23	37	4	2	2	4	0	1	0	1	1	1	120		
Heath,	1788	None.	'67	'72	8	16	24	3	0	0	1	0	0	0	1	0	0	81		
Hingham, Ev. Con.,	1847	A. S. Garver,	'72	'72	16	34	50	1	3	0	3	1	2	0	3	0	2	81		
Hinsdale,	1795	Ephraim Flint, D.D.	'67	'67	82	132	214	28	1	5	6	6	4	0	10	0	0	311		
Holbrook, 2d,	1818	No public services.	'67	'67	17	30	47	5	0	0	1	0	0	0	1	0	0	0	0	
" Winthrop,	1856	None.	'67	'67	42	89	131	5	0	0	0	0	0	0	0	0	0	235		
Holden,	1742	Wm. P. Paine, D.D.,	'33	'33	76	165	241	44	0	4	4	5	4	0	9	0	0	525		
Holland,	1765	Daniel J. Bliss,	'68	'68	15	27	42	9	0	0	0	0	0	0	0	0	0	0	0	
Holliston, 1st,	1728	Henry S. Kelsey,	'63	'70	98	303	401	30	0	11	11	4	18	0	22	0	1	328		
Holyoke, 1st,	1796	Theo. L. Day,	'72	'72	33	57	90	10	28	6	34	2	2	2	0	4	26	0	60	
" 2d,	1849	John L. R. Trask,	'67	'67	79	204	283	43	11	17	28	2	2	1	9	8	0	300		
Hopkinton,	1734	George H. Ide,	'69	'69	66	133	190	30	10	9	19	2	1	0	0	1	0	95		
Hubbardston,	1770	John M. Stowe,	'65	'70	38	88	126	26	1	0	1	2	7	0	0	0	0	85		
Huntington, 1st,	1778	E. S. Tingley, a.p.,	'71	'72	30	50	80	8	0	1	1	5	5	0	10	0	0	85		
" 2d,	1846	John H. Bisbee,	'34	'67	29	68	97	8	18	5	23	2	10	0	12	2	108			
Hyde Park,	1863	Perley B. Davis,	'62	'67	63	114	177	29	5	25	30	2	7	0	9	3	11	252		
Ipswich, 1st,	1634	Thomas Morong,	'54	'68	43	155	198	35	2	2	4	4	0	0	4	1	0	302		
" South,	1747	None.	'54	'68	29	134	163	41	2	2	4	7	0	0	7	2	0	150		
" and Rowley																				
Lincolnton,	1749	Benjamin Howe,	'45	'71	26	36	62	43	1	2	3	0	0	0	0	0	0	40		
Kingston,	1823	Jos. Peckham, a.p.	'42	'42	15	50	65	12	1	0	1	3	2	0	5	0	0	69		
Lakeville,	1725	None.	'67	'70	40	54	94	23	0	1	2	0	0	2	0	0	0	95		
Lancaster,	1839	A. P. Marvin,	'44	'72	40	92	132	30	1	0	1	0	1	0	1	0	0	115		
Lanesborough,	1764	None.	'67	'70	10	30	40	12	0	0	0	2	0	0	2	0	0	0		
Lawrence, Lawr.st.	1847	Caleb E. Fisher,	'43	'50	137	235	432	125	2	5	7	3	9	1	13	0	6	475		
" Central,	1849	William E. Park,	'67	'67	121	258	379	200	16	9	25	3	8	0	11	5	4	120		
" Eliot,	1845	Theodore T. Munger,	'56	'71	32	73	105	25	0	4	4	2	11	0	13	0	2	110		
" South,	1868	None.	'67	'70	22	38	60	7	1	1	2	0	0	1	1	0	1	147		
" Free,	1868	None.	'67	'70	19	40	59	6	15	4	10	2	11	0	13	0	7	80		
Lee,	1870	Nahum Gale, D.D.,	'42	'53	144	269	413	70	1	5	6	3	7	0	10	1	5	375		
Leicester, 1st Cong.	1721	Amos H. Coolidge,	'57	'57	92	157	249	42	4	9	13	5	5	0	10	4	7	225		
Lenox,	1769	Samuel H. Tolman,	'56	'72	63	120	183	51	0	2	2	2	4	0	6	0	0	160		
Leominster,	1822	William J. Batt,	'59	'66	128	241	369	55	11	16	27	7	5	0	12	7	0	275		
Leverett,	1784	None.	'67	'70	34	64	98	8	0	0	0	0	0	0	0	0	0	134		
Lexing'n, Hancock,	1868	Edward G. Porter,	'68	'68	14	30	44	6	2	0	2	0	3	0	3	2	2	70		
Lincoln, 1st,	1747	H. J. Richardson,	'60	'60	29	65	94	14	8	4	12	3	0	0	3	3	2	125		
Littleton,	1840	Henry E. Cooley,	'66	'72	22	34	56	10	2	4	6	0	0	0	0	2	0	75		
Longmeadow,	1716	John W. Harding,	'50	'50	33	92	125	5	2	0	2	2	4	0	6	0	4	100		
" East,	1829	Albert I. Dutton,	'63	'69	31	72	103	22	0	0	0	2	0	0	2	0	0	75		
Lowell, 1st Cong.,	1829	Smith Baker, jr.,	'60	'71	91	312	403	100	3	7	10	2	13	0	15	3	0	456		
" Appleton st.,	1830	John M. Greene,	'57	'70	60	229	289	82	1	6	7	8	7	0	15	0	0	317		
" John st.,	1839	E. B. Foster, D.D.,	'41	'66	51	264	345	69	0	6	6	3	9	0	12	0	0	440		
" Kirk st.,	1845	Charles D. Barrows,	'71	'71	100	234	354	100	2	7	9	4	13	0	17	2	0	298		
" High st.,	1846	Owen Street,	'43	'57	77	137	214	50	1	3	4	2	6	0	8	1	3	380		
Ludlow,	1790	Chester L. Cushman,	'59	'66	32	97	129	28	3	2	5	3	2	0	5	2	1	200		
" Mills,	1867	H. E. Crocker, a.p.,	'71	'71	6	20	26	1	0	3	3	0	0	0	0	0	0	60		
Lunenburg,	1835	William H. Dowden,	'63	'70	38	89	127	20	19	4	23	0	0	0	11	1	160			
Lynn, 1st,	1632	Stephen R. Dennen,	'55	'72	58	159	217	0	2	2	5	9	0	0	14	0	0	344		
" Central,	1850	Albert H. Currier,	'62	'65	41	117	158	35	4	8	12	1	0	0	1	4	2	282		
" Chestnut st.,	1857	W. Patterson, a.p.	'70	'69	10	46	53	9	0	4	2	0	2	0	2	4	1	135		
" North,	1869	J. M. Whiton, F.R.D.	'65	'72	27	77	104	7	3	14	17	3	1	0	4	0	2	186		
Lynnfield, Cen. Ev.	1720	Oliver P. Emerson,	'71	'71	22	67	79	15	0	1	1	0	1	0	1	0	3	78		
" 2d,	1854	Jacob Hood, a.p.	'59	'65	3	18	21	12	0	0	0	0	0	0	0	0	0	60		
Malden, 1st,	1649	None.	'69	'68	105	208	313	48	30	24	54	1	5	0	6	13	17	528		
Manchester, Or. Con.	1716	Geo. L. Gleason,	'66	'69	54	150	204	17	1	0	1	2	7	0	9	0	0	233		
Mansfield,	1838	Jacob Ide, jr.,	'56	'56	40	76	116	9	0	0	3	2	5	0	5	0	3	214		
Marblehead, 1st,	1684	None.	'66	'68	46	310	350	87	22	2	24	4	1	0	5	3	3	316		
" 3d,	1858	E. A. Lawrence, D.D.,	'39	'68	18	64	82	4	0	2	2	1	0	0	1	0	0	140		

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm'd		Removals		BAPT.							
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Discon.	Excom.	TOTAL	Adults.	Infants	LN SAB. SChs.	
																			Jan. 1, 1872.
Marion,	1703	C. A. Kingsbury,	'72	'72	42	81	103	17	0	0	0	2	1	6	2	0	2	129	
Marlboro' Un.,	1829	Charles R. Treat,	'70	'70	68	156	224	18	2	8	10	2	1	6	2	0	1	0	190
Marshfield, 1st,	1652	Ebenezer Alden, jr.	'43	'50	14	54	68	3	0	0	2	2	1	1	0	0	0	2	158
" 2d, East,	1835	James C. Sengrave,	'61	'70	21	30	51	3	1	2	3	3	1	1	0	0	2	1	69
Mattapoisett,	1736	Edward G. Smith,	'71	'71	45	95	140	20	0	0	0	0	6	0	0	0	0	0	139
Maynard,	1852	W. Hazlewood, a.p.	'89	'70	66	113	179	36	61	10	71	1	6	0	0	7	33	1	310
Medford, 2d Cong.	1823	J. M. R. Eaton, a.p.	'45	'69	26	86	112	24	0	1	1	2	1	0	0	0	0	0	69
Medford, 1st Tr.	1823	James T. McCollom,	'41	'65	53	141	194	63	11	4	15	1	6	9	4	7	7	2	185
" Mystic,	1847	Solon Cobb,	'65	'69	65	136	191	28	7	10	17	3	1	1	5	4	1	1	190
" West,	1872	None.					25												
Medway, 1st E.,	1714	Eph. O. Jameson,	'60	'71	43	90	133	12	1	3	4	4	3	0	7	0	0	0	193
" 2d, West,	1760	Jacob Ide, D.D.	'14	'14	97	199	296	13	1	6	7	6	6	0	12	1	7	217	
" Village,	1838	David Sanford,	'28	'38															
" " " " " " "		Rufus K. Harlow,	'68	'72	66	163	229	45	2	7	9	8	0	16	0	0	0	4	150
Melrose,	1848	Albert G. Bale,	'68	'68	47	100	147	24	0	9	9	1	6	0	7	0	0	0	278
Methuen, 1st,	1729	Thomas G. Grassie,	'63	'67	50	116	166	28	2	8	10	1	2	0	3	2	3	175	
Middleboro' 1st,	1694	Eph. N. Hidden, a.p.	'41	'69	94	161	255	41	1	1	2	7	3	6	10	1	2	239	
" North,	1748	H. L. Edwards, a.p.	'57	'68	37	107	144	8	1	3	4	2	1	6	3	1	1	155	
" Central,	1847	Ellis R. Drake,	'68	'71	72	151	223	16	17	4	21	2	2	0	4			201	
Middlefield,	1783	Charles M. Pierce,	'63	'68	41	66	107	20	9	4	13	2	6	0	8	6	3	128	
Middleton,	1729	Lucian H. Frary,	'69	'60	40	100	140	10	10	0	10	2	0	1	3	4	5	150	
Millford, 1st Cong.	1741	S. C. Kendall,	'54	'68	67	181	248	32	2	9	11	6	10	0	16	2		245	
Millbury, 1st,	1747	Geo. A. Putnam,	'80	'72	50	108	158	28	0	4	4	5	5	0	10	0	0	239	
" 2d,	1827	Stacy Fowler,	'62	'66	50	140	190	30	0	4	4	1	5	0	6	0	0	140	
Milton, 1st,	1678	Albert K. Teele,	'44	'50	38	74	112	30	0	0	0	0	0	0	2	0	0	85	
" 2d, Railway,	1843	Albert K. Teele, a.p.	'44	'65	8	26	34	8	0	0	0	1	0	0	1	0	0	105	
Monson,	1762	Charles B. Sumner,	'68	'68	68	144	222	42	1	0	1	5	0	1	0	1	0	320	
Montague, 1st,	1762	Edward Norton,	'64	'64	77	137	214	12	53	2	55	2	13	0	15	30	0	214	
" Miller's Falls,	1872	None.					32												
Monterey,	1750	[Geo. W. Kinne, Llc.]	'71	'71	27	68	95	23	0	2	2	1	4	0	5	0	0	0	179
Montgomery,	1797	<i>No public services.</i>					2	8	10	0	0	0	0	0	0	0	0	0	0
Nantucket,	1711	None.					45	229	274	59	0	1	7	1	9	0	0	0	290
Natick, 1st Cong.,	1802	F. N. Peloubet,	'57	'72	105	200	305	40	4	6	10	3	7	0	10	3	3	400	
" John Elliot, So.	1898	[G. D. Abbott, D.D. Pres.]	'71	'71	15	33	48	9	1	0	1	0	1	0	1	0	0	0	80
Needham, Wellesley,	1798	George G. Phipps,	'68	'68	43	85	128	26	0	1	1	0	4	0	4	0	0	0	3175
" Grantville,	1847	James M. Hubbard,	'62	'68	25	42	67	12	2	4	6	4	3	0	7	2	1	95	
" Ev. Cong. 1857		Wm. B. Greene, a.p.	'55	'69	16	36	52	6	2	2	4	4	3	0	3	1	1	120	
New Bedford, 1st,	1696	Wm. B. Hammond,	'44	'70	9	11	20	0	3	0	3	1	2	6	3	2	0	100	
" North,	1807	A. H. Quint, D.D.	'53	'64	122	281	403	113	2	3	5	6	2	6	0	1	7	387	
" Trin.,	1831	Matthew C. Julien,	'72	'72	58	99	157	13	15	14	20	1	2	0	3	5	6	312	
" Pacific,	1844	Theodore C. Jerome,	'72	'72	41	125	166	40	0	0	0	0	13	0	13	0	0	232	
New Braintree,	1754	William B. Bond,	'72	'72	21	63	84	19	0	4	4	1	3	0	4	0	0	58	
Newbury, 1st,	1835	L. Withington, D.D.	'16	'16	40	127	167	30	0	0	0	1	2	0	3	0	0	140	
" Byfield,	1706	Wm. S. Coggin, a.p.	'38	'68	36	66	102	25	9	0	9	6	3	0	8	7	2	60	
Newburyport, N th ,	1768	James Powell,	'69	'69	57	240	297		3	5	8	5	3	0	8			4	230
" 4th,	1793	Randolph Campbell,	'35	'37	60	155	215		2	6	8	4	0	0	4	0	0	4	130
" Belleville,	1808	Dan'l T. Flake, D.D.	'47	'47	62	158	230	15	5	6	11	10	1	0	11	1	7	329	
" Whitefield,	1850	S. J. Spalding, D.D.	'46	'51	49	134	183	35	1	5	6	6	11	2	19	0	1	154	
New Marlboro', 1st,	1744	Sullivan F. Gale,	'69	'69	32	79	111	26	0	3	3	1	10	0	11	0	1	179	
" Southfield,	1794	S. K. Free, a.p.	'71	'71	10	26	36	7	1	0	1	0			1			43	
" Mill River,	1871	F. H. Boynton,	'64	'72	19	44	63	1	15	48	63	0	0	0	0	0	0	0	180
New Salem,	1845	David Eastman, a.p.	'40	'63	10	40	50	10	9	0	9	0	0	0	0	4	0	80	
Newt'n, 1st Centre,	1664	Daniel L. Furber,	'47	'47	82	145	227	33	10	4	14	3	4	0	7	6	5	156	
" 2d, West,	1781	Henry J. Patrick,	'54	'60	76	136	212	44	3	6	9	3	4	0	7	1	1	275	
" Eliot,	1845	J.W. Wellman, D.D.	'51	'56	133	254	387	68	4	15	19	8	6	0	14	1	14	885	
" Auburndale,	1850	Calvin Cutler,	'62	'67	54	80	134	26	13	10	23	3	12	0	15	2	4	298	
" North Vill.	1866	Samuel E. Lowrey,	'67	'67	21	48	69	20	7	2	9	0	3	0	3	1	3	174	
" Newtonville,	1868	None.			36	68	104	5	3	9	12	1	0	0	1	2	6	180	
" Highlands,	1872	S. H. Dana,	'72	'72			20												
Norfolk,	1839	Jesse C. Bragg,	'42	'69	14	36	50	14	0	2	2	1	1	0	2	0	1	80	
Northampton, 1st,	1661	William S. Leavitt,	'45	'67	140	346	486	50	2	6	8	5	10	0	13	2	8	309	
" Edwards,	1833	Gordon Hall, D.D.	'48	'52	106	226	332	12	9	9	18	4	4	0	8	5	3	200	
" Florence,	1861	Eliza G. Cobb,	'60	'66	72	160	232	32	40	18	58	2	6	0	8	32	0	300	
N. Andover, Ev.,	1834	Rufus C. Flagg,	'72	'72	43	108	156	44	11	6	17	0	5	0	5	2	5	525	
Northborough,	1832	Horace Dutton, a.p.	'68	'70	28	64	92	37	1	2	3	1	1	0	2	0	1	175	
Northbridge, 1st,	1782	James Wells, a.p.	'49	'72	19	65	84	11	0	0	0	0	0	0	0	0	0	2	100
" Whitinsville,	1834	John R. Thurston,	'59	'71	73	127	200	41	6	10	16	2	19	0	21	4	5	279	
N. Bridgewater, 1st,	1740	Henry A. Stevens,	'61	'68	63	168	251	17	1	6	7	3	4	0	7	0	0	0	300

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.						Adm'td			Removals			BAPT.		IN SAB. SCHS.					
					Jan. 1. 1872.			1871.			1871.			1871.										
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	Infants.							
No. Bridgewater. —																								
" So., Campello,	1837	None.			75	103	178	10	0	1	1	5	3	1	9	0	0	0	275					
" Porter, Ev.,	1850	Robt. G. S. McNello,	'72	'80	85	199	255	24	1	0	1	10	7	0	17	0	0	250						
N. Brookfield, 1st,	1752	G. H. De Voise,	'65	'68	97	183	280	35	1	5	6	9	8	0	17	1	4	270						
" Union,	1854	None.			37	78	115	22	0	0	0	0	0	0	6	0	0	135						
Northfld. Tr. Cong.	1825	Theodore J. Clark,	'42	'70	23	43	66	5	6	3	9	3	1	0	4	3	7	75						
North Reading,	1720	J. W. Kingsbury,	'66	'72	15	71	86	5	11	2	13	5	1	0	6	5	0	80						
Norton,	1832	Timo. Atkinson, a.p.	'32	'72	29	88	117	47	1	0	1	3	0	4	0	0	0	112						
Norwood,	1736	Jos. P. Bixby, a.p.	'62	'67	46	90	136	28	3	1	4	1	1	1	3	3	5	155						
Oakham,	1773	Alpha Morton,	'44	'71	64	148	212	39	0	0	0	7	6	14	0	1	625							
Orange, North,	1843	John H. Garman,	'47	'66	11	22	33	8	0	0	0	0	2	0	2	0	1	50						
" Central,	1849	Robert C. Bell,	'69	'72	44	100	144	22	5	2	7	2	2	0	4	3	0	115						
Orleans, East,	1719	Chas. E. Harwood,	'71	'71	19	98	114	18	0	0	0	4	0	4	0	0	0	150						
Otis,	1779	Irem W. Smith, a.p.	'72	'72	12	45	57	15	0	1	1	0	0	2	2	0	244							
Oxford,	1821	Thomas E. Babb,	'69	'71	73	154	227	65	0	2	2	4	1	0	5	0	1	140						
Palmer, 1st,	1786	Theo. A. Leete, a.p.	'45	'70	20	50	70	20	12	4	16	2	0	2	9	4	100							
" 2d,	1847	B. M. Fullerton,	'68	'68	33	89	122	13	2	8	10	5	1	0	6	1	3	169						
Paxton,	1767	Thomas L. Ellis,	'59	'71	49	76	125	24	49	25	1	0	7	0	7	39	0	130						
Peabody,	1713	George N. Anthony,	'55	'69	75	211	286	23	10	16	6	9	6	0	15	0	646							
Pelham,	1837	None.			11	30	41	24	0	0	0	0	1	0	1	0	0	0						
" Packardville,	1870	William K. Vail,	'66	'71	16	9	25	5	2	1	3	0	0	0	2	0	0	60						
Pepperell,	1747	Horace Parker,	'61	'70	114	232	346	44	51	67	10	2	7	19	42	2	312							
Peru,	1770	Hiram W. Gilbert,	'41	'69	45	68	113	7	0	4	4	1	0	0	1	0	0							
Petersham,	1823	None.			27	78	105	14	19	5	24	3	8	1	9	10	0	90						
Phillipston,	1785	None.			55	91	146	31	3	4	7	1	7	0	8	1	6	220						
Pittsfield, 1st,	1764	{ John Todd, D.D.,	'27	'42				371	169	4	0	4	12	6	0	18	1	8	645					
" 2d,	1845	{ E. O. Bartlett, p.e.	'63	'72																				
" South,	1860	Sam'l Harrison, a.p.	'59	'72	7	20	27	5	10	1	1	0	0	0	5	5	40							
Plainfield,	1786	Thomas Crowther,	'67	'72	87	246	333	33	4	5	9	8	13	0	21	2	4	195						
Plym'th, 2d, South,	1738	Solomon Clark, a.p.	'41	'58	56	86	142	28	3	2	5	5	7	0	12	3	9	205						
" Of Pilgrimage,	1801	None.			26	54	80	3	0	0	0	1	2	0	3	0	0	70						
" 4th, Ch'naville,	1817	Geo. A. Tewksbury,	'63	'70	65	197	262	50	9	6	15	2	5	8	15	5	3	252						
" 5th,	1862	Wm. H. Cobb, p.	'72	'72	55	90	145	29	0	0	0	0	0	0	0	0	1	88						
Plympton,	1698	None.			40	68	108	16	0	0	0	3	0	3	0	0	75							
Prescott,	1698	Phillip Titcomb, a.p.	'47	'68	21	62	83	12	0	2	2	0	0	2	0	2	0	92						
" 3rd,	1823	David Bancroft,	'38	'58	18	28	46	10	1	0	1	0	1	0	1	1	0	68						
" Centre,	1764	None.			37	100	137	16	13	215	1	4	0	5	10	1	1	130						
Provincetown,	1714	Leroy M. Pierce, a.p.	'70	'71	12	44	56	7	0	0	0	0	0	0	0	0	0	90						
Quincy, Ev. Cong.	1832	James E. Hall,	'67	'68	32	120	152	30	4	2	6	0	1	0	1	2	4	232						
Randolph, 1st,	1731	John C. Labaree,	'63	'65	42	95	137	19	0	0	0	4	0	0	4	0	0	212						
Raynham,	1731	Erastus Maltby, a.p.	'24	'70	45	98	143	36	1	0	1	2	0	0	2	1	0	117						
Reading, Old So.,	1770	Wm. A. Thompson,	'68	'72	43	101	144	0	0	0	0	4	3	0	7	0	0	175						
" Bethesda,	1849	William H. Wilcox,	'51	'57	69	150	219	22	7	5	12	6	3	0	9	3	4	275						
Rehoboth,	1721	H.D. Woodworth, a.p.	'60	'70	49	86	135	22	0	1	1	0	0	0	0	0	0	186						
Revere,	1828	Theo. P. Sawin, a.p.	'43	'69	8	28	36	14	0	1	0	0	0	0	0	0	0	96						
Richmond,	1765	Lupton W. Curtis, a.p.	'69	'69	34	52	76	5	7	2	9	1	11	0	12	4	0	42						
Rochester, Centre,	1703	Nelson Clark,	'44	'71	19	64	83	21	0	0	0	2	3	0	5	0	0	60						
" North,	1753	None.			2	10	12	2	0	0	0	1	1	0	2	0	0	30						
Rockport, 1st,	1756	C. O. McIntire,	'61	'71	105	190	295	10	0	4	4	9	8	0	17	0	0							
Rowley,	1659	Lyman H. Blake,	'67	'69	35	100	135	15	5	0	5	3	2	1	6	4	0	100						
Royalston, 1st,	1766	John P. Cushman,	'60	'70	42	89	131	15	7	5	12	2	6	0	8	3	2	137						
" 2d, South,	1837	Walter Rice, a. p.	'65	'68	44	79	123	31	3	0	3	0	5	0	5	2	0	115						
Rutland,	1720	Henry Cummings,	'61	'66	75	137	212	28	29	4	33	4	6	0	10	15	11	200						
Salem, Tabernacle,	1629	None.			55	274	329	10	18	6	1	1	8	4	2	3	20							
" South,	1735	Edw. S. Atwood,	'56	'64	80	300	380	2	5	7	5	4	0	9	2	4	425							
" Crombie st.	1832	Hugh Elder,	'68	'68	43	181	224	30	3	5	8	2	2	0	4	1	2	338						
Sallab'y, R'ky Hill,	1718	None.																						
Sandisfield,	1756	Elbridge Bradbury,	'30	'69	46	105	152	48	2	1	3	2	5	0	7	0	1	150						
Sandwich,	1639	Fred. Oxnard, a.p.	'61	'71	44	118	162	45	6	2	8	3	5	0	8	3	3	100						
" Monument,	1833	No public ordinances.			5	19	24	5	0	0	0	0	0	0	0	0	0	20						
Saugus Centre,	1732	Francis V. Tenney,	'45	'69	18	35	53	8	3	0	3	2	2	0	4	0	2	137						
Scituate,	1635	Thos. S. Robie,	'69	'70	14	55	69	6	2	0	2	3	2	0	5	0	0	90						
Seekonk, (and East Providence, R. I.)	1623	None.			70	99	169	38	3	1	4	2	4	0	6	0	0	154						
Sharon, 1st Cong.	1741	S. Ingersoll Briant,	'68	'68	29	89	109	24	2	1	3	3	0	0	3	1	0	113						
Sheffield,	1735	Mason Noble, Jr.	'69	'69	33	105	138	11	3	1	4	1	2	0	3	1	0	141						
Shelburne, 1st,	1770	A. F. Marsh,	'67	'70	66	107	173	16	16	6	22	6	2	0	8	10	1	225						

CHURCHES.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.						
					Jan. 1, 1872.			1871.		1871.			1871.						
					Male.	Female.	TOTAL.	Prof. Letter.	Total.	Deaths.	Dism. Excom.	TOTAL.	Adults.	Infants.	In S.B.	SCHS.			
Shirley, Village,	1828	H. A. Lounsbury,	'56	'70	20	56	76	20	2	2	4	1	0	2	0	0	96		
Shrewsbury,	1723	E. Porter Dyer,	'39	'67	59	100	159	29	0	2	2	5	11	3	16	0	0	220	
Shutesbury,	1742	John P. Watson, a.p.	'62	'71	21	32	53	10	7	6	13	1	0	0	1	6	0	60	
Somerset,	1861	Leander S. Coan, a.p.	'63	'71	20	31	51	10	8	8	16	0	0	0	4	8	1	80	
Somerville, 1st, E.	1855	William S. Hubbell,	'68	'72	105	205	310	20	13	23	2	2	2	2	2	0	0	522	
" No., Winter Hill,	1864	William H. Pierson,	'68	'72	33	51	84	9	1	8	9	1	3	0	4	1	256		
Southampton,	1743	Rufus P. Wells,	'46	'69	96	157	253	48	0	2	2	5	13	0	18	0	1,145		
Southboro', Pil'm,	1831	John Colby,	'55	'65	33	75	108	12	0	3	3	1	3	0	4	0	6,150		
" Southville,	1865	Benj. F. Parsons, a.p.	'65	'71	9	24	33	6	2	4	0	0	0	0	0	1	0	107	
Southbridge,	1801	Edwin L. Jagger,	'62	'69	47	121	168	38	4	5	9	0	5	0	5	3	1,112		
South Hadley, 1st,	1733	J. Henry Bliss,	'39	'71	118	219	337	29	11	10	21	3	23	3	29	7	8,300		
" Falls,	1824	George E. Fisher,	'50	'67	59	105	164	26	13	4	17	2	3	2	7	11	2,173		
" Falls, 1st,	1824	Richard Knight,	'37	'56	45	106	151	43	9	2	11	2	6	0	8	2	4,188		
Southwick,	1773	Timothy Lyman, a.p.	'50	'71	17	50	67	7	0	2	2	1	0	0	1	0	1,720		
Spencer,	1744	None.			64	121	185	25	0	5	5	1	3	0	4	0	0	320	
Springfield, 1st,	1837	Edward A. Reed,	'71	'71	166	436	602	79	12	35	47	14	14	0	28	9	11,565		
" Olivet,	1833	Luther H. Cone,	'56	'67	74	194	278	24	7	12	19	4	8	6	18	2	2,262		
" South,	1842	S. G. Buck'gham, D.D.	'37	'47	128	243	371	35	30	5	35	10	8	0	18	9	3,352		
" North,	1846	Richard G. Greene,	'56	'66	130	230	366	86	10	9	19	5	24	0	29	5	6,310		
" Ind'n Orchard	1848	Stephen Harris, a.p.	'61	'71	15	29	44	17	0	3	3	2	4	0	0	0	0	78	
" Sanford st.,	1864	Milan C. Stebbins, a.p.	'64	'71	17	22	39	7	0	0	0	0	0	0	0	0	2		
Sterling,	1852	Lucian D. Mears,	'71	'71	26	55	81	14	0	5	5	0	7	0	7	0	0	93	
Stockbridge,	1734	E. Cornelius Hooker,	'60	'70	68	153	221	2	9	12	3	0	7	0	10	1	5,220		
" Curtisville,	1824	None.			20	41	61	13	0	1	1	0	0	5	0	1	75		
Stoneham,	1729	None.			28	87	115	23	0	2	2	2	6	0	8	0	0	1,178	
Stoughton, 1st,	1744	Thomas Wilson,	'48	'56	40	75	115	13	0	4	4	2	3	1	6	0	2,191		
Sturbridge,	1736	M. L. Richardson,	'60	'71	69	163	232	32	0	3	3	4	11	0	15	0	0	1,156	
Sudbury, Union,	1640	Philander Thurston,	'69	'70	60	130	190	33	7	0	7	4	0	0	4	3	1,170		
Sunderland,	1718	David Peck,	'52	'67	102	152	254	4	5	6	11	9	20	0	29	3	2,232		
Sutton, 1st,	1720	Hiram A. Tracy, a.p.	'35	'71	56	126	181	34	1	0	1	5	1	0	6	1	1,752		
Swampscott, 1st,	1846	Henry W. Jones,	'66	'71	9	42	51	2	0	0	0	0	0	0	0	0	2		
Taunton, 1st, West,	1637	Thos. T. Richmond,	'32	'60	33	79	112	0	0	0	0	1	0	0	1	0	0	2,100	
" Trin. Cong.,	1821	Erastus Maltby,	'24	'26				440	100	0	2	2						1,250	
" S. M. Newman,			'71	'71															
" Winslow,	1837	Mor'm'r Blake, D.D.	'39	'55	67	135	202	37	0	5	5	2	5	0	7	0	2,301		
" Ev. Cong., East,	1853	Fred. A. Reed, a.p.	'48	'66	9	25	34	6	0	1	1	0	0	0	0	0	1	89	
" Un. Whittenton,	1898	None.			24	53	77	5	4	4	2	1	0	3	4	5	190		
Templeton,	1832	Lewis Sabin, D. D.,	'36	'37	38	83	121	16	0	2	2	3	2	1	6	0	1,130		
Tewksbury,	1736	S. Franklin French,	'64	'71	40	94	134	42	0	2	2	3	4	0	7	0	2,134		
Tisbury, 1st, West,	1673	W. H. Sturtevant, a.p.	'53	'61	32	37	69	2	0	2	2	0	0	0	0	0	0	75	
Tolland,	1797	Irem W. Smith,	'58	'70	39	60	99	25	0	0	0	1	1	0	2	0	2		
Topsfield,	1693	James H. Fitts,	'59	'71	40	112	152	13	4	0	4	6	0	0	4	0	1,159		
Townsend,	1734	Geo. H. Morse, a.p.	'64	'69	81	165	246	30	21	6	27	5	7	0	12	9	0	2,000	
Truro, 1st,	1711	Edward W. Noble,	'49	'49	26	52	78	12	0	0	0	4	2	0	6	0	0	1,000	
" North,	1842	[H. W. S. Packard, M <th>.</th>	.	'71	'71	3	11	14	5	0	0	0	0	0	0	0	0	0	100
Tyngsborough,	1808	N. Richardson, a.p.	'72	'72	11	30	4	9	0	0	0	1	2	0	3	0	0	60	
Upton,	1735	J. E. M. Wright,	'52	'71	71	167	238	48	0	5	5	6	0	5	11	0	0	3,600	
Uxbridge,	1730	Thomas C. Biscoe,	'38	'68	42	128	170	61	0	1	1	3	2	0	5	0	1,316		
Wakefield,	1645	Charles K. Bliss,	'59	'62	69	136	205	15	3	0	3	8	0	1	9	3	2,256		
Walpole,	1820	None.			61	124	185	34	1	2	2	1	2	0	3	0	2,155		
Waltham,	1820	Elnathan E. Strong,	'59	'65	48	150	198	28	6	18	22	4	2	0	0	8	4	2,008	
Ware, 1st,	1751	William G. Tuttle,	'61	'61	36	103	139	30	2	2	8	2	4	0	6	3	1,178		
" East,	1826	A. E. P. Perkins, D.D.,	'44	'55	99	225	324	42	12	5	17	2	5	0	7	3	12,450		
Wareham,	1739	Isaiah C. Thacher,	'45	'70	45	70	115	20	7	0	7	3	1	0	4	6	1,125		
Warren,	1745	Samuel J. Austin,	'57	'68	75	135	210	42	16	4	20	4	7	0	11	11	0	2,600	
" West,	1860	None.			20	24	44	6	0	0	0	1	2	0	3	0	5	84	
Warwick, Tr. Cong.,	1829	Edward B. Bassett,	'57	'69	17	43	60	10	0	0	0	3	6	0	9	0	2,105		
Washington, Un.,	1772	None.						34	12									0	
Watertown, Phillips,	1855	Edwin P. Wilson,	'71	'72	40	107	147	41	2	5	7	2	2	0	4	0	0	1,190	
Wayland,	1828	None.			40	85	125	35	1	0	1	1	2	1	4	0	0	90	
Websters,	1838	J. S. Batchelder,	'58	'71	46	109	155	16	0	2	2	5	3	0	10	0	0	220	
Wellfleet, 1st,	1730	Samuel Fairley,	'50	'68	80	119	199	19	22	0	22	9	2	0	11	12	0	1,070	
" 2d, South,	1833	Wm. Leonard, a.p.	'44	'72	35	58	93	17	1	1	2	3	1	0	4	1	0	120	
Wendell Centre, 1st,	1774	Brain'd B. Cutler, a.p.	'37	'69	8	13	21	15	0	0	0	0	3	1	0	4	0	1	62
Wenham,	1644	Will C. Wood,	'68	'70	28	64	92	12	1	2	3	1	2	0	3	1	5	170	
Westborough,	1724	Heman P. DeForest,	'67	'71	108	243	353	61	6	23	29	9	7	0	16	1	4,542		
West Boylston,	1796	W. Johnson, a.p.	'65	'70	44	105	149	27	4	1	5	2	3	0	5	3	1,108		
W. Brookfield, 1st,	1717	Richard B. Bull,	'54	'71	104	222	326	36	15	6	21	8	9	0	17	12	0	3,300	
Westfield, 1st,	1679	None.			92	145	237	56	4	17	21	8	4	1	13	2	4	293	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS. Jan. 1, 1872.				Admt'd 1871.		Removals 1871.		BAPT. 1871.		IN S. B. SCHS.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Death.	Disch.	Excom.	TOTAL.		Adults.	Infants.	
Westfield, 2d,	1856	Henry Hopkins,	'61	'66	104	168	272	38	7	4	11	2	10	0	12	5	4	350
Westford,	1828	None.			26	76	102	6	3	0	3	6	3	0	8	3	0	60
Westhampton,	1779	Phiny F. Barnard,	'47	'70	83	113	196	28	5	0	5	2	6	0	8	3	9	175
Westminster,	1742	None.			69	135	204	20	41	7	48	4	4	1	9	25	1	156
W. Newbury, 1st,	1698	Nath'l Lasell, a.p.	'35	'69	27	45	72	3	0	0	0	0	0	0	0	0	0	92
" 2d,	1731	Seneca M. Keeler,	'62	'72	30	163	193	21	3	2	5	3	3	0	6	3	4	275
Westp't, Pac. Un.,	1858	Hartford P. Leonard,	'63	'68	7	23	30	2	0	0	0	0	0	0	0	0	0	90
W. Roxb'y, S. Ev.,	1836	Ed. Strong, D.D.,	'42	'72	20	57	77	18	1	2	3	4	1	0	5	1	5	116
" Central, Jam. Pl.	1853	Joseph B. Clark,	'61	'72	69	120	189	48	1	5	6	117	0	18	1	1	198	
W. Springfield, 1st,	1698	None.			39	86	125	41	0	0	0	187	0	88	0	0	0	92
" Mittineague,	1850	Henry M. Rogers, a.p.	'65	'71	19	52	71	15	0	3	3	0	4	0	4	0	0	120
" Park st.,	1871	None.			19	56	75	9	0	75	75	0	0	0	0	0	0	140
W. Stock'b'ge, Cen.	1789	L. Pennell (retired),	'33	'54	10	26	36	12	0	0	0	3	1	0	4	0	0	140
" Village,	1833	Chas. Newman, a.p.	'58	'72	35	70	105	10	1	3	4	1	0	1	2	0	0	151
Weymouth, 1st,	1623	Joshua Emery,	'35	'38	40	83	123	9	0	0	0	4	1	0	5	0	0	102
" 2d ch., South,	1723	George F. Stanton,	'66	'70	32	99	131	13	23	3	26	1	2	0	3	18	0	250
" Landing,	1811	None.			43	105	148	6	2	0	2	3	3	1	7	0	0	150
" Union, So.	1842	James McLean,	'56	'72	28	70	98	16	0	0	0	0	0	0	0	0	0	188
" Pli'g'm, No.	1852	L. B. Voorhees,	'51	'71	17	38	55	5	0	0	0	1	0	0	1	0	0	135
" East,	1860	E. P. McElroy,	'70	'71	95	148	243	31	0	1	1	4	0	0	0	0	0	296
Whately,	1771	John W. Lane,	'60	'60	52	92	144	25	1	2	3	4	1	0	6	1	0	130
Wilbraham,	1741	Martin S. Howard,	'56	'68	70	132	202	57	3	4	7	3	5	0	8	2	1	185
" South,	1845	E. B. Chamberlain,	'56	'69	42	70	112	13	8	6	9	5	0	8	3	1	0	60
Williamsburg, 1st,	1771	[John P. Gleason, Lic.]	'72	'85	158	243	34	10	14	24	4	0	1	7	5	3	200	
" Haydenville,	1861	Jas. P. Kimball,	'57	'71	46	145	191	36	43	13	56	4	7	0	11	2	2	305
Williamstown, 1st,	1765	A. C. Sewall, p.e.	'72	'72	133	204	337	96	21	3	24	4	5	0	9	1	5	125
" College,	1834	M. Hopkins, D.D.,	'36	'36	23	5	28	14	1	0	0	0	0	0	3	0	0	0
" 2d, South,	1836	None.			15	26	41	11	0	0	0	0	0	0	2	0	0	85
Wilmington,	1733	Benjamin A. Robie,	'66	'71	39	91	130	17	2	0	2	3	0	0	3	2	1	146
Winchendon, 1st,	1762	W. W. Dow, a.p.	'66	'71	33	48	81	24	0	1	1	0	1	0	1	0	0	80
" North,	1843	Davis Foster,	'65	'69	62	179	241	38	2	5	7	1	4	0	6	2	0	258
Winchester,	1840	Edwin C. Bissell,	'59	'71	119	198	317	62	0	1	1	4	5	0	9	0	1	1360
Windsor, of Christ,	1772	None.			9	12	21	4	0	0	0	0	0	0	4	0	4	170
Woburn, 1st,	1642	None.			213	324	537	93	5	14	19	5	12	0	17	3	16	338
" North,	1849	L. Thompson, a.p.	'38	'69	17	48	65	16	0	1	1	1	3	0	4	0	0	116
Worcester, 1st,	1716	None.			150	376	526	80	16	35	11	7	0	82	11	0	0	325
" Calvinist,	1820	Seth Sweetser, D.D.,	'36	'38	69	207	276	23	2	2	4	6	0	15	2	0	0	200
" Union,	1836	E. Cutler, D.D.,	'50	'55	129	221	350	17	4	5	9	12	0	22	1	0	0	304
" Salem st.,	1848	Charles M. Lamson,	'69	'71	85	189	274	94	5	8	13	11	6	0	17	1	0	450
" Miss'n Chap.,	1865	H. T. Cheever, a.p.	'47	'64	13	28	41	8	0	0	0	0	0	0	3	0	0	120
" Plymouth,	1869	G. W. Phillips,	'64	'71	133	199	332	14	4	87	91	5	6	0	11	2	5	701
Worthington,	1771	Joseph F. Gaylord,	'67	'70	61	106	167	24	43	8	51	3	9	0	12	20	2	215
Wrentham, 1st,	1692	W. R. Tompkins, a.p.	'56	'66	36	152	188	24	3	0	3	6	0	0	12	3	0	185
Yarmouth, 1st,	1639	John W. Dodge,	'60	'68	48	107	155	6	0	0	0	4	0	0	4	0	3	175
" West,	1840	No public ordinances.			4	18	22											0

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Dana Claves, Wakefield.
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Nathaniel Cogswell, Yarmouth.
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 Wakefield Gale, Easthampton.
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 L. Ives Hoadley.
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 Sidney Holman, Goshen.
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 Simeon Miller, South Deerfield.
 Chas. L. Mills, Jamaica Plain.
 Eli Moody, Montague.
 Sardin B. Morley, Pittsfield.
 Charles F. Morse, Phillipston.
 M. A. Munson, Huntington.
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 Edwards A. Park, D.D., Prof., Andover.
 Henry W. Parker, Prof., Amherst.
 Ebenezer G. Parsons, teacher, Byfield.
 Francis B. Perkins, Sec. N.E. Branch, American (N. Y.) Tract Soc., Boston.
 Jonas Perkins, Braintree.
 Austin Phelps, D.D., Prof., Andover.
 Winthrop H. Phelps, South Egremont.
 Lebbeus E. Phillips, Groton.
 John Pike, D.D., Rowley.
 Jeremiah Pomeroy, South Deerfield.
 Thomas S. Potwin, Amherst.
 Francis G. Pratt, Middleboro'.
 Henry Pratt, Dudley.
 Minor G. Pratt, Sec., Andover.
 Augustine Root, Belchertown.
 William L. Ropes, Librarian, Andover.
 Ezekiel Russell, D.D., Holbrook.
 Baalis Sanford, East Bridge-water.
 Enoch Sanford, Raynham.
 Wm. H. Sanford, Worcester.
 Daniel F. Savage, Charlemont.
 P. A. Schwarz, Missionary, Greenfield.
 Julius H. Seelye, D.D., Prof., Amherst.
 L. Clark Seelye, Prof., Amherst.
 Alexander J. Sessions, Brookline.
 Horace S. Shapleigh, Wm. S. Smith, West Newton.
 Egbert C. Smyth, D.D., Prof., Andover.
 Chas. V. Spear, Prin. Institute, Pittsfield.
 W. S. Stockbridge, Andover.
 Royal B. Stratton, Worcester.
 Increase N. Tarbox, D.D., Soc. Am. Education Society, Newton or Boston.
 Jno. Tatlock, L.L.D., Pittsfield.
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 Josiah T. Temple, Framingham.
 Edward P. Tenney, Lowell.
 James P. Terry, South Weymouth.
 J. Henry Thayer, Prof., Andover.
 Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin.
 Joseph Tracy, D.D., Sec. Mass. Colonization Soc., Beverly.
 George Traak, Anti-Tobacco-nist, Fitchburg.
 Selah B. Treat, Sec. A. B. C. F. M., Boston.
 James Tufts, Monson.
 William Tyler, Auburndale.
 Wm. S. Tyler, D.D., Prof., Amherst.
 John A. Vinton, Winchester.
 Daniel W. Waldron, Boston.
 James W. Ward, Lakeville.
 F. A. Wa-field, Globe Village.
 Aaron Warner, D.D., Amherst.
 Israel P. Warren, D.D., New-ton Centre.
 Albert Watson.
 Daniel Wright, Natick.
 Edwin S. Williams, Andover.
 Francis W. Williams, Boston.
 John Wood, Dis. Sec. Am. Tract Soc., Wellesey.
 Jon. E. Woodbridge, D. D., Samuel Woodbury, Natick.
 Chas. L. Woodworth, Agent Am. Missionary Association, Boston.
 Isaac R. Worcester, Editor *Missionary Herald*, Auburndale.
 Ephraim M. Wright, East-hampton.
- LICENTIATES, with date of license.
- Benjamin S. Adams, 1870.
 Frederick H. Allen, 1873.
 William J. Bartlett, 1871.
 Thomas R. Beeber, 1871.
 William E. Boles, 1860.
 L. Payson Broad, 1872.
 Charles H. Brooks, 1872.
 Joshua Buffum, 1862.
 Edward P. Butler, 1872.
 John M. Chapin, 1871.
 Charles T. Collins, 1870.
 Joseph Cook, 1867.
 Edward P. Crowell, Prof., Amherst.
 Henry M. Dexter, 1866.
 George S. Dodge, 1871.
 Charles F. Dole, 1871.
 James D. Eaton, 1871.
 Joseph E. Fiske, 1866.

James C. Greenough, 1867.
 Perley M. Griffin, 1871.
 Frederick A. Hand, 1870.
 William S. Howland, 1872.
 E. Winthrop Jenney, 1872.
 J. A. Kellogg, 1870.
 Henry Ketchum, 1871.
 James R. Kilbourn, 1871.
 George W. Kinne, 1870.
 William S. Lamb, 1872.
 Burke F. Leavitt, 1870.
 Horace H. Leavitt, 1872.
 D. P. Lindsley, 1871.
 Albert Livermore, 1872.
 George E. Lovejoy, 1871.
 George H. Martin, 1872.
 Thomas M. May, 1871.

Charles Manning, 1866.
 Richard H. Mather, Prof., Amer-
 herst.
 Albert W. Moore, 1871.
 George L. Nims, 1869.
 Samuel Ollerehsaw, 1871.
 Frederick Palmer, 1871.
 Charles W. Parkhurst, 1871.
 Benjamin F. Parsons, 1872.
 M. Stuart Phelps, 1871.
 Edward K. Rawson, 1871.
 Andrew J. Rogers, 1869.
 Joseph H. Sawyer, 1872.
 Darius B. Scott, 1871.
 George H. Scott, 1871.
 Edward G. Selden, 1872.
 Joel M. Seymour, 1872.

Peter B. Shedd, 1872.
 E. P. Smith, 1872.
 Melien D. Stone, 1872.
 Henry L. Talbot, 1872.
 Roderick Terry, 1872.
 George H. Tilton, 1872.
 Anson P. Tinker, 1871.
 Henry M. Tyler, 1868.
 Charles A. White, 1872.
 Charles H. Whitney, 1871.
 Thomas R. Willard, 1869.
 John H. Williams, 1872.
 Ludwig Wolfson, 1870.
 Robert M. Woods, 1871.
 William H. Woodwell, 1871.
 Newell S. Wright, 1872.

SUMMARY.—CHURCHES: 299 with pastors; 123 with acting pastors; 81 vacant (including 8 supplied by licentiates, or ministers of other denominations). TOTAL, 503. Gain, 2.
 MINISTERS: 304 pastors; 123 acting pastors; 181 others. TOTAL, 608. LICENTIATES, 74.
 CHURCH MEMBERS: 26,426 males; 66,027 females. TOTAL, 92,453,—including 13,574 absent. Gain, 870.
 ADDITIONS IN 1871: 2,569 by profession; 2,161 by letter. TOTAL, 4,730.
 REMOVALS IN 1871: 1,350 by death; 2,177 by dismissal; 79 by excomm'n. TOTAL, 3,606.
 BAPTISMS IN 1871: 1,386 adult; 682 infant.
 IN SABBATH SCHOOLS: 91,188. Gain, 332. AVERAGE ATTENDANCE, 61,571. Gain, 128.
 BENEVOLENT CONTRIBUTIONS (446 churches, 455 last year): \$438,479.35,—an increase of \$98,649.51.

CHANGES.—CHURCHES: *New*.—Mill River, in New Marlborough; Park st., in West Springfield. *Dropped* from the list.—none. Dedham, South, is now Norwood; Randolph, East, is now Holbrook. Churches in brackets do not come into the statistical year.
 MINISTERS: Ordinations, 10 pastors, 4 without installation. Installations, 43. Dismissals, 39. Deceased, 7 pastors, 13 others.

ORGANIZATION.—Twenty-seven Associations of Ministers and twenty-four Conferences of Churches are united in the GENERAL ASSOCIATION.

MICHIGAN.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		SCHO.				
				April 1, 1872.				1871-72.		1871-72.		71-72.						
				Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deaths	Dism.	Excom.	TOTAL		Adults.	Infants		
Ada,	1849	Edwin Booth, a.p.	'70	8	24	32	0	4	3	7	0	2	0	2	0	70		
Adams, North,	1847	J. R. Stephenson, a.p.	'72	33	59	92	3	2	2	4	2	2	0	4	1	1	145	
Adrian,	1854	None.																
Adrian, Town,	1867	A. Reynolds, a.p.	'71	12	27	39	2	9	2	11	1	0	0	1	0	74		
Alamo,	1867	None.																
Allegan,	1858	L. P. Bickford, a.p.	'71	71	34	55	89	14	2	4	6	2	11	0	13	0	1195	
Allendale,	1871	Sam'l P. Barker, a.p.	'71	5	8	13	0	5	8	13	0	0	0	0	0	0		
Alma,	1871	H. M. Holiday, a.p.	'66	'71	5	11	16	0	4	12	16	0	0	0	0	3	75	
Almira,	1864	None.			5	8	12	3	0	0	0	0	0	0	0	0	21	
Almont,	1838	H. R. Williams, a.p.	'64	'64	52	107	159	30	1	1	2	1	8	0	9	1	2125	
Alpena,	1862	A. B. Allen, a.p.	'69	'70	54	88	142	15	50	757	3	2	0	5	17	6	3300	
Alpine and Walker,	1868	J. R. Savage, a.p.	'61	'71	19	25	44	1	7	8	15	0	0	0	1	0	75	
Ann Arbor,	1847	H. L. Hubbell, a.p.	'60	'69	69	134	233	39	27	14	41	2	13	0	15	22	6225	
Armada,	1838	Robt. G. Baird, a.p.	'59	'62	31	57	88	8	1	4	5	2	1	0	3	0	1150	
Atherton,	1836	J. V. Hickmott, a.p.	'50	'69	6	7	13	0	0	0	0	0	2	0	2	0	50	
Augusta,	1849	None.																
Augusta,	1854	Wm. H. Osborn, a.p.	'39	'68	25	36	61	8	1	0	1	0	1	0	1	0	60	
Banks,	1867	C. N. Coulter, a.p.	'69	'71	9	11	20	3	1	5	6	0	0	0	0	0	3	60
Barry & Johnstown,	1865	M. Q. McFarland, a.p.	'43	'69	4	9	13	4	0	0	0	0	0	0	0	0	25	
Battle Creek,	1836	None.			130	85	215	0	2	8	10	0	17	0	17	1	5275	
Bedford,	1848	M. Q. McFarland, a.p.	'43	'69	32	61	93	8	5	1	6	4	7	2	13	0	80	
Bellevue,	1871	D. K. Shoop, a.p.	'67	'71	3	10	13	2	0	0	0	0	0	0	0	0	0	
Benton Harbor,	1866	N. A. Millard, a.p.	'72	'40	61	101	16	2	6	8	1	7	0	8	0	1	1180	
Beuzouia,	1860	Otis B. Waters, a.p.	'61	'71	53	69	122	12	6	10	6	0	0	0	1	4	125	
Boston,	1843	S. McKinney, a.p.	'71	'13	17	30	9	0	5	5	1	5	0	6	0	0	55	
Bridgeshampton,	1862	Daniel Berney, a.p.	'36	'62	2	5	7	3	0	0	0	0	3	0	3	0	7	34
Bridgeport,	1868	J. W. Fitzmaurice, a.p.	'67	'71	19	34	53	7	4	4	8	0	1	0	1	3	0	0

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.			Adm't'd		Removals		BAPT.			
				April 1, 1872.			1871-72.		1871-72.		71-72.			
				Male.	Female.	TOTAL	Prof.	Letter.	Deaths.	Discon.	TOTAL	Adults.	Infants	IN SAB. SCHO.
Bruce,	1833	Robt. G. Baird, a.p.	'69	'62	4	9	13	4	0	0	0	0	0	59
Bronson,	1868	J. R. Bonney, a.p.	'63	'62	1	17	18	4	0	0	0	1	0	0
Canandaigua,	1859	J. Van Antwerp, a.p.	'47	'71	15	29	44	4	2	3	5	0	2	0
Cannon,	1847	None.			24	39	63	4	2	1	3	5	2	5
Ceresco,	1869	H. A. Read, a.p.	'70	'70	9	21	30	0	9	7	16	0	0	0
Charlotte,	1851	R. F. Bradford, p.	'48	'67	47	101	148	12	11	11	22	1	13	15
Chelsea,	1849	[B. Franklin, Presb.]	'48	'71	38	55	93	4	1	0	1	2	0	2
Chesterfield,	1847	J. S. Kidder, a.p.	'43	'71	15	28	41	8	0	0	0	2	2	1
Clinton,	1833	[J. Swindt, Presb.]	'43	'72	53	117	170	23	2	7	9	4	13	0
Clio,	1868	Ward I. Hunt, a.p.	'67	'71	22	30	52	0	0	1	1	2	4	0
Columbus,	1851	S. O. Bryant, a.p.	'68	'68	22	41	63	10	6	3	8	0	0	0
Cooper,	1843	J. Armstrong, a.p.	'67											
Coopersville,	1866	Chas. Doolittle, a.p.	'32											
Corinth,	1870	N. K. Everts, a.p.	'50	'70	6	8	14	2	0	0	0	0	0	0
Covert,	1870	F. W. Bush, a.p.	'71	'72	12	16	28	4	2	8	10	0	2	2
Croton,	1864	A. P. Jones, a.p.	'67	'72	2	7	9	0	0	0	0	0	0	0
Delta,	1852	N. D. Glidden, a.p.	'49	'70	6	7	13	0	0	0	0	0	0	0
Detroit, 1st,	1844	None.			105	188	293	33	13	10	23	3	14	0
" 2d,	1866	S. M. Freeland, p.	'61	'66	68	147	215	21	7	14	21	2	7	10
DeWitt,	1851	None.												
Dexter,	1836	A. S. Kedzie, p.	'45	'66	29	64	93	14	4	1	5	1	4	0
Dorr,	1857	Benj. Moon, a.p.	'71	'71	20	24	44	10	0	1	1	1	2	0
Dowagiac,	1850	Thomas Jones, a.p.	'71	'71	25	57	82	8	0	2	2	1	6	0
Dundee,	1837	None.												
E. Gilead & Bethel,		None.			12	12	24	3	0	0	0	0	0	0
Eastmanville,	1869	Chas. Doolittle, a.p.	'32	'69	6	7	13	0	0	0	0	0	0	0
Easton,	1850	None.			11	-16	-7	2	4	1	5	0	0	3
East Saginaw,	1857	Wm. De L. Love, D.D.p.	'71	'71	77	208	285	49	23	16	89	0	6	10
Eaton Rapids,	1843	Philo R. Hurd, a.p.	'40	'71	33	51	84	14	10	11	1	2	5	0
Essex,	1855	E. T. Branch, a.p.	'49	'68	6	6	12	0	0	0	0	0	1	0
Farmer's Creek,	1848	None.			3	6	9	0	0	0	0	0	0	0
Flat Rock,	1858	Robert Parsons, a.p.	'71	'71	23	47	70	14	0	0	0	4	1	6
Flint,	1867	Edw. W. Bacon, a.p.	'72	'72	39	104	143	2	8	14	22	0	9	0
Frankfort,	1868	A. H. Fletcher, a.p.	'45	'68	18	24	42	4	0	1	1	0	0	0
Franklin,	1848	None.			23	40	72	7	2	0	2	0	2	2
Fredonia,	1863	James Verney, p.	'68	'67	18	34	52	1	9	2	11	1	2	3
Fulton,	1866	E. T. Branch, a.p.	'49	'68	4	6	10	0	0	0	0	0	2	0
Gaines,	1863	None.												
Galesburg,	1852	Warren F. Day, a.p.	'66	'50	68	101	169	20	5	6	11	3	9	0
Genesee,	1849	Hazael Lucas, a.p.	'34	'72	7	19	26	0	0	0	0	0	0	0
Glen Arbor,	1867	G. A. Pollard, a.p.	'55	'71	14	12	26	1	2	0	2	0	3	2
Goodrich,	1855	A. Sanderson, a.p.	'39	'67	18	27	45	7	0	1	1	3	0	0
Grand Blanc,	1833	J. V. Hickmott, a.p.	'50	'69	28	49	77	4	5	4	9	1	2	0
Grand Ledge,	1864	N. D. Glidden, a.p.	'49	'70	6	13	19	2	3	3	6	0	2	1
Grand Rapids, 1st,	1836	J. M. Smith, a.p.	'60	'63	157	320	477	79	6	8	14	2	14	0
" 2d,	1870	Robt. Hovenden, a.p.	'60	'71	5	9	14	0	1	1	2	0	1	1
Grandville,	1839	Chas. Spooner, a.p.	'39	'68	11	28	39	1	0	3	3	1	1	0
Grass Lake,	1835	Geo. Williams, a.p.	'71	'71	55	88	143	4	29	2	31	3	10	13
Greenville,	1852	J. L. Patton, a.p.	'62	'66	50	82	132	6	1	6	7	1	4	0
Hart,	1868	Wm. Woodmansee, p.	'71	'71	10	13	23	6	1	2	3	2	0	0
Hartland,	1844	None.			6	20	26	7	13	3	16	0	0	0
Hersey,	1870	None.			8	10	18	1	8	2	10	0	0	0
Hilliards,	1872	[S. W. Noyes, Pres. Lic.]	'72	'72	17	18	35	0	0	0	0	0	0	0
Homestead,	1864	John Pettitt, a.p.	'30	'71	15	19	34	8	4	0	4	1	0	0
Hopkins,	1851	[S. W. Noyes, Pres. Lic.]	'71	'71	26	35	61	13	3	0	3	2	0	2
Hubbardston,	1855	N. L. Otis, a.p.	'72	'72	25	31	56	18	1	0	1	1	1	0
Hudson,	1836	B. D. Conkling, a.p.	'68	'72	39	98	137	32	0	6	6	0	4	0
Ionia,	1868	[E. D. Newberry, Presb.]	'71	'71	14	34	48	2	0	3	3	0	4	0
Ithica,	1866	E. Cleveland, a.p.	'37	'71	10	11	21	0	0	3	3	0	3	0
Jackson, 1st,	1841	None.			65	135	261	396	4	12	38	60	4	16
" 2d,	1867	L. M. Hunt, a.p.	'68	'69	20	35	55	14	1	2	3	0	6	0
Johnstown,	1865	John Moll, a.p.	'72	'71	14	24	38	8	2	0	2	1	5	0
Kalamazoo, 1st,	1838	Oliver S. Dean, a.p.	'64	'67	110	164	274	38	3	13	16	6	9	1
" Plymouth,	1863	D. N. Bordwell, a.p.	'59	'69	29	59	88	10	1	6	7	0	0	0
Kalamo,	1867	D. R. Shoop, a.p.	'67	'67	12	28	40	4	0	2	2	1	3	0
Keeler,	1850	None.												
Laingsburg,	1864	Wm. Mulder, a.p.	'67	'66	11	15	26	4	2	0	2	0	0	0
Lamont,	1849	S. P. Barker, a.p.	'71	'71	31	49	80	5	10	1	11	1	2	19
Lansing,	1864	M. W. Fairfield, a.p.	'72	'72	42	65	107	11	2	6	7	2	1	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals.			BAPT.				
					April 1, 1872.				1871-72.		1871-72.			71-72.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Death.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.	SCHS.
Lawrence,	1837	E. W. Shaw, a.p.	'58	'71	15	26	41	2	0	2	2	0	0	0	0	0	75	
Leland,	1865	Geo. Thompson, a.p.	'43	'65	8	13	21	5	2	0	2	1	2	1	4	2	0	70
Leroy,	1837	Reuben Evarts, a.p.	'61	'69	20	29	49	18	6	0	5	1	6	0	7	4	0	65
Leslie,	1865	J. Wing Allen, a.p.	'62	'69	18	40	58	7	4	12	16	0	7	0	7	3	1	60
Lexington,	1896	None.		'71	7	15	22	0	0	0	0	0	0	0	0	0	0	0
Litchfield,	1839	S. G. Updyke, a.p.	'61	'72	51	84	135	18	2	4	6	2	0	0	2	2	1	125
Lodi,	1854	Wm. Platt, a.p.	'47	'71	20	33	53	9	1	1	2	0	2	0	2	0	0	110
London,	1838	None.		'71	10	24	34	2	0	1	1	1	0	0	1	0	0	30
Lowell,	1856	L. S. Griggs, a.p.	'64	'70	39	76	115	8	8	4	12	2	4	0	0	8	0	150
Manistee,	1862	John B. Fiske, a.p.	'67	'70	16	30	46	6	2	1	3	0	1	0	1	0	1	120
Maple Rapids,	1888	E. T. Branch, a.p.	'40	'68	19	26	45	6	0	6	6	0	1	0	1	0	0	100
Marshall,	1889	W. M. Barrows, a.p.	'72	'71	23	46	69	6	21	8	29	0	4	0	4	5	0	218
Mattawan,	1867	Jonathan Crane, a.p.	'36	'70	30	58	88	15	3	6	9	1	2	0	3	3	7	100
Matteson,	1862	J. R. Bonney, a.p.	'63	'62	12	35	47	4	2	3	5	1	2	0	3	1	0	60
Memphis,	1840	Wm. P. Russell, a.p.	'40	'48	20	72	92	15	23	1	24	1	2	0	3	10	0	132
Michigan Centre,	1870	Geo. Williams, a.p.	'71	'71	15	29	44	1	13	7	20	0	2	8	10	10	1	60
Middleville,	1846	None.		'71	15	39	54	6	0	0	0	0	3	1	4	0	0	0
Morenci,	1858	None.		'71	6	16	22	2	0	0	0	0	1	0	1	0	0	208
Mt. Morris,	1890	Hazael Lucas, a.p.	'34	'70	8	16	24	3	0	0	0	0	1	0	0	1	0	50
Muskegon,	1859	A. D. Stowell, a.p.	'70	'70	31	69	90	0	3	2	5	0	2	0	2	3	3	250
Nankin & Livonia,	1871	A. F. Bruske, a.p.	'71	'71	10	17	27	0	28	0	28	1	0	0	1	0	0	60
Napoleon,	1855	Sam'l D. Breed, a.p.	'62	'70	18	21	39	12	0	0	0	0	2	0	2	0	2	50
Newaygo,	1855	Marcus S. Angel, a.p.	'60	'68	7	19	26	6	0	1	1	0	0	0	0	8	1	60
New Baltimore,	1856	H. H. VanAuken, a.p.	'64	'67	10	20	30	3	3	0	3	2	1	0	2	2	0	150
New Haven,	1898	J. S. Kidder, a.p.	'43	'71	7	21	28	3	2	4	6	0	4	2	6	1	0	40
Northport,	1863	E. E. Kirkland, a.p.	'46	'70	8	13	21	0	0	2	2	0	1	0	1	0	0	150
Oakwood,	1848	Sam'l Phillips, a.p.	'37	'71	11	31	42	7	3	0	3	0	3	7	10	3	0	70
Old Wing Mission,	1849	Geo. N. Smith, a.p.	'49	'70	127	159	286	15	5	1	6	3	10	0	13	0	4	260
Olivet,	1856	None.		'70	4	2	6	0	0	0	0	0	0	0	0	0	0	0
Onondaga,	1853	Sam'l Phillips, a.p.	'37	'70	4	6	10	0	0	0	0	0	0	0	0	0	0	60
Orion,	1843	None.		'71	20	46	66	3	0	0	0	1	2	0	3	0	0	120
Osego,	1837	[H. H. Morgan, <i>Presb.</i>]	'71	'71	5	13	18	0	3	4	7	0	0	0	0	1	0	0
Ovid,	1871	Wm. Mulder, a.p.	'67	'71	64	88	152	12	0	5	5	1	5	0	6	0	0	154
Owoosso,	1853	[D. W. Sharts, <i>Presb.</i>]	'71	'71	9	15	24	3	11	2	13	0	0	0	0	10	0	50
Paris,	1860	N. H. Evarts, a.p.	'50	'70	8	11	19	0	1	1	2	2	1	0	3	0	0	40
Pentfield,	1869	M. Q. McFarland, a.p.	'43	'69	19	32	51	4	1	11	12	3	0	0	3	1	0	130
Pentwater,	1866	Ehizur Andrus, a.p.	'50	'70	10	25	35	5	0	0	0	1	3	0	4	0	0	0
Pinckney,	1848	Edmund Dyer, a.p.	'72	'72	9	10	19	3	1	0	1	0	0	0	0	1	0	23
Pleasanton,	1866	J. D. Millard, a.p.	'61	'69	54	143	197	20	6	2	8	2	5	0	7	4	1	290
Pontiac,	1831	S. O. Allen, a.p.	'70	'72	102	164	266	22	4	8	12	1	2	0	3	2	2	240
Port Huron,	1840	James S. Hoyt, p.	'58	'58	8	41	49	7	0	1	1	3	0	4	0	1	0	109
Portland,	1843	L. P. Spelman, a.p.	'60	'67	17	26	43	6	2	0	2	1	0	0	1	0	0	0
Port Sanilac,	1854	Daniel Berney, a.p.	'36	'61	4	8	12	1	0	0	0	0	0	0	0	0	0	0
Raisinville,	1849	None.		'72	31	46	77	2	2	2	5	1	2	0	3	1	0	70
Ransom,	1848	J. T. Husted, a.p.	'68	'72	7	6	13	3	0	0	0	0	1	0	1	0	0	0
Ray,	1838	Robert G. Baird, a.p.	'59	'70	15	59	74	7	0	1	1	1	1	0	2	0	0	80
Rochester,	1827	None.		'71	15	41	56	8	8	19	27	0	0	0	0	3	0	40
Rockford,	1847	W. M. Irons, a.p.	'65	'70	75	141	216	21	36	5	41	1	5	2	8	17	3	175
Romeo,	1829	H. O. Ladd, p.	'65	'72	14	27	41	4	0	1	1	1	7	3	11	0	1	125
Royal Oak,	1842	Samuel Porter, a.p.	'65	'72	9	24	33	4	0	0	0	1	0	1	0	0	0	25
Saline,	1844	Thos. Towler, a.p.	'63	'71	29	37	66	15	7	1	8	0	1	1	2	3	0	60
Sandstone,	1869	L. M. Hunt, a.p.	'68	'70	8	13	21	0	1	20	21	0	0	0	0	1	0	0
Saranac,	1871	None.		'68	18	29	47	4	0	1	1	1	6	0	7	1	3	160
Saugatuck,	1860	J. F. Taylor, a.p.	'55	'68	1	5	6	0	0	0	0	0	0	0	0	0	0	39
Sebawa,	1870	None.		'44	15	25	40	2	3	0	3	1	1	0	2	2	0	50
Shelby,	1864	A. S. Clair, a.p.	'44	'69	18	23	41	2	7	0	7	0	1	0	1	2	0	60
Sherwood & Leonida's,	1866	None.		'71	29	43	72	2	1	3	4	0	2	0	2	1	1	50
Smyrna,	1868	Benj. Parsons, a.p.	'54	'70	7	18	25	3	0	0	0	0	0	0	0	0	0	0
Somersct, 1st,	1858	W. E. Caldwell, a.p.	'63	'71	27	41	68	12	2	1	3	2	6	0	8	0	0	90
" 2d,	1867	G. R. Stephenson, a.p.	'72	'72	20	64	84	6	10	4	14	1	7	0	8	5	0	115
South Haven,	1856	Joseph Anderson, a.p.	'69	'69	27	41	68	12	2	1	3	2	6	0	8	0	0	90
St. Clair,	1841	None.		'70	37	66	103	21	3	6	9	0	9	0	1	1	1	140
St. Johns,	1860	None.		'51	35	54	89	17	2	2	4	0	0	1	0	1	0	0
St. Joseph,	1854	M. M. Colburn, a.p.	'51	'70	22	46	68	9	1	2	3	0	0	0	1	0	0	100
Summit,	1851	Thomas Towler, a.p.	'53	'71	22	46	68	9	1	2	3	0	0	0	1	0	0	100
Three Oaks,	1840	P. B. Parrey, a.p.	'47	'72	20	35	55	12	0	0	0	0	0	0	0	0	0	75
Traverse City,	1863	O. H. Spoor, a.p.	'61	'72	15	26	41	4	1	3	4	0	0	0	1	2	1	110
Union City,	1837	E. G. Chaddock, p.	'60	'70	121	195	316	25	45	11	59	1	4	0	5	30	0	300

CHURCHES, Place and name.	Organized.	MINISTERS, Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		
					April 1, 1872.			1871-72.		1871-72.			71-72.		
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Utica,	1855	D. P. Breed, a.p.	'72	'72	7	35	42	0	0	0	6	0	6	0	138
Vermontville,	1838	None.			65	102	167	22	3	2	5	3	7	0	150
Vicksburg,	1865	J. J. Hannel, a.p.	'65	'72	7	9	16	0	0	0	0	0	0	0	50
Vernon,	1851	None.			15	20	33	2	0	0	1	4	0	5	0
Victor,	1845	Wm. Mulder, a.p.	'67	'66	23	32	55	0	0	0	1	0	0	1	0
Vienna,	1844	W. T. Hunt, a.p.	'71		10	25	35	3	2	1	3	2	1	0	0
Waconata,	1862	N. D. Glidden, a.p.	'70		15	26	41	2	3	1	4	0	0	0	1
Waterliet,	1852	None.			7	10	17	0	0	0	0	0	0	0	0
Wayland,	1860	Benj. Moon, a.p.	'71		13	41	44	5	0	1	1	0	1	2	3
Wayne,	1848	None.			13	36	49	0	1	1	2	1	0	3	0
Webster,	1809	None.			29	47	76	16	0	6	6	1	2	3	0
West Elmwood,	1869	None.			5	7	12	2	0	0	0	0	0	0	0
Wheatland,	1843	Elisha M. Lewis, p.	'50	'65	31	57	88	11	5	2	7	1	2	0	2
White Hall,	1868	J. G. Schaffer, a.p.	'71		8	12	20	8	1	6	7	2	3	0	5
Wiudson,	1846	None.			5	8	13	2	0	0	0	0	0	0	0

OTHER MINISTERS.

T. C. Abbott, Pres. Ag. Coll., Lansing.	James L. Crane, Adams.	Roswell Parker, farmer, Adams.
Amos B. Adams, farmer, Benzonia.	Danforth L. Eaton, farmer, Lowell.	John D. Pierce, retired, Ypsilanti.
Henry A. Austin, farmer, Plessanton.	Joseph Estabrook, teacher, Ypsilanti.	Daniel J. Poor, Romeo.
Charles E. Bailey, Sec. G. T. Coll., Benzonia.	Darius N. Goodrich.	Levi Reed, retired, Muskegon.
Admission Ballard, D.D., Detroit.	James Gregg.	Samuel Sessions, farmer, St. Johns.
Jas. Ballard, Am. Miss. Association, Grand Rapids.	John Holway, Grand Rapids.	Charles Temple, retired, Otsego.
W. H. Barclay, Easton.	P. H. Hollister, Hancock.	Owen C. Thompson, Detroit.
Isaac Barker, retired, Rockford.	Oramel Hosford, Sup. Pub. Inst., Olivet.	George M. Tutbill, Agent Am. Bible Soc., Kalamazoo.
Alonso Barnard, mechanic, Benzonia.	Deodate Jeffers, retired, Kalamazoo.	Leroy Warren, Supt. A. H. M. Soc., Pentwater.
S. A. Barnard, Lansing.	William S. Lewis, farmer, Plessanton.	Waters Warren, retired, Three Oaks.
Edmund W. Borden, in business, Clio.	Asa Mahan, D.D., retired, Adrian.	William P. Wastell,
Abram L. Bloodgood, Monroe.	Henry Melville, Parma.	James S. White, bookseller, Marshall.
Alvin H. Brown, in business, Jackson.	Nathan J. Morrison, D.D., Pres. Coll., Olivet.	Wolcott B. Williams, Sup't. Am. Home Miss'y Soc., Charlotte.
William M. Campbell, physician, Vernon.	Henry C. Morse, farmer, Union City.	
	James Nail, retired, Detroit.	
	Rufus Nutting, retired, Detroit.	
	Orson Parker, Evangelist, Flint.	

LICENTIATE.

H. K. Bushnell, Litchfield.

SUMMARY. — CHURCHES: 11 with pastors; 123 with acting pastors; 46 vacant (including 9 supplied by licentiates or other ministers of other denominations). TOTAL, 180. Gain, 6. MINISTERS: 11 pastors; 101 acting pastors; 43 others. TOTAL, 155. LICENTIATES, 1. CHURCH MEMBERS: 4,420 males; 7,941 females. TOTAL, 12,370, including 1,355 absent. Gain, 362.

ADDITIONS IN 1871-72: 668 by profession; 530 by letter. TOTAL, 1,198.

REMOVALS IN 1871-72: 189 by death; 445 by dismissal; 58 by excom'n. TOTAL, 642.

BAPTISMS IN 1871-72: 316 adult; 144 infant.

IN SABBATH SCHOOLS: 16,069. Loss, 562.

BENEVOLENT CONTRIBUTIONS (118 churches, 123 last year): \$39,498.72, a decrease of \$63,481.32. Of the total, — A. B. C. F. M., \$3,006.44; Am. Home Missionary Society, \$2,936.04; American Missionary Association, \$2,736.95; American Congregational Union, \$1,372.85; Congregational Publishing Society, \$115.76; Western Education Society, \$23.70; other benev., \$19,107.98. (Last year's "Memorial and other objects, \$69,131.00," clearly included moneys for home purposes, not "benevolent.") PARISH EXPENSES (141 churches, 136 last year): \$223,001.41, — an increase of \$66,460.32. (Last year showed a decrease of \$41,376.53. Apparently this had gone with the column of "memorial and other objects," and its equivalent seems to be now restored.) TOTAL MONEYS, \$252,590.13, an increase of \$2,979.00.

CHANGES. — CHURCHES: New, or replaced on the list, — Allendale; Alma; Bellevue; Covert; Croton; Grand Rapids, 2d church; Hillard's; Nankin and Livonia; Salline; Saranac; Sebawa; Vicksburg. Dropped from the list, — Brady; Deerfield; Elk Rapids; Hancock; Ludington; Plainwell.

MINISTERS: Ordinations, 1 [without installation]. Installations, 1. Dismissals, 1. Deceased, 2 without charge.

ORGANIZATION.—Nine Associations or Conferences of Churches. The churches are also united in a GENERAL ASSOCIATION. East Bethel is connected with the GENERAL ASSOCIATION OF INDIANA.

Most of the summary given in the Minutes is particularly well prepared, and the tables are very handsome.

MINNESOTA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.	
					Male.	Female.	TOTAL.	Absent.	Sept. 1, 1872.	1871-72.	1871-72.	1871-72.	71-72.	In SAB. SCHO.
Afton,	1868	Alva D. Roe,	'77	'71	3	12	15		1	2	3	7	7	150
Alexandria,	1867	None.			4	12	16	1	1	2	2			1
Anoka,	1865	A. K. Packard, p.	'51	'60	27	49	76	12	1	1	2	2	3	20
Austin,	1857	Jas. T. Graves,	'71	'71	36	62	98	8	14	12	26	2	4	6
Beaver,	1868	None.			4	7	11							40
Belle Prairie,	1870	Wm. A. Cutler,	'68	'70	4	7	11		1	1	2			25
Brainard,	1862	Samuel Ingham,	'69	'72	8	12	20			20	20			
Butternut Valley,	1855	Philip Peregrine,	'61	'68	11	15	26							2
Cannon City,	1872	None.			6	11	17							
Cannon Falls,	1856	E. W. Merrill, p.	'64	'67	12	17	29	1				1	1	60
Chain Lake Centre,	1865	Oliver P. Champlin,	'70	'70	5	5	10	3	2	1	1			
Claremont,	1860	Charles Shedd,	'42	'70	14	21	35	6	2		2			94
Clearwater,	1854	J. G. D. Stearns,	'43	'68	19	41	66	20				2		95
Collins,	1871	S. H. Kellogg,	'57	'71	11	11	22		10	2	12			75
Cottage Grove,	1858	E. J. Hart, p.	'56	'67	36	47	83	17	3	7	10			55
Detroit,	1872	H. N. Gates,	'50	'72	5	5	10		1		9			60
Douglas,	1870	E. W. Merrill,	'70	'70	14	17	31		8	4	12			40
Duluth,	1871	Charles C. Salter, p.	'59	'70	25	27	52	2	12	14	26			100
Elgin,	1858	None.												
Excelsior,	1853	Chas. B. Sheldon,	'51	'55	38	55	93	7	6	6	12	2	2	100
Fairmount,	1868	Oliver P. Champlin,	'70	'70	11	10	21	1	1	6	8	1	3	4
Faribault, 1st Cong.	1856	Edmund Gale,	'59	'65	50	84	134	22	5	8	13	2	7	3
" Plymouth,	1869	E. M. Williams, p.	'69	'70	68	94	162	58	4	10	14	4	7	21
Fergus Falls,	1872	George A. Hood,	'72	'72	3	6	9	2	2	7	9			1
Glencoe,	1857	E. G. Wicks,	'72	'72	6	13	19	3				2		40
Glenwood,	1867	A. C. Lathrop,	'43	'67	4	8	12		2		2			50
Granville,	1869	E. W. Merrill,	'64	'69	6	9	15	2						
Grove Lake,	1867	None.			5	5	10	5		1	1			1
Gullford,	1860	A. Morse,	'47	'72	*									
Hamilton,	1860	Robt. S. Armstrong,	'56	'69	20	26	46	2				1		83
Hebron,	1864	Philip Peregrine,	'68	'70	10	9	19							
High Forest,	1860	None.												
Hutchinson,	1870	R. S. Butler,	'66	'72	2	5	7			1	1			
Lac Qui Parle,	1872	O. A. Starr,	'72	'72	2	6	8	3		8	8			
Lake City,	1856	John W. Ray,	'58	'72	27	66	93	8	4	3	7	2	2	153
Lakeland,	1858	Alva D. Roe,	'71	'71	3	10	13	2				2		30
Lausling,	1867	None.			12	14	26	4	9	1	10			7
Lenora,	1857	C. W. Marshall,	'71	'72	4	9	13					1		20
Little Falls,	1872	W. A. Cutler,	'68	'72	3	6	9		6	3	9			85
Mankato,	1870	L. W. Chaney,	'52	'72	24	33	57	11	5	10	15	1	2	125
Mantorville,	1858	N. W. Grover,	'68	'68	7	21	28	7	1	1	2	1	6	7
Martine Mills,	1858	Wm. M. Weld,	'52	'70	7	21	28	4	4	4				6
Mazeppa,	1860	E. P. Dada,	'64	'66	11	18	29	4	2	1	3	1		50
Medford,	1856	Edward Brown, p.	'43	'68	21	31	52	5	1	6	7	3	3	100
Merton,	1869	None.												
Minneapolis,—														
" Plymouth,	1857	H. A. Stimson, p.	'70	'69	150	217	367	26	36	45	81	5	18	23
" Vine st.	1867	Horace Burnstead, p.	'72	'72	19	22	41	3	2	3	5	4		4
Montevideo,	1872	O. A. Starr,	'71	'71	7	12	19		9	10	19			7
Monticello,	1856	O. M. Smith,	'63	'69	16	23	39	5	2	2	3	2	5	50
Mower City,	1870	None.			4	4	8	2		2	1			1
Northfield,	1856	J. Augustus Towle, p.	'71	'72	92	122	214	18	2	4	6	8	5	1
Owatonna,	1857	Newton H. Bell,	'68	'71	41	75	116	15	12	10	22	1	15	16
Paynesville,	1866	None.			8	8	16	2	2	2		1	1	2
Plainview,	1863	Henry Willard,	'58	'63	20	43	63	3	4	5	9	4	4	2
Prairieville, East,	1861	Luman C. Gilbert,	'40	'66	16	26	42	4	4	4				2
Princeton,	1856	C. A. Hampton,	'63	'70	6	10	16	1		2	2	1	1	2

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.							
					Male.	Female.	TOTAL	Absent	Prof.	TOTAL	Deaths.	Excom.	TOTAL	Adults.	Infants	IN SAB. SCS.			
																	Sept. 1, 1872.	1871-72.	1871-72.
Quincy,	1863	Chas. Duren,	'41	'70	12	20	32	2											
Rochester,	1858	A. Fuller, p.	'62	'66	41	78	119	15	16	8	24	1	8	9	7	1	70		
Rose Creek,	1872	A. Morse,		'72	3	4	7												
Kushford,	1860	Wm. W. Snell,	'59	'55	8	18	26	2		1	1		1	1					70
Saratoga,	1856	F. L. Fuller,	'71	'14	16	30	4	1					3	3					40
Sauk Centre,	1867	A. J. Pike,	'59	'68	8	19	27	1	1		1								55
Sauk Rapids,	1855	Sherman Hall,	'81	'56	8	9	17	2		2	2								30
Smithfield,	1868	H. Willard,		'68	10	11	21	4											
Spring Valley,	1856	None.			26	26	52	4		3	3	2	5	7					60
St. Anthony,	1831	None.			39	76	115	21	5	4	9	2	8	10	4				
St. Charles,	1859	Geo. Ritchie,	'53	'72	15	21	36												42
St. Cloud,	1894	Cyrus Pickett,	'67	'72	10	16	26	3		1	1								45
St. Paul,	1858	C. M. Terry,	'71	'72	30	67	97	28		9	9	2	3	5					150
Sterling,	1857	Duncan McDermid,		'71	15	21	36		2	1	3		1	1					60
Vernon Centre,	1864	None.																	
Wabasha,	1837	[W. E. Honeyman, Presb.]	'71	'71	26	42	68	13	1	3	4		2	2					150
Waseca,	1868	E. C. Starr,	'71	'71	27	22	49	4	11		11			2					135
Wassioja,	1858	Chas. Shedd,	'58	'5	5	15	20	3		2	2								30
Waverley,	1871	O. P. Champlin,	'71	'71	5	8	13	1	3	2	6								
Winnebago City,	1859	D. McDermid,	'72	'8	14	22													
Winona,	1854	H. M. Tenney, p.	'68	'70	64	128	182	20	13	10	23	2	12	2	16	4	5	250	
Zumbrota,	1857	S. H. Barreau, p.	'51	'70	42	68	110	9	7	5	12		4	4					200

OTHER MINISTERS.

Richard Hall, Agent Am. Home Miss. Soc., St. Paul.
 N. A. Hunt, Sterling.
 George H. Miles, Owatonna.
 N. H. Pierce, Northfield.
 James W. Strong, Pres. Coll., Northfield.
 John O. Strong, Indian Mission, Leech Lake.
 Royal Twichell, New Munich.
 Austin Willey, Northfield.
 LICENTIATE.
 Samuel Ollerenshaw, H. M., Morris.

SUMMARY.—CHURCHES: 12 with pastors; 52 with acting pastors; 14 vacant (including 1 supplied by licentiates or ministers of other denominations). TOTAL, 78. Gain, 2.

MINISTERS: 12 pastors; 42 acting pastors; 12 others. TOTAL, 66. Licentiates, 1.
 CHURCH MEMBERS: 1,393 males; 2,256 females. TOTAL, 3,649,—including 430 absent. Gain, 91.

ADDITIONS IN 1871-72: 235 by profession; 287 by letter. TOTAL, 522.

REMOVALS IN 1871-72: 39 by death; 176 by dismissal; 4 by excommunication. TOTAL, 219.

BAPTISMS IN 1871-2: 93 adult; 86 infant. IN SABBATH SCHOOLS: 5,185. Loss, 40.

BENEVOLENT CONTRIBUTIONS (49 churches, 48 last year): \$7,374.00, a decrease of \$7,562.73.

CHURCH EXPENSES (64 churches, 45 last year): \$63,594.77, an increase of \$17,446.74.

CHANGES.—CHURCHES: *New*,—Brainerd; Cannon City; Collins; Detroit; Les Qui Parle; Little Falls; Montevideo; Rose Creek. *Dropped* from the list,—Bear Valley; Bristol; Judson; Nevada; Orono; Somerset.

MINISTERS: Ordinations, etc., not reported in advance sheet.

ORGANIZATION.—The churches are united in the GENERAL CONGREGATIONAL CONFERENCE OF MINNESOTA.

MISSISSIPPI.

		Sept. 30, 1872.	'71-72.	1871-72.	'71-72.												
Columbus,	1832 Sam'l C. Feemster, p.*	'66	'65	20	22	42	2	0	0	0	1	1	0	2	0	1	100
Hamilton,†	1870 J. F. Galloway,	'71	'70	9	18	27	0	6	1	7	0	0	2	2	6	8	50
Tougaloo,	1870 Moses Dickson,			6	24	30		16	0	16	0	0	1	1			46
TOTAL: 3 churches, 3 ministers.				35	64	99		222	1	28	1	1	3	5	6	17	196

* Also Editor of *Christian Republic*.

† New Ruhamah church.

OTHER MINISTERS.—H. W. Cobb, A. M. A., Tougaloo.

SUMMARY.—CHURCHES, etc., as above. Loss of members, 10. Loss in Sabbath Schools, 64. CONTRIBUTIONS.—(3 churches, same last year): CHARITABLE, \$142.80, an increase of \$91.53. PARISH EXPENSES, \$143.

CHANGES.—None in list.

ORGANIZATION.—Connected with the SOUTH WESTERN CONFERENCE.

MISSOURI.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		
				Male.	Female.	TOTAL.	1871-72.	1871-72.	1871-72.	1871-72.	Adults.	Infants.	In SAB. SCS.	
Amity,	1871	R. S. Stafford,	72	89	10	10	20	5	5				2	5
Athens,	1865	None.												
Barton,	1871	None.												
Bedford,	1870	None.												
Bevier, Welsh,	1864	Griffith Jones,	70	71										
Breckenridge,	1865	George W. Williams,	80	72	19	22	41	4	3	7	10	7	7	100
Brookfield,	1866	Oliver Brown,	57	70	31	32	63			2	2			130
Cahoka,	1865	Charles C. Harrah, p.	70	71	41	69	110	15	24	17	41	2	8	111
California,	1865	C. S. Callihan,	74	72	6	10	16					1		6
Cameron,	1867	F. G. Sherrill,	50	65	4	7	11	3				3	3	50
Carthage,	1865	W. A. Waterman, p.	68	67	6	14	20	15	7	2	9	1	4	1170
Chillicothe,	1870	H. B. Fry,	70	99	22	50	72	29	2	2	1	7	2	100
Dawn, Welsh,	1865	None.												
Fairmount,	1867	T. W. Davies,	54	69	8	8	16	2				2	2	40
Gallatin,	1865	Charles S. Callihan,	44	65	10	9	19	2				1	1	60
Glenwood,	1869	None.												
Greenridge,	1869	Frederick W. Crang,	54	72	15	20	35	5	1	4	5	1	1	50
Greenwood,	1867	John G. Bailey,	72	72	13	15	28	4	3	7	3	1	1	140
Hamilton,	1865	John A. Bedient,	72	72	22	28	50							
Hannibal,	1865	George G. Perkins,	57	70	15	25	40	8	5	2	7	2	2	1100
Iberia,	1859	Minot J. Savage, p.	64	70	129	186	315	20				30		7300
Kansas City,	1871	Daniel Callahan,	71	71										
Kidder,	1865	James G. Roberts, p.	58	59	95	88	183	38	22	25	47	1	4	8
Kingston,	1864	S. D. Cochran, D.D.	41	71	31	44	75	28	8	8		4	4	240
Laclede,	1865	O. Brown,	57	72	17	31	48	16	6			1	4	80
LaGrange, German,	1865	None.										4	1	30
Lamar,	1860	John Schaerer,	65	60	18	22	40	1	7	7		3	4	75
Lathrop,	1870	None.												
Lebanon, 1st,	1860	F. W. Adams, p.	67	70	14	22	36	6		1	1	1	2	1
" 2d,	1870	George A. Paddock,	68	70	29	35	64	18	37	4	41	3	8	11
Macon,	1866	None.												
Marshfield,	1866	Albert Bowers, p.	69	68	15	28	43	10	1	1	1	3	1	50
Meadville,	1870	James H. Harwood,	63	69	4	14	18				3	3		100
Memphis,	1865	Israel Carleton,	63	70	5	11	16	1	5	7	12	1	3	45
Moniteau,	1865	Arthur M. Thome,	60	66	13	20	33	2	2	3	5	1	1	4
Monroe Township,	1867	Franklin G. Sherrill,	59	68	7	11	18	1	2	7	9			40
Neosho,	1872	G. G. Perkins,	57	70	4	3	7							
" City,	1866	H. D. Lowing,	56	69	20	37	57	5	6	3	9	7	2	9
New Cambria, W.	1864	E. D. Lowing,	56	72	5	11	16	3	7	9	16			60
Ozark,	1864	None.												
Pauline,	1869	Enoch Jones, p.	69	71	15	19	34	1	5	5	1	3	7	11
Pierce City,	1872	Robert Furness,	58	72	1	3	4							2
Pleasant Hill,	1872	J. S. Rounce,	52	72	5	3	8							35
Pleasant Mount,	1872	James H. Harwood,	63	71	4	6	10	2	8	10				40
Prospect Grove,	1867	A. E. Allen,	72	72	10	12	22							150
Sedalia,	1866	Alfred H. Missildine,	59	67	14	24	38	5				5	6	12
Seneca,	1865	C. S. Callihan,	44	72	5	7	12							225
Springfield,	1866	J. M. Van Wagner,	72	72	18	22	38	8	1	3	4	5	5	110
St. Catharine,	1870	H. D. Lowing,	58	69	3	6	9	2				1	1	60
St. Joseph,	1870	None.												130
St. Louis, 1st Trin.	1866	Wm. H. Hicks,	56	71	14	19	33	8	12	8	20			40
" Pilgrim,	1867	F. L. Kenyon,	64	70	12	18	30	3	7	10	3	8	11	2
" Mayflower,	1869	T. M. Post, D.D., p.	44	52	133	67	200	3	7	10	7	25	32	387
Stokes Mound,	1869	C. L. Goodell,	43	74	43	74	117	4	2	6	7	7	7	3225
Sunnyside,	1869	None.												
Syracuse,	1869	Edward P. Powell,	61	71	10	24	34	11	2	3	5	3	3	150
Turkey Creek,	1869	L. Carleton,	63	72	39	47	86	11	11	13	24	5	5	245
Union Grove,	1872	None.												
Utica,	1867	15	15	30										2
Valley, Welsh,	1867	Franklin G. Sherrill,	71	71	6	10	16	2	1	2	3	2	2	5
Webster Groves,	1870	Zenas E. Feemster,	32	71	10	18	28	3	3	3				20
Wellsville,	1865	Arthur M. Thome,	66	65	20	24	44	2	2	2	3	1	4	2
West Hartford,	1863	Israel Carleton,	63	66	8	20	28	1	5	6	11	2	2	60
Windsor,	1867	Griffith Griffiths,	53	68	12	20	32	2	2	1	3	1	1	40
	1866	J. Cruikshanks, p.	58	71	27	36	63	7	3	6	9	1	1	6100
	1867	Joseph S. Rounce,	52	67	10	15	25	8	2	1	3	1		80
	1868	None.												
	1868	J. G. Bailey,	72	85	6	6	12							
	1868	J. G. Bailey,	72	85	47	82	129	4	5	5	10	2	4	80

OTHER MINISTERS.
 J. A. Adams, Marshfield.
 George P. Beard, Treas. Normal School, Warrensburg.
 J. C. Beekman, Kansas City.
 John M. Bowers, Windsor.
 A. Brown, Sedalia.
 Michael J. Callan, Kington.
 Isaac W. Cundall, St. Louis.
 Wm. E. Fithian, agent State Temp. Soc., St. Louis.

George M. Jones, Callao.
 Abiathar Knapp.
 Albert Matson.
 John Monteth, State Supt. of Pub. Sch's, Jefferson City.
 Charles Peabody, Dis. Sec. Am. Tr. Soc., St. Louis.
 L. M. Pierce.
 Wm. Porter, Webster Groves.
 William R. Seaver, Sedalia.
 Edwin D. Seward, Laclede.
 Matthew H. Smith, teacher, Warrensburg.

Henry M. Stevens, Tract ag't, Kansas City.
 Edwin B. Turner, Supt. of Missions, Hannibal.
 Wm. F. Twining, St. Louis.
 John Wallace, St. Catherine.

LICENTIATES.

Henry Hetzler, Lagrange.
 A. E. Tracy.
 Charles H. Rogers.

SUMMARY. — CHURCHES: 10 with pastors; 45 with acting pastors; 13 vacant (including none supplied by licentiates or ministers of other denominations). **TOTAL, 68.** Gain, 4.
MINISTERS: 10 pastors; 32 acting pastors; 24 others. **TOTAL, 66.** LICENTIATES, 4.
CHURCH MEMBERS: 1,265 males; 1,645 females. **TOTAL, 2,910,** including 323 absent. Gain, 174.

ADDITIONS IN 1871-2: 224 by profession; 203 by letter. **TOTAL, 427.**
REMOVALS IN 1871-2: 83 by death; 153 by dismissal; 31 by excommunication. **TOTAL, 217.**
BAPTISMS IN 1871-2: 82 adult; 64 infant.
IN SABBATH SCHOOLS: 4,855. Gain, 507.
BENEVOLENT CONTRIBUTIONS (32 churches, 44 last year): \$6,321.15, an increase of \$148.07.
PARISH EXPENSES, including church building, support of ministers, etc. (48 churches, 45 last year): \$112,903.10, a increase of \$68,456.00. **VALUE OF CHURCH PROPERTY** (39 churches, 37 last year): \$365,500, an increase of \$108,950.

CHANGES. — CHURCHES: *New*. — Dixon; Monroe township; Neosho City; Pauline; Pierce City; Sunnyside. *Dropped* from the list, — Pleasant Ridge; Rehoboth.
MINISTERS: *No report.*

ORGANIZATION. — Five Associations of churches. The churches are also united in a **GENERAL ASSOCIATION.**

NEBRASKA.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS				Adm't'd		Removals		BAPT.		IN SAB. SCHOOLS.	
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.		TOTAL.
Ashland,	1871	Asa Farwell,	'53	'71	9	9	18	0	0	11	11	1	0	0	0	0	35
Aurora,	1871	D. B. Perry,	'72	'72	7	9	16	0	0	16	16	0	0	0	0	0	40
Avoca,	1865	None.			4	3	7	3	0	0	0	0	0	0	0	0	0
Blair,	1870	M. Tingley,	'58	'69	4	9	13	4	0	0	0	0	0	1	1	0	50
Butler Co.,	1869	Amos Dresser,	'41	'69	13	18	31	1	2	4	6	0	0	0	0	0	100
Calla,	1869	None.			4	5	9	2									
Camp Creek,	1868	None.			11	20	31	9	0	1	1	0	8	0	8	0	35
Cedar Bluffs,	1871	J. B. Chase,	'65	'71	5	7	12	0	0	3	3	0	0	0	0	0	40
Columbus,	1867	John E. Elliott,	'63	'70	9	13	22	0	2	2	4	0	0	0	0	1	80
Council,	1872	William S. Hills,	'66	'72	4	4	8	0									40
Crete,	1871	Fred. Alley,	'67	'71	6	8	14	1	1	9	10	0	0	0	0	0	47
Dorchester,	1871	T. N. Skinner,	'54	'72	2	4	6	0	1	0	1	0	0	0	0	0	25
Eldred,	1871	J. B. Chase,	'65	'72	0	2	2	0	0	0	0	0	2	0	2	0	0
Elk Horn City,	1870	J. B. Chase,	'65	'70	4	5	9	0	0	0	0	0	0	0	0	0	35
Elmwood Precinct,	1870	D. Knowles,	'46	'69	5	4	9	1	1	0	1	0	0	0	0	0	85
Exeter,	1872	T. N. Skinner,	'54	'72	8	8	16	0									45
Fontenelle,	1856	None.			19	21	40	8	0	0	0	0	1	0	1	0	40
Fremont,	1857	Roswell Foster,	'55	'72	36	37	73	16	0	2	2	0	5	0	5	0	100
Glencoe,	1872	Andrew Warwick,	'72	'72	5	3	8										38
Greenwood,	1868	D. Knowles,	'46	'69	7	7	14	1	0	1	0	0	0	0	0	0	0
Irvington,	1866	J. J. A. T. Dixon,	'56	'71	19	15	34	5	2	3	5	1	3	0	4	1	50
Jalappa,	1870	Thomas Pugh,	'70	'70	3	9	12	0	0	0	0	0	0	0	0	0	30
Jenkins Mill,	1872	S. C. Dean,	'72	'72	2	4	6	0	1	5	6	0	0	0	0	0	65
La Platte,	1870	R. Gaylord,	'38	'70	0	7	7	1	0	0	0	0	0	0	0	0	20
Liberty Farm,	1872	D. J. Jones,	'72	'72	4	5	9	0	0	9	9	0	0	0	0	0	0
Lincoln,	1866	S. R. Dimmock,	'72	'72	13	21	34	6	3	11	14	2	7	3	12	1	30
Lone Tree,	1872	L. H. Jones,	'72	'72	6	7	13	0	0	0	0	0	0	0	0	0	Un
Maple Creek,	1870	Thomas Pugh,	'42	'70	3	2	5	0	0	0	0	0	0	0	0	0	25
Milford,	1869	H. A. French,	'46	'70	12	16	28	1	0	4	4	0	2	0	2	0	40
Monroe,	1869	John E. Elliott,	'63	'70	1	4	5	1	0	2	2	0	0	0	0	0	1

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
				June 1, 1872.				1871-72.		1871-72.			71-72.				
				Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.	
Nebraska City,	1863	[J. G. Taylor, <i>Licen.</i>]	72	19	30	49	4	1	6	7	0	4	0	0	50		
Norfolk,	1870	J. W. Kidder,	58	70	8	12	20	1	1	8	9	0	0	0	1	0	30
Nursery Hill,	1871	George Davies,	58	71	7	8	15	0	0	9	15	0	0	0	0	100	
Omaha,	1856	A. F. Sherrill, p.	70	769	62	84	136	18	18	10	28	1	11	0	12	0	165
Palmyra,	1871	None.		10	11	21	0	0	0	0	0	0	0	0	0	0	0
Pebble,	1871	Andrew Warwick,	72	72	1	4	5										32
Pepperville,	1869	None.		0	3	3	0	0	0	0	0	3	0	3	0	0	
Plattsmouth,	1869	B. F. Manwell,	62	71	12	18	30	4	7	2	9	0	0	0	1	1	80
Schnaylor,	1870	Henry Bates,	43	72	2	3	5	0	0	0	0	0	0	0	0	0	
Sutton,	1872	D. B. Perry,	72	72	3	5	8	0	2	6	8	0	0	0	0	0	Un
Twin Grove,*	1872	None.		6	4	10	0	1	9	10	0	0	0	0	0	0	
Weeping Water,	1860	S. Harrows,	55	70	31	24	55	7	4	7	11	0	0	0	2	7	30
York,	1872	W. S. Hills,	66	72	4	2	6	0	1	5	6	0	0	0	0	0	

* Cedar Creek.

In addition to the above, the following have been organized since the close of the statistical year and therefore are not included in its summary. They show, however, the actual condition December 1, 1872:—

			Dec. 1, 1872.	'71-72.	1871-72.	'71-72.											
Creighton,	1872	C. H. Emerson,	71	2	3	5	0	0	5	5							20
Fairmont,	1872	Abram Maxwell,		8	7	15	0										Un
Fremont, Ger.,	1872	H. Mollinbeck,	72	72	6	6	12	0									
Hammond,	1873	[J. E. Lowes, <i>Licen.</i>]	72	8	10	18	0	0	18	18							
Harvard,	1872	D. B. Perry,	72	72	10	11	21	0	0	21	21						40
Hastings,	1871	J. F. Clarkson,		6	7	13	0	5	13	13							
Kearney Junc.,	1872	L. B. Field,	57	72	3	2	5	0									
Oscola,	1872	C. C. Humphrey,	64	72	8	8	16	0	2	14	16						25

It will be seen that sixteen churches were organized in eleven months of the year 1872.

OTHER MINISTERS.	E. B. Hurlbut, Omaha.	Julius A. Reed, Columbus.
Charles S. Blabee, Fontenelle.	Charles Little, Crete.	LICENTIATES.
William Giddings, Wahoo.	O. W. Merrill, Sup't of Ministers of Am. Home Missions Society, for Nebraska, Lincoln.	Two in tables above.
Samuel N. Grout, Franklin.		
Isaac E. Heaton, Fremont.		

SUMMARY.—CHURCHES: 35 with pastors or acting pastors; 8 vacant (including 1 supplied by licentiates or ministers of other denominations). TOTAL, 43. Gain, 11. [At date, Dec. 1, 1872, total number, 51.]

MINISTERS: 26 pastors or acting pastors; 12 others. TOTAL, 38. LICENTIATES, 2.

CHURCH MEMBERS: 330 males; 504 females. TOTAL, 834, including 93 absent. Gain, 164.

ADDITIONS IN 1871-72: 55 by profession; 144 by letter. TOTAL, 199.

REMOVALS IN 1871-72: 5 by death; 48 by dismissal; 4 by excommunication. TOTAL, 57.

BAPTISMS IN 1871-72: 3 adult; 15 infant. IN SABBATH SCHOOLS: 1,493. Gain, 328.

BENEVOLENT CONTRIBUTIONS (18 churches, 13 last year): \$871.65, an increase of \$344.15.

HOME EXPENDITURES: pastors (24 churches, 18 last year): \$5,773.33, an increase of \$423.33.

Buildings, etc. (19 churches, 18 last year): \$4,322.00, a decrease of \$5,926.80.

AVERAGE CONGREGATIONS (34 churches, 29 last year): 2,036, an increase of 218.

CHANGES.—CHURCHES: *New*.—Aurora; Council; Exeter; Glencoe; Jenkins' Mill; Liberty Farm; Lone Tree; Nursery Hill; Pebble; Sutton; Twin Grove; York. *Dropped from the list*.—Elmore.

MINISTERS: ordinations, etc., not reported.

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

NEVADA.

		Sept. 1, 1872.	'71-72.	1871-72.	'71-72.													
Reno.	1871	A. F. Hitchcock, s.s.	71	3	16	19	2	0	2	2	0	0	0	0	0	0	3	95

CONTRIBUTIONS: Benevolent, \$10.00. CURRENT EXPENSES, \$1,000; church erection, \$500. VALUE OF CHURCH PROPERTY, \$2,500. Debt, \$500.

GAIN OF MEMBERS, 4. GAIN IN SABBATH SCHOOL, 80. This church is connected with the GENERAL ASSOCIATION OF CALIFORNIA.

NEW HAMPSHIRE.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordnained.	Commenced.	CH. MEMB'RS.						Admt'd		Removals			BAPT.		
						June 1, 1872.						1871-72.		1871-72.			71-72.		
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN S.A.H.
Aeworth,	1773	N. R. Nichols,	'72	'72	50	85	144	56	0	4	4	3	1	0	4	0	0	119	
Aistead Centre, 1st,	1777	Geo. Spaulding, s.s.	'48	'71	9	20	29	9	0	0	0	0	4	0	4	0	0	70	
" New, 2d,	1788	Chas. Packard, s.s.	'46	'71	33	55	88	13	3	0	3	1	0	0	1	2	0	90	
" 3d,	1842	None.			6	17	22	6	0	6	6	1	0	1	2	0	0	85	
Alton,	1827	<i>Andover Students.</i>			5	21	26	13	0	0	0	0	0	0	0	0	0	15	
Amherst,	1741	J. G. Davis, D.D.	'44	'44	54	143	197	10	1	7	8	2	2	2	9	0	11	1	
Andover,	1841	Howard Moody, s.s.	'43	'69	10	20	30	9	3	0	3	1	2	0	3	2	0	48	
Atkinson,	1772	None.			23	59	82	22	0	0	0	0	1	0	1	0	0	90	
Auburn,	1843	Joshua S. Gay, s.s.	'48	'71	21	39	60	11	1	2	3	5	5	5	10	0	0	75	
Barnstead,	1804	None.			7	13	20	0	0	0	0	0	0	0	0	0	0	0	
" Parade,	1807	W. O. Carr,	'61	'67	14	23	37	3	0	0	0	2	0	0	2	0	0	125	
Barrington,	1756	Ezra Haskell, s.s.	'69	'69	13	29	42	11	0	0	0	2	0	0	2	0	0	150	
Bath,	1778	None.			29	82	111	23	0	0	0	3	3	0	6	0	0	100	
Bennington,	1830	James Holmes, s.s.	'42	'69	16	36	52	12	0	3	3	3	0	3	0	0	0	70	
Bethlehem,	1779	[C. H. Smith, Meth.]			5	5	10	0	0	0	0	1	0	1	0	0	0	0	
Boscawen,	1740	C. Curtice, s.s.	'43	'70	43	75	118	30	2	1	3	6	3	0	3	2	0	130	
Bradford,	1803	None.			8	14	22	13	0	0	0	0	0	0	0	0	0	0	
Brentwood,	1756	W. C. Jackson, s.s.	'35	'70	11	47	58	14	2	1	3	1	1	0	2	1	0	60	
Bridgewater,	1818	None.			1	4	5	2	0	0	0	0	0	0	0	0	0	0	
Bristol,	1826	Silas Ketchum, s.s.	'67	'66	48	73	121	10	8	1	9	1	0	1	0	2	6	1	
Brookline,	1795	F. D. Sargent,	'69	'69	26	48	74	9	12	2	14	4	2	0	6	7	1	147	
Campton,	1874	Quincy Blakely,	'69	'64	32	60	92	17	0	0	0	1	0	1	0	0	0	140	
Canaan,	1803	None.			1	17	18	1	0	0	0	2	2	0	4	0	0	0	
Candia,	1770	None.			70	110	180	31	12	0	13	6	1	0	7	0	0	190	
Canterbury,	1760	James Doldt, s.s.	'43	'69	21	58	79	12	0	0	0	2	0	0	2	0	0	200	
Centre Harbor,	1837	I. F. Tobey, s.s.	'71	'71	18	28	46	16	0	0	0	0	1	0	1	0	0	60	
Charlestown,	1835	H. H. Sanderson, s.s.	'48	'64	5	22	27	2	0	1	1	1	0	1	0	0	0	50	
Chester,	1731	Charles Tenney,	'44	'71	45	118	163	18	7	3	10	5	1	0	6	5	1	173	
Chesterfield,	1771	None.			5	13	18	4	0	0	0	1	0	0	1	0	0	0	
Chichester,	1791	Mark Gould, s.s.	'64	'64	32	50	82	21	0	0	0	1	0	0	1	0	0	90	
Claremont,	1770	Levi Rodgers,	'71	'71	67	182	249	58	7	13	20	5	12	0	17	3	0	232	
Colebrook,	1802	None.			26	49	75	13	0	0	0	2	0	0	3	0	0	*	
Concord, 1st,	1780	F. D. Ayer,	'61	'67	70	184	260	21	26	4	30	8	0	8	11	0	0	221	
" West,	1833	H. B. Putnam,	'68	'68	48	101	149	22	0	1	3	1	6	4	0	0	0	139	
" South,	1837	S. L. Blake,	'64	'69	101	251	352	29	11	2	13	3	6	0	9	7	0	400	
" East,	1842	A. Burnham, s.s.	'57	'72	27	59	86	28	1	4	5	2	2	0	4	2	0	50	
Conway,	1778	None.			24	57	81	0	6	0	6	4	1	0	5	3	0	90	
Cornish,	1781	Chas. M. Palmer, s.s.	'68	'71	22	45	67	10	2	1	3	3	0	0	3	1	0	60	
Croydon,	1778	None.			7	10	17	6	0	0	0	1	0	0	1	0	0	0	
Dalton,	1816	None.			7	24	31	0	0	0	0	1	0	0	1	1	0	0	
Danbury,	1809	None.			22	36	58	15	0	0	0	2	0	0	2	0	0	50	
Deerfield,	1766	None.			42	83	125	15	0	1	1	1	3	0	4	0	0	110	
Deering,	1759	Morris Holman, s.s.	'45	'63	8	31	39	3	0	0	0	1	0	0	1	0	0	70	
Derry, 1st,	1719	David Bremner,	'55	'70	50	142	192	30	1	1	2	2	0	0	2	0	0	250	
" 1st Cong.,	1837	None.			21	86	107	28	0	0	0	4	2	0	6	0	0	80	
Dorchester,	1828	None.			4	9	13	4	0	0	0	0	3	0	3	0	0	30	
Dover, 1st,	1638-9	Geo. B. Spaulding,	'61	'69	77	226	303	48	10	4	14	4	2	0	6	6	0	206	
" Belknap,	1856	J. W. Savage, s.s.	'63	'71	15	65	70	21	3	2	5	4	0	0	4	3	1	110	
Dublin, Trin. Cong.	1827	A. Holbrook, s.s.	'66	'71	5	9	14	5	0	0	0	0	1	0	1	0	0	0	
Dunbarton,	1789	G. I. Bard,	'60	'66	24	60	84	7	0	0	0	3	5	0	8	0	0	150	
Dunham,	1718	None.			23	61	84	17	0	0	0	3	1	0	4	0	0	105	
Ellingham,	1836	None.			5	16	21	9	0	0	0	0	0	0	0	0	0	25	
Enfield,	1826	V. J. Hartshorne, s.s.	'65	'66	7	32	39	2	6	0	6	1	0	0	1	6	0	60	
Epping,	1747	J. H. Stearns, s.s.	'44	'57	16	47	57	14	0	1	1	3	0	0	1	0	0	110	
Epsom,	1761	F. H. Wales, s.s.	'72	'72	16	24	40	10	0	1	1	3	0	0	12	0	0	45	
Exeter, 1st,	1698	Swift Byington,	'52	'71	40	99	139	44	0	1	1	4	1	0	6	0	0	125	
" 2d,	1813	George E. Street,	'64	'71	17	61	78	20	2	2	4	1	4	0	5	2	1	118	
Farmington,	1819	E. H. Titus, s.s.	'72	'72	18	38	49	6	0	0	0	0	0	0	0	0	0	140	
Flaherville,	1850	Wm. R. Jewett,	'37	'63	36	76	112	22	3	0	3	2	5	0	7	2	0	200	
Fitzwilliam,	1771	John F. Norton,	'44	'68	36	95	131	22	0	1	2	6	0	8	0	0	0	320	
Francestown,	1773	Chas. Secombe, s.s.	'71	'73	130	203	17	15	2	17	7	10	0	17	9	4	0	307	
Franconia,	1814	[J. W. Durgin, F.W.B.]			4	7	11	1	0	0	0	1	0	1	0	0	0	80	
Franklin,	1822	Wm. T. Savage, D.D.,	'35	'49	54	110	164	39	28	6	32	3	1	0	4	16	3	134	
Gilmanton, East,	1774	None.			7	6	13	7	0	0	0	2	0	0	2	0	0	0	
" Centre,	1826	J. Blake, D.D.,	'41	'71	35	67	102	24	2	0	2	4	0	0	4	0	0	64	
" I. Works,	1830	Nathaniel S. Moore,	'68	'70	22	65	87	34	2	1	3	2	1	0	3	2	0	72	
Gilsum,	1772	Horace Wood, s.s.	'39	'66	11	29	40	9	0	0	0	2	0	0	2	0	0	106	

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Admt'd	Removals			BAPT.						
					June 1, 1872.	1871-72.	1871-72.	1871-72.	Total.	Disch.	Excom.	Total.	Adults.	Infants.	IN SAB. SCS.				
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disch.	Excom.	Total.	Adults.	Infants.	IN SAB. SCS.		
Goffstown,	1801	S. L. Gerould,	'61	'69	34	112	146	16	4	9	13	3	2	5	5	3	5	230	
Gorham,	1372	G. F. Tewksbury, s.s.	'38	'69	5	33	38	2	0	0	0	1	0	0	1	0	0	65	
Goshen,	1802	None.			9	19	28	5	0	0	0	0	0	0	0	0	0	150	
Greenfield,	1867	S. H. Partridge, s.s.	'53	'69	42	87	129	18	21	4	25	1	3	0	4	8	0	150	
Greenland,	1706	Edward Robie,	'52	'52	9	46	55	14	5	0	5	1	4	0	6	5	7	75	
Greenville,	1847	G. F. Merriam,	'65	'65	23	63	86	26	2	0	23	1	4	0	5	2	2	106	
Groton,	1803	None.			8	12	20	6	0	0	0	4	1	0	5	0	0	60	
Hampstead,	1752	E. W. Ballard,	'38	'70	21	63	84	4	0	6	6	2	1	0	3	0	0	208	
Hampton,	1638	None.			65	133	198	22	0	0	0	3	0	25	5	0	4	108	
Hancock,	1768	Ashael Bigelow,	'28	'50	45	85	130	30	4	1	5	4	3	0	7	3	1	232	
Hanover, Dart.Col.,	1805	S. P. Leeds, D.D.,	'51	'61	110	144	254	112	5	2	7	0	7	0	7	4	2	175	
" Centre,	1810	None.			25	53	78	31	0	0	0	1	2	0	3	0	0	0	
Harrisville,	1840	Amos Holbrook, s.s.	'66	'71	12	31	43	16	0	2	2	0	0	0	0	0	0	81	
Haverhill,	1790	E. H. Greeley,	'49	'69	54	126	180	43	9	0	9	2	6	0	8	7	1	100	
Hebron,	1779	None.			2	11	13	3	0	0	0	1	0	0	1	0	0	128	
Heunkler,	1769	S. S. Morrill,	'59	'70	38	108	146	31	2	7	9	7	1	0	8	1	0	293	
Hill,	1815	None.			6	11	17	0	0	0	0	0	0	0	0	0	0	0	
Hillaboro' Centre,	1769	John Adams, s.s.	'41	'61	15	25	40	5	0	0	0	0	1	0	1	0	0	69	
" Bridge,	1839	H. B. Underwood,	'66	'71	26	71	97	9	19	8	27	2	5	0	7	9	0	110	
Hinsdale,	1821	O. C. Watson,	'67	'71	37	91	128	22	0	0	0	2	0	0	2	0	0	194	
Hollis,	1743	James Laird,	'66	'70	88	152	240	31	18	7	25	4	11	2	17	12	3	250	
Hooksett,	1828	None.			12	33	45	15	1	0	1	0	2	0	2	1	2	40	
Hopkinton,	1757	J. K. Young, D.D., s.s.	'29	'67	49	115	164	43	1	4	5	2	4	0	6	1	0	100	
Hudson,	1841	None.			13	25	38	12	0	0	0	0	0	0	0	0	0	0	
Jaffrey,	1780	Rufus Case,	'42	'67	30	69	99	39	0	0	4	4	1	1	6	0	0	120	
" East,	1850	D. N. Goodrich, s.s.	'65	'72	14	35	49	5	0	0	0	1	0	0	1	0	0	106	
Keene, 1st,	1738	Z. S. Barstow, D.D.,	'18	'18	68	204	272	37	7	5	12	4	6	0	10	2	6	400	
" 2d,	1867	W. S. Karr,	'54	'68	98	90	288	22	8	13	21	3	5	0	8	4	5	328	
Kensington,	1859	Joseph A. Leach,	'34	'69	13	39	52	8	0	0	0	0	0	0	0	0	0	95	
Kingston,	1725	E. D. Eldridge,	'35	'64	8	34	42	5	1	0	1	3	4	0	7	1	0	110	
Laconia,	1824	Jacob Chapman,	'67	'72	43	124	167	45	2	2	4	2	10	2	4	1	0	115	
Lancaster,	1784	Wm. F. Bacon, s.s.	'67	'72	38	103	141	23	6	4	10	4	0	0	4	2	3	190	
Langdon,	1829	H. V. Emmons,	'60	'65	5	17	22	3	0	0	0	0	0	0	0	0	0	40	
Lebanon,	1768	None.			5	17	22	3	0	0	0	0	0	0	0	0	0	40	
" West,	1768	Chas. A. Downs,	'49	'49	58	136	194	10	9	7	16	4	0	5	4	6	0	6	228
Lee,	1849	A. B. Rich, D.D.,	'46	'71	52	97	149	31	2	8	10	0	5	0	5	2	6	228	
Leepster, 1st,	1807	J. W. Lees,	'70	'70	6	36	42	1	7	0	7	0	0	0	0	0	0	130	
" 2d,	1781	John LeBosquet,	'36	'71	23	33	56	17	4	0	10	1	3	0	4	3	1	85	
Littleton,	1837	None.			6	11	17	6	0	0	0	1	0	0	0	0	0	0	
Loudon,	1803	C. E. Milliken,	'60	'60	41	121	162	25	0	2	2	2	3	0	5	0	0	162	
Lyme,	1789	B. N. Stone,	'71	'71	15	44	59	17	7	0	7	0	0	0	4	5	0	50	
Lyndeborough,	1871	K. M. Kellogg,	'42	'71	107	182	289	38	19	0	19	2	5	0	7	14	0	187	
Manchester, 1st,	1759	George Smith, s.s.	'53	'71	37	50	87	22	3	0	3	3	0	0	6	0	0	90	
" Franklin st.,	1828	C. W. Wallace, D.D.,	'40	'40	144	373	517	106	9	29	29	8	8	0	16	7	2	550	
Marlborough,	1844	W. J. Tucker,	'67	'67	81	201	282	60	3	34	37	7	11	0	18	2	2	500	
Mason,	1778	J. L. Merrill,	'60	'71	50	103	153	39	2	7	9	1	3	0	4	1	1	296	
Meriden,	1772	Daniel Goodwin,	'39	'60	25	50	75	22	0	2	2	0	2	0	2	0	0	105	
Meridith Village,	1815	None.			15	37	52	2	0	0	0	2	0	0	2	0	0	60	
Meriden,	1780	E. E. P. Abbott,	'68	'68	60	82	142	51	20	4	24	1	6	0	7	13	4	150	
Merrimack, 1st,	1771	C. I. Hubbard,	'68	'68	50	108	158	34	2	2	4	1	7	0	8	0	4	147	
" South,	1829	None.			2	12	14	0	0	0	0	0	2	2	0	0	0	39	
Milford,	1788	None.			78	189	267	15	4	8	12	7	4	0	11	0	0	354	
Milton,	1815	Frank Haley, s.s.	'63	'70	26	49	75	0	0	0	0	3	2	0	5	0	0	110	
" Mills,	1871	D. B. Scott, s.s.	'72	'72	7	11	18	0	1	17	18	0	0	0	0	0	0	60	
Moultonborough,	1777	None.			8	17	25	7	0	0	0	0	0	0	0	0	0	0	
Mount Vernon,	1789	S. H. Keeler, D.D., s.s.	'29	'68	52	127	179	35	4	0	4	5	5	0	10	3	1	179	
Nashua, 1st,	1685	Frederick Alvord,	'58	'69	79	267	346	23	3	15	18	4	7	0	11	1	0	279	
" Olive st.,	1834	J. S. Black,	'70	'70	79	200	279	79	19	8	27	2	7	0	9	19	1	300	
" Pearl st.,	1840	Chas. Wetherby,	'59	'71	52	138	190	32	8	9	17	4	6	0	10	5	0	210	
Nelson,	1781	None.			30	51	81	23	0	1	1	5	4	0	9	0	1	85	
Newcastle,	1671	Lucius Alden, s.s.	'25	'48	9	34	43	5	0	0	0	0	1	0	1	0	0	296	
Newington,	1715	Franklin Davis, s.s.	'47	'84	5	14	19	2	2	0	2	0	0	0	0	2	0	60	
New Ipswich,	1760	T. S. Robie, s.s.	'50	'72	50	115	165	37	2	1	3	4	8	1	13	1	0	115	
Newmarket,	1828	Isaac C. White, s.s.	'50	'65	25	47	72	23	5	0	5	0	3	0	3	1	0	190	
Newport,	1779	G. R. W. Scott,	'68	'68	91	157	248	21	1	4	5	1	0	6	1	0	2	250	
North-Hampton,	1789	T. V. Haines,	'61	'70	54	101	155	29	14	0	14	3	0	0	3	9	2	180	
Northwood,	1798	E. C. Cogswell, s.s.	'42	'65	34	73	107	21	5	2	7	0	0	2	2	3	1	109	
Nottingham,	1840	None.			2	2	4	0	0	0	0	0	0	0	0	0	0	0	
Orfordville,	1770	N. F. Carter, s.s.	'67	'69	44	61	105	10	1	0	1	1	3	0	4	1	0	140	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.				
				Male.	Female.	TOTAL.	Absent.	1871-72.	1871-72.	1871-72.	1871-72.	Adults.	Infants.			
Orford, West,	1822	F. B. Knowlton, s.s.	'65	'71	27	58	85	27	8	0	16	0	1	8	2	106
Oaspee Centre,	1806	[E. C. Hood, Student.]			20	44	64	24	0	0	0	3	0	0	0	30
Peibam,	1761	Augustus Berry,	'81	'61	24	52	76	10	0	0	0	3	0	0	0	188
Pembroke,	1737	L. White, s.s.	'49	'71	36	84	120	27	0	3	3	2	2	0	4	217
Peterborough,	1858	George Dustan,	'69	'59	51	118	169	12	22	3	25	1	1	0	0	270
Piermont,	1803	A. L. Marden,	'81	'61	38	68	106	46	0	8	0	5	0	0	0	70
Pittsfield,	1789	H. A. Hazen,	'58	'70	42	79	121	32	0	0	0	3	1	0	4	143
Plainfield,	1804	None.			5	22	27	4	0	0	0	1	1	0	2	30
Plalstow,	1730	Calvin Terry, s.s.	'46	'69	23	48	71	10	0	0	0	3	2	0	5	100
Plymouth,	1764	Cyrus Richardson,	'69	'69	29	116	145	24	6	3	9	9	0	0	9	233
Portsmouth,	1671	None.			110	297	407	78	7	4	11	4	5	0	9	200
Raymond,	1791	Samuel Bowker,	'44	'70	62	92	154	18	6	1	7	4	1	0	5	115
Rindge,	1766	Dennis Powers, s.s.	'38	'70	62	109	171	21	0	0	0	0	2	0	2	1240
Rochester,	1737	Harvey M. Stone,	'48	'71	40	102	142	10	3	11	14	2	10	0	12	3106
Rollinsford, S. Falls,	1841	Selah Merrill, s.s.	'84	'70	19	62	81	56	0	3	3	0	1	0	1	80
Roxbury,	1816	[G. L. Nims, s.s. Licen.]	'72		5	11	16	6	0	0	0	2	1	0	3	30
Rye,	1736	None.			10	15	25	0	0	0	0	2	0	0	2	0
Salem,	1729	M. A. Gates, s.s.	'52	'70	19	60	79	29	7	2	9	1	6	0	7	50
Salisbury,	1773	J. B. Cook,	'50	'69	30	49	79	23	0	1	1	0	3	1	4	43
Sanbornon.	1771	Moses Runnels,	'56	'68	35	82	117	15	2	0	2	2	1	0	3	213
Sandwich, First,	1814	C. L. Tappan, s.s.	'71		5	29	26	8	5	0	5	2	7	0	2	65
" North,	1832	None.			12	14	26	8	0	0	0	0	0	0	0	0
Seabrook & H. Falls,	1837	None.			9	11	20	0	0	0	0	1	0	0	1	90
South Seabrook,	1867	[W. A. Rand, s.s. Licen.]	'67		11	18	29	0	3	0	3	1	0	0	1	100
Shelburne,	1818	None.			0	4	4	0	0	0	0	0	0	0	0	0
Somersworth, Great Falls,	1827	Clark Carter,	'68	'70	44	131	175	39	0	2	2	0	0	0	7	3270
South Newmarket,	1730	Joseph Bartlett, s.s.	'47	'68	3	9	12	0	2	0	1	1	0	0	1	65
Stewartstown, West,		None.			4	23	27	6	0	0	0	1	0	0	1	32
Stoddard,	1787	None.			7	28	35	9	0	0	0	4	0	4	0	80
Stratham,	1747	A. B. Peabody,	'60	'69	16	32	48	7	0	2	2	1	0	3	0	121
Sullivan,	1792	[J. Fawcett, Meth.]	'71		30	45	75	16	2	0	2	4	2	0	6	90
Surry,	1837	None.			1	9	10	1	0	0	0	0	0	0	0	30
Swazey,	1741	Charles Willey, s.s.	'45	'71	22	47	69	9	3	1	4	2	6	0	8	118
Tamworth,	1792	Sam'l H. Riddell, s.s.	'27	'71	27	66	93	15	0	0	0	2	5	2	9	0
Temple,	1771	None.			45	82	127	31	0	2	2	0	1	0	0	150
Thornton,	1760	None.			2	5	6	1	0	0	0	0	0	0	0	0
Tilton and Northfield	1822	T. C. Pratt, s.s.	'59	'70	39	116	155	50	4	0	4	5	1	0	6	4
Troy,	1815	Levi Brigham,	'37	'70	25	39	64	9	1	2	3	2	3	0	5	113
Tuftonborough,	1839	None.			1	3	4	0	0	0	0	0	0	0	0	0
Wakefield,	1785	Sumner Clark, s.s.	'45	'72	6	16	22	2	0	0	0	0	1	0	1	30
Walpole,	1761	W. E. Dickinson,	'60	'70	22	70	92	15	5	3	8	0	2	0	2	4
Warner,	1772	H. S. Huntington,	'66	'66	30	75	105	10	1	5	6	3	7	0	10	1
Washington,	1780	H. H. Colburn, s.s.	'69	'71	3	16	19	3	0	0	0	0	0	0	0	30
Webster,	1804	Edward Buxton,	'36	'37	49	76	125	16	0	1	1	1	1	0	2	0
Wentworth,	1832	D. S. Hibbard, s.s.	'60	'71	10	47	57	17	1	1	1	0	6	0	6	1
Westmoreland,	1764	None.			18	54	72	26	0	0	0	1	1	0	2	0
" Evang.,	1853	[T. Fowler, Meth.]	'70		4	18	22	6	0	0	0	1	1	0	2	0
Wilmot,	1823	C. E. Tracy, s.s.	'30	'68	19	30	40	10	0	1	1	1	0	0	1	2
Wilton,	1825	D. E. Adams,	'60	'60	44	102	146	10	11	12	23	3	0	0	3	6
Winchester,	1736	Elijah Harmon,	'67	'67	56	120	176	35	6	2	8	7	3	0	10	3
Wolfeborough, 1st,	1834	T. A. Emerson,	'69	'69	31	53	84	21	5	3	8	2	5	0	7	5
" North,	1839	[B. C. Henry, Student.]			7	17	24	2	12	1	13	1	0	0	1	8

OTHER MINISTERS.

Amos Abbott, Nashua.
 George M. Adams,
 Nathaniel Barker, Wakefield.
 Almon Benson, Cen. Harbor.
 Jeremiah Blake, M.D., Gil-
 manton Iron Works.
 S. M. Blanchard, Hudson.
 Nathaniel Bouton, D.D., Pro-
 vincial Historian of New
 Hampshire, Concord.
 B. R. Catlin, Meriden.
 Jacob Chapman,

Frank G. Clark, City mission-
 ary, Manchester.
 John Clark, Plymouth.
 Wm. Clark, D.D., Sec. N. H.
 Missionary Soc'y, Amherst.
 Liba Conant, Orford.
 Charles Dame, agent, Exeter.
 Thomas W. Duncan, Nelson.
 Albert W. Fiske, Fisherville.
 Moses Geroult, Concord.
 George Goodyear, Temple.
 James B. Hadley, Campton.
 Frank Haley, physician, Mil-
 ton.

Jeffries Hall, Chesterfield.
 Thomas Jameson, Greenland.
 Edwin Jennison, Winchester.
 Henry A. Kendall, East Con-
 cord.
 Giles Leach, Meredith Vil-
 lage.
 Samuel Lee, New Ipswich.
 Jonathan McGee, Nashua.
 Daniel J. Noyes, D.D., Prof.
 Dartmouth Col., Hanover.
 Israel T. Otis, Exeter.
 Henry E. Parker, Prof. Dart-
 mouth Col., Hanover.

Charles Peabody, David Perry, Hollis. Daniel Pulsifer, Danbury. Thomas E. Roberts, insurance, Keene. Heman Rood, Hanover. Daniel Sawyer, Hopkinton. Jacob Seales, Plainfield.	Asa D. Smith, D.D., LL.D., Pres. Dart. Col., Hanover. F. P. Smith, No. Wolfboro'. William Spaulding, Hanover. George W. Thompson, farmer, Stratham. Samuel Utley, Concord. Isaac Willey, Sec. N. H. Bible Society, Pembroke.	LICENTIATES. George L. Nims, s.s. Roxbury. John C. Proctor, Prof. Dartmouth Col., Hanover, 1869. W. A. Rand, s.s. S. Seabrook. Edwin D. Sanborn, LL.D., Prof. Dart. Col., Hanover, 1836.
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SUMMARY.—CHURCHES: 72 with pastors; 59 with acting pastors; 56 vacant (including 8 supplied by licentiates or ministers of other denominations). TOTAL, 187. Gain, 1.
MINISTERS: 73 pastors; 58 acting pastors; 43 others. TOTAL, 174. LICENTIATES, 4.
CHURCH MEMBERS: 5,620 males; 12,796 females. TOTAL, 18,416, including 3,433 absent. Gain, 62.
ADDITIONS IN 1871-2: 566 by profession; 387 by letter. TOTAL, 953.
REMOVALS IN 1871-2: 370 by death; 404 by dismissal; 16 by excommunication. TOTAL, 790.
BAPTISMS IN 1871-2: 355 adult; 148 infant. IN SABBATH SCHOOLS: 21,632. Loss, 401.
GENY. CONTRIBUTIONS (187 churches, 182 last year): \$53,043.08, an increase of \$10,326.50.
CHANGES.—CHURCHES: *New*, — Milton Mills. *Dropped* from the list, — none.
MINISTERS: Ordinations, 2 pastors. Installations, 6. Dismissals, 6. Deceased, 3, not pastors.
ORGANIZATION.—Thirteen Associations of ministers, and eight County Conferences of churches, are united in the General Association, which also includes six Presbyterial churches not in our Summary. Shelburne reports to the General Conference of Maine.

NEW JERSEY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
					Sept. 30, 1872.	1871-72.	1871-72.	'71-72.	Prof.	Letter.	Deaths.	Discom.	Adults.	Infants.	IN SAB. SCHO.			
Place and Name.		Name.			Male.	Female.	TOTAL	Absent										
Chester,	174 ⁷	B. F. Bradford, s.s.	746	772	31	85	116	20	1	2	3	1	4	0	5	1	0	150
Elizabethport,	186 ⁴	S. B. Rosster, p.	769	769	26	60	86		12	7	19	1	4		5	0	0	187
Franklinville,	1867	M. S. Platt, s.s.	738	767	3	5	8	1							4			57
Jersey City, 1st,	1858	G. B. Wilcox, p.	753	769	91	180	271		10	10	20	4	14		18	1	2	664
" 2d,	1870	George Lewis, s.s.	765	771	7	19	26	2		1	1				1			3
Lodi,	1846	Frank A. Johnson, p.	771	771	28	48	76		40	10	50	3			3	9	3	169
Montclair,	1870	A. H. Bradford, p.	770	770	61	91	152	5	24	18	42	1	4	0	5	6	4	192
Newark, 1st,	1851	Wm. B. Brown, p.	743	755	150	320	470	40	8	12	20	7	22	10	30	3	4	233
" Bellville av.	1868	G. M. Boynton, p.	772	772	65	104	169	12	1	1	2	1	29	1	31			329
Newfield,	1867	M. S. Platt, s.s.	738	767	6	4	10											45
No. Vineland,	1867	M. S. Platt, s.s.	738	767	6	7	13	6										0
Orange, Val., 1st,	1860	Geo. B. Bacon, p.	761	761	84	152	236	17	15	21	36	5	2		7			330
" 2d Val.,	1867	D. M. Walcott, p.	771	771	17	38	55	12	1	2	3				2			62
" East Grove st.	1868	Allen McLean, p.	768	768	34	64	98	7	2	8	10	1	6	0	7	1	1	243
" Trinity,	1870	G. E. Adams, D.D. p.	729	770	12	25	37				3	1	2		3			59
Paterson,	1836	None.			27	83	110	10			5	5	3		3			275
Plainfield,	1872	N. E. Smith, D.D. p.	745	772	35	67	102	0	4	98	102							162
Vineland,	1871	Irving L. Beaman, p.	764	772	28	44	72	4	21	21	42	3	2		5	4	6	80
Warren,	1872	George Bowers, p.	772	770	57	60	117				163	119	2		2			16

OTHER MINISTERS.	George L. Hovey, Bricksburg. S. S. Hughson, Newark. Edward C. Miles, Montclair. James B. Pearson, Montclair. Daniel S. Rodman, Montclair. Michael E. Strieby, D.D., Sec.	Am. Mis. Ass'n, Newark, office 59 Reade st., New York city. John E. Tyler, Vineland. Almon Underwood, Irvington.
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SUMMARY.—CHURCHES: 13 with pastors; 5 with acting pastors; 1 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 19. Gain, 2.
MINISTERS: 13 pastors; 3 acting pastors; 14 others. TOTAL, 30. LICENTIATES, none.
CHURCH MEMBERS: 788 males; 1,456 females. TOTAL, 2,244, including 136 absent. Gain, 288.
ADDITIONS IN 1871-2: 155 by profession; 322 by letter. TOTAL, 477.
REMOVALS IN 1871-2: 30 by death; 99 by dismissal; 11 by excommunication. TOTAL, 140.
BAPTISMS IN 1871-2: 25 adult; 62 infant.
IN SABBATH SCHOOLS: 3,469. Loss, 11. AVERAGE ATTENDANCE, 2,192. Gain, 35.
BENEVOLENT CONTRIBUTIONS (15 churches, 11 last year): \$14,597; last year's not on same basis. Of the total, — Foreign Mission, \$2,806; Foreign Missions, \$3,800; other objects, \$7,991. CURRENT EXPENSES (15 churches, 11 last year): \$38,263, — an increase of \$298. Paid on debts and property, \$41,845. TOTAL MONEYS, \$94,515.

VALUE OF CHURCH PROPERTY (15 churches, 10 last year): \$446,500,—an increase of \$148,000. Number of sittings, 7,698,—an increase of 2,050.
 AVERAGE CONGREGATIONS (18 churches, 17 last year): 3,775,—an increase of 165.

CHANGES.—CHURCHES: *New*,—Plainfield; Warren. *Dropped*,—none.
 MINISTERS: Ordinations, 2 pastors. Installations, 2. Dismissals, 2. Deceased, 2.

ORGANIZATION.—The churches are united in the GENERAL ASSOCIATION OF NEW JERSEY, which includes also four churches in New York State, five in Pennsylvania (Philadelphia, etc.), Baltimore, Washington, and one in Virginia.

NEW YORK.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admitted		Removals		BAFT.					
				Male.	Female.	TOTAL.	Absent.	Aug. 31, 1872.	1871-72.	1871-72.	'71-72.	'71-72.	IN SAV.				
Place and Name.		Name.						Prof.	Letter.	Deaths.	Discon.	TOTAL.	Adults.	Infants.	IN SAV.		
Albany, 1850		W. S. Smart, D.D., p.	'67	114	240	354	17	14	7	21	4	13	17	1	5	547	
Allegany Miss., 1835		William Hall, a.p.	'34	40	45	85	2	1		1	3		3	1	12	29	
Angola, 1863		Charles Strong, p.	'67	32	32	64	6		2	2	1	2	3		1	115	
Antwerp, 1819		[J. A. Canfield, <i>Presb.</i>]	'69	34	75	109	16	9		9	1	3	4	6	2	199	
Apulia, 1861		None.															
Arcade, 1813		[W. H. Thomas, <i>Stud't.</i>]	'72	19	43	62		3		3	1		1	1		100	
Ashford, East, 1854		P. H. Parker, a.p.	'72	19	23	45	4	2	1	3			1	1		100	
Ashville, 1820		None.		30	48	78	17	5	5	2	1		3	2		65	
Bainbridge, 1793		[J. S. Pattengill, <i>Presb.</i>]	'69	24	57	81	3	3		3	1	3	4	2		100	
Baiting Hollow, 1791		G. L. Edwards, a.p.															
Bangor, 1826		None.		23	48	71	10									75	
Barryville, 1836		Felix Kyte, a.p.	'33	8	22	30	4									48	
Bay Shore, 1860		[Stephen Hall, <i>Meth.</i>]	'71	28	30	58	3	17	1	18			17			93	
Bell Port, 1860		None.		10	15	25											
Bennington, 1860		None.		7	7												
Berkshire, 1860		E. S. Palmer, p.	'69	62	122	184	23	3		3	1	1	2	1	2	195	
Binghamton, 1860		E. Taylor, D.D., p.	'68	94	217	311	41	54	16	70	10	10	10	27	6	332	
Black Creek, 1822		None.		16	29	45	7						1	1		75	
Bloomfield, W., 1843		John Patchin, p. e.	'70	44	95	139	17	19	4	23	2	1	3	12	3	200	
Bridgewater, 1798		[R. L. Bachman, <i>Licen.</i>]	'72	17	44	61	9						10	1		110	
Bristol, 1835		N. T. Yeomans, a.p.	'69	18	28	46	1						2			91	
Brooklyn, —																	
“ Ch. of the Pilgrims, 1844		R. S. Storrs, Jr., D.D., p.	'46	226	420	646		16	18	34	4	10	14			303	
“ Plymouth, 1847		H. W. Beecher, p.	'47	848	1378	2226		138	63	201	34	66	109	57	29	2954	
“ Clinton Av., 1847		W. I. Budington, D.D., p.	'55	227	416	643		18	47	65	9	25	4	38	4	900	
“ Bedford, 1849		None.		42	98	140	32	8	14	22	3		3	3	2	175	
“ South, 1851		None.		139	226	365										416	
“ Elm Place, 1853		None.		93	212	305											
“ Central, 1854		H. M. Scudder, p.	'71	154	278	432	9	36	56	92		31	31	17	5	582	
“ Warren st., 1854		Jas. Marshall, a.p.	'71	23	60	83	10	35	5	40			1	15		300	
“ N. England, 1857		None.		90	151	241	22	4	7	11	5	9	14			360	
“ State st., 1859		I. C. Meserve, p.	'71	38	126	214		25	30	55	2	17	19	2	6	259	
“ Puritan, 1864		C. H. Everest, p.	'65	163	348	511	12	34	34	68	3	27	2	32	6	1065	
“ Ch. of the Mediator, 1866		Bishop Faulkner, a.p.	'63	35	56	91	22	7	2	9	1		1	1	21	500	
“ Park, 1866		Frank Russell, p.	'68	65	106	171	47	11	11	22	1	9	5	15	4	233	
“ Navy Miss'n, 1867		Wm. McKay, a.p.	'70	25	55	80											
“ Ch. of the Covenant, 1868		Franklin Noble, a.p.	'68	25	42	67	4	4	3	7	2	2	4	1	5	96	
“ Lee Av., 1872		T. J. Holmes, p.	'72	37	81	118											
Burrville, 1834		None.		11	18	29										50	
Cambria, 1818		[L. Wolfen, <i>Licen.</i>]		36	44	80	10									65	
Camden, 1798		Ethan Curtis, p.	'63	80	139	219	29	13	6	19	4	3	7	7	10	237	
Canaan Four Corners, 1772		[G. W. Warner, <i>Presb.</i>]	'68	11	48	59	8	9		9	1		1	5		110	
Canandaigua, 1796		Fred. B. Allen, p.	'68	80	256	336	15	24	5	32	8	11	19	10	4	340	
Candor, 1835		G. A. Felton, p.	'69	89	153	242	16	26	8	34	5	8	1	14	12	4	250
Carthage, 1835		Olney Place, a.p.	'72	16	29	45		5	10	15	1	2	3	2		110	
Centre Lisle, 1835		E. J. Roke, a.p.	'72	22	27	49							4	5		112	
Champion, 1801		None.															
Chenango F ^{ks} , 1821		T. Heywood, a.p.	'71	17	54	71	20	17	4	21	1		1	9		133	
Chippewa st., 1852		None.		24	41	65	7									73	
Churchville, 1852		G. L. Rawson, a.p.	'72	47	83	130	18	3	1	4	3	1	4	1		160	
Collins, 1817		Charles Strong, a. p.	'71	5	9	14	1						2			60	
Columbus, 1806		S. F. Porter, a. p.	'72	8	18	26	2	1	3	4	1	1	2			33	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.		SCHOOLS.
					Aug. 31, 1872.			Absent.	1871-72.		1871-72.		1871-72.		
					Male.	Female.	TOTAL.		Prof.	Letter.	Deaths.	Excom.	TOTAL.	Adults.	
Commack,	1857	[J. Sinclair, <i>Presb.</i>]		'71	9	12	21	3							35
Copenhagen,	1870	E. Perkins, p.		'72	7	19	26								100
Croton,	1863	Joel J. Hough, a.p.		'69	5	13	18	2	1	1					
Crown Point, 1st,	1804	W. Child, D.D., a.p.		'66	33	79	112	3	3	1	1	1			1390
" 2d,	1846	C. C. Stevens, p.		'45	11	18	29	7	2	2	3				50
Cutchogue,	1862	None.													
Danby,		J. Weller, a.p.		'72	33	65	104	14							
Deansville,	1853	E. Davies, a.p.		'70	14	23	37		2	1	3	3	5		75
Deer River,	1826	O. Place, a.p.		'72	22	47	69	20	1	1	1	2	1		57
De Peyster,	1828	S. Nelson, a.p.		'72	37	65	102	12	3	15	2	1	3		100
East Pharsalia,	1850	E. N. Ruddock, a.p.		'72	38	49	87	20	1	1				6	60
East Pitcairn,	1844	None.		'54	5	13	18	4							47
Easton,	1831	W. N. Cleveland, a.p.		'68	21	75	96	25	3	6	9	2	3		46
Eden,	1817	Charles Keeler, a.p.		'72	12	15	27								65
Elizabethtown,	1844	G. W. Barrows, p.		'64	9	38	47	8	2	2	2	2	2		60
Ellington,	1828	Abner D. Olds, a.p.		'70	34	79	113	10	3	2	4	4	2	1	75
Elmira,	1816	T. K. Beecher, a.p.		'54	106	259	365	51	26	16	42	3	8	2	300
Evans, East,	1818	C. Francisco, a.p.		'72	11	29	40	6							57
" Centre,	1835	None.													
" North,	1834	C. Francisco, a.p.		'72	29	37	67	3							125
Fairport,	1821	J. Butler, a.p.		'64	57	135	192	15	25	11	36	1	1	10	250
Farmingville,	1858	Otis Holmes,		'68	10	19	29	4							24
Fireplace Neck,	1842	John Gibbs, a.p.		'50	6	6	12								
Flatbush,	1858	None.													
Flushing,	1851	None.													
Fowlerville,	1826	Wm. M. Modeset, a.p.		'69	16	23	39	12	3	9	12	2	2	4	14
Franklin,	1792	Joel J. Hough, p.		'67	91	146	237	18	4	3	7	9	3		125
Frewsburg,	1856	Alanson Bixby, p.		'69	15	32	47	2	2	1	1	1	1		75
Friendship,	1835	None.													
Gaines,	1864	[R. S. Egleston, <i>Presb.</i>]		'69	38	89	127	7							210
Gainesville,	1815	None.													
Gasport,	1817	[H. L. Dox, <i>Luth.</i>]		'69	16	47	63	8							206
Gloversville,	1852	Wm. A. McGinley, p.		'69	103	182	285								92
Greece, West,	1819	William Dewey, a.p.		'72	23	52	76	6							
Greene,	1811	George Porter, a.p.		'70	30	65	95		8	8	1	5	6	1	90
Greenwich,	1837	None.													87
Groton, West,	1816	Win. O. Baldwin, a.p.		'68	20	40	60	2	2	2	1			2	93
Groton,	1846	Samuel Johnson, a.p.		'72	52	124	176	15							88
Hamilton,	1824	[T. D. Barclay, <i>Licen.</i>]		'50	69	115	184	6	5	1	6	1	3	4	200
Hancock,	1830	I. D. Cornwell, a.p.		'65	15	47	62	6	5	1	3	4	4		100
Harpersfield,	1798	J. A. Ball, a.p.		'71	9	32	41	6	3	3	3	3	3		50
Harford,		E. N. Raymond, a.p.		'71	15	20	35	2	16	2	18	1		3	60
Harrisville,	1864	None.													
Henrietta,	1816	[E. B. Van Auken, <i>Pres.</i>]		'71	31	63	94	24	1	4	5	1	5	1	45
Holland,	1861	None.													
Homer,	1801	W. A. Robinson, p.		'71	136	282	418	3	9	12	5	14	19	1	60
Hopkinton,	1808	J. W. Grush, a.p.		'66	31	45	77	15	1	1	2	4	1	7	125
Howell's,	1782	George J. Means, p.		'63	43	73	117	6							
Jamestown,	1816	None.							7	8	100	208	55	3	84
Jay,	1813	Thomas Watson, a.p.		'65	4	7	11								200
Java, North,	1847	None.													
" West,	1854	None.													
Kiantone,	1815	Elliot C. Hall, a.p.		'69	23	59	82	22	9	9	1			4	65
Kirkland,	1834	James Deane, a.p.		'69	3	11	14		1	2	3	1	3	4	125
Lawrenceville,	1826	None.													
Lebanon,	1802	[E. D. Reed, <i>Bapt.</i>]		'72	29	59	88	38	2	2	2	6	1	9	67
LeRoy,	1843	<i>No ordinances.</i>													
Lewis,	1807	G. W. Barrows, a.p.		'65	13	29	42	4	1	1	2	2	4		80
Lincklaen,	1859	E. N. Ruddock, a.p.		'72	9	15	24	4	3	3	6	1			
Lisbon,	1842	H. C. Day.		'71	70	120	190	25	53	8	61	1	2	3	60
Lisle,	1797	R. A. Clark, a.p.		'72	18	35	53		2	1	3	2		1	169
Little Valley,	1840	Charles L. Mitchell, p.		'71	13	26	39	5	4	6	10	2		2	175
Lockport,	1838	James W. Cooper, p.		'71	163	279	442	9	14	8	22	3	14	17	200
Lumberland,	1799	Felix Kyte, a.p.		'32	32	46	78	10							
Masomb,	1857	None.													
Madison,	1796	George Hardy, a.p.		'72	43	78	119	10	17	4	21		5	13	140
Madrid,	1807	G. Strassenburgh, a.p.		'67	32	52	84	23	5	4	9	8	4	12	70
Malne,		W. T. Hayward, a.p.		'72	23	41	64		2	2					
Mannsville,	1833	Chas. Gillett, a.p.		'71	34	67	101	25	3	2	5	1		2	170

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Adm't'd		Removals			BAPT.	
				Aug. 31, 1872.				1871-72.		1871-72.			'71-72.	
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.
Marshall,	1797	[Chas. Jerome, <i>Presb.</i>]	'72	4	12	16	1			1	2	3		
Massena, 1st,	1819	None.		7	15	22								40
" 2d,	1834	None.		17	34	51	5							
Middletown,	1785	C. A. Harvey, a.p.	'68	72	140	212								125
Millerton,	1829	[G. R. Ferguson, <i>Pres.</i>]	'59	18	38	51	8	1	2	0	1	0	2	80
Moira,	1823	B. Burnap, a.p.	'72	14	26	40	5			2				
Monsey,	1871	George H. Hiek, p.	'72	6	11	17		9	9	1	1	2	5	60
Moravia,	1871	Charles Kay, a.p.	'72	28	63	91	6	7	6	13	1	5	6	3
Morlah,	1808	Myron A. Munson, a.p.	'72	35	48	83	14						3	90
Morrisania,	1851	W. Westerfield, a.p.	'70	16	55	71	14	13	6	19	3	2	5	2
Morrisville,	1805	None.		32	78	110	23	1	3	4	6	5	11	1
Mott's Corners,	1808	H. B. Gilbert, p.	'70	57	68	125								160
Mt. Sinai,	1789	Aaron Snow, a.p.	'63	37	84	121	15				4	7	11	
Munnsville,	1828	C. A. Ruddock, a.p.	'71	15	27	42	2	12	12	2	6	8	10	77
Napoli,	1821	S. T. Anderson, D.D.a.p.	'71	29	47	76	6	16	16	1	2	3	11	159
Newark Valley,		J. Clizbe, p.	'72	81	125	206	45		1	1	5	3	8	1
New Haven,	1817	John T. Marsh, p.	'71	27	62	89	21	2	2	4	5	5	11	1
New Lots,	1809	C. H. H. Pannell, a.p.	'71	17	17	34		11	4	16	1	2	3	5
New York City,—														
" Broadway Tab.,	1840	W. M. Taylor, D.D., p.	'72	233	352	585		18	29	47	7	28	35	3
" Harlem,	1862	Samuel H. Virgin, p.	'71	53	93	146	22	5	15	20	5	6	11	2
" Welsh,	1801	See <i>Welsh churches.</i>												
" Disciples,		[G. H. Hepworth, <i>Ind. p.</i>]	'72	54	96		150	190	20	190			12	1
New Village,	1815	Otis Holmes, a. p.	'68	17	34	51	8	3	1	4	3	1	4	2
Niagara City,	1853	Geo. S. Anderson, a.p.	'72	25	55	80	10	2	2	1	5	6	3	1
Norfolk,	1817	G. B. Rowley, a.p.	'71	21	29	50		6	6	3	3	3	6	3
North Elba,	1853	None.		2	8	10	3							
North Lawrence,	1952	None.		3	14	17	2							
Norwich,		Samuel Scoville, a.p.	'61	75	234	309	45	49	3	52	9	4	13	37
Onondaga,	1806	None.		6	10	16								
" South,	1829	None.		5	7	12							5	
Orient,				66	111	177	4							150
Oriskany Falls,	1823	E. Davies, a.p.	'70	9	23	32	3				1		1	50
Orwell,	1858	B. K. Crosby a.p.	'72	8	12	20								150
Oswego,	1807	S. S. N. Greeley, a.p.	'66	94	198	292		12	9	21	5	4	9	5
Otto,	1828	Henry M. Higley, a.p.	'70	56	23	79	11	2	1	3	1	2	3	3
Otto, East,	1834	None.		9	19	29								
Owego,		D. W. Marsh, a.p.	'71	65	103	168		16	1	17	4	4	8	15
Parts,	1791	None.		26	57	83		1	1	1	4	2	6	1
Parisville,	1823	John H. Beekwith, a.p.	'72	28	41	69	4	1	2	3	2		2	1
Parkville,	1869	Wm. A. Masker, p.	'71	18	41	59	5	6	4	10	3	2	3	3
Patchogue,	1793	Frederick Munson, a.p.	'68	51	106	157	10	14	1	15	3	2	5	8
Perry Centre,	1814	James P. Root, a.p.	'66	26	56	82		1	2	3	2	1	2	1
Philadelphia,	1868	[W. G. Willis, <i>F. W. B.</i>]	'72	15	22	37		1	8	9	1	1	2	1
Phoenix,	1837	[J. H. Munsell, <i>Licen.</i>]	'72	29	44	73	15	2	2	4	2	9	11	2
Pierrepont,	1820	D. K. Pangborn, a.p.	'71	3	5	8								
Pitcher,	1815	None.		40	63	103	15		2	2	1	6	7	1
" North,	1837	None.		14	24	38	6	1	1	2	1		1	70
Poospatuc,	1750	None.		4	6	10	1		1	1			1	
Portland,	1833	None.		12	32	44	9							
Pt. Leyden & Greig,	1854	W. W. Warner, a.p.	'71	15	31	46	4	1	5	6	1	3	4	1
Potsdam Junction,	1856	None.		29	57	83	9	13	1	14	1	6	7	7
Poughkeepsie,	1837	James C. Beecher, a.p.	'71	82	161	243	62	2	9	11	2	5	7	11
Pulaski,	1808	J. Douglas, a.p.	'64	58	146	204	12	9	1	10	1	1	2	7
Randolph,	1839	None.		27	37	64								
Raymondville,	1828	George B. Rowley, a.p.	'71	3	14	17	7						3	3
Reed's Corners,	1843	[N. S. Lowrie, <i>Presb.</i>]	'69	47	54	95	5	9	5	14	1	1	1	5
Rensselaer Falls,	1842	G. A. Rockwood, p.	'69	47	54	95	5	9	5	14	1	1	3	170
Richford,		A. L. Greene, a.p.	'70	25	63	79	18	17	1	18	3	3	6	10
Richville,	1828	G. Cross, a.p.	'39	18	26	44		3	2	5	1	2	3	2
Rigs,	1809	[H. Benson, <i>Presb.</i>]	'71	14	30	44	18	1	1	1	1	1	1	1
Riverhead,		Wm. I. Chalmers, a.p.	'72	55	101	156		8	6	14	1	2	3	150
Rochester,	1855	D. K. Bartlett, p.	'65	139	249	388		20	11	31	3	9	12	8
Rodman,	1805	A. B. Dilley, a.p.	'69	46	88	134	12						3	2
Rushville,	1802	S. O. Leonard, a.p.	'70	56	115	171	17	1	1	2	4	5	9	1
Rutland,	1808	I. K. Bradnack, a.p.	'72	5	24	29							7	7
Sand Bank,	1852	B. K. Crosby, a.p.	'72	6	21	27	9						1	1
Sandy Creek,	18	H. H. Waite, a.p.	'69	41	75	116	9	14	14	4	2	2	6	13
Saratoga Springs,	1865	L. S. Rowland, p.	'71	51	93	144	15	4	6	10	1	8	9	1

OTHER MINISTERS.

- Lyman Abbott, editor, Cornwall.
- Erwin W. Allen, merchant, Pitcher.
- Edward Anderson, editor, Jamestown.
- Milton Badger, D.D., Sec. Am. Home Miss. Soc., *Madison, Conn.*
- Leonard W. Bacon, in *Europe*.
- Samuel Bayliss, Sec. Soc. for poor, Brooklyn.
- Edward Beecher, D.D., New York.
- Henry Belden, Evangelist, Parkville, L. I.
- Asher Bilas, Ononville.
- John H. Brodt, Williamsburg.
- Edward T. Bromfield, Brooklyn.
- Silas C. Brown, W. Bloomfield.
- Shearjashub Bourne, Harlem.
- Charles P. Bush, D.D., A. B. C. F. M., New York.
- Horatio Q. Butterfield, D.D., Sec. Coll. Soc., New York.
- A. Huntington Clapp, D.D., Sec. Am. Home Miss. Soc. New York.
- David B. Coe, D.D., Sec. Am. Home Miss. Soc., N. York.
- James G. Cordell, Schenectady.
- Ethan B. Crane, Brooklyn.
- E. M. Cravath, Sec. Am. Miss'y Ass'n, New York.
- Azel Downs, Riverhead, L. I.
- Horace F. Dudley, Morrisville.
- George R. Entler, PH. D., teacher, Franklin.
- Isaac M. Ely, Chenango Forks.
- Pindar Field, Hamilton.
- John Gibbs, Bell Port, L. I.
- Evan Griffiths.
- Edward W. Gilman, Sec. Am. Bible Soc., Flushing.
- Washington Gladden, Associate Editor *Independent*, N. Y.
- Anson Gleason, City Missionary, Brooklyn.
- Luther C. Hallock, Miller's Place, Long Island.
- William A. Hallock, D.D., Sec. Am. Tract Soc., 150 Nassau street, New York.
- Joseph Harrison, Brooklyn.
- W. Nye Harvey, New York.
- A. D. Hayford, Crary's Mills.
- William D. Henry, Evangelist, Jamestown.
- L. Smith Hobart, Sup't Am. Home Miss. Soc., New York.
- John C. Holbrook, D.D., Sec. N. Y. State Home Mission Soc., Syracuse.
- James D. Houghton, teacher, Carthage.
- Alfred Ingalls, Smithville.
- Simeon S. Jocelyn, Williamsburg.
- William J. Knox, farmer, Augusta.
- Henry Lancashire, Saratoga.
- Daniel Lancaster, New York.
- Joshua Leavitt, D.D., editor, Brooklyn.
- Benj. C. Lockwood, Brooklyn.
- Henry Loomis, Poughkeepsie.
- Joel Mann, Brooklyn.
- Benjamin N. Martin, D.D., Prof. N. Y. Univ., N. York.
- H. H. McFarland, Brooklyn.
- William McKay, City Missionary, Brooklyn.
- Darius Mead, New York.
- Harvey Miles, Russell.
- George A. Miller, Syracuse.
- N. Schuyler Moore.
- John Newton, Philadelphia.
- Simeon North, D.D., Clinton.
- James Orton, Professor Vassar Coll., Poughkeepsie.
- John A. Paine, Associate Editor of *Independent*, N. Y.
- Ray Palmer, D.D., Sec. Am. Cong. Union, New York.
- Simeon Parmelee, D.D. (ordained 1808), Oswego.
- James H. Pettengill, Brooklyn.
- Gustavus D. Pike, Sec. Am. Miss'y Ass'n, 59 Reade st., New York.
- Theodore Pond, Brooklyn.
- Henry Powers, *Cambridge, Mass.*
- Thomas R. Rawson, City Missionary, Albany.
- Frank Russell, Brooklyn.
- Eli N. Sawtell, D.D., Saratoga Springs.
- Edward P. Smith, Am. Miss. Ass'n, New York.
- Rollin S. Stone, City Missionary, Brooklyn.
- Henry M. Storrs, D.D., Sec. Home Miss. Society, New York.
- John C. Taylor, Penn Yan.
- William H. Ward, Editor of *Independent*, N. Y.
- Asahei C. Washburn, chaplain of Penitentiary, Syracuse.
- Rufus A. Wheelock, George Whipple, Sec. Am. Miss. Ass'n, New York.
- William H. Whittemore, Brooklyn.
- A. McElroy Wylie, New York.

Welsh.

- Robert Everett, D.D., Editor of *The Centinel*, Remsen.
- Jonathan Jones, New York.
- Morris Roberts, Rochester.

LICENTIATES.

- Thomas Jones, Remsen, Welsh.
- Thomas Jones, Rome, Welsh.
- Lewis V. Price, Syracuse, Welsh.

- SUMMARY.** — CHURCHES: 58 with pastors; 109 with acting pastors; 86 vacant (including 24 supplied by licentiate or ministers of other denominations). TOTAL, 253. Gain, 3.
- MINISTERS: 64 pastors; 89 acting pastors; 81 others. TOTAL, 224. LICENTIATES, 3.
- CHURCH MEMBERS: 9,635 males; 17,475 females. TOTAL, 27,010, including 1,965 absent. Gain, 1,203.
- ADDITIONS IN 1871-2: 1,431 by profession; 844 by letter. TOTAL, 2,275.
- REMOVALS IN 1871-2: 400 by death; 759 by dismissal; 47 by excom'n. TOTAL, 1,206.
- BAPTISMS IN 1871-2: 572 adult; 464 infant.
- IN SABBATH SCHOOLS: 30,927. Gain, 2,044.
- BENEVOLENT CONTRIBUTIONS (158 churches, 170 last year): \$176,833, an increase of \$73,433.00.
- FAMILIES IN CONGREGATIONS (190 churches, 194 last year): 11,720, an increase of 277.
- CHANGES.** — CHURCHES: *New*, — Brooklyn, Lee Avenue; Deansville; Gasport; Monsey. Also Church of the Disciples, New York, independent. *Dropped* from the list, — New England Church, New York, members joining church of the Disciples; Royalton. MINISTERS, *no report*.
- ORGANIZATION.** — Fifteen Associations of churches, united in a GENERAL ASSOCIATION, which also includes eleven Pennsylvania churches. One New York church (Millerton) is connected with a Connecticut Consociation. Four (Barryville, Howells, Lumberland, and Middletown) are connected with the GENERAL ASSOCIATION of New Jersey.

CHURCHES.	Organized.	MINISTERS.	Name.	Organized.	Commenced.	CH. MEMB'RS.			Admt'd April 1. 1872.	Removals		BAPT.					
						Male.	Female.	TOTAL.		Absent.	Prof. Letter.	TOTAL.	Deaths.	Excom. TOTAL.	71-72.		
															Adults.	Infants.	
Conneaut,	1819	Russell M. Keyes,	'65	'65	29	105	134	26	2	28	5	14	0	19	18	6	133
Coolville,	1841	None.			10	35	45	1	0	1	2	7	0	9	0	0	170
Cow Run,	1869	Levi L. Fay,	'43	'70	5	6	11									0	100
Cuyahoga Falls,	1834	E. V. H. Danner,	'67	'67	34	97	131	2	6	8	1	5	0	6	0	7	204
Decatur,	1808	None.			5	8	13	0	0	0	0	0	0	0	0	0	75
Dover,	1847	Heman B. Hall,	'55	'66	38	53	91	10	6	1	6	0	0	0	0	3	130
East Cleveland,	1843	Justin E. Twitchell,	'61	'70	122	221	343	3	36	25	61	7	15	0	22	20	580
East Toledo, 1849,	1808	John G. Fraser,	'71	'70	12	29	41	2	8	5	13	0	2	0	2	4	100
Edgerton,	1858	None.			3	4	7										
Edinburg,	1823	Heman Geer,	'48	'72	26	69	95	4	1	5	2	7	0	9	2	0	140
Fairfield, North,	1841	None.															
Farmington, West,	1834	John C. Burnell,	'57	'71	26	50	76	19	3	22	0	4	0	4	10	0	61
Fearing,	1851	Leiv L. Fay,	'43	'62	5	23	30	17	0	17	0	29	0	29	7	0	58
Findlay,	1865	Wm. S. Peterson,	'61	'70	41	77	118	2	3	5	0	11	0	11	1	0	150
Fitchville, 1st,	1818	None.			23	40	63	0	0	0	0	0	0	0	0	0	
" 2d,	1855	Mr. Preston,	'71	'71	9	14	23	3	0	0	0	1	0	2	0	0	45
Four Corners,	1846	John Holway,	'62	'71	24	39	63	7	0	0	0	0	0	0	0	0	0
Fowler,	1818	None.			1	4	5	6	1	3	4	3	5	0	8	1	0
Freedom,	1828	Elam J. Comings,	'60	'71	25	42	67	50	3	23	0	2	0	230	0	65	
Gambler,	1867	Orin J. Moon,	'71	'71	12	35	47	17	6	23	1	2	0	3	11	0	157
Garrettsville,	1834	John H. House,	'65	'72	73	119	192	3	6	2	8	1	3	0	4	4	200
Geneva,	1810	G. W. Phinney,	'65	'72	3	7	10										
Greenfield,	1822	None.															
Gustavus,	1852	R. F. Markham,	'45	'72	23	45	68	1	2	3	1	3	0	4	1	0	30
Hampden,	1809	William Potter,	'20	'71	14	30	44	5	0	0	0	2	2	0	4	0	100
Harmar,	1840	Wm. Wakefield,	'46	'55	42	84	126	12	3	2	5	0	2	0	2	2	185
Hartford,	1823	Jos. B. Davison, p.	'66	'69	16	38	52	0	0	0	1	2	0	3	0	0	95
" Croton P. O.	1818	John B. Dawson,	'60	'70	25	38	63	0	1	1	0	12	0	12	0	2	169
Hinckley,	1828	None.			6	9	15	0	0	0	0	0	0	0	0	0	0
Hocking Port,	1871	None.			3	7	10										
Hudson,	1802	George Darling, p.	'50	'58	40	95	135	71	5	0	5	0	5	0	5	1	247
Huntington,	1837	[A. R. Clark, Presb.]	'29	'68	22	47	69	9	5	0	6	1	7	0	8	4	148
Huntsburg,	1818	E. W. Gaylord,	'71	'51	86	137	224	4	3	3	6	0	0	2	2	0	20
Jefferson, 1833 &	1859	Wm. F. Millikan,	'63	'71	16	43	59	0	0	2	2	0	3	0	3	0	50
Jerome,	1836	Austin N. Hamlin,	'44	'67	15	19	34	6	3	9	1	0	0	1	0	0	150
Johnsonville,	1814	Milo Hobart,	'61	'71	13	25	38	6	0	0	0	0	0	0	0	2	55
Kelley's Island,	1866	M. K. Holbrook,	'68	'68	34	39	73	13	1	1	2	0	1	0	1	0	86
Kent,	1819	Allen C. Barrows,	'71	'71	41	91	132	17	13	30	113	0	14	8	2	150	
Kirtland,	1819	Wm. J. Jones,	'71	'72	12	28	40	0	0	0	2	0	2	0	3	0	40
Lafayette,	1874	J. M. Frazer,	'40	'69	11	21	32	0	0	0	1	0	0	1	0	0	80
Lawrence,	1846	Levi L. Fay,	'42	'43	32	45	77	15	3	18	1	0	0	1	7	4	86
Lebanon,	1857	None.			12	22	34	7	1	1	2	0	1	0	1	0	60
Lenox,	1845	Wm. F. Millikan,	'53	'71	63	95	158	9	62	1	63	1	1	0	249	1	105
Lexington,	1844	John M. Bowers,	'66	'72	24	46	70	8	0	8	2	11	0	13	3	0	98
Litchfield,	1833	Homer Thrall,	'69	'69	18	52	70	0	0	0	2	2	0	4	0	0	110
Little Muskingum,	1843	George W. Wells,	'71	'71	8	14	22	2	0	2	0	0	0	0	1	1	68
Lock,	1860	John B. Dawson,	'60	'71	10	23	33	1	5	3	8	1	0	1	2	0	80
Lodi,	1817	Anson H. Robbins,	'70	'70	19	37	56	2	0	3	3	0	3	1	4	0	150
Lowell & Rainbow,	1858	George W. Wells,	'69	'69	6	20	26	1	0	1	1	0	0	1	1	2	88
Madison,	1814	E. Smith Barnes,	'41	'70	10	23	33	0	0	0	1	4	0	5	0	0	40
" Central,	1814	None.			41	102	143	10	2	5	7	1	8	0	9	0	128
Mansfield,	1835	E. B. Fairfield, D.D.,	'70	'70	6	20	26	0	2	2	0	0	0	0	1	0	60
Mantua,	1812	Robert W. Logan,	'70	'72	6	20	26	0	2	2	0	0	0	0	1	0	60
Marietta,	1796	T. H. Hawks, D.D.,	'50	'69	95	137	233	7	7	4	11	2	9	0	11	5	9300
" Township,	1859	George W. Wells,	'70	'70	13	26	39	5	1	6	0	0	0	0	3	0	57
Martinsburgh,	1867	Enoch P. Baird,	'57	'69	23	34	57	4	1	5	0	0	0	0	1	0	57
Marysville,	1864	W. E. Lincoln,	'66	'72	29	35	64	0	0	0	0	10	0	10	0	0	91
Mecca,	1822	None.			18	38	56	1	3	4	2	5	1	8	0	0	49
Medina,	1819	E. J. Alden,	'59	'70	44	122	166	26	4	7	11	3	7	1	11	1	3400
Mesopotamia,	1817	John H. Jones,	'71	'72	29	35	64										125
Monroe,	1829	Herhman Geer,	'48	'69	25	50	75	10	2	12	1	0	0	1	11	0	60
Montgomery,	1843	Nathaniel T. Fay,	'43	'43	7	15	22	2	0	0	0	0	0	0	0	0	95
Morgan,	1819	C. Cross,	'72	'72	10	42	52	0	0	0	1	4	0	5	0	0	95
Mount Vernon,	1834	Thomas E. Monroe,	'58	'60	155	267	422	25	9	34	0	10	0	10	15	0	189
Napoleon,	1869	None.			3	14	17	3	0	0	0	0	0	0	0	0	0
Neison,	1813	[H. Bingham, Pres.]	'62	'72	20	30	50	10	5	1	6	1	3	4	2	0	60
New Albany,	1848	None.			9	16	25	0	2	2	0	0	0	0	0	1	39
Newbury, South,	1832	Dexter Witter,			10	20	30	0	0	0	0	0	0	0	0	4	30
New London,	1805	George Candee,			43	98	141	10	3	7	10	2	6	0	8	0	125

WELSH CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. S.				
					April 1, 1872.				1871-72.		1871-72.			71-72.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Granville,	1841	John E. Jones,	'55	'70					7	11	18	1	4	5	10	0	6	200
Ironton,	1854	John M. Thomas,	'46	'68	34	57	91		6	7	13	1	7	0	8	0	9	85
Minersville,	1853	J. P. Williams,	'63	'70					2	1	3	1	8	0	9	0	3	75
Nebo,	1855	Evan Davies,	'32	'57	37	40	77											
Newark,	1841	None.																
Paddy's Run,		None.																
Pisgah,	1870	John A. Davies,	'36	'69	3	9	12		2	0	2	0	0	0	0	0	0	35
Pomeroy,	1847	J. P. Williams,	'63	'70	35	45	80		10	4	14	2	4	0	6	0	7	97
Portland,	1841	None.			37	39	76		0	0	0	2	0	2	0	6	75	
Radnor,	1821	T. Jenkins,	'70	'70														
Siloam,	1860	John A. Davies,	'36	'60	12	16	38		0	0	0	0	0	0	0	0	4	40
Syracuse,	1858	John Lloyd,	'51	'68	17	25	42											80
Troedrindalar,	1839	Rees Powell,	'33	'39														
Tynrhos,	1840	Evan Davies,	'32	'57	34	42	76		1	2	3	0	1	0	1	0	2	60

WELSH CHURCHES, EASTERN ASSOCIATION.

Alliance,	1867	Thomas Phillips,																	
Austintown,		None.																	
Brookfield,	1856	David Davis,	'52	'71	71	87	158		10	14	24	2	8	10	20	2	10	240	
Church Hill,	1839	None.			13	16	29		9	11	11	0	1	2	3	0	7	60	
Cleveland,	1870	John M. Evans,	'69	'69	5	23	28		10	10	20	0	11	4	15	6	8	23	
Coalburgh,	1866	William Owen,																	
Crab Creek,	1859	Lot Lake,			27	53	80											66	
Hubbard,	1865	William Powell,			33	49	82		0	0	0								
Mineral Ridge,	1856	None.			37	79	116		11	7	18	0	15	7	22	0	15	80	
Newburgh,	1856	William Lewis,	'71		40	54	94		0	5	9	2	6	5	13	0	6	112	
Palmyra,	1855	J. J. Jenkins,	'68	'68															
Parisville,	1856	Wm. T. Hughes,	'68	'68															
Springfield,*	1867	John T. Lewis,	'71		28	43	71		5	14	6	20	1	0	5	9	4	100	
Tallmadge,	1846	John T. Lewis,	'71		23	42	65		0	2	2	4	0	3	0	0	1	49	
Youngstown,	1846	Lot Lake,			43	69	112											60	

* Same as Thomastown?

OTHER MINISTERS.

Israel W. Andrews, D.D.,
Pres. Coll., Marietta.
George H. Bailey, Toledo.
George Barnum, Wauseon.
Charles H. Churchill, Prof.,
Oberlin.
George Clark, Oberlin.
T. S. Clark, D.D., Cuyahoga
Falls.
Henry Cowles, D.D., Oberlin.
John G. W. Cowles, editor,
Cleveland.
R. T. Cross, Oberlin.
J. P. Davies, Radnor.
J. P. Davies, Woodman.
Joseph Davison, Oberlin.
R. R. Edwards, Johnstown.
T. Edwards, Buchanan.
William Edwards, Syracuse.
John M. Ellis, Prof., Oberlin.

Evan Evans, Portland.
Thomas Evans, Mineral Ridge.
Jas. H. Fairchild, D.D., Pres.
Coll., Oberlin.
James Gray, Seville.
Mason Grosvenor, Cincinnati.
H. C. Hayden, Palmyra.
Henry B. Hosford, Prof.,
Hudson.
Josiah H. Jenkins, Springfield.
Sylvanus M. Judson, Sylvania.
Theodore J. Keep, Oberlin.
Lyander Kelsey, Sec. Ohio
H. M. Soc., Columbus.
Robert Logan, Oberlin.
James McFarland, agt. W. Tr.
and Book Soc., Springfield.
David R. Miller, Oberlin.
John L. Mills, Prof., Marietta.
George B. Nutting, Oberlin.
Robert Page, West Farming-
ton.

Edway Parmelee, Toledo.
David C. Perry, Barlow.
S. W. Pierson,
Chauncy N. Pond, Fin. Agent,
Theol. Seminary, Oberlin.
L. S. Potwine, Prof., Hudson.
Calvin N. Ransom, Lowell.
George R. Rossiter, Prof.,
Marietta.
William H. Ryder, Prof.,
Oberlin.
A. S. Shafer, Oberlin.
Fayette Shepherd, Oberlin.
Judson Smith, Prof., Oberlin.
Josiah Strong, Hudson.
Richard P. Thomas, Spring-
field.
W. H. Warren, Cincinnati.

LICENTIATES.

Frank D. Kelsey.

SUMMARY. — CHURCHES: 159 in pastoral service (not specified); 45 vacant (including 2 sup-
plied by licentiates or ministers of other denominations). TOTAL, 204. Gain, 5.
MINISTERS: 125 in pastoral service (not specified); 46 others. TOTAL, 171. LICENTIATES, 1.
CHURCH MEMBERS: 5,716 males; 10,392 females; 1,156 not specified. TOTAL, 17,264, — in-
cluding 712 absent. Gain, 239.
ADDITIONS IN 1871-72: 1,201 by profession; 664 by letter. TOTAL, 1,865.
REMOVALS IN 1871-72: 187 by death; 779 by dismissal; 62 by excommunication. TOTAL,
1,028.
BAPTISMS IN 1871-72: 584 adult; 360 infant. IN SABBATH SCHOOLS: 19,976. Gain, 571.
BENEVOLENT CONTRIBUTIONS (154 churches, 157 last year): \$51,112, a decrease of \$12,507.
PARISH EXPENSES (156 churches, 156 last year): \$165,799, a decrease of \$59,293.

CHANGES.—CHURCHES: *New*, or replaced on the list, — Atwater; Austintown, Welsh; Bazetta; Cedar Narrows; Church Hill; Columbus, High st.; Edgerton (dropped last year as St. Joseph); Gomer, Welsh; Hockingport; Olmstead, 3d ch.; Paddy's Run, Welsh. *Dropped from the list*, — Cleveland, Mt. Zion ch.; Columbia; Delta; Gullford; Niles; East Ironton appears to be absorbed as Ironton. Big Lick is now West Independence; Mt. Carmel, Welsh, is now Carmel. **MINISTERS:** *No report.*

ORGANIZATION. — Twelve Conferences, whose churches are also united in the **GENERAL CONFERENCE OF OHIO**, which includes also Conneaut and Sharon, Penn. Two Welsh Associations, as above, many of the Eastern being also in some Conference. Pisgah, 1st ch., is connected with Indiana.

OREGON.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS. *May 1, 1872.			Admt'd 1871-72.		Removals 1871-72.		BAPT. *71-72.	
				Male.	Female.	TOTAL.	Prof. Letter.	TOTAL.	Deaths. Disch. Excom.	TOTAL.	Adults. Infants.	IN SAB. SCHO.
Albany,	1853	Wm. R. Butcher,	'67	7	10	17						75
Astoria,	1866	W. A. Tenney,	'71	8	17	25	3	3	1	3	2	111
Dalles,	1859	Thomas Condon,	'61	18	45	63						200
East Portland,	1871	W. R. Joyalun,	'71	5	4	9	1					19
Forest Grove,	1845	E. Walker,	'72	3	2	5		10	10	1	5	6
Hillsboro',	1866	None.		3	2	5						3
Oregon City,	1844	E. Gerry.	'68	17	32	49	1	1	1	2	3	2
Portland,	1851	G. H. Atkinson, D.D.,	'53	51	56	107	5	4	9	1	3	4
Salem,	1852	P. S. Knight,	'66			115	2	5	7	1	2	3
TOTAL:	9 churches, 8 ministers.			109	166	260	8	23	31	5	16	21
												322
												963

OTHER MINISTERS.—*No report.* We suppose that there are the following other ministers: Obed Dickenson, Salem; Horace Lyman, Forest Grove; Sldney H. Marsh, Forest Grove.

SUMMARY.—CHURCHES, etc., as above. Loss of members, 8. Gain in Sabbath Schools, 118. **CONTRIBUTIONS** (5 churches, 7 last year): Home Missions, \$156.85; Foreign Missions, \$57.20; Pastors' support, \$4,437.09; other objects, \$7,004.61. **TOTAL**, \$11,656.75, a decrease of \$10,574.45 (of which "other objects" lose \$10,458.31). The confusion of "other objects" makes it impossible to classify. * We suppose this date to be correct.

AV. ATTENDANCE OF PUBLIC WORSHIP (7 churches, 7 last year): 823, an increase of 85.

CHANGES.—None in church list. No **ORDINATIONS**, etc., appear.

ORGANIZATION.—The churches are united in the **CONGREGATIONAL ASSOCIATION.**

PENNSYLVANIA.

CONNECTED WITH NEW YORK.			Aug. 31, 1872.		'71-72.		1871-72.		'71-72.			
Bradford,	1829	None.	1	1	2							
Farmer's Valley,	1859	None.	2	2	4							
Farmington,	1839	W. A. Hallock, a.p.	'60	'69	29	30	59	6	2	2	1	64
Knoxville,	1867	W. H. Sigston, a.p.	'34	'72	19	32	51	6	10	1	11	2
Lafayette,	1853	None.	1	2	3							55
Leraysville,	1863	W. O. Baldwin, a.p.			26	37	63	5	1	6	1	1
Pottersville,	1851	W. O. Baldwin, a.p.			12	25	40	2	1	1	2	3
Prentissvale,	1851	None.			15	24	39	8				2
Smithfield,	1801	J. H. Nason, a.p.	'82	'71	38	55	93	15	25	2	2	1
Sugar Grove,	1856	W. A. Hallock, a.p.	'60	'72	17	37	54					3
West Spring Creek,	1847	Sam. Rowland, a.p.	'67	'69	5	9	14	1	1	1		8
												100
												40
												90
CONNECTED WITH NEW JERSEY.			Sept. 30, 1872.									
Hawley, German,	1867	None.	44	46	90	7	7					6
Philadelphia, —												
" Central,	1864	Edward Hawes, p.	'59	'64	87	138	225	18	9	28	37	8
" Plymouth,	1866	W. E. O. Wright, p.	'69	'68	41	96	139	8	5	8	13	2
" Welsh, See below,		J. W. Pugh,	'72		7	8	15					1
Williamsport,	1867	Daniel L. Gear,	'72									8
												5
												275
												1
												30
CONNECTED WITH OHIO.			1872.									
Conneaut,	1833	None.	8	13	21	0	0	0	2	0	0	0
Sharon, Welsh,	1862	None.	15	16	31							0
Wheatland, Welsh,	1872	None.			62			62				8
												38

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		IN SAB. SCHO.
				Dec. 1, 1872.				1871-72.		1871-72.			'71-72.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disen.	Excom.	TOTAL.	
WESTERN ASSOCIATION.															
Cambridge,	1851	D. L. Gear, p.	'72	27	38	65	15	0	2	2	0	0	0	0	0
Centreville,		None.		34	36	70	15	2	0	2	2	3	0	0	2
Indiana,	1870	None.													
Mercer,	1847	None.		12	22	34	3	0	1	1	0	0	0	0	0
Pittsburg, Plym.	1859	None.													
Randolph,	1887	W. C. Sexton, a.p.		49	71	120		1	3	4	4	3	0	7	1
Riceville,	1856	W. C. Sexton, a.p.		9	11	20	2	2	5	7	0	3	0	3	2
Townville,	1839	None.													

WELSH, EASTERN ASSOCIATION. | Jan 1, 1872.

Ashland,		None.	'70	22	44	66		14	12	26	1	10	1	12	2	14	90
Audenried,	1865	Daniel A. Evans, p.	'69			42				14	1	7	2	10			70
Blossburg,	1841	F. T. Evans,	'70			108				8	0	4	0	4			80
Bradford,	1832	E. J. Morris,	'70			44				11	0	5	3	8			50
Carbondale,	1852	None.															
Centralia,		None.															
Chapmansville,*		None.															
Charlestown,	1860	None.				42				3	0	0	3				50
Coaldale,	1870	D. Hughes,	'69														
Danville,		John B. Cook,	'60							2	1	0	0	1			60
Drifton,	1850	None.				15											
Dundaff,		Daniel Daniells,															
Hyde Park,	1856	None.				381				110	6	93	11	110			304
Jeansville,	1868	E. R. Lewis,	'72			30				11	0	6	3	9			15
Kingston,		D. Davies,	'72														
Laurel Run,		None.															
Mahanoy,		D. T. Jones,	'70														
Meadows,	1840	None.				26				4	1	2	0	3			50
Mill Creek,*		D. Davies,															
Minersville,	1833	None.				102				10	1	5	0	6			113
Morris Run,	1864	F. T. Evans,	'69			71				25	1	9	1	11			130
Mt. Carmel,		None.				27				1	0	1	6	7			50
Nanticocke,*		George Hill,															
Olyphant,		None.															
Philadelphia,		J. W. Pugh,	'72	7	8	15											
Pittston,	1848	E. M. Jones,	'72			56				9	2	4	3	9			60
Plymouth,	1865	D. E. Evans,	'71			176				60	0	12	2	14			160
Pottsville,	1833	None.				38				2	1	4	1	6			38
Providence,	1856	E. S. Jones,				126				53	1	26	6	33			130
Reading,*		None.															
Rushdale,		Jenkins,															
St. Clair,		None.															
Shamokin,		None.															
Shenandoah,	1866	W. J. Thomas,	'72			60				12	0	4	1	5			90
Slatington,		Elias Owen,															
Spring Brook,	1869	None.				25				1	0	0	0	0			35
Summit Hill,		J. M. Thomas,	'72														
" Engilah,		J. M. Thomas,	'72														
Ta Maqua,		D. E. Hughes,	'69														
Taylorville,	1870	D. T. Davies,	'72														
Valley,		J. B. Cook,	'60														
Waunamie,	1870	None.				47				35	0	13	6	19			65
West Bangor,	1854	John Williams,	'63			69				8	1	5	7	13			80
Wilkesbarre,	1869	T. C. Edwards,	'72			76				61	1	21	14	36			43

WELSH, WESTERN ASSOCIATION. | Dec. 1, 1872.

Birmingham,	1868	Owen Owens,	'71			98				11	6	17	3	14	0	17	
Brady's Bend,	1840	David R. Davies,				46											
Ebensburgh,		T. R. Jones,				250											30
" North,		John G. Thomas,	'69			45											225
" South,		John G. Thomas,	'69			45											40
Johnstown,		E. W. Jones,	'71			150											75
Pittsburgh,		Hugh E. Thomas,	'69			290				16	28	44	9	28	6	42	19
																	110
																	90

* Not associated.

OTHER MINISTERS. J. H. Crumb, teacher, Pittsburg. Edwin W. Rice, editor, Phila.
Burdett Hart, Philadelphia. Micah W. Strickland, Fran-
Seth C. Brace, Philadelphia. Dava Goodsell, Philadelphia. tisevale.

We insert the statistics by Associations, that we may have a basis for future improve-
ment. We are under special obligations to Rev. Daniel A. Evans, of Audenried. Last year
only 26 churches reported; this year 46.

SUMMARY.—CHURCHES: 4 with pastors; 42 with acting pastors; 31 vacant (including none
supplied by licentates or ministers of other denominations). **TOTAL, 77.** Loss, 2.
MINISTERS: 4 pastors; 33 acting pastors; 6 others. **TOTAL, 43.** LICENTIATES, none reported.
CHURCH MEMBERS: 669 males; 995 females; 3,564 not specified. **TOTAL, 5,208,** includ-
ing (?) absent. Gain, 1,009,—much of which is due to too low estimate, last year, of
non-reporting churches which now report.
ADDITIONS IN 1871-72: 119 by profession; 110 by letter; 499 not specified. **TOTAL, 698.**
REMOVALS IN 1871-72: 53 by death; 317 by dismissal; 73 by excom'n. **TOTAL, 443.**
BAPTISMS IN 1871-72: 28 adult; 56 infant. **IN SABBATH SCHOOLS:** 5,530. Gain, 206.
BEVOLUNT CONTRIBUTIONS are reported by 8 churches only.

CHANGES.—CHURCHES: *New*, replaced on the list,—Nantcocke, Welsh; Rushdale,
Welsh; Summit Hill, English; Wheatland, Welsh. *Dropped from the list*,—Beach,
Welsh, a duplicate of Springbrook; Dudley, Welsh; Irwin's Station, a union church not
associated; North Point, Welsh; Slateford, Welsh; Slate Hill, Welsh, a duplicate of West
Bangor. Beaver Meadow, Welsh, is now Meadows; Frosty Valley, Welsh, is now
Valley; Newport, Welsh, is now Waunamie. **MINISTERS:** *No report.*

ORGANIZATION.—In local bodies as above.

RHODE ISLAND.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disen.	Excom.	TOTAL.	Adults.	Infants.
Barrington,	1717	None.			45	112	157	29					4	4		2	165
Bristol,	1687	T. Shepard, D.D., p.	'18	'35	90	213	303	57	4	5	9	3	5	8	2	12	300
Central Falls,	1845	J. F. Lane, p.	'71		63	151	214	33	17	10	27	1	1	2	14	4	350
Chepachet,	1846	James H. Lyon, p.	'63	'67	11	21	32	6	9	10	19			6			166
Little Compton,	1704	Charles Seott, a.p.	'54	'70									2				165
Kingston,	1829	None.			18	41	59	6									100
Newpt, Unit'd Cong.	1833	John H. Wells, a.p.	'51	'62	63	147	210	1	2	3	2			2	1	2	270
" Union Cong.	1859	T. Thayer, D.D.,	'37	'41	10	50	60	2	5	2	7	1	1	1	3		125
Pawtucket,	1829	M. Van Horne, a.p.	'66	'68	1	239	320	100	5	5	10	4	10	14	4	7	248
Peacevale,	1857	(C. Blodgett, D.D. p.	'30	'36													
Providence, Benef.	1743	J. J. Woolley, a.p.	'60	'71	12	45	57	8	8	1	9	3	3	2	2	1	135
" Central,	1852	G. W. Fisher, a.p.	'65	'68	151	404	555	60	16	39	49	6	8	14	4	8	533
" Charles St.,	1865	James G. Vose, p.	'57	'66	98	294	392	30	8	15	23	8	6	14	3	3	321
" Elmwood,	1851	George Harris, Jr.,	'69	'72	28	47	75	10	8	2	10	4	4	4			195
" Free Evang'l,	1843	None.			27	45	72		2	2	4	4	4				244
" Pilgrim,	1869	Jer. Taylor, D.D.,	'47	'72	90	235	325	43	14	10	24	3	5	8	9	7	326
" Union,	1871	Thos. Laurie, D.D.,	'42	'60	41	97	138	8	8	17	25	1	2	3	5	3	409
Scituate,	1834	Kinsley Twining,	'58	'72	176	405	581		16	16		20	20				505
Slatersville,	1816	Thos. J. H. Mellish, a.p.	'55	'71	47	39	56	22				3	3	3			65
Tiverton,	1746	C. R. Fitts, a p.	'66	'71	38	126	164	46	3	6	9	2	3	5	2	2	242
Warwick,	1849	Almon T. Clarke,	'72	'72	8	30	38	1				1	1	1			90
Westerly, Pawcat'k,	1843	None.			14	43	57	34				1	1	1			175
Woonsocket, Globe,	1834	A. H. Wileox,	63	96	146,				12	5	17	2	6	8			175
" Plymouth,	1867	None.			14	29	43	25	1	1	1			1	1		130
" Spring st.,	1871	Alan. Rawson, a.p.	'33	'71	19	41	41	6	1	3	4	1	17	18	1		60
		Eb. Douglass, p.	'56	'71	4	16	20	3	1	4	5	0	0	0	0	0	50

OTHER MINISTERS. O. F. Otis, Providence. Alphonso L. Whitman, Tiv-
David Shepley, D.D., Provid- erton.
ence. N. W. Williams, Providenc.
J. Lewis Diman, Prof., Provid- Thos. Williams, Providence.
ence. George F. Walker, Little
H. E. Johnson, E. Providence. Francis Wood, Barrington.
Jonathan Leavitt, Providence. Compton.

SUMMARY.—CHURCHES: 13 with pastors; 7 with acting pastors; 5 vacant. **TOTAL, 25.**
MINISTERS: 15 pastors; 8 acting pastors; 10 others. **TOTAL, 33.** LICENTIATES, none.
CHURCH MEMBERS: 1,216 males; 3,039 females. **TOTAL, 4,255,** including 556 absent. Gain, 76.
ADDITIONS IN 1871: 121 by profession; 143 by letter. **TOTAL, 269.**
REMOVALS IN 1871: 36 by death; 103 by dismissal; 1 by excommunication. **TOTAL, 140.**

BAPTISMS IN 1871: 51 adult; 61 infant. IN SABBATH SCHOOLS: 5,451. Gain, 276.
 BENEVOLENT CONTRIBUTIONS (19 churches, 22 last year): \$21,455.49, an increase of \$3,219.42.
 CHANGES. — CHURCHES: *New*, — Woonsocket. Spring st. ch., not yet belonging to Conference. *Dropped* from the list, — one by union of Richmond st. and High st., Providence, into a Union church. The 2d Cong. ch. of South Kingston is now Peacedale; River Point is now Warwick; North Scituate is now Scituate.
 MINISTERS: Ordinations, none. Installations, 5. Deceased, one pastor.
 ORGANIZATION. — RHODE ISLAND CONGREGATIONAL CONFERENCE.

SOUTH CAROLINA.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm'd		Removals		BAPT.					
						Sept. 30, 1872.	1871-72.	1871-72.	1871-72.	1871-72.	71-72.	71-72.						
Place and Name.		Name.				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Dism.	EXCOM.	Adults.	Infants.	IN SABB. SCHOOLS.		
Charleston, Plym., 1867		James T. Ford,		'57	'69	65	153	218	24	4	28	6	2	3	11	2	15	200

OTHER MINISTERS. — Francis L. Cardozo, Columbia.
 CONTRIBUTIONS. — *No report*.
 CHANGES. — None. Gain of members, 17. Gain in Sabbath School, 40.

TENNESSEE.

			Sept. 30, 1872.	71-72.	1871-72.	71-72.													
Chattanooga, 1st, 1867	Ewing O. Tade,	'61	'66	22	30	52	14	10	0	10	1	1	0	2	9	12	175		
" Congrega., 1871	Jas. A. Thome,	'36	'71	19	25	44	4	7	16	23	1	0	0	1	3	5	87		
Coal Creek, Welsh, 1870	Robt. D. Thomas,	'43	'72	10	15	25	0	0	1	1	0	0	0	0	0	2	70		
Knoxville, " 1860	Robt. D. Thomas,	'43	'72	32	44	76	3	18	10	28	0	19	0	19	0	10	100		
McMinnville, H'land, 1872	H. S. Bennett,	'63	'72	4	6	10	0	4	6	10	0	6	0	6	4	0	45		
Memphis, 1st, 1864	A. E. Baldwin,	'60	'70	25	53	78	8	18	5	23	0	5	0	5	6	0	40		
" 2d, 1867	W. W. Mallory,	'64	'67	24	63	87	19	9	2	11	1	0	0	1	9	1	75		
Nashville, Union, 1867	Henry S. Bennett,	'63	'68	42	32	74	31	11	2	13	1	1	0	2	8	3	150		
Pomona, 1871	U. W. Small,	'59	'72	7	8	15	0	0	1	1	1	2	0	3	1	3	25		
TOTAL: 9 churches, 7 ministers.						185	276	461	79	77	43	120	5	34	0	39	40	36	747

OTHER MINISTERS. — F. A. Chase, Nashville; Paul S. Keemster, Greenville; George W. Smith, Coal Creek; A. K. Spence, Nashville; Thomas Thomas, Knoxville.
 SUMMARY. — CHURCHES, etc., as above. Gain of churches, 3. Gain of members, 183. Gain in Sabbath Schools, 47.
 CONTRIBUTIONS. — CHARITABLE (5 churches, 3 last year): \$280.66, an increase of \$160.51.
 PARISH EXPENSES (8 churches, 4 last year): \$6,139.55 an increase of \$4,530.30.
 CHANGES. — CHURCHES: *New*, — Coal Creek; Knoxville; McMinnville. *Dropped*, — none.
 MINISTERS: *None reported*.
 ORGANIZATION. — In the CENTRAL SOUTH CONFERENCE.

TEXAS.

			Sept. 30, 1872.	71-72.	1871-72.	71 72.											
Brownsville, 1st, 1869	Jeremiah Porter,	'31	'68														
" 2d, 1870	Jeremiah Porter,	'31	'68														
Corpus Christi, 1866	Aaron Rowe, p.	'44	'66	10	15	25	5	0	5					2	0	65	
Goliad, 1872	B. D. Church,	'42	'72	10	11	21											
TOTAL: 4 churches, 3 ministers.						20	26	73	5	0	5				2	0	136

OTHER MINISTERS. — David Peebles; Mitchell Thompson.
 SUMMARY. — As above. Gain of members, 23 IN SABBATH SCHOOLS, no change.
 CHANGES. — CHURCHES: *New*, — Goliad. *Dropped*, — none.
 ORGANIZATION. — In the SOUTH WESTERN CONFERENCE.

VERMONT.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.			Adm'd		Removals		BAPT.	
					Male.	Female.	TOTAL	1871-72.	1871-72.	1871-72.	'71-72.	IN SAB. SCS.	
Place and Name.		Name.					Prof.	Letter.	Deaths.	Disch.	EXCOM.	Adults.	Infants
Addison,	1801	None.			2	2	4						
Albany,	1818	Albert Watson, a.p.	'72	'72	20	24	44	6	1	2	3	1	0
Alburgh,	1824	Calvin B. Cady, a.p.	'38	'51	15	43	58	6	0	1	1	0	0
Arlington, East,	1843	J. F. Donaldson, a.p.	'72	'72	11	32	43	8	0	1	1	0	0
Ascutneyville,	1849	Franklin Butler, a.p.	'43	'69	9	17	26	1	0	0	1	0	0
Bakersfield,	1811	Geo. H. Scott, a.p.	'72	'72	39	75	114	25	2	1	3	6	3
Barnard,	1782	None.											
Barnet,	1858	— Dowell, a.p.	'72	'72	27	80	107	23	0	0	2	1	0
Barre,	1799	Leonard Tenney, a.p.	'45	'68	55	117	172	47	7	5	12	6	6
Barton,	1817	S. V. McDuffee, a.p.	'60	'71	29	64	93	21	0	0	0	0	0
Bellows Falls	1850	Cyrus Hamlin, p.	'68	'68	21	41	62	14	1	0	1	1	0
Bennington, 1st,	1782	Isaac Jennings, p.	'43	'53	48	130	187	14	9	3	12	2	7
" 2d,	1836	Calvin E. Hulbert, p.	'43	'72	46	118	164	25	4	2	6	2	2
" North,	1868	Henry C. Weston, p.	'60	'69	14	24	38	8	0	2	1	0	1
Benson,	1790	Henry M. Holmes, p.	'60	'69	61	99	160	39	2	1	3	5	0
Berkshire, East,	1820	Elias W. Hatch, p.	'66	'66	20	32	52	3	7	0	7	0	3
Berlin,	1798	Edwin Seabury, a.p.	'40	'70	19	45	64	24	0	0	4	2	6
" West,	1865	John F. Stone, a.p.	'29	'54	6	11	17	1	0	0	0	1	0
Bethel,	1817	Elbridge Gerry, a.p.	'72	'72	11	26	37	12	0	3	1	4	0
Bradford,	1819	None.			33	115	148	30	0	3	3	7	0
Braintree,	1794	None.			17	27	44	15	8	0	8	1	2
Braintree, East, etc.	1871	H. C. Hayward, a.p.	'72	'72	19	35	54	2	43	11	54	0	0
Brandon,	1785	Franklin Tuxbury, p.	'57	'65	70	140	210	31	8	10	18	4	6
Brattleboro, West,	1770	Joseph Chandler, p.	'46	'45	51	93	144	16	7	1	8	4	1
" East,	1816	Nathaniel Mighill, p.	'64	'67	94	198	292	48	10	15	25	5	0
Bridgewater,	1793	None.											
Bridport,	1790	W. W. Winchester, p.	'51	'67	67	123	190	35	2	2	4	1	3
Brighton,	1841	J. C. Houghton, a.p.	'68	'70	8	14	22	5	1	2	3	1	0
Bristol,	1805	None.			30	42	72	14	0	0	0	2	1
Brookfield, 1st,	1785	Geo. B. Tolman, a.p.	'62	'71	32	52	84	2	14	115	2	3	0
" 2d,	1848	Wm. A. Bushee, p.	'69	'68	28	47	75	14	16	9	25	0	1
Brownington,	1809	None.			23	45	68	11	0	0	0	2	0
Burke, East,	1807	None.			22	40	62	14	6	0	6	1	0
Burlington, 1st,	1805	None.			112	218	330	70	13	6	19	5	6
" 3d,	1860	Geo. B. Stafford, p.	'58	'60	35	74	109	14	0	5	5	2	4
Cabot,	1801	B. S. Adams, a.p.	'71	'71	45	90	135	28	0	0	2	4	0
Cambridge,	1792	Edwin Wheelock, p.	'56	'55	18	28	46	1	9	10	0	0	0
Cambridgeport,	1868	J. C. McCollom, p.	'69	'67	20	26	46	2	0	2	2	2	0
Castleton,	1784	Lewis Francis, p.	'63	'64	60	139	199	43	6	3	3	4	2
Charleston, West,	1844	Wm. T. Herrick, a.p.	'72	'72	19	55	74	9	6	1	7	0	0
Charlotte,	1792	Charles C. Torrey, p.	'55	'71	45	91	136	5	0	2	2	4	4
Chelsea,	1798	E. E. Herrick, p.	'64	'70	65	119	184	8	9	3	12	9	6
Chester,	1773	John G. Hale, a.p.	'52	'69	46	105	151	25	9	6	15	3	5
Chittenden,		None.											
Clarendon,	1822	None.			32	47	79	12	4	0	4	2	0
Colchester,	1804	C. M. Seaton, a.p.	'37	'69	8	57	65	10	4	2	6	0	0
Corinth,	1820	C. M. Winch, a.p.	'53	'69	36	76	112	39	3	3	6	2	2
Corwall,	1780	S. W. Magill, a.p.	'37	'67	50	107	157	28	1	1	2	7	8
Coventry,	1810	F. W. Dickinson, a.p.	'68	'70	49	100	149	10	16	3	19	2	3
Craftsbury,	1797	Edw. P. Wild, p.	'65	'65	49	101	150	11	2	2	4	2	7
Danby,	1859	E. F. Wright, a.p.	'72	'72	7	14	21	5	0	0	0	1	0
Danville,	1792	C. W. Thompson, p.	'69	'69	39	70	109	31	4	0	4	1	1
Derby,	1807	John Rogers a.p.	'61	'68	49	60	109	14	0	2	2	0	0
Dorset,	1784	Parsons S. Pratt, p.	'47	'56	37	78	115	15	2	2	4	1	0
" East,	1867	[C. H. Dunton, Meth.]			2	5	7	0	0	0	0	1	0
Dover,	1872	O. C. Dickerson, a.p.	'56	'71	9	16	25	1	16	9	25	0	0
" West,	1869	S. H. Asnden, a.p.	'56	'70	13	18	31	4	1	0	1	0	0
Dummerston,	1779	L. G. Chase, p.	'70	'70	32	84	116	31	7	0	7	3	1
Duxbury,	1836	None.			10	13	23	11	0	0	0	0	0
Eden,	1812	None.											
Enosburgh,	1811	Alfred B. Swift, a.p.	'55	'61	61	80	141	23	9	3	12	1	3
Essex,	1701	Ewd. P. Stone, a.p.	'61	'72	33	60	93	17	1	5	6	4	2
" Junction,	1869	J. L. Maynard, a.p.	'41	'71	12	21	33	6	5	2	7	1	0
Fairfield,	1800	Daniel Wild, a.p.	'30	'67	12	20	32	4	0	0	0	1	0
Fair Haven,	1803	None.			25	50	75	10	0	5	2	6	0
Fairlee, West,	1809	Solon Martin, a.p.	'35	'66	34	64	98	32	0	0	1	2	0
Fairlee,	1833	S. McKee, D.D., a.p.	'15	'66	15	36	51	9	0	0	0	1	2

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.						
				May 1, 1872.			1871-72.		1871-72.			71-72.						
				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disen.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.			
Fayetteville,	1774	David Shurtleff, a.p.	'69	20	48	68	5	4	3	7	1	0	0	1	3	0	114	
Ferrisburgh,	1824	A. B. Lyon, a.p.	'58	70	18	88	6	0	0	0	0	0	0	0	0	0	90	
Franklin,	1817	Jos. R. Munsell, a.p.	'68	14	27	41	9	0	2	2	0	0	2	0	0	1	40	
Georgia,	1793	John Aiken, a.p.	'60	'58	25	51	76	15	1	2	1	4	0	5	1	2	155	
Glover,	1817	S. K. B. Perkins, p.	'60	'67	40	68	108	30	5	3	8	1	2	0	3	4	100	
Grafton,	1785	Earl J. Ward, p.	'68	'72	17	26	43	6	0	0	0	0	1	0	0	0	33	
Granby & Victory,	1828	S. R. Hall, L.L.D., a.p.	'64	'64	32	58	90	16	3	3	6	2	3	0	5	2	150	
Greensboro',	1804	Azel W. Wild, p.	'64	'72	21	40	61	20	0	0	0	0	3	0	3	0	0	
Guilford,	1799	John H. Thyng, a.p.	'72															
Halifax, West,		None.																
E. Hardwick,	1803	Joseph Torrey, p.	'60	'60	54	105	159	19	2	3	6	1	3	0	4	2	450	
Hartford,	1786	Robt. Southgate, p.	'32	'71	62	118	180	24	1	3	4	2	3	0	5	1	5	
" West,	1830	Bezaleel Smith, a.p.	'29	'71	21	35	56	15	1	3	4	0	3	0	3	1	58	
Hartland,	1799	J. Q. Bittenger, a.p.	'60	'69														
Highgate,	1811	Jas. P. Stone, a.p.	'39	'72	18	43	61	11	1	2	3	1	2	0	3	1	110	
Hinesburgh,	1789	Clark E. Ferrin, p.	'51	'56	33	66	99	41	4	1	5	1	0	0	1	4	6	75
Holland,	1842	None.			2	14	16	10	0	1	1	0	0	0	0	0	50	
Hubbardton,	1782	Calvin Granger, a.p.	'34	'64	19	34	53	9	1	1	2	1	1	0	2	5	75	
Hyde Park,	1863	None.			8	21	29	6	0	1	1	2	0	0	2	0	80	
" North,	1858	None.			9	23	32	7	0	0	0	2	0	0	0	0		
Iraburgh,	1818	Azro A. Smith, a.p.	'64	'70	29	35	64	15	0	2	2	0	6	0	6	0	1	81
Jamaica,	1791	Chas. Burnham, a.p.	'41	'71	11	21	32	1	2	5	7	1	2	0	3	0	82	
Jericho, 1st,	1791	Austin Hazen, a.p.	'60	'64	29	53	82	16	0	0	0	5	2	0	7	0	185	
" Corners,	1836	None.																
Johnson,	1817	Geo. H. French, p.	'71	'71	41	82	123	27	2	7	9	1	8	0	9	2	0	150
Londonderry, South,		None.																
" North,	1868	Daniel Goodhue, a.p.	'48	'71	9	18	27	1	3	4	7	2	0	0	2	0	0	100
Lowell,	1816	Fred. B. Phelps, p.	'70	'70	21	32	53	8	3	0	3	1	1	0	2	1	3	129
Ludlow,	1806	Phllander Bates, a.p.	'40	'71	22	58	80	14	9	3	12	3	4	0	7	4	0	92
Lunenburg,	1802	L. W. Harris, a.p.	'42	'70	38	68	106	18	0	0	0	3	1	0	4	0	0	70
Lyndon,	1817	J. S. Whitman, a.p.	'61	'71	18	67	85	39	11	1	12	0	5	0	5	7	0	84
Lyndonville,	1870	P. B. Fiek, a.p.	'68	'70	33	54	87	4	21	14	35	0	0	1	1	9	7	234
Manchester,	1784	R. S. Cushman, p.	'43	'62	62	108	170	18	1	2	3	4	1	0	5	1	1	180
Marlboro,		None.																
Marshfield,	1826	N. F. Cobleigh, p.	'71	'70	14	21	35	2	2	4	6	0	0	0	0	0	80	
McIndoes Falls,	1829	S. G. Norcross, a.p.	'59	'69	18	71	89	18	0	2	2	2	0	0	2	0	2	90
Middlebury,	1790	E. P. Hooker, p.	'61	'70	142	254	396	50	9	7	16	7	4	112	7	2	2320	
Middletown,	1780	O. Myrick, a.p.	'46	'69	15	32	47	17	1	0	1	0	5	0	5	1	0	147
Milton,	1804	J. H. Woodward, a.p.	'38	'69	25	44	69	320	6	26	2	1	0	3	11	4	103	
" West,	1853	J. H. Woodward, a.p.	'38	'70	9	14	23	0	7	0	7	0	0	0	0	3	0	40
Montgomery,	1817	None.			17	26	43	11	0	0	0	2	2	1	5	0	0	90
Montpelier,	1808	W. H. Lord, D.D. p.	'47	'47	157	283	440	156	9	8	17	7	6	0	12	5	4	340
Morgan,	1823	Jacob S. Clark, p.	'27	'26	8	22	30	7	1	0	1	2	5	0	7	1	0	60
Morristown,	1807	V. M. Hardy, p.	'72	'70	32	63	94	8	12	14	26	4	4	0	8	5	0	140
Newbury,	1764	S. L. Bates, p.	'64	'71	37	109	146	27	0	12	12	6	5	0	11	0	1	165
" West,	1867	R. D. Miller, a.p.	'56	'70	15	31	46	1	0	4	4	1	0	0	1	0	3	100
New Haven,	1800	S. Knowlton, p.c.	'65	'72	80	144	224	34	13	6	9	0	15	0	0	0	150	
Newport,	1831	W. C. Somerville, a.p.	'51	'71	38	65	103	32	0	1	1	1	8	0	9	0	4	80
Northfield,	1822	Wm. S. Hazen, p.	'64	'63	35	65	100	3	6	1	7	2	0	0	2	4	0	143
Norwich,	1819	W. Sewall, p.	'55	'65	80	143	223	89	7	3	10	4	0	0	4	4	1	240
Orwell,	1789	M. L. Severance, p.	'64	'69	72	108	180	27	0	3	3	4	3	0	7	0	5	216
Pawlet,	1781	J. P. Demeritt, a.p.	'70	'71	25	67	92	21	5	2	7	2	3	0	4	4	0	136
Peacham,	1794	M. S. Dudley, a.p.	'71	'71	64	153	217	30	0	6	6	4	0	8	0	0	2	165
Peru,	1807	Asa F. Clark, a.p.	'42	'68	48	78	126	15	1	0	1	2	5	0	7	0	3	125
Pittsfield,	1803	J. B. Clark, a.p.	'39	'69	31	45	76	29	3	1	4	1	1	0	2	2	0	45
Pittsford,	1784	Russell T. Hall, p.	'70	'70	73	123	196	28	9	8	12	4	2	0	6	7	0	220
Plainfield,	1826	None.																
Plymouth,	1802	Thos. Baldwin, a.p.	'36	'45	6	12	18	3	0	0	0	0	3	0	3	0	0	
Pomfret,	1783	None.																
Post Mills,	1839	None.			26	60	86	9										75
Poultney,		None.			30	65	95	0	0	0	0	0	0	0	0	0	0	40
Pownal,	1851	[J. L. Cook, Meth.]	'68		7	26	32	12	0	0	0	0	0	0	0	0	0	50
Putney,	1776	Amos Foster, a.p.	'66	'66	22	67	89	16	1	3	4	2	5	0	7	0	1	130
Quechee,	1831	J. Clement, D.D., a.p.	'30	'69	7	37	44	4	0	0	0	1	1	9	2	0	0	80
Randolph,	1786	None.			39	63	102	18										120
" West,	1821	Samuel W. Dike, p.	'60	'68	55	107	162	50	2	5	7	1	2	0	3	1	1	159
Richmond,	1801	J. L. Litch, a.p.	'67	'70	9	29	38	10	6	0	6	0	0	0	5	0	0	70
Ripton,	1828	Cephas H. Kent, p.	'28	'61	25	37	62	21	0	1	1	0	0	0	0	0	0	23

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.					Admt'd		Removals		BAPT.		SCHS. IN BAR.
					May 1, 1872.			1871-72.		1871-72.		71-72.				
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Discon.	TOTAL.	Adults.	Infants.		
Rochester,	1801	T. S. Hubbard, a.p.	'49	'68	32	72	104	20	1	2	1	2	0	2	128	
Roxbury,	1864	Alden Ladd, p.	'65	'63	17	35	52	10	4	5	3	1	0	4	1 3 60	
Royatton,	1777	C. B. Drake, D.D., p.	'37	'37	49	82	131	50	3	0	3	2	3	0	5 3 3 50	
" South,	1868	E. W. Miller, a.p.	'48	'72												
Rupert,	1786	Jos. Garland, a.p.	'48	'70	26	57	83	5	0	0	2	2	0	4	0 0 70	
Rutland,	1788	J. G. Johnson, p.	'66	'70	150	337	487	103	4	8	12	6	11	0	17 1 6400	
" West,	1773	None.	'59	'69	75	123	198	20	0	0	0	3	3	0	6 0 5 250	
Salisbury,	1804	[—, Utley, lay p.]	'71	'71	16	32	48	9	4	0	4	0	0	0	0 0 74	
Sandgate,		None.			2	5	7	3	0	0	0	0	0	0	0 0	
Saxton's River,	1825	None.			32	65	97	52	6	0	0	2	4	0	6 0 0 0	
Sharon,	1782	A. C. Childs, a.p.	'72	'72	26	52	78	3	5	0	5	1	1	0	25 2 90	
Sheldon,	1816	[C. H. Rowley, Lic.]	'72	'72	22	32	54	8	2	0	2	0	2	0	22 0 0 45	
Shoreham,	1794	Wm. N. Bacon, p.	'59	'64	35	82	117	13	0	4	4	3	5	0	8 0 1 75	
South Hero,	1795	O. G. Wheeler, p.	'40	'40	22	55	77	8	1	1	2	1	1	0	2 0 0 70	
Springfield,	1781	L. Henry Cobb, p.	'67	'67	119	263	382	38	17	5	22	4	9	0	13 13 4 374	
St. Albans, 1st,	1803	None.			108	187	295	26	17	9	26	3	7	0	10 11 7 210	
" 2d,	1841	D. B. Bradford, a.p.	'38	'71	16	33	49	8	0	8	0	3	0	3	0 2 0	
St. Johnsbury, 1st,	1809	E. T. Fairbanks, p.	'68	'67	21	58	79	15	2	0	2	4	0	0	4 0 0 70	
" 2d,	1825	C. M. Southgate, p.	'70	'70	89	181	270	67	9	8	17	4	5	0	9 7 3 300	
" 3d,	1840	J. P. Humphrey, p.	'47	'67	61	72	133	22	1	1	2	5	0	0	12 0 0 175	
" 4th,	1851	L. O. Brastow, p.	'61	'61	75	145	220	40	5	9	14	3	4	0	7 5 3 287	
Stockbridge,	1827	Chas. W. Clark, a.p.	'61	'71	26	57	83	22	4	1	5	2	1	0	3 4 2 120	
Stowe,	1818	B. F. Perkins, a.p.	'65	'70	31	68	99	27	1	1	2	1	0	0	1 1 1 100	
Stratford,	1819	None.			11	21	32	8							30	
Stratton,	1801	None.			6	16	22	8	1	0	1	0	0	0	1 0 60	
Rudbury,	1791	H. F. Rustedt, a.p.	'41	'57	11	23	34	7	0	0	0	0	1	0	0 0 50	
Swanton,	1800	E. J. Ranslow, a.p.	'69	'69	43	93	136	27	1	4	5	3	1	0	4 1 1 170	
Thetford,	1773	Richard T. Searle, p.	'45	'68	72	132	204	27	2	3	5	3	3	0	6 2 0 170	
Tinmouth,		None.			5	15	20	0	0	0	0	0	0	0		
Townshend, East,	1792	F. W. Olmstead, a.p.	'48	'70	45	63	108	7	0	7	7	1	3	0	4 0 1 100	
" West,	1850	D. H. Babcock, a.p.	'39	'71	8	38	46	16	2	1	3	1	2	0	3 2 0 80	
Troy,	1845	David Connell, a.p.	'42	'72	4	10	14	0	0	0	0	1	0	0	1 0 0 0	
Troy, North,	1818	T. E. Ranney, a.p.	'44	'72	13	27	40	4	0	0	0	1	0	0	1 0 1 40	
Tunbridge,	1792	None.			18	31	49	11	9	0	9	1	0	0	1 7 0 70	
Underhill,	1801	Edward P. Stone, a.p.	'72	'72	32	43	75	13	3	4	7	3	2	1	6 2 0 130	
" North,		None.														
Vergennes,	1793	None.			62	133	193	28	1	6	7	6	0	0	0 0 2 125	
Vershire,	1787	None.			15	33	48	9	0	0	0	1	2	0	3 0 0 0	
Waitsfield,	1796	Jas. H. Babbitt, p.	1868	'68	47	93	140	25	7	4	11	1	1	0	2 1 3 150	
Wallingford,	1792	A. Walker, D.D., p.	'40	'62	34	80	114	17	5	3	8	8	4	0	7 2 0 125	
Wardsboro,		None.														
Warren,		None.														
Waterbury,	1801	Jona. Copeland, a.p.	'43	'67	50	106	156	20	2	0	2	1	15	0	16 1 1 113	
Waterford,	1798	M. H. Wells, p.	'45	'71	45	65	110	35	5	8	13	3	8	0	9 2 3 100	
Waterville,	1823	None.			6	21	27	1	6	1	7	1	0	0	1 2 0 75	
Weathersfield,	1775	Jos. B. Baldwin, a.p.	'32	'69	34	73	107	47	0	0	0	4	2	0	6 0 0 70	
" East,	1838	Sidney Holman, a.p.	'32	'71	11	17	28	5	3	5	8	0	0	0	0 3 13 90	
Wells River,	1842	Wm. S. Palmer, p.	'62	'62	48	124	172	22	11	9	20	2	4	0	6 7 2 250	
Westfield,	1818	David Connell, a.p.	'42	'72	20	38	58	20	0	0	0	2	0	0	2 0 1 75	
Westford,	1801	G. P. Byington, a.p.	'68	'69	25	58	83	9	3	0	3	2	1	0	3 2 0 174	
West Haven,	1817	None.			7	4	11	1							0	
Westminster, East,	1767	O. S. Morris, a.p.	'18	'63	81	15	0	0	0	1	1	0	2	0	0 0 167	
" West,	1799	Alfred Stevens, p.	'43	'42	45	55	100	10	0	0	0	5	5	0	10 0 0 112	
Weston,	1799	Robert Samuel, a.p.	'59	'72	13	31	44	12	4	2	6	0	0	0	3 1 60	
Weybridge,	1794	H. D. Kitchel, D.D., a.p.	'39	'67	26	45	71	10	1	0	1	3	0	4	1 7 65	
Whiting,	1809	H. F. Leavitt, a.p.	'30	'71	2	8	10	0	3	2	5	0	0	0	1 0 40	
Williamstown,	1795	T. M. May, p.	'72	'72	19	63	82	29								
Williston,	1813	Jos. L. Maynard, p.	'41	'65	29	58	87	12	3	4	7	1	5	0	6 2 1 100	
Wilmington,	1855	A. C. Field, a.p.	'65	'71	26	54	80	22	0	2	2	3	0	0	3 0 0 65	
Windham,	1768	Calvin Chapman, a.p.	'42	'70	35	54	89	34	1	1	2	2	4	1	7 1 7 125	
Windsor,	1768	Silas P. Cook, p.	'69	'70	66	127	193	45	12	5	17	2	8	0	10 8 3 175	
Winooski,	1836	[W. H. Ayers, Licen.]	'72	'72	17	40	57	12	3	0	3	3	12	0	4 3 0 103	
Wolcott,	1818	H. Herrick, a.p.	'44	'60	14	34	48	15	1	0	0	3	0	0	3 0 0 60	
Woodstock,	1781	A. B. Dascumb, p.	'62	'67	65	139	204	0	0	1	1	7	0	14	0 0 150	
Worcester,	1824	M. Moore, a.p.	'72	'72												

OTHER MINISTERS.
 Lewis A. Austin, teacher, Manchester.
 H. P. V. Bogue, Vergennes.
 William P. Alkin, Rutland.
 A. C. Barton, Middlebury.
 Moses B. Bradford, McIndoe's Falls.
 James Anderson, Manchester.
 Eben C. Birge, Underhill.
 James Backham, Burlington.

Franklin Butler, editor, Windsor.
 E. Irvin Carpenter, Sec. Vt. Bible Soc., White River Junction.
 Augustus Chandler, Dummerston.
 John K. Converse, Burlington.
 James Dougherty, D.D., Johnson.
 Lester H. Elliot, Winooksi.
 Henry Fairbanks, St. Johnsbury.
 Lyndon S. French, Franklin.
 H. T. Fuller, teacher, St. Johnsbury.
 Joseph Fuller, Vershire.
 Jeremiah Giftens, Lunenburg.
 John E. Goodrich, Prof., Burlington.
 E. H. Griffin, Burlington.
 Lewis Grout, Agent Am. Miss. Ass'n, West Brattleboro'.
 Robert V. Hall, Newport.
 Henry F. Hickok, Burlington.
 Harvey O. Higley, Castleton.
 James O. Houghton, Barlington.

Jabes T. Howard, West Charlestown.
 Chuncey H. Hubbard, Bennington.
 Harvey D. Kitchell, D.D., Pres. Coll., Middlebury.
 Daniel Ladd, Middlebury.
 C. Spencer Marsh, Burlington.
 Joseph Marsh, Thetford.
 Samuel Marsh, Underhill.
 Ulric Maynard, Castleton.
 Stillman Morgan, Bristol.
 Ammi Nichols, Braintree.
 Sewall Paine, Montgomery Centre.
 Aaron G. Pease, Rutland.
 Horace Pratt, Northfield.
 Charles Redfield, East Arlington.
 Amos J. Samson, St. Albans.
 Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier.
 Eben Smith, Middlebury.
 John Steele, Middlebury.
 George Stone, North Troy.
 Levi H. Stone, agent, Castleton.
 Wm. W. Thayer, St. Johnsbury.

John W. Thyng, Brattleboro', West.
 Henry A. P. Torrey, Prof., Burlington.
 Joseph Underwood, East Hardwick.
 Geo. N. Webber, Prof., Middlebury.
 Joseph D. Wickham, D.D., Manchester.
 J. C. Wilder, Charlotte.
 Andrew J. Willard, Burlington.
 R. J. Williams, Castleton.
 Stephen Williams, Clarendon.
 John H. Worcester, D.D., Burlington.

LICENTIATES.

Solon Albee, Prof., Middlebury.
 Ezra Brainard, Jr., Prof., Middlebury.
 Arthur T. Reed, East Braintree.
 Matthew H. Buckham, Pres. Univ. Vt., Burlington.
 Vitellus W. Hardy, Morrisville.

SUMMARY.—CHURCHES: 68 with pastors; 88 with acting pastors; 45 vacant (including 5 supplied by licentiates or ministers of other denominations). TOTAL, 201. Gain, none. MINISTERS: 68 pastors; 86 acting pastors; 36 others. TOTAL, 210. Licentiates, 5. CHURCH MEMBERS: 6,266 males; 12,643 females. TOTAL, 18,799, including 3,176 absent. Gain, 286.

ADDITIONS in 1871-72: 618 by profession; 433 by letter. TOTAL, 1,051.

REMOVALS in 1871-72: 855 by death; 435 by dismissal; 8 by excommunication. TOTAL, 1,298.

BAPTISMS in 1871-72: 863 adult; 224 infant.

IF SABBATH SCHOOLS: 20,430. Loss, 510.

BENEVOLENT CONTRIBUTIONS (150 churches, 165 last year): \$52,446, an increase of \$7,431.50.

AVERAGE CONGREGATIONS (165 churches, 176 last year): 30,854. Decrease, 928.

VALUE OF CHURCH PROPERTY (156 churches, 144 last year): \$1,232,525, an increase of \$111,433. MINISTERS' SALARIES; 132 churches report an aggregate of \$126,180.

CHANGES.—CHURCHES: *New.*—East Braintree and West Brookfield; Dover Centre.

Dropped from the list, — North Hero; Washington.

MINISTERS: Ordinations, 3 pastors, 2 without installation. Installations, 3. Dismissals, 9. Deceased, 3 without charge.

ORGANIZATION.—Fifteen Associations of ministers and twelve Conferences of churches, are united in the GENERAL CONVENTION.

VIRGINIA.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordnained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.					
						Sept. 30, 1872.				1871-72.		1871-72.		71-72.					
						Male.	Female.	TOTAL.	Absent.	Prof.	letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Hampton,	1869	Richard Tolman, p.		'45	'70	21	17	38		11	11	22	0	1	0	1	9	3	135
Herndon,	1868	L. S. Burbank, a.p.		'60	'71	13	20	33	2	0	8	8	2	1	0	2	0	1	51
TOTAL: 2 churches, 2 ministers.										21	19	30	2	2	0	4	9	4	186

CHANGES.—*Dropped* from the list, — Greenwood. Gain of members, 8. Loss in Sabbath Schools, 68.

ORGANIZATION.—Hampton is under the care of the AMERICAN MISSIONARY ASSOCIATION. Herndon is connected with the GENERAL ASSOCIATION OF NEW JERSEY.

WASHINGTON TERRITORY.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMBERS Nov. 1, 1872.			Admt'd 1871-72.		Removals 1871-72.		BAPT. '71-72.		IN SAB. SCHO.
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	
Seattle,	1871	None.											
Walla-Walla,	1871	None.											
No report received from the above.													

WEST VIRGINIA.

		Dec. 1, 1872.		'71-72.	1871-72.	'71-72.									
Huntington,	1872	Charles S. Walker,	'71-'72	17	9	26	0	1	26	0	0	0	4	0	U.
This church was organized June 16, 1872.															

WISCONSIN.

		Aug. 1, 1872.		'71-72.	1871-72.	'71-72.										
Albany,	1853	None.		5	9	14	4								116	
Allen's Grove,	1845	Horatio M. Case, a.p.	'71-'70	19	49	68	3				1					
Alto,	1857	J. M. Williams, a.p.	'42-'70	6	7	13									50	
Appleton,	1850	Edward Ebbs, a.p.	'72-'71	99	178	277	31	35	9	44	4	9	13	13	25	400
Arena,	1863	S. W. Powell, a.p.	'72-'71	13	23	36	1	1	4	5		5	5	10	1	126
Ashippun,	1857	Wm. Walker, a.p.	'67-'67	7	12	19	2	3	3	3						10
Augusta,	1867	None.		7	16	23	1									1
Aurora-ville,	1857	D. A. Campbell, a.p.	'52-'61	13	18	31	1	1	1	1						100
Avoca,	1858	James Jameson, a.p.	'41-'70	5	18	23	4	1	1	2		1	1	1	2	65
Baldwin's Mills,		M. L. Eastman, a.p.	'49-'69	6	11	17						1		1		65
Bangor, Welsh,	1855	No report.														
Baraboo,	1847	A. J. Smith, a.p.	'72	8	11	19										60
Beetown,	1847	None.		12	24	36	6									150
Beloit, 1st,	1838	George Bushnell, p.	'48-'65	163	210	373	77	5	21	26	4	23	27	1	3	300
" 2d,	1859	Henry P. Higley, p.	'65-'67	37	90	127	19	3	1	4	6		6	2		225
Big Spring,	1866	None.		9	17	26	4	2	1	3	1		1	2		91
Bird's Creek,	1868	A. Pinkerton, a.p.	'69-'68	9	14	23	1									35
Black Earth,	1856	Moses M. Martin, p.	'65-'70	13	27	40	16	1								75
Bloomer,	1868	H. A. Wentz, a.p.	'53-'70	9	14	23	1	3	3	1	2	3	3	3		40
Bloomington,	1847	David Wirt, a.p.	'49-'72	35	52	87	21					6	6			1300
Blue Mound, Welsh,	1847	None.		10	22	32		6	6	2	1	3	3	2	3	75
Boscobel,	1857	Wm. Stoddart, a.p.	'57-'67	40	53	93	17	1	1	2	1	2	1	4	1	1150
Brandon,	1857	J. H. Dixon, p.	'71-'71	39	53	92	30	1	31	1	2	2	3	11	6	120
Bristol and Paris,	1851	Thos. Gillespie, a.p.	'67-'70	19	38	57	8	1	1	1	1	2				204
Brodhead,	1857	Hiram Foote, a.p.	'39-'71	20	51	71	7	8	8	16	1	4	5	7		
Brooklyn,	1869	None.		4	9	13										
Burlington, Plym.,	1858	[A. M. Case, Meth.]	'71-'70	37	83	120	8	52	3	55	7	7	30	1	1	75
Burns,	1858	No report.														
Caledonia,	1844	James Jones, a.p.	'69-'70	10	15	25	3	4	4		1	1	1	1		82
Centre,	1847	Edward Morris, a.p.	'40-'69	26	44	70	16				4	4	4			1
Chippewa Falls,	1870	None.		3	6	9	1				7	7	7			2
Clinton,	1858	Geo. F. Brunsen, a.p.	'72	28	69	97	7	1	3	4	1	7	8			1
Columbus,	1850	H. A. Miner, p.e.	'59-'71	21	59	80	7	7	7	2	7	9	4			200
Cooksville,	1867	Jas. W. Harris, a.p.	'68	8	12	23		1	1	1	1	2				129
Darlington,	1847	D. M. Breck'ridge, ap.	'69-'72	33	47	80	35	2	3	5	1	5	6			125
Dartford,	1849	G. W. Walnwr't, p.e.	'62-'72	32	45	77	13	13	9	22	3	6	9	4		60
Delafield, Tab., W.,	1844	Timothy Jones, p.	'71-'71	13	25	38		6	6	1		1	1			13
Delavan,	1841	Joseph Collie, p.	'55-'47	95	160	255	8	22	9	31	2	7	9	15	13	220
Depere,	1866	None.		17	17	34	14	2	1	3		10	10			1
De Soto,	1856	None.		6	10	16	1				3	0	3			1
Dodgeville,		None.														
Dodgeville, Welsh,	1845	P. Phillips, a.p.	'47-'72	21	30	51						1	1			2
Easton,	1870	J. H. McChesney, a.p.	'69-'69	4	8	12	1				1	1	1	2		40
East Troy,	1839	Hanford Fowle, a.p.	'68-'71	33	56	89	26		3	3	1	1	1			75
Eau Claire,	1856	J. F. Dudley, a.p.	'64-'69	42	73	115	10	10	5	15	3		3	4		200
Elk Grove,	1846	J. O. Chamberlain, a.p.	'66-'71	32	45	77	14	2	1	3	1	24	25			95
Elkhorn,	1843	[P. S. VanNest, Pres.]	'71	30	63	93	5	2	2	3	6	9	2	8		100

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.		IN SAB. SCS.	
						Male.	Female.	TOTAL.	1871-72.	1871-72.	1871-72.	71-72.	71-72.			
Elroy,		<i>No report.</i>														
Emerald Grove,	1846	Benj. G. Page, a.p.	'71	44	78	122	27		3	3	1	1	80			
Evansville,	1851	Jas. W. Harris, a.p.	'68	18	35	53	7	4	3	7	6	5	100			
Fish Creek, Welsh,	1859	None.		12	21	33	11	11			0		24			
Fond du Lac,	1856	Arthur Little, p.	'63	'68	80	217	306	43	14	1	5	4	15	19	1	
Fort Atkinson,	1841	E. J. Montague, a.p.	'46	'72	48	117	195	34	4	1	5	9	9	1	290	
Fort Howard,	1855	D. O. Curtis, p.	'40	'63	12	22	34	8	4	4	1	1	2	1	90	
Fox Lake,	1853	John P. Haire, a.p.	'61	'70	23	44	67		2	6	8	4	4	1	115	
Freedom,	1871	Hugh McLeod, a.p.	'55	'72	7	8	15	2	1	3			1	1	70	
Friendship,	1867	None.			2	13	15	2	1	1					75	
Fulton,	1851	Milton Wells, a.p.	'44	'71	22	28	50	5	23	23	3	3	5	10	160	
Gay's Mills,	1871	Peter Valentine, a.p.	'64	'69	6	8	14	0	3	0	0	0	2	0	80	
Genesee,	1842	George Smith, a.p.	'68	'72	26	39	65	7	2	2	3	1	4	1	90	
Genoa,	1846	F. J. Douglas, p.	'69	'69	13	24	37	8	2	2					90	
Glen Beulah,	1870	J. N. Powell, p.	'46	'70	3	6	9		3	3					75	
Grand Rapids,	1860	R. M. Webster, a.p.	'71	16	58	74	1								140	
Green Lake,	1857	None.														
Hale,	1870	S. H. Thompson, a.p.	'42	'71	6	10	16	3				1	2			
Hammond,	1858	H. A. Gould, a.p.	'67	'67	17	25	42	3	3	3	4	4	3	82		
Hancock & Coloman,	1871	J. W. Donaldson, a.p.	'56	'71	4	13	17	2	2	1	1	1	1	78		
Hartford,	1847	None.			32	43	75	22	1	1	1	8	9	1	100	
Hartland,	1841	None.			13	28	41	2	1	1	1	1	1	100		
Hortonville,	1857	Hugh McLeod,	'55	'72	10	24	34	2	2	4	6	6	6	100		
Hudson,		L. M. Foster,														
Hustisford,	1857	<i>No report.</i>														
Ironton,	1859	H. H. Hinman, a.p.	'60	'69	5	8	13	1	4	2	6			1		
Ixonia, Welsh,	1832	None.			6	10	16					3	3	2	20	
Janesville,	1845	Lyman Whiting, p.	'43	'69	121	259	380	9	13	22	6	18	24	1	47	
Johnstown,	1845	N. G. Goodhue, a.p.	'43	'69	10	24	34	7						1	40	
Kenosha,	1838	H. C. Hitchcock, p.	'60	'69	57	144	201	26	31	17	48	2	11	18	23	3
Kilbourn Mem.,	1870	W. C. Hicks, a.p.	'71	'72	8	11	19								58	
Kildare,	1870	W. W. Jones, a.p.	'68	'70	6	11	17	1							45	
Klinckinnick,	1861	Wm. Gill, p.	'63	'62	8	12	20	1	5	1	6	4	4		50	
Koshkonong,	1866	T. G. Colton, a.p.	'49	'68	30	35	65									
La Crosse,	1852	E. Y. Garrette, a.p.	'54	'72	37	91	128	12	0	8	8	2	5	2	9	0
Lafayette,	1855	Hanford Fowie, a.p.	'66	'71	6	11	17									
Lake Mills,	1847	Stanley E. Lathrop,	'70	'71	34	72	106	20	1	3	4	3	2	5	2	130
Lancaster,	1843	S. W. Eaton, a.p.	'48	'47	33	75	108	17	2	2	4	1	5	6	250	
Leeds,	1862	S. B. Demarest, a.p.	'69	'70	8	15	23	6					1	1	2	50
Leon,	1860	None.	'06	'59	15	20	35	2				1	3	4	2	90
Liberty,	1840	None.			10	20	30	9							40	
Lone Rock,	1868	None.			15	12	27	4	11	2	13				75	
Madison,	1841	C. H. Richards, p.	'60	'67	75	167	242	40	10	22	32	2	12	14	7	3
Magnolia,	1855	Edward Morris, a.p.	'41	'72	10	12	22								60	
Markesan,	1847	J. E. Cameron, a.p.	'64	'70	15	27	42	6	17	17	2	1	3	7	75	
Mauston,	1858	<i>No report.</i>														
Mazomanie,	1867	M. M. Martin, a.p.	'65	'70	16	32	48	2	2	6	8				100	
Menasha,	1851	None.			3	74	117								2	
Menomonee,	1861	John C. Sherwin, p.	'40	'68	22	50	72	24	10	34	6	6	10	12	100	
Metomen,	1865	W. E. Merriman, a.p.	'59	'67	15	28	43	8	1	1				1	50	
Middleton,		<i>No report.</i>														
Milton,	1838	R. Swinton, a.p.	'71	31	45	76		3	11	14	1	6	7			
Milwaukee, Plym'th	1841	John L. Dudley, p.	'47	'68	99	212	311	50				4	4	1	3	
" Spring St.	1847	George T. Ladd, p.	'70	'71	105	208	313	68	4	29	33	2	18	26	1	1
" Tab. Welsh	1857	Jno. Cadwallader, p.	'62	'68	12	20	32	2	16	18	3	15	1	19	10	
" Hanover St.	1860	None.			24	55	79	17	3	4	7	9	9		150	
" Olivet,	1868	Myron H. Reed, a.p.	'66	'72												
Mondovi,	1861	D. B. Gordon, p.	'69	'72	17	24	41	4	3	3				2	2	
Monroe,	1854	None.														
Mt. Sterling,	1863	Peter Valentine, a.p.	'64	'69	2	8	10	3	1	1				7	35	
Mount Zion,	1871	N. Mayne, a.p.	'55	'70	18	26	44	9	2	11				3	4	
Mukwonago,	1857	Hanford Fowie, a.p.	'66	'71	3	5	8	2							80	
Muscoda,	1869	James Jameson, a.p.	'41	'70	3	14	17	4	1	3	4			1	50	
New Cheater,	1858	J. W. Perkins, a.p.	'33	'57	11	19	30	4				2	2	2	60	
New Lisbon,	1865	A. O. Wright, a.p.	'67	'71	21	35	56	11	2	2	2	1	1	2	100	
New London,	1857	None.			33	52	85	13	2	2	2	10	1	13	162	
New Richmond,	1867	W. W. Norton, a.p.	'58	'67	11	18	29	15	1	1				1	65	
Oak Creek,	1863	None.			6	6	11	6								
Oakfield,	1848	H. C. Simmons, a.p.	'72	'72	31	42	73	15	2	2	4	1	1	2	1	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		
					Male.	Female.	TOTAL.	Absent.	1871-72.		1871-72.		71-72.		IN SAB.	SCHS.
									Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.		
Oak Grove,	1849	[L. Railsbach, <i>Presb.</i>]	'72	'23	23	46	69	5								45
Oak Hill,	1869	William Carl, a.p.	'72	'10	10	20			1	1						50
Oconomowoc,	1841	John Allison, a.p.	'72	'33	94	127	30	2	8	10	1	3	4		8	85
Osborn,	1869	Hugh McLeod, a.p.	'55	'72	9	9	18	1								32
Oshkosh,	1849	W.A. Chamberlin, p.	'61	'70	64	195	259	45	6	7	13	5	2	7	2	6
Osseo,	1869	S. H. Thompson, a.p.	'42	'69	6	11	17	1								40
Palmyra,	1847	[W. C. Turner, <i>Presb.</i>]	'71	'19	35	54	17		1	1		3	3			
Peshigo,	1865	None.														
Pewaukee,	1840	None.			9	18	27	4			1	3	4			60
Pine River,	1856	D. A. Campbell, a.p.	'52	'61	11	28	39	3							1	40
Platteville,	1839	J. E. Pond, p.	'59	'62	57	109	166	39	7	4	11	5	12	17	4	9
Plower,	1871	T. L. Brown,	'72	'72	3	17	20	1	1	1						65
Plymouth,	1848	J. N. Powell, p.	'46	'70	22	34	56	5								100
Prairie du Chien,	1853	Cephas F. Clapp, a.p.	'71	'71	12	52	64	18	19	4	23	1		1	8	1
Prescott,	1852	Herry B. Dean, a.p.	'71	'71	18	25	43	7	4	1	1	1		1	2	50
Princeton,	1852	W. M. Richards, a.p.	'35	'68	3	24	27	1	1	2	4	2		1	1	2
Quincy,	1839	J. H. McChesney, a.p.	'69	'69	4	5	9	1	1	1				1	1	30
Racine, Welsh,	1848	John Jones, a.p.	'41	'72	35	66	104	4	4	10	14	18	15	15	1	2
" Cong'l,	1851	T. P. Sawin, p.	'71	'71	24	62	86	11	6	10	16	1	2	3	5	2
Raymond,	1840	James Jones, a.p.	'69	'71	36	49	85	8	1	1	1	1		3	1	
Reedsburgh,	1851	Mathew Bennett, a.p.	'44	'71	20	34	54	5	5	4	4	1	2	3	1	1
Ridgeway, Welsh,	1853	None.			17	27	44		7	3	5	5	2	2	2	85
Rio,	1854	F. W. Fairfield, p.	'72	'71	18	31	49		7	3	10	2	2	2	2	80
Ripon,	1830	L. J. White, p.e.	'71	'71	227	118	345	77	85	26	111	2	9	11	48	280
River Falls,		William Gill, p.	'68	'62	46	81	127	12				1	4	6	4	150
Rochester,	1840	None.			15	20	35	6								40
Rockville,	1853	None.			1	3	4	1								
Rosendale,	1848	W. D. Webb, p.	'48	'71	47	67	114	6	28	6	34	2	1	3	7	1
Royalton,	1863	M. L. Eastman, a.p.	'49	'68	20	60	80	1	1	2	3	2	1	1	1	150
Seneca,	1871	Peter Valentine, a.	'51	'67	4	9	13	1	1	1	1	1	3	4	4	75
Sextonville,	1867	None.			10	7	17	3								85
Sharon,	1868	Albert A. Young, a.p.	'63	'71	8	27	35	4	2	5	7	3	3	3	3	150
Shelbygan,	1852	O. C. McCulloch, p.	'70	'71	28	56	84	18	4	2	6	2	2	2	2	6
Shelbygan Falls,	1847	None.			13	32	45	4								225
Shopiere,	1844	Harlan P. Case,	'71	'71	49	79	124	14	19	7	26	2	2	2	9	9
Shullsburg,	1848	None.			18	23	41	8				1	10	11	4	70
Sparta,	1855	J. M. Carmichael, a.p.	'67	'67	36	100	136	20	19	19		1	4	4	8	375
Spring Green,	1859	None.			28	47	75	10	14	5	19	1	1	1	1	83
" Welsh,	1851	Wm. J. Harrison, a.p.	'71	'71	22	39	61	13	1	1						40
Spring Prairie,	1862	None.														
Springvale,	1853	J. H. Dixon, p.	'71	'71	16	33	49	3	8	2	10	1	1	2	5	5
Sterling,	1859	None.			16	8	24					11	11	4	4	25
Stevensville,	1872	Hugh McLeod, a.p.	'55	'71	7	9	16							2	7	80
Stockbridge,	1860	John Keep, a.p.	'70	'70	13	18	31	4				1	1	1	1	94
Stoughton,	1851	Robert Sewell, a.p.	'54	'67	7	16	23	1	1	1	1			2	2	1
Sun Prairie,	1846	O. J. Shannon, a.p.	'69	'71	36	47	83	15	1	8	9	6	6	6	2	94
Tomah,	1859	W. H. Cross, p.	'70	'70	27	66	73	16	2	3	5	2	2	2	4	100
Trempealeau,	1857	Oscar G. May, p.	'70	'72	50	84	134	19	25	2	28	3	3	3	15	100
Union Grove,	1844	James Watts, a.p.	'57	'69	49	60	109	7	2	2		1	1	1	1	200
Viroqua,	1855	None.			14	61	45									75
Waterford,	1861	None.			6	8	14									100
Waterloo,	1868	O. J. Shannon, a.p.	'69	'71	11	14	25					2	2	2	2	259
Watertown,	1845	S. C. Cragin, p.*	'70	'71	40	106	146	22	33	9	42	1	9	10	12	2
Waukesha,	1838	Chas. W. Camp, p.	'48	'68	34	55	89	4	3	4	7	3	4	7	3	147
Wasun,	1847	J. M. Williams, p.e.	'42	'68	45	105	150	29	40	24	3	8	8	11	24	2
Wautoma,	1853	[A. L. Payson, <i>Pres.</i>]			14	46	60	3								150
Wanawata,	1842	Luther Clapp, p.	'45	'45	39	65	104	15	1	2	3	1	2	3	3	4
Westfield,		No report.														
West Salem,	1860	Anson Clark, p.	'49	'67	27	50	77	8	4	5	9	1	3	4	4	250
Wheatland & Ster-																
ling Union,	1863	None.			5	9	14	3								25
Whitewater,	1840	T. G. Colton, a.p.	'49	'66	70	185	255	25	4	2	6	1	3	4	4	357
Willow Creek,	1869	None.			7	12	19	1	1	2	3	1	2	3	3	1
Willmot,	1851	Roswell R. Snow, a.p.	'45	'45	5	14	16	2								
Windsor,	1858	S. B. Demarest, a.p.	'69	'70	22	39	61	14	1	2	3	1	3	4	1	50
Wonecoco,	1870	W. W. Jones, a.p.	'58	'70	6	5	11									
Wycocena,	1853	F. W. Fairfield, a.p.	'72	'71	18	27	45	12	2	2						60
Wyoming,	1846	None.			24	31	55	12	1	1						75

The following PRESBYTERIAN CHURCHES are connected with the WISCONSIN CONVENTION, on a "Plan of Union." They are reported by no Presbyterian body, and we therefore give them a place here. Of course we do not include them in our summaries.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.				
					Aug. 1, 1872.			1871-72.		1871-72.		71-72.				
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	TOTAL.	Adults.	Infants.	IN S.A.B. SCS.	
Alto Holland,	1858															
Fairplay,	1842	N. Mayne, a. p.	'55	'71	5	11	16	1	4				1	55		
Geneva,	1839	Edw. G. Miner, a. p.	'52	'67	55	125	180	22	3	3	6	5	10	2	278	
Green Bay,	1836	William Crawford, p.	'61	'69	45	86	131	22	12	6	18	4	4	4	337	
New Lisbon,	1865	A. O. Wright, a. p.	'67	'71	21	35	56	11	2	2	2	1	1	2	100	
Pleasant Hill,	1853	Adam Plunkerton, a. p.	'69	'68	34	54	88	4	24	1	1	1	2	5	103	
Potosi,	1840	None.			11	33	44		10					3	129	
Racine,	1839	None.			112	285	397	50	26	10	36	2	8	10	2	3100

OTHER MINISTERS.

Walter S. Alexander, miss'y, Milan, Italy.
 John Allison, Prof., Oconomowoc.
 Homer H. Benson, Beloit.
 S. S. Bicknell, Fort Atkinson.
 Jas. J. Blaisdell, Prof., Beloit.
 N. T. Blakeslee, New London.
 Thomas Borland, Eau Claire.
 J. J. Bushnell, Prof. Beloit.
 L. Bridgman.
 Aaron L. Chapin, D.D., Pres. Beloit Coll.
 N. C. Chapin, La Crosse.
 Dexter Clary, Sup't Amer. Home Miss'y Soc., Beloit.
 Warren Cochran, Baraboo.
 S. D. Darling, Oakfield.
 Henry Davies.
 Hiram H. Dixon, Ripon.
 Franklin B. Doe, Sup't Am. H. M. Soc., Fond du Lac.

Solomon A. Dwinell, Reedsburg.
 Joseph Emerson, Prof., Beloit.
 Robert T. Evans.
 Robert Everdell, Fond du Lac.
 Lucius Foote, California.
 Hiram Freeman.
 E. B. French.
 Benjamin E. Hale, Beloit.
 James Hall, Milwaukee.
 J. M. Hayes, West Salem.
 Edward S. Huntress.
 David M. Jones, Arena.
 A. Kidder, Sup't of schools, Eau Claire.
 James Kilbourne, City Missionary, Racine.
 Theron Loomis, Menomonee Falls.
 Caleb W. Matthews, Sun Prairie.
 William E. Merriman, Pres. Coll., Ripon.
 Samuel E. Miner, Monroe.

Melsar Montague, Sup't Public Schools, Allen's Grove.
 C. M. Moorehouse, Allen's Grove.
 Richard Morris, Allen's Grove.
 Frank B. Norton, Oakkosh.
 A. A. Overton, Arena.
 Evan Owen, Jenniletton.
 William Porter, Prof., Beloit.
 C. H. Pratt, Ashland.
 Leonard Rogers, Linn.
 Edward P. Salmon, Beloit.
 Geo. W. Sargent, Menasha.
 Simon Spyker, Ithaca.
 Jedediah D. Stevens, Beloit.
 Guy O. Strong, Berlin.
 Ira Tracy, Bloomington.
 T. A. Wadsworth, Milwaukee.
 Jeremiah W. Walcott, Ripon.
 James H. Waterman, Pewaukee.

LICENTIATES.

None reported.

SUMMARY. — CHURCHES: 33 with pastors; 105 with acting pastors; 44 vacant (including 5 supplied by licentiates or ministers of other denominations). TOTAL, 182. Gain, 8.
 MINISTERS: 29 pastors; 77 acting pastors; 53 others. TOTAL, 159. LICENTIATES, none?
 CHURCH MEMBERS: 4,835 males; 8,060 females. TOTAL, 12,465, incl'g 1,673 absent. Loss, 54.
 ADDITIONS IN 1871-2: 790 by profession; 426 by letter. TOTAL, 1,216.
 REMOVALS IN 1871-2: 120 by death; 496 by dismissal; 23 by excom. TOTAL, 639.
 BAPTISMS IN 1871-2: 330 adult; 272 infant. IN SABBATH SCHOOLS, 18,056. Loss, 227.
 BENEVOLENT CONTRIBUTIONS: (140 churches, 136 last year); \$16,475.18, a decrease of \$2,911.85. Of the total, — Foreign Missions, \$2,633.07; Home Missions, \$8,143.91; American Missionary Association, \$1,137.33; Bible Society, \$1,263.94; Tract Cause, \$137.66; Education Society, \$94.64; Sunday-schools, \$1,402.12; Church erection, \$1,114.18. Other objects, \$3,970.44. (This omits contributions from Presbyterian churches.)
 NUMBER UNDER PASTORAL CHARGE: (155 churches, 150 last year); 33,146, a loss of 1,408.
CHANGES. — CHURCHES: New, or replaced on the list, — Gay's Mills; Hale; Hammond; Hancock; Kinnickinnick; Metomen; New Richmond; Oaseo; Plover; Seneca; Stevensville. Dropped from the list, — Lima; Mill Creek; Reed's Corner. (Perhaps Reed's Corner is now Metomen.) MINISTERS: Ordinations, etc., not reported.
ORGANIZATION. — The churches are united (with eight Presbyterian churches) in nine District Conventions, and through them, in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN.

WYOMING.

		Dec. 1, 1872.	71-72.	71-72.	71-72.												
Cheyenne,	1860 Josiah Strong,	71	71	12	13	25	11	2	6	8	0	3	0	3	2	3	76

CHANGES. — None in list. Gain of members, 5. Gain in Sabbath School, 1. Charitable Contributions, \$141.60.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm'U'd		Removals			BAPT.					
					May 6, 1872.			1871-72.		1871-72.			'17-72.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Saugeen, Indian, Ont.		J. Anjcahbo, p.	'50	'60														
Scotland, " 1835		William Hay, p.	'47	'47	61	84	145	25	16	0	16	1	1	2	4	7	6	141
Sherbrooke and Lennoxville, Q. 1835		Archibald Duff, p.	'41	'62														
Simcoe, Ont. 1843		None.																
Speedside, " 1843		M. D. Archer, p.	'53	'71	11	24	35	2	1	0	1	0	0	0	0	0	3	66
St. Andrews, Q. 1835		None.																
Stanstead, " 1816		John Rogers, p.	'57	'65	20	23	43	0	0	0	0	0	2	0	2	0	1	
Stouffville, Ont. 1842		Benjamin W. Day, p.	'62	'66	28	48	76	5	1	7	0	3	2	5	1	4	7	
Stratford, " 1846		W. H. Hen de Bourack, p.	'71		8	12	20	2	3	7	10	1	6	0	7	0	1	47
Thistletown, " 1850		Wm. W. Smith, p.	'65	'69	5	7	12	3	0	0	0	0	0	0	0	0	0	150
Tiverton, " 1856		Nell McKinnon, p.	'47	'56	16	11	27	3	0	0	0	0	0	0	1	0	1	
Toronto, Zion, " 1834		S. N. Jackson, p.	'66	'71	67	94	161	12	21	16	37	0	2	0	2	19	274	
" Bond st., " 1849		F. H. Marling, p.	'48	'54	81	122	203	8	10	19	29	3	5	4	12	2	7	410
" Northern, " 1867		J. A. R. Dickson, p.	'65	'71	48	85	133	0	18	21	39	0	5	0	5	0	1	432
Turnberry, " 1860		Solomon Snider, p.	'49	'66														
Vankleek Hill, " 1829		W. M. Peacock, p.	'69	'69														
Vespra, " 1867		J. G. Sanderson, p.	'62	'67	13	13	26	0	2	0	3	0	0	0	0	0	3	Un
Warwick, " 1839		J. Salmon, R.A., p.	'62	'68	45	60	105	11	2	13	2	0	0	2	1	10	Un	
Waterloo, Q. 1870		H. J. Colwell, p.	'50	'70	15	22	37	4	6	5	11	0	3	4	7	0	6	68
Waterloo, " 1862		George Purkie, p.	'67	'67	18	20	38	0	0	1	1	1	0	0	1	0	3	27
Whitby, Ont. 1843		Samuel T. Gibbs, p.	'68		10	39	49	8	3	0	3	1	0	0	1	0	1	79
Windsor, Q. 1870		None.																
Wrocteter, Ont. 1865		Solomon Snider, p.	'49	'66														

OTHER MINISTERS.

Thomas Baker, Toronto, Ont.
 Robert Burchill, Georgetown, Ont.
 James T. Byrne, Whitby, Ont.
 John Campbell, Melbourne, Que.
 William Clarke, Dresden, Ont.
 George Cornish, LL.D., Prof. Cong. Coll., Montreal, Que.
 Hiram Denny, Alton, Ont.

D. Dunkerly, Durham, Que.
 John Durrant, Stratford, Ont.
 James Howell, Granby, Que.
 J. G. Manley, Toronto, Ont.
 Anthony McGill, Ryckman's Corner, Que.
 E. C. W. McColl, M.A., Port Robinson, Ont.
 John McKillican, Danville, Que.
 James Middleton, Salem, Ont.

P. P. Ossunkerhine, Penetanguishene, Ont.
 A. J. Parker, Danville, Que.
 J. S. Patison, Inverness, Que.
 James Porter, Toronto, Ont.
 James M. Smith, Amherstburg, Ont.
 Arthur Wickson, LL.D., Toronto, Ont.

LICENTIATES.

No report.

SUMMARY. — CHURCHES: 59 with pastors; 7 with acting pastors; 17 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 83. Loss, 1.

MINISTERS: 50 pastors; 7 acting pastors; 21 others. TOTAL, 78. LICENTIATES, none reported.

CHURCH MEMBERS: 1,534 males; 2,375 females, 753 not specified. TOTAL, 4,662, including 323 absent. Loss, 507.

ADDITIONS IN 1871-2: 262 by profession; 185 by letter. TOTAL, 447.

REMOVALS IN 1871-2: 44 by death; 93 by dismissal; 45 by excommunication. TOTAL, 182.

BAPTISMS IN 1871-2: 35 adult; 263 infant. IN SABBATH SCHOOLS, 4,627. Loss, 2,316.

BENEVOLENT CONTRIBUTIONS (53 churches, 57 last year): \$14,939.11, an increase of \$8,643.68. Of the total, — General denominational objects, \$7,862.29; Indian, French, or Foreign Missions, \$1,651.00; "other benevolent," \$5,435.82. LOCAL OBJECTS (55 churches, last year differently reported): \$49,562.09. Four other churches report \$4,290, but without designation. CHURCH PROPERTY (60 churches): \$269,690.00. Sixty churches report 66 church buildings, 26 of which are of stone or brick, 40 of wood; sittings, 28,506. AVERAGE ATTENDANCE (59 churches), 8,712.

CHANGES. — CHURCHES: New, or replaced on the list, — Amherstville; Franklin; Hawkebury. Dropped from the list, — Dunham, included with Cowansville; Gleanford; Newmarket; Norwichville.

MINISTERS. — No report. Comparison of lists shows 3 installations, 4 dismissals.

ORGANIZATION. — The CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

It is hardly fair to compare this summary with that of last year. The apparent losses in church-membership and Sabbath schools are not real. This year only 59 churches reported their membership. We add figures (from previous years) for 17 more. For others not being reported for several years, we make no estimate whatever. The churches actually reporting in both this year and last, show a net gain of 147. The churches dropped, with those failing to report for years, and the reduction of undue estimates of former non-reporting churches, make the apparent loss. Having come down to solid numbers, future tables will appear different.

NOVA SCOTIA AND NEW BRUNSWICK.

NOVA SCOTIA.		MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm'td		Removals		BAPT.		IN SAB. SCHO.		
CHURCHES.					Place and Name.	Organized.	June 1872.		TOTAL.	Absent.	1871-72.		1871-72.			71-72.	
							Name.	Male.			Female.	Prof.	Letter.	Deaths.		Dism.	Excom.
Chebogue,	1766	None.			18	47		65	9	0	2	2	0	0	2	40	
Corwallis,	1819	Jacob Whitman,			61	90	151	2	1	0	1	1	0	0	1	200	
Halifax,	1869	J. Elliot,			18	29	47	6	0	2	2	0	2	0	2	45	
Liverpool and Brooklyn,	1768	J. Melvin, C. Duff,			85	124	209	8	4	0	4	2	0	0	2	265	
Maitland and Noel,		J. McLellan,			50	100	150	0	0	0	3	3	0	0	6	40	
Margaree,	1822	None.			16	38	54	2	3	0	3	0	3	0	3	55	
Milton,	1855	R. K. Black,			15	43	58	13	0	0	2	3	0	0	5	70	
Pleasant River,	1846	S. Sykes,			21	26	47	5	2	0	2	1	0	0	1	60	
Yarmouth,		A. McGregor,			25	40	65	5	1	0	1	1	0	0	1	110	
TOTAL: 9 churches, 3 ministers.					309	537	846	50	11	4	15	12	11	0	23	885	

NEW BRUNSWICK.

Cardigan,	1819	None.			3	5	8	0	0	0	0	0	0	0	0	25
Keswick Ridge,	1826	None.			24	29	53	5	1	0	1	0	0	0	0	100
Sheffield,	1762	William Williams,			28	37	65	12	5	0	5	0	0	0	0	32
St. John,	1844	B. G. Dodd,			35	57	92	15	0	3	3	3	2	0	5	130
St. Stephen,	1846	E. L. Foster,*			28	79	105	17	5	1	6	0	0	0	0	160
TOTAL: 5 churches, 3 ministers.					116	207	323	49	11	4	15	3	2	0	5	447

* Since deceased.

The above was kindly sent us, in exact form for publication, by James Woodrow, Esq., of St. John, Secretary of the Union.

SUMMARY.—CHANGES, etc., as above. Nova Scotia, gain of members, 41; loss in Sabbath Schools, 186. New Brunswick, gain of members, 10; gain in Sabbath Schools, 9.

CHANGES.—None in list of churches.

ORGANIZATION.—The churches, except St. Stephen (which is connected with the General Conference of Maine), are united in the CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

JAMAICA, WEST INDIES.

			June, 1872.	71-72.	1871-72.	71-72.								
Brainerd,	1841	John Thompson.	54	119	173	8	1	9	4	0	2	6		
Brandon Hill,		S. B. Wilson,			80			1				1		
Chesterfield,		C. B. Venning,			103								120	
Elliot,		John Thompson,			19	31	50	0	0	0	1	1	4	6
Manning's Hill,		John Thompson,			28	39	65	4	1	5	1	0	0	1
Providence,		S. B. Wilson,				46		2	1	3				
TOTAL: 6 churches, 4 ministers.			99	189	517	14	3	17	7	1	6	14		505

SUMMARY.—As above. Loss of members, 4. Sabbath schools, we estimate as last year. CONTRIBUTIONS: No report.

CHANGES.—None in list. The ministers of these churches are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

CONGREGATIONAL MISSIONARIES, DECEMBER, 1872.

CONNECTED WITH THE A. B. C. F. M.:

MAHRATTA (1818): Allen Hazen. William Wood. Henry J. Bruce. Samuel B. Fairbank. Charles Harding. William H. Atkinson. Spencer R. Wells. Charles W. Park. Richard Winsor.	Joseph K. Greene. Julius Y. Leonard. John F. Smith. George F. Herrick. Wilson A. Farnsworth. Lyman Bartlett. John O. Barrows. William A. Spaulding.	NORTH CHINA (1864): Charles A. Stanley. Henry Blodget. Chauncey Goodrich. John T. Gulick. Mark Williams. Thomas W. Thompson. Isaac Pierson. Henry D. Porter, M.D. Arthur H. Smith.
CEYLON (1816): William W. Howland. Levi Spaulding, D.D. John C. Smith. William E. De Riemer. Thomas S. Smith.	EASTERN TURKEY (1835): George C. Knapp. Moses P. Parmelee, M.D. Crosby H. Wheeler. Royal M. Cole. John E. Pierce. Theodore S. Pond. George C. Reynolds, M.D.	JAPAN (1869): Daniel C. Greene. Orramel H. Gullok. Jerome D. Davis.
MADURA, SOUTH INDIA (1834): George T. Washburn. Joseph T. Noyes. William B. Capron. Thomas S. Burnell. James Herrick.	CENTRAL TURKEY (1847): Lucien H. Adams. Giles F. Montgomery. Carmi C. Thayer. Henry Marden.	DAKOTA (1852): Alfred L. Riggs. Thomas L. Riggs.
SANDWICH ISLANDS (1820): Titus Coan. David B. Lyman. Elias Bond. John D. Paris. Dwight Baldwin, M.D. William P. Alexander. Lowell Smith, D.D. Ephraim W. Clark. Benjamin W. Parker. James W. Smith, M.D. Daniel Dole.	EUROPEAN TURKEY (1858): James F. Clarke. Henry C. Haskell. Henry P. Page. William E. Locke. John W. Baird. George D. Marsh. J. Henry House.	SPAIN (1872): Luther H. Gullek, M.D.
MICRONESIA (1862): Albert A. Sturgis. Benjamin G. Snow. Hiram Bingham, Jr. Joel F. Whitney.	SOUTH AFRICA (1835): Elijah Robbins. Hyman A. Wilder. Stephen O. Pixley. Henry M. Bridgman. David Rood. William Ireland. William Mellen. Josiah Tyler. Aldin Greut. Myron Winslow Pinkerton.	AUSTRIA (1872): Henry A. Schaffler. Edwin A. Adams. Albert W. Clark.
WESTERN TURKEY (1826): Edwin E. Bliss, D.D. Ira F. Pettibone.	FOOCHOW, CHINA (1847): Lyman B. Peet. Charles Hartwell. Joseph E. Walker.	MEXICO (1872): John L. Stephens. David Watkins.
		NOT CONNECTED WITH THE BOARD: Cyrus Hamlin, D.D., Pres. of Robert Coll., Constantinople. Daniel Bliss, D.D., Pres. Syrian Prot. Coll., Beirut. George Washburn, Prof. in Robert Coll., Constantinople. Peter J. Gulick, Honolulu, Sand. Isl. Henry H. Parker, Honolulu, Sand. Isl. Simeon H. Calhoun, Syria. William Bird, Syria.

CONNECTED WITH THE AMERICAN MISSIONARY ASSOCIATION.

JAMAICA: Three, as in tables, with churches mentioned.	SANDWICH ISLANDS: J. S. Green, Makawao. J. P. Green, Makawao.	AT HOME, AND AMONG THE FREEDMEN: A large number, given in the tables, especially in the Southern states, as mentioned in the tables.
MENDI, WEST AFRICA: G. P. Claffin.	SIAM: C. B. Bradley, Bangkok.	

SUMMARY I.—CHURCHES, MINISTERS, AND CONTRIBUTIONS, REPORTED IN 1872.

STATES, ETC.	CHURCHES.							MINISTERS.							BENEVOLENT CONTRIBUTIONS.	
	With Pastors.				Vacant.			In pastoral work.				Not in pastoral work.			TOTAL Churches reporting.	Amount reported.
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Sup. by lic., etc.	Not Supplied.	TOTAL.	TOTAL CHURCHES.	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Not in past- oral work.	TOTAL MINISTERS.		
Alabama,	0	5	0	5	0	0	0	5	0	5	0	5	1	6	5	\$75.15
California,	12	30	0	42	0	13	13	55	12	27	0	39	16	55	30	6,073.66
Colorado,	0	5	0	5	0	1	1	6	0	6	0	4	0	4	?	?
Connecticut,	154	88	0	242	7	46	52	294	165	86	4	241	114	355	204	300,622.05
Dakota,	1	8	0	9	0	0	0	9	1	0	0	1	16	17	1	3,063.00
Dist. Colum.,	1	0	0	1	0	0	0	1	1	0	0	6	2	8	3	79.00
Georgia,	3	3	0	6	0	0	0	6	3	3	0	6	2	8	0	56,684.48
Illinois,	34	143	0	177	12	52	64	241	34	126	0	160	87	247	190	?
Indiana,	6	10	0	16	1	8	9	25	6	8	0	14	5	19	150	19,085.93
Iowa,	19	146	0	164	5	44	49	213	19	118	0	137	44	181	46	4,602.25
Kansas,	5	67	0	72	7	11	18	90	5	51	0	56	20	76	?	?
Kentucky,	2	2	0	4	0	1	1	5	2	2	0	13	7	20	4	*849.05
Louisiana,	4	8	0	12	0	3	3	15	4	9	0	139	38	177	200	41,032.00
Maine,	59	91	0	150	39	50	89	239	58	81	1	1	0	1	1	3,098.00
Maryland,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	1	438,479.35
Massachusetts,	299	123	0	422	8	73	81	503	304	123	0	427	181	608	446	29,498.72
Michigan,	11	123	0	134	9	37	46	180	11	101	0	112	43	155	118	7,374.00
Minnesota,	12	52	0	64	1	13	14	78	12	42	0	64	12	66	49	142.80
Mississippi,	1	2	0	3	0	0	0	3	1	2	0	2	1	4	2	6,321.15
Missouri,	10	45	0	55	0	13	13	68	10	32	0	26	12	38	18	671.65
Nebraska,	1	34	0	35	1	7	8	43	1	25	0	26	12	38	18	10.00
Nevada,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	1	53,043.08
New Hamp.,	72	59	0	131	8	48	56	187	73	58	0	131	43	174	187	14,597.00
New Jersey,	13	5	0	18	0	1	1	19	13	3	0	16	14	30	15	176,833.00
New York,	58	109	0	167	24	62	86	253	54	89	0	143	81	224	158	?
No. Carolina,	1	4	0	5	0	0	0	5	1	2	0	3	0	3	?	?
Ohio,	26	133	0	159	2	43	45	204	26	99	0	125	46	171	154	51,112.00
Oregon,	1	7	0	8	0	1	1	9	1	7	0	8	3	11	?	?
Pennsylvania,	4	42	0	46	0	31	31	77	4	33	0	37	6	43	8	1,728.00
Rhode Island,	13	7	0	20	0	5	5	25	15	8	0	23	10	33	19	21,455.42
So. Carolina,	0	1	0	1	0	0	0	1	0	1	0	1	1	2	?	?
Tennessee,	0	9	0	9	0	0	0	9	0	7	0	7	5	12	5	280.00
Texas,	1	3	0	4	0	0	0	4	1	2	0	3	2	5	?	?
Vermont,	68	88	0	156	5	40	45	201	68	86	0	154	56	210	149	?
Virginia,	1	1	0	2	0	0	0	2	1	1	0	2	0	2	?	?
Wash'n Ter.,	0	1	0	1	0	1	1	2	0	1	0	1	1	2	?	?
W. Virginia,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	?	?
Wisconsin,	33	103	0	138	5	39	44	182	29	77	0	106	53	159	140	16,475.18
Wyoming,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	1	141.60
TOTALS, U.S.,	925	1592	0	2487	134	642	776	3263	925	1327	0	2252	949	3201	2426	\$1,305,373.58
Ont. & Que.,	59	7	0	66	0	17	17	83	50	7	0	57	21	78	53	\$14,939.11
New Bruns.,	0	3	0	3	0	2	2	5	0	3	0	3	0	3	?	?
Nova Scotia,	0	7	0	7	0	2	2	9	0	8	0	8	0	8	?	?
Jamaica,	0	6	0	6	0	0	0	6	0	4	0	4	0	4	?	?
TOTALS, N.A.,	984	1685	0	2569	134	663	797	3366	975	1349	0	2324	970	3294	2479	\$1,320,312.69

* Last year's, and too small.

There are also 106 Foreign Missionaries, besides the three in Jamaica.
 In the above table, note,—1. Most of the churches "not supplied" have regular public worship, but no one minister engaged for continuous service; generally in the interval between pastorates.

2. The number of ministers "not in pastoral work," includes only those who are members of some Association or Conference. When persons not thus members cease to be in pastoral work, they necessarily cease to be reported.

3. "Benevolent Contributions" do not include any parish expenses, endowments of colleges, etc. Such items are partially given in the summaries of the several States.

SUMMARY II.—MEMBERSHIP IN 1872, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE PRECEDING STATISTICAL YEAR.

STATES.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTIS.		IN SABB. SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profession.	Letter.	TOTAL.	Deaths.	Dismissals.	Excom.	TOTAL.	Adult.	Infant.	
Ala.	95	109	204		40	27	67	2	11	8	21	24	9	639
Cal.	889	1,688	2,577	397	154	186	340	25	110	14	155	50	96	5,274
Col.	74	99	173	30	16	39	55	1	14	0	15	6	9	374
Conn.	16,887	32,667	49,554	5,446	1,467	1,841	2,808	892	1,325	105	2,322	737	762	49,952
Dak.	42	56	98		18	15	33	1	2	0	3	7	7	380
D. C.	153	185	338		22	36	58	3	25	0	28	3	10	1,187
Geo.	192	228	420		139	4	143	9	6	9	24	74	14	697
Ill.	7,168	12,425	19,593	2,353	1,001	921	1,922	189	1,039	55	1,283	409	348	24,437
Ind.	443	791	1,234	113	65	58	123	11	46	0	57	28	10	1,537
Iowa.	4,637	7,243	11,880	1,077	886	780	1,616	126	559	82	767	335	259	11,792
Kans.	1,164	1,747	3,388	345	500	312	1,020	19	146	5	170	243	68	4,594
Kent'y	155	236	391		40	7	47	5	6	6	16	34	4	443
Louis.	458	641	1,099		130	51	181	21	92	15	128	12	29	997
Maine.	5,850	13,460	19,310	3,872	637	262	799	363	412	6	784	278	131	20,997
Mar'd.	54	55	109	14	4	5	9	1	2	0	4	0	6	210
Mass.	25,426	56,627	81,453	13,874	2,569	2,151	4,730	1,350	2,177	79	3,606	1,236	882	91,183
Mich.	4,429	7,941	12,370	1,355	668	530	1,198	139	445	58	642	316	144	16,069
Minn.	1,393	2,255	3,648	430	235	287	622	39	176	4	219	93	86	5,135
Miss.	25	64	89		2	22	1	23	1	3	5	6	17	196
Mo.	1,296	1,645	2,910	323	224	203	427	33	153	31	217	82	64	4,855
N.ubr.	380	504	884	93	55	144	199	5	48	4	57	8	15	1,493
Neva.	3	16	19	2	0	2	0	0	0	0	0	0	3	95
N. H.	5,629	12,796	18,416	3,433	566	387	953	370	404	16	790	355	148	21,632
N. J.	768	1,456	2,224	136	155	322	477	30	99	11	140	25	62	3,469
N. Y.	9,585	17,475	27,010	1,965	1,431	844	2,276	400	759	47	1,206	572	464	30,927
N. Car.	48	76	122		25	2	27	0	1	0	1	24	3	640
Ohio.	5,716	10,392	17,204	712	1,201	664	1,866	187	779	62	1,028	584	360	19,976
Ore.	109	166	275		8	23	31	5	16	0	21	3	22	963
Penn.	659	995	5,208		119	110	698	53	317	73	443	28	56	5,830
R. I.	1,216	3,039	4,256	556	121	148	269	36	103	1	140	51	61	5,451
S. C.	65	153	218		24	4	28	6	2	3	11	2	15	200
Tenn.	185	276	461	79	77	43	120	5	34	0	30	40	26	747
Texas.	20	26	73		5	0	5							186
Ver't.	6,256	12,843	18,798	3,176	618	433	1,051	335	435	8	778	363	224	20,430
Va.	34	37	71		2	11	19	30	2	0	4	9	4	186
Wa. T.	(?)	(?)	(?)		(?)	(?)	(?)							(?)
W. Va.	17	9	26		0		26	0	0	0	0	4	0	Union.
Wisc.	4,385	8,980	12,465	1,673	790	426	1,216	120	496	23	639	330	272	18,086
Wyo.	12	13	25		11	2	6	8	0	3	3	2	2	76
U. S.	105,804	207,614	318,916	41,787	13,945	10,746	25,394	4,785	10,252	729	15,766	6,373	4,708	371,110
O. & Q.	1,534	2,375	4,662	323	262	185	447	44	98	45	182	35	263	4,627
N. B.	116	207	323	49	11	4	15	3	2	0	5			447
N. S.	309	537	846	50	11	4	15	12	11	0	23			885
Jan.	99	189	517		14	3	17	7	1	6	14			505
Totals.	107,862	210,922	325,264	42,209	14,243	10,942	26,888	4,851	10,359	780	15,990	6,408	4,966	377,564

In the above table, note,— 1. The "totals" of church members and additions in several States, and so in the footings, exceed the sum of particulars; because the "total" is occasionally given, with no report of the particulars whose addition makes such "totals." The total membership (U. S.) thus exceeds the sum of males and females by 5,498; and the total "additions" exceeds the sum of its particulars by 703.

2. "Absent" denotes persons who live at a place other than that of their church relation.

3. The "excommunications" sometimes include, though not with strict accuracy, the number of persons whose names are dropped from church list on account of long absence.

4. In "Sabbath Schools," Iowa reports the "average attendance" only.

5. The churches making no report are included in the Summaries, with past reports of membership (if any are found in one of the last two preceding reports). But the report of "additions," "removals," and "baptisms" is (as usual) too small by just the number those churches might have reported.

SUMMARY III.—CHANGES IN THE STATISTICAL YEAR 1871-72.

STATES, ETC.	CHURCHES.				MINISTERS.							SABBATH SCHOOLS.		CONTRIBUTIONS.	
	MEMB'S.		PASTORATE.			ORDAINED with- out installation.	DIED, other than pastors.	LIC.	Undercare.	Gain.	Loss.	Increase.	Decrease.		
	No.	Gain.	Loss.	Ordained.	Installed.									Dismissed.	The year.
Alabama,	1	0	53	-	0	0	0	0	0	0	245	-	\$32.60		
California,	3	4	111	-	0	29	0	4	0	0	-	314	221.77		
Colorado,	0	0	9	-	0	0	0	0	0	0	0	48	-		
Connecticut,	2	0	206	-	7	13	3	30	6	4	56	575	\$37,883.19		
Dakota,	3	0	58	-	0	0	0	0	0	0	-	175	-		
Dist. Columbia,	0	0	28	-	0	0	0	0	0	0	-	478	2,558.00		
Georgia,	2	0	132	-	1	0	0	0	0	0	-	44	81.00		
Illinois,	4	14	16	-	1	5	0	6	9	4	8	730	6,271.90		
Indiana,	0	1	30	-	1	1	0	1	1	0	-	299	-		
Iowa,	12	6	715	-	1	6	0	1	3	3	4	31	6,940.84		
Kansas,	15	3	658	-	0	1	0	0	4	0	5	288	245.61		
Kentucky,	1	1	7	-	0	0	0	0	0	0	-	46	-		
Louisiana,	2	2	-	67	0	1	0	0	0	0	-	377	-		
Maine,	1	1	-	247	2	8	0	10	4	2	58	1,338	6,654.00		
Maryland,	0	0	6	-	0	0	0	0	0	0	-	7	*3,098.00		
Massachusetts,	2	0	870	-	10	43	7	39	4	13	27	74	98,649.51		
Michigan,	12	6	362	-	1	0	1	0	1	2	1	-	562	153,481.32	
Minnesota,	8	6	91	-	1	2	0	1	0	0	-	40	7,562.73		
Mississippi,	0	0	-	10	0	0	0	0	0	0	-	64	91.53		
Missouri,	6	2	174	-	1	2	0	1	1	0	3	507	148.07		
Nebraska,	12	1	164	-	0	0	0	0	1	0	2	328	344.15		
Nevada,	0	0	4	-	0	0	0	0	0	0	0	80	10.00		
New Hampshire,	1	0	62	-	2	6	0	6	0	3	4	-	401	10,329.50	
New Jersey,	2	0	288	-	2	2	0	2	0	2	-	11	1,335.00		
New York,	5	2	1,203	-	7	8	0	6	4	3	3	2,044	73,433.00		
North Carolina,	1	0	49	-	0	0	0	0	0	0	-	225	-		
Ohio,	11	6	239	-	1	3	0	0	4	4	1	571	12,907.00		
Oregon,	0	0	-	8	0	1	0	0	1	0	-	118	-		
Pennsylvania,	4	6	1,069	-	-	0	-	-	-	-	-	205	*1,728.00		
Rhode Island,	1	1	106	-	0	5	1	0	0	1	-	276	2,219.42		
South Carolina,	0	0	17	-	0	0	0	0	0	0	-	40	-		
Tennessee,	3	0	183	-	0	0	0	0	0	0	-	47	168.91		
Texas,	1	0	23	-	0	1	0	0	0	0	-	-	-	-	
Vermont,	2	2	286	-	3	3	0	9	2	3	5	-	510	7,341.50	
Virginia,	0	1	8	-	0	1	0	0	0	0	-	-	61	-	
Washington Ter.	0	4	-	-	0	0	0	0	0	0	-	-	-	-	
West Virginia,	1	0	26	-	0	0	0	0	0	0	-	-	-	-	
Wisconsin,	10	2	-	54	3	4	0	4	6	1	-	237	2,911.85		
Wyoming,	0	0	5	-	0	0	0	0	0	0	-	1	66.60	-	
TOTALS, U. S.,	128	67	7,248	386	43	119	11	121	52	45	224	6,925	4,780	246,300.99	90,411.01
Ont. & Quebec,	3	4	-	507	-	3	-	7	-	-	-	-	2,215	\$8,643.68	-
New Brunswick,	0	0	10	-	-	-	-	-	-	-	-	9	-	-	-
Nova Scotia,	0	0	45	-	-	-	-	-	-	-	-	-	188	-	-
Jamaica,	0	0	-	4	-	-	-	-	-	-	-	-	-	-	-
TOTALS, N. Am.	131	71	7,303	897	-	-	-	-	-	-	6,934	7,081	254,944.67	90,411.01	-

* Gain over Summary of last year, but not the actual gain.

† Due to peculiar reports of last year, — a transfer to other expenditures.

Few States report the items of this table. For those thus defective, we have compared the lists of the two years, and the *Quarterly Record*, in which case we have usually assumed the statistical year to end with the month next preceding the annual meetings of the respective State bodies. Lists of new or dropped churches follow the summary of each State.

No State is dropped from the list this year. West Virginia is added. Utah perhaps ought to be replaced, as Rev. Mr. McLeod is again in Salt Lake City, and occupying the church building successfully; but we believe the church is not yet reorganized.

SUMMARY IV.—STATISTICAL SUMMARIES OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES AS PUBLISHED 1858-1873 FOR THE YEARS 1857-1872.

Collected.	Printed in Jan.	CHURCHES.										MINISTERS.							
		WITH MINISTERS.				VACANT.			Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				Position not reported.	TOTAL MINISTERS.	Foreign Missionaries.		
		Pastors.	Acting Pastors.	Not Specified.	Total.	Sup. by lic., etc.	Not Supplied.	TOTAL.			Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Not in pas-toral work.	
1857	1858	947	592	229	1,768				503	44	2,315	958	562	216	1,731	592	27	2,350	
1858	1859	894	690	253	1,837				472	60	2,369	907	617	222	1,746	625	38	2,409	
1859	1860	861	594	548	2,003				390	178	2,571	878	523	457	1,858	596	90	2,444	
1860	1861	898	694	454	2,046				537	0	2,583	899	618	375	1,892	649	03	2,634	
1861	1862	923	1,044	130	2,097				458	0	2,555	931	812	206	1,941	628	109	2,678	
1862	1863	890	894	318	2,102				478	0	2,580	904	804	201	1,909	668	116	2,693	
1863	1864	835	725	507	2,157				495	0	2,652	838	602	418	1,858	632	203	2,693	
1864	1865	878	1,026	198	2,102				566	0	2,668	876	875	145	1,896	753	149	2,798	
1865	1866	837	780	433	2,059				605	59	2,778	792	784	310	1,880	875	41	2,802	
1866	1867	852	1,032	221	2,105	66	550	625	50	2,780	862	912	171	1,945	850	19	2,823		
1867	1868	869	1,224	56	2,149	66	592	658	18	2,825	872	1,079	45	1,966	881	0	2,877		
1868	1869	390	1,362	46	2,298	115	538	653	0	2,951	892	1,191	36	2,119	850	0	2,969	103	
1869	1870	903	1,365	58	2,326	112	605	717	0	3,043	900	1,184	49	2,133	935	0	3,068	101	
1870	1871	903	1,438	0	2,341	129	651	780	0	3,121	901	1,269	0	2,170	928	0	3,098	99	
1871	1872	930	1,505	0	2,435	153	614	767	0	3,202	931	1,287	0	2,218	908	0	3,124	105	
1872	1873	925	1,562	0	2,487	134	642	776	0	3,263	925	1,327	0	2,252	949	0	3,201	100	

* Foreign Missionaries are additional to TOTAL MINISTERS.

Collected.	Printed in Jan.	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECED-ING.			REMOVALS THE YEAR PRECED-ING.				BAPT'S the year preceding		IN SABBATH SCHOOLS.
		Males.	Females.	TOTALS.	Absent.	Profes-sion.	Letter.	TOTAL.	Deaths.	Dis-mis-sed.	Excom.	TOTAL.	Adult.	Infant.	
1857	1858			224,732		6,913	6,392	15,505	3,110	6,676	465	9,651			195,572
1858	1859			235,309		12,512	7,950	21,582	3,303	6,539	440	10,692			207,815
1859	1860	73,739	142,025	230,452	27,961	23,302	9,969	34,954	3,535	8,067	654	12,543	10,829	5,601	228,594
1860	1861	73,835	135,871	233,703	29,948	7,480	7,335	14,821	3,611	6,365	649	11,225	3,330	4,812	242,835
1861	1862	81,196	158,267	235,664	32,180	6,622	6,620	13,151	3,708	6,299	531	10,359	2,151	4,564	246,178
1862	1863	80,738	161,490	237,191	33,366	6,196	6,433	12,629	3,908	5,376	616	9,900	2,464	4,135	250,660
1863	1864	83,551	164,037	269,284	30,854	7,765	6,243	14,378	4,244	5,457	735	10,426	3,356	4,122	257,934
1864	1865	86,571	171,145	262,649	34,068	9,062	6,777	15,809	4,906	5,729	622	11,301	4,022	4,131	277,398
1865	1866	84,715	171,098	253,380	34,244	11,059	7,286	18,444	4,723	6,578	684	11,961	4,674	4,133	272,684
1866	1867	85,781	174,333	297,453	32,581	11,249	8,593	19,698	4,580	8,366	614	13,369	5,223	4,677	285,275
1867	1868	91,145	184,254	278,502	34,056	18,849	10,771	29,688	4,212	9,326	703	14,271	8,868	4,949	313,430
1868	1869	97,090	193,639	291,042	34,915	16,432	11,814	28,246	4,310	10,479	869	15,648	7,869	4,944	322,295
1869	1870	98,165	196,995	300,592	35,364	15,167	12,078	27,373	4,386	10,761	652	15,801	7,094	5,022	336,592
1870	1871	101,897	200,927	306,518	36,090	15,501	11,536	25,157	4,469	10,000	626	15,186	6,325	5,134	361,405
1871	1872	105,471	204,063	312,654	39,147	15,271	10,989	25,543	4,701	9,769	784	15,284	5,792	5,262	368,563
1872	1873	108,894	207,614	318,916	41,787	13,945	10,746	25,394	4,785	10,352	729	15,766	6,373	4,703	371,106

In the above table, the tenth column, "condition not reported," doubtless should be considered almost entirely as vacant churches. The seventeenth column, ministers whose position was not reported, *i. e.* whether in pastoral work or not, should doubtless be almost entirely added to the column of those not in pastoral work.

According to the United States Census of 1860, and that of 1870, the population of the States in which we had churches in 1860, increased in the ten years, — in New England, .1125; out of New England, .3418. In the same decade the number of our churches increased, — in New England, .0162 (almost every township having a church in 1860); out of New England, .3916. In the same decade, the membership of our churches increased, — in New England, .0359; out of New England, .6122. In the ten years now ending, — in New England our number of churches increased .0225; membership, .0717. Out of New England, — number, 4948; membership, 5787. In the above we compare only the reports of twenty-one States in which we had churches in 1860. Nineteen States and Territories have since been added to our statistical list.

REMARKS UPON THE ANNUAL (U. S.) STATISTICS.

The changes from last year's Summaries are given, by States, in Summary III. The main items in the other Summaries harmonize with those in Summary III, as follows:—

CHURCHES.—Last year, 3,202; net increase (128 new, less 67 dropped, as in Summary III), 61; present number, 3,263, as in Summary I.

CHURCH MEMBERS.—Last year, 312,064; net increase (7,248 gain, less 386 loss, by States, as in Summary III), 6,862; present number, 318,916, as in Summary II.

IN SABBATH SCHOOLS.—Last year, 368,937; net increase (6,925 gain, less 4,780 loss, by States, as in Summary III), 2,145; add 18, error by transposition of two Georgia figures last year; present number, 371,100, as in Summary II.

BENEVOLENT CONTRIBUTIONS.—Last year, \$1,150,814.19; net increase (\$246,800.99, less \$96,411.01, by States, as in Summary III), \$155,889.98; less amount from States reporting last year, but not this year, \$830.59; amount reported this year, \$1,305,873.58, as in Summary I.

Last year, 2,487 churches reported their contributions; this year, 2,426. A considerable number of these 837 non-reporting churches doubtless made no public contributions, but others are wealthy. We do not make any estimate for these. No account is included of legacies, large individual endowments, etc.; Connecticut reports legacies, \$183,093.69.

Moneys raised for parish expenses are not reported generally. New England and New York do not report. Elsewhere, 656 churches report as raised for annual expenses, \$680,603.96; 110 of the 656 report \$70,511.91 for building purposes; and 198 other churches aggregate both items at \$526,668.64. Analyzing very closely the reports of the 198, the 854 reporting churches show \$934,291.60 for parish expenses, and \$323,511.91 for church building. But the omission of New England and New York lowers the proper average. A few scattering reports east, indicate a total of about five and a half millions for parish expenses.

MINISTERS.—The reports show no very material change in number, — 77 gain; with very little change in supplies, — 52 gain in churches supplied, with nine more vacant churches than last year.

The reports give 949 ministers without pastoral charge. This number would be much greater if all ministers were members of some ministerial or other organization. Besides deaths, we find the names of 220 dropped this year from last year's list of ministers, because not reported this year, many of whom will reappear, as usual, next year. Of the 949, many are constantly supplying pulpits, some being in the intermission between two settlements. Full reports of occupation are not given. But we find 95 presidents, professors, etc., of colleges and theological schools; 9 holding State educational offices; and 27 teachers in academies and other schools; making 131 engaged in education. The religious benevolent societies take 85 secretaries and agents; asylums, city and the like missions, and special evangelistic service, 29; making 114 in the benevolent and reformatory work. Editors of periodicals (not in pastoral or other work), 19. In secular business, — 5 physicians, 1 lawyer, 3 in public office, and 55 farmers, traders, insurance agents, etc.; making 64 secular. How many others are "retired" through age or infirmity, we are not sure, but we recognize the names of 112 such, while there are doubtless many others. Of the 64 secular, it is but fair to say that a large proportion, including farmers especially, is of men actually disabled. The above classes, 440, leave 509 apparently without charge and available. We doubt if 400 would not be nearer the truth, — to be increased by a share of the 220 dropped, and by such number of men in other pursuits as might return to the pastoral work.

We have 642 churches actually vacant, and 134 more supplied by licentiates and men of other denominations. Of the 642, a heavy per cent will never have even a supply. We drop 50 to 70 such every year, as extinct by changes of population; and we add 120 to 140 new every year. Of our churches supplied, 235 are supplied by men who are ministering also to other churches; that is, 2,252 ministers are ministering to 2,487 churches.

The senior classes in our theological seminaries (regular course), numbered 74 persons last year. The deaths of ministers on our roll numbered 56, and our net gain of churches was 61; needs, 117, besides missionaries and new openings unused.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA,

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

EXPLANATIONS. — This list is made up from the names given, in the alphabetical lists, in the Minutes of the several General Associations and Conferences, but additions and omissions have been made to meet pastoral changes since the issue of the Minutes. — Licentiates are not included; nor (intentionally) ministers of any other denomination, though supplying a Congregational church. — In searching for names of various spellings, see each form. All contracted names, like "Mc," are arranged according to the contracted spelling. — This list sometimes differs from the tables, because corrected to the last moment before printing. — Names without P. O. address, are followed by the name of State (in parenthesis) which reports them. — This list is sometimes inaccurate. Where a man is reported as living in three States at once, it requires uncommon discrimination to settle the difficulty. Initials and spelling vary from year to year in a most perplexing manner. — For addresses of Foreign Missionaries, see directions in the *Missionary Herald*, and *American Missionary*, monthly; letters being forwarded by the Missionary houses.

The NATIONAL COUNCIL, at Oberlin, adopted the following: —

"Resolved, That all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization which shall be able to certify to their regular standing in the ministry."

The following appears among the By-Laws: —

"The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations."

In conforming to this rule, the List of this year includes Congregational pastors and "supplies," and ministers "without charge," who are reported by some organization with which they are connected. We have no right to insert or erase. If any brethren find their names not to be in this list, it is because they are not reported by any State organization.

Abbe, Frederick R., Dorchester, Mass.
Abbott, Amos, Nashua, N. H.
Abbott, Edward, Cambridge, Mass.
Abbott, Edward F., Lowell, Me.
Abbott, Ephraim E. F., Meriden, N. H.
Abbott, Jacob J., Yarmouth, Me.
Abbott, John S. C., Fair Haven, Ct.
Abbott, Lyman, Cornwall, N. Y.
Abbott, T. C., Lansing, Mich.
Abernethy, Henry C., Altona, Ill.
Adair, Samuel L., Osawatimie, Kan.
Adams, Aaron C., Wethersfield, Ct.
Adams, Amos B., Benzonia, Mich.
Adams, Benjamin S., Cabot, Vt.
Adams, C. C., (Ill.)
Adams, Daniel E., Wilton, N. H.
Adams, Edwin A., A. B. C. F. M., Austria.
Adams, Ephraim, Waterloo, Io.
Adams, Franklin W., Olathe, Kan.
Adams, George E., Orange, N. J.
Adams, George M., Wellesley, Mass.
Adams, Harvey, Fairfax, Io.
Adams, J. A., Marshfield, Mo.
Adams, John, Hillsboro' Centre, N. H.
Adams, John O., Falmouth, Me.
Adams, Jonathan E., Searsport, Me.
Adams, Lucien H., A. B. C. F. M., Central Turkey.
Adams, L. P., Fitch Bay, Que.
Adams, Nehemiah, Boston, Mass.
Adams, Thomas, Winslow, Me.
Adams, William W., Fall River, Mass.
Alken, James, Charlestown, Mass.

Alkin, William P., Rutland, Vt.
Albee, Bolun, Middlebury, Vt.
Alcott, William P., Round Hill, Ct.
Alden, Ebenezer, Jr., Marshfield, Mass.
Alden, E. H., Waseca, Minn.
Alden, E. J., Medina, O.
Alden, Edmund K., South Boston, Mass.
Alden, Lucius, Newcastle, N. H.
Aldrich, Jeremiah K., Groton, Mass.
Alexander, Walter S., *Mt.ain, Italy.*
Alexander, William P., A. B. C. F. M., Sand-
wich Islands.
Allaben, A. E., Pleasant Hill, Mo.
Allen, A. Barker, Alpena, Mich.
Allen, A. S., Clear Lake, Io.
Allen, Cyrus W., Hanover, Mass.
Allen, Ephraim W., Haverhill, Mass.
Allen, Erwin W., Fitcher, N. Y.
Allen, Frederick B., Canandaigua, N. Y.
Allen, George, Worcester, Mass.
Allen, George E., East Somerville, Mass.
Allen, John A., Odell, Ill.
Allen, J. Wing, Leslie, Mich.
Allen, John W., North Woodstock, Ct.
Allen, L., Wheaton, Greeley, Col.
Allen, Samuel H., Windsor Locks, Ct.
Allen, Simeon O., Pontiac, Mich.
Allender, John, Prairie City, Io.
Alley, Frederick, Crete, Neb.
Allison, John, Oconomowoc, Wis.
Allworth, William H., Paris, Ont.
Alvord, Augustus, West Suffield, Ct.
Alvord, Frederick, Nashua, N. H.

- Alvord, John W., Washington, D. C.
 Alvord, Nelson, Centralia, Kan.
 Ames, Marcus, Lancaster, Mass.
 Amsden, B. M., Manchester, Io.
 Amsden, S. H., West Dover, Vt.
 Anderson, Edward, Jamestown, N. Y.
 Anderson, George, Niagara City, N. Y.
 Anderson, James, Montpelier, Vt.
 Anderson, Joseph, South Haven, Mich.
 Anderson, Joseph, Waterbury, Ct.
 Anderson, Rufus, Boston, Mass.
 Andrews, Edwin N., Crystal Lake, Ill.
 Andrews, George W., Montgomery, Ala.
 Andrews, Israel W., Marietta, O.
 Andrews, Samuel J., Hartford, Ct.
 Andrews, William W., Wethersfield, Ct.
 Andrus, Elizur, Angola, Ind.
 Angier, Marshall B., West Winsted, Ct.
 Angel, Marcus S., Newaygo, Mich.
 Anjocabho, J., Saugeen, Ont.
 Anthony, George N., Peabody, Mass.
 Apthorp, Rufus, De Witt, Io.
 Archer, M. P., Speedside, Ont.
 Armes, Josiah L., Woodstock, Ct.
 Arms, Hiram P., Norwich Town, Ct.
 Armsby, Lauren, Mound City, Kan.
 Armstrong, Frederic A., Oswego, Kan.
 Armstrong, James, Wayland, Mich.
 Armstrong, Robert S., Hamilton, Minn.
 Arnold, Arthur E., Plymouth, Ill.
 Arnold, Henry T., Lyman, Me.
 Ashley, Samuel S., New Orleans, La.
 Atherton, I. W., Riverside, Cal.
 Atkinson, George H., Portland, Or.
 Atkinson, John L., Earlville, Io.
 Atkinson, Timothy, Norton, Mass.
 Atkinson, William H., A. B. C. F. M., *West-
 ern India*.
 Atwater, Edward E., New Haven, Ct.
 Atwater, William W., South Killingly, Ct.
 Atwood, Edward B., Salem, Mass.
 Atwood, Lewis P., De Kalb, Ill.
 Austin, David E., South Norwalk, Ct.
 Austin, Henry A., Pleasanton, Mich.
 Austin, Lewis A., Mendon, N. H.
 Austin, Samuel J., Warren, Mass.
 Avery, Frederick B., Columbia, Ct.
 Avery, Jared R., Groton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, William F., Huntington, Mass.
 Avery, William P., Chapin, Io.
 Ayer, Charles L., Taftville, Ct.
 Ayer, Franklin D., Concord, N. H.
 Ayer, Joseph, Ekron, Ct.
 Ayers, Rowland, Hadley, Mass.
 Ayers, Walter H., Winooksi, Vt.
 Ayers, Frederick H., Long Ridge, Ct.
 Babb, Thomas E., Oxford, Mass.
 Babbitt, James H., Waltham, Vt.
 Bacheler, F. E. M., Killingly, Ct.
 Bacheller, Gilman, Machtaasport, Me.
 Bachtell, William B., Orford, Io.
 Backus, Joseph W., Thomaston, Ct.
 Bacon, Edward W., Flint, Mich.
 Bacon, George B., Orange Valley, N. J.
 Bacon, James M., Ashby, Mass.
 Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., New Haven, Ct.
 Bacon, William F., Laconia, N. H.
 Bacon, William T., Ticonderoga, N. Y.
 Bacon, William T., Derby, Ct.
 Badger, Milton, Madison, Ct.
 Bailey, Amos J., Monroeville, Wis.
 Bailey, Charles E., Benzonia, Mich.
 Bailey, George H., Toledo, O.
 Bailey, John G., Greenridge, Mo.
 Baird, Enoch F., Martinsburg, O.
 Baird, John G., New Haven, Ct.
 Baird, John W., A. B. C. F. M., *European
 Turkey*.
 Baird, Robert G., Armada, Mich.
 Bake, Henry P., Lawrenceville, Pa.
 Baker, Abijah E., Dorchester, Mass.
 Baker, Ariel A., Amos, Io.
 Baker, Edward P., San Francisco, Cal.
 Baker, Ephraim H., Mendota, Ill.
 Baker, James S., Syracuse, N. Y.
 Baker, John W. H., Brewster, Me.
 Baker, Joseph D., Princeton, Ill.
 Baker, Silas, Standish, Me.
 Baker, Smith, Lowell, Mass.
 Baker, Thomas, Toronto, Ont.
 Baker, Zebina, Washara, Kan.
 Baldwin, Abraham C., Hartford, Ct.
 Baldwin, Abraham V., Newport, Io.
 Baldwin, Abram E., Memphis, Tenn.
 Baldwin, David J., Mitchell, Io.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich
 Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Henry N., Tremont, Ill.
 Baldwin, Joseph B., Wethersfield Centre,
 Vt.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., Potterfield, Pa.
 Bale, Albert G., Melrose, Mass.
 Balkam, Uriah, Lewiston, Me.
 Ball, John A., Harpersfield, N. Y.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Grand Rapids, Mich.
 Bancroft, Ceell F. P., *Halle, Germany*.
 Bancroft, David, Prescott, Mass.
 Bane, John S., Stanwich, Ct.
 Banfield, John A., Topeka, Kan.
 Banks, George W., Bethlehem, O.
 Barber, Amzi D., North Amherst, O.
 Barber, Elihu, Frankfort, Kan.
 Barber, George W., Augusta, Me.
 Barber, Luther H., Tolland, Ct.
 Barbour, Henry, London, *England*.
 Barbour, William M., Bangor, Me.
 Barclay, T. D., Hamilton, N. Y.
 Barclay, W. H., Easton, Mich.
 Bard, George I., Meredith Village, N. H.
 Barker, Davis R., College Springs, Io.
 Barker, Enoch, Vergas, Ont.
 Barker, Isaac, Rockford, Mich.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Lamont, Mich.
 Barnard, Alonzo, Benzonia, Mich.
 Barnard, Elihu C., Griggsville, Ill.
 Barnard, Pliny F., Westhampton, Mass.
 Barnard, S. A., Lansing, Mich.
 Barnes, Erasmus S., Madison, O.
 Barnes, Henry E., Moline, Ill.
 Barnes, Jeremiah B., Zumbrota, Minn.
 Barney, James O., Berkley, Mass.
 Barnum, George W., Wauseon, O.
 Barnum, Samuel W., New Haven, Ct.
 Barria, Joseph S., Salem, Io.
 Barrows, Allen C., Kent, O.
 Barrows, Charles D., Lowell, Mass.
 Barrows, Elijah P., Oberlin, O.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Andover, Mass.
 Barrows, John M., Arvonia, Kan.
 Barrows, John O., A. B. C. F. M., *Western
 Turkey*.
 Barrows, Simon, Weeping Water, Neb.
 Barrows, Walter M., Marshall, Mich.
 Barrows, William, Reading, Mass.
 Barrows, William H., Anamosa, Io.
 Barstow, Charles, Lebanon, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Barreau, Sydney H., Zumbrota, Minn.
 Bartlett, Dwight K., Rochester, N. Y.

- Bartlett, Edward O., Pittsfield, Mass.
 Bartlett, Enoch N., Woodburn, Ill.
 Bartlett, Joseph, South Newmarket, N. H.
 Bartlett, Leavitt, Yarmouth, Me.
 Bartlett, Lyman, A. B. C. F. M., *Western Turkey*.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, William A., Chicago, Ill.
 Bartlett, William C., San Francisco, Cal.
 Barton, Alanson S., Middlebury, Vt.
 Barton, Charles B., Richview, Ill.
 Barton, Walter, Suffield, Ct.
 Bascom, Flavel, Hinsdale, Ill.
 Bascom, George S., Peru, Ill.
 Bascom, John, Williamstown, Mass.
 Bassett, Edward B., Warwick, Mass.
 Bassett, William E., Warren, Ct.
 Bateholder, John S., Webster, Mass.
 Bates, Alvan J., Saundersville, Mass.
 Bates, Henry, Plymouth, Neb.
 Bates, James A., Brooklyn, O.
 Bates, Josiah, San Bernardino, Cal.
 Bates, Philander, Ludlow, Vt.
 Bates, S. Lysander, Newbury, Vt.
 Batt, William J., Leominster, Mass.
 Baxter, Benjamin S., Bangor, Wis.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, New Hampton, Io.
 Beach, Aaron C., Millington, Ct.
 Beach, Edwin R., — Col.
 Beach, John W., Windsor Locks, Ct.
 Beach, Nathaniel, Woodstock, Ct.
 Beamman, Charles C., Westford, Ct.
 Beamman, Warren H., North Hadley, Mass.
 Bean, Ebenezer, Gray, Me.
 Beard, Augustus F., Syracuse, N. Y.
 Beard, Edwin S., Warren, Me.
 Beard, George F., Warrensburg, Mo.
 Beard, Spencer F., Andover, Mass.
 Beard, William H., Wilton, Me.
 Beardsley, Bronson B., Bridgeport, Ct.
 Beasley, — Antioch, Cal.
 Beckwith, Edward G., Waterbury, Ct.
 Beckwith, George A., Neodesha, Kan.
 Beckwith, John H., Parishville, N. Y.
 Beedent, John A., Greenwood, Mo.
 Beebe, Clarence H., Clayville, N. Y.
 Beebe, Hubbard, New Haven, Ct.
 Beecher, Charles, Georgetown, Mass.
 Beecher, Edward, New York, N. Y.
 Beecher, Frederick W., Kankakee, Ill.
 Beecher, George E., Galesburg, Ill.
 Beecher, Henry Ward, Brooklyn, N. Y.
 Beecher, James C., Poughkeepsie, N. Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beckman, J. C., Kansas City, Mo.
 Belden, Henry, Parkville, L. I.
 Belden, Webster W., Bristol, Ct.
 Bell, Hiram, West Chester, Ct.
 Bell, James J., Phippsburg, Me.
 Bell, James M., North Hadley, Mass.
 Bell, Robert C., Orange, Mass.
 Bell, Samuel, Attleborough, Mass.
 Belt, Salathiel D., Pekin, Ill.
 Beman, Amos G., New Haven, Ct.
 Beman, Irving L., Vineland, N. J.
 Rement, R. B., Red Oak, Io.
 Benedict, Lewis, Lake Forest, Ill.
 Benedict, Thomas N., Upper Aquebogue, I. I.
 Benedict, William A., Plainfield, Ct.
 Bennet, Ethan O., Crawfordsville, Io.
 Bennett, Henry S., Nashville, Tenn.
 Bennett, Joseph L., Indianapolis, Ind.
 Bennett, Matthew, Reedsburg, Wis.
 Bennett, W. P., Mason City, Io.
 Benson, Almon, Centre Harbor, N. H.
 Benson, Henry, Riga, N. Y.
 Benson, Homer H., Beloit, Wis.
 Bent, George, Otho, Io.
 Benton, John E., Oakland, Cal.
 Benton, Joseph A., Oakland, Cal.
 Benton, William A., Boston, Mass.
 Berger, James S., Red Bluffs, Cal.
 Berney, Daniel, Port Sanilac, Mich.
 Berry, Augustus, Pelham, N. H.
 Bessom, William H., New Boston, N. H.
 Bleckford, Levi F., Allegan, Mich.
 Bicknell, Simon S., Fort Atkinson, Wis.
 Bigelow, Andrew, West Boylston, Mass.
 Bigelow, Asabel, Hancock, N. H.
 Billings, Richard S., Dalton, Mass.
 Bingham, C. M., Monroe, Io.
 Bingham, Egbert B., Rockville, Ct.
 Bingham, Hiram, Jr., A. B. C. F. M., *Africa-neria*.
 Bingham, Joel S., Dubuque, Io.
 Binks, G. M., Bon Homme, Dak.
 Birchard, William M., Washington, D. C.
 Bird, Isaac, Great Barrington, Mass.
 Bird, William, *Syria*.
 Birge, Eben C., Underhill, Vt.
 Blabec, Charles G., Fontanelle, Neb.
 Blisbee, John H., Huntington, Mass.
 Bliscoe, George S., Tipton, Io.
 Bliscoe, Thomas C., Uxbridge, Mass.
 Blisell, Charles H., Independence, Io.
 Blisell, Edwin C., Winchester, Mass.
 Blisell, Oscar, Marlborough, Ct.
 Blisell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., Hartland, Vt.
 Bixby, Alanson, Frowsburg, N. Y.
 Bixby, Joseph P., Norwood, Mass.
 Bixby, Solomon, Buxton, Me.
 Bixby, T. K., Rockford, Io.
 Black, James S., Nashua, N. H.
 Black, Robert K., Milton, N. S.
 Blagden, George W., Boston, Mass.
 Blaisdell, James J., Beloit, Wis.
 Blake, Henry B., Wilmington, N. C.
 Blake, Jeremiah, Gilmanton Iron Works, N. H.
 Blake, Joseph, Gilmanton, N. H.
 Blake, Lyman H., Rowley, Mass.
 Blake, Mortimer, Taunton, Mass.
 Blake, S. Leroy, Concord, N. H.
 Blakely, Quincy, Campton, N. H.
 Blakeslee, Samuel V., Oakland, Cal.
 Blakesley, Lina, Topeka, Kan.
 Blakesley, N. T., Depere, Wis.
 Blanchard, Addison, Westbrook, Me.
 Blanchard, Edmund H., (Mass.)
 Blanchard, Jonathan, Wheaton, Ill.
 Blanchard, Silas M., Hudson, N. H.
 Bliss, Asher, Onoville, N. Y.
 Bliss, Charles R., Wakefield, Mass.
 Bliss, Daniel, Beirut, *Syria*.
 Bliss, Daniel J., Holland, Mass.
 Bliss, Edwin E., A. B. C. F. M., *Western Turkey*.
 Bliss, J. Henry, South Hadley, Mass.
 Bliss, Seth, Berlin, Ct.
 Bliss, Thomas E., Denver, Col.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edward P., Greenwich, Mass.
 Blodgett, Henry, A. B. C. F. M., *North China*.
 Bloodgood, Abraham L., Monroe, Mich.
 Boardman, George N., Chicago, Ill.
 Boardman, Joseph, Pawtucket Falls, Lowell, Mass.
 Boardman, M. Bradford, Brimfield, Mass.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Joseph C., Jr., Thompson, Ct.
 Bodwell, Lewis, Clifton Springs, N. Y.
 Bogue, Horace P. V., Vergennes, Vt.
 Bolster, William H., Wiscasset, Me.
 Boltwood, Henry S., Princeton, Ill.

- Bonar, James B., New Milford, Ct.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Sandwich Islands*.
 Bond, William B., New Braintree, Mass.
 Bonney, John R., Matteson, Mich.
 Bonney, Nathaniel G., Poquonnock, Ct.
 Booth, Edwin, Ada, Mich.
 Borden, Edmund W., Clio, Mich.
 Bordwell, Daniel M., Kalamazoo, Mich.
 Borland, Thomas, Kau Claire, Wis.
 Boss, Thomas M., Putnam, Ct.
 Bosworth, Q. M., Brighton, O.
 Bourne, James R., North Stonington, Ct.
 Bourne, Shearjashub, Ellington, Ct.
 Bouton, Nathaniel, Concord, N. H.
 Bowers, Albert, Macon, Mo.
 Bowers, George, Warren, N. J.
 Bowers, John M., Lexington, O.
 Bowler, Samuel, Raymond, N. H.
 Bowler, Stephen L., Saecarappa, Me.
 Bowman, George A., South Windsor, Ct.
 Boyd, Piny S., Amesbury, Mass.
 Boynton, Charles F., Eldora, Io.
 Boynton, Francis H., Mill River, Mass.
 Boynton, George M., Newark, N. J.
 Boynton, L. D., Parkersburg, Io.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., Philadelphia, Pa.
 Bradbury, Elbridge, Sandfield, Mass.
 Bradford, Amory H., Montclair, N. J.
 Bradford, Benjamin F., Chester, N. J.
 Bradford, Dana B., St. Albans Bay, Vt.
 Bradford, Moses B., McInoe's Falls, Vt.
 Bradley, C. B., American Missionary Association, *Siam*.
 Bradley, Charles F., South Lee, Mass.
 Bradnack, Isaac R., Rutland, N. Y.
 Bradshaw, John, Chicago, Ill.
 Bragdon, John, Goshen, N. H.
 Bragg, Jesse K., Norfolk, Mass.
 Brainard, Thomas G., Grinnell, Io.
 Brainard, David S., Lyme, Ct.
 Brainard, Ezra, Middlebury, Vt.
 Brannan, Milton P., Danvers, Mass.
 Branch, Edwin T., Maple Rapids, Mich.
 Brand, James, Danvers, Mass.
 Brandt, Charles E., Farmington, Ct.
 Brastow, Lewis O., St. Johnsbury, Vt.
 Brastow, Thomas E., Sherman, Me.
 Bray, John E., Elizabeth, N. J.
 Bray, William L., Marshalltown, Io.
 Breckinridge, Daniel M., Darlington, Wis.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, David, Middlebury, Ct.
 Breed, Samuel D., Napoleon, Mich.
 Brenner, David, Derry, N. H.
 Brewer, James, Lee Centre, Ill.
 Brewster, William H., Geneva, Ill.
 Briant, S. Ingersoll, Sharon, Mass.
 Brice, J. G., Winchester, Ind.
 Brickett, Harry, Queensburg, N. Y.
 Bridgman, Henry M., A. B. C. F. M., *South Africa*.
 Bridgman, Lewis, Riverside, Dak.
 Brier, J. W., Sen., Cherokee, Cal.
 Brier, J. W., Jun., Oroville, Cal.
 Briggs, William T., East Douglass, Mass.
 Brigham, Charles A. G., Middletown, Ct.
 Brigham, David, South Plymouth, Mass.
 Brigham, Levi, Troy, N. H.
 Brigham, Willard, Winchendon, Mass.
 Brintnall, Loren W., Winthrop, Io.
 Bristol, Richard C., Denmark, Io.
 Bristol, Sherlock, San Buenaventura, Cal.
 Brodt, John H., Williamsburg, N. Y.
 Bromfield, Edward T., Brooklyn, N. Y.
 Bronson, George F., Clinton, Wis.
 Brooks, Charles S., South Deerfield, Mass.
 Brooks, William E., Clinton, Ct.
 Brooks, William M., Tabor, Io.
 Bross, Harmon, Ottumwa, Io.
 Brown, A., Sedalia, Mo.
 Brown, Alvin H., Jackson, Mich.
 Brown, Edward, Medford, Minn.
 Brown, George, Newark, N. J.
 Brown, Henry E., Talladega, Ala.
 Brown, Hope, Rockford, Ill.
 Brown, John, Lanark Village, Ont.
 Brown, Josiah W., Charlton, Mass.
 Brown, Oliver, Breckenridge, Mo.
 Brown, Robert, Garafraza, Ont.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, Willard D., Gilbertville, Mass.
 Brown, William B., Newark, N. J.
 Brown, William J., New Orleans, La.
 Browne, John K., Cambridgeport, Mass.
 Bruce, Henry J., A. B. C. F. M., *Western India*.
 Brundage, Israel, Paxton, Ill.
 Brundige, Hiram A., Cottonwood Falls, Kan.
 Brush, Jesse, North Cornwall, Ct.
 Bryan, George A., Westbrook, Ct.
 Bryant, Albert, Everett, Mass.
 Bryant, E. G., Garden Prairie, Ill.
 Bryant, Sidney, Vermilion, O.
 Bryant, Stephen O., Columbus, Mich.
 Buck, Edwin A., Fall River, Mass.
 Buck, Samuel J., Grinnell, Io.
 Buckham, James, Burlington, Vt.
 Buckham, Matthew H., Burlington, Vt.
 Buckingham, Samuel G., Springfield, Mass.
 Budington, William I., Brooklyn, N. Y.
 Buffum, Frank H., Hartford, Ct.
 Bulfinch, John J., Freeport, Me.
 Bull, Edward, Beaufort, N. C.
 Bull, Richard B., West Brookfield, Mass.
 Bullard, Asa, Boston, Mass.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Hampstead, N. H.
 Bullions, Alexander B., Sharon, Ct.
 Bumstead, Horace, Minneapolis, Minn.
 Bunnell, J. J., Vicksburg, Mich.
 Burbank, Lysander E., Herndon, Va.
 Burchill, Robert, Georgetown, Ont.
 Burdett, Gabriel, Ariel, Ky.
 Burgess, A. Parko, West Duxbury, Mass.
 Burgess, William, Edgeworth, Ont.
 Burnard, William H., Jefferson, Ill.
 Burnell, John C., West Farmington, O.
 Burnell, Thomas S., A. B. C. F. M., *Madarag*.
 Burnett, C., Fairfield, Io.
 Burnham, Abraham, East Concord, N. H.
 Burnham, Charles, Jamaica, Vt.
 Burnham, Jonas, Farmington, Me.
 Burnham, Michael, Fall River, Mass.
 Burpee, Archibald, Housatonic, Mass.
 Rurr, Enoch F., Lyme, Ct.
 Rurr, Zalmon B., Weston, Ct.
 Rurt, Charles W., Union Centre, N. Y.
 Rurt, Daniel C., New Bedford, Mass.
 Burton, Horatio N., Sandusky, O.
 Burton, Nathaniel J., Hartford, Ct.
 Burton, S. M., Rawsonville, O.
 Bush, Charles P., New York City.
 Bush, Frederic W., Covent, Mich.
 Bushee, William A., Brookfield, Vt.
 Bushnell, A., Blandinsville, Ill.
 Bushnell, George, Beloit, Wis.
 Bushnell, H. K., Pine River, Wis.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, J. J., Beloit, Wis.
 Bushnell, William, Boston, Mass.
 Butcher, William R., Albany, O.
 Butler, Daniel, Waverley, Mass.

- Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butler, O. S., West Boxford, Mass.
 Butler, S. R., Hutchinson, Minn.
 Butterfield, Horatio Q., New York City.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Brunswick, Me.
 Byington, George P., Westford, Vt.
 Byington, Swift, Exeter, N. H.
 Byrne, James T., Whitby, Ont.
 Cadwallader, John, Milwaukee, Wis.
 Cady, Calvin B., Alburgh, Vt.
 Cady, O. Sidney, Mallet Creek, O.
 Cady, Daniel K., Arlington, Mass.
 Cairns, John, Knoxville, Pa.
 Caldwell, James, Bethel, Vt.
 Caldwell, William E., Somerset, Mich.
 Callahan, Daniel, Iberia, Mo.
 Callan, Michael J., Kingston, Mo.
 Callihan, Charles S., Kahoka, Mo.
 Calhoun, Simeon H., Syria.
 Cameron, James, Waterville, Me.
 Cameron, John H., Markesan, Wis.
 Camp, Charles W., Waukesha, Wis.
 Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Pine River, Wis.
 Campbell, Gabriel, St. Anthony, Minn.
 Campbell, John, Melbourne, Que.
 Campbell, Randolph, Newburyport, Mass.
 Campbell, William M., Vernon, Mich.
 Candee, George, Paddy's Run, O.
 Canfield, Philo, Palmyra, Neb.
 Capron, William B., A. B. C. F. M., Madura.
 Cardozo, Francis L., Columbia, S. C.
 Carleton, Israel, Meadville, Mo.
 Carmichael, John M., Sparta, Wis.
 Carpenter, C. O., Andover, Mass.
 Carpenter, E. G., Grand Rapids, Wis.
 Carpenter E. Irving, White River Junction, Vt.
 Carpenter, H., Smyrna, N. Y.
 Carr, William O., Barnstead Parade, N. H.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Calais, Me.
 Carter, Clark, Lawrence, Mass.
 Carter, Nathan F., Orfordville, N. H.
 Carter, Robert, Savannah, Ga.
 Carver, Shubael, N. Y.
 Case, A. M., Burlington, Wis.
 Case, Harlan P., Shopiere, Wis.
 Case, Horatio M., Allen's Grove, Wis.
 Case, Rufus, Jaffrey, N. H.
 Catlin, E. R., Washington, D. C.
 Catlin, William E., Gridley, Ill.
 Caverno, Charles, Amboy, Ill.
 Chaddock, Emery G., Union City, Mich.
 Chamberlain, Joseph P., Elk Grove.
 Chamberlain, Joshua M., Grinnell, Io.
 Chamberlain, Leander T., Chicago, Ill.
 Chamberlin, Edward B., South Wilbraham, Mass.
 Chamberlin, William A., Oshkosh, Wis.
 Champlin, Oliver P., Fairmount, Minn.
 Chandler, Augustus, Dummerston, Vt.
 Chandler, Joseph, West Brattleboro', Vt.
 Chaney, Lucien W., Mankato, Minn.
 Chapin, Aaron L., Beloit, Wis.
 Chapin, Franklin P., Amherst, Mass.
 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Andrew W., Minooka, Ill.
 Chapman, Calvin, Windham, Vt.
 Chapman, Charles, Montreal, Que.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, North Reading, Mass.
 Chapman, Frederick W., Kocky Hill, Ct.
 Chapman, Jacob, Kingston, N. H.
 Chase, Edward, Bedford, Mass.
 Chase, F. A., Nashville, Tenn.
 Chase, Henry L., Green Mountain, Io.
 Chase, James B., Odar Bluffs, Neb.
 Chase, Levi G., Dummerston, Vt.
 Cheesman, John M., Osawkee, Kan.
 Cheever, Henry T., Worcester, Mass.
 Chesebrough, Amos S., Vernon, Ct.
 Chew, James, Ottawa, Kan.
 Chickering, John W., Wakefield, Mass.
 Chickering, John W., Jr., Washington, D. C.
 Child, Willard, Crown Point, N. Y.
 Childs, Alexander C., Sharon, Vt.
 Childs, Thomas S., Hartford, Ct.
 Chipman, R. Manning, Jewett City, Ct.
 Chittenden, J. A., Pescadero, Cal.
 Church, Bethuel O., Normal, Ill.
 Church, B. D., Goliad, Texas.
 Churchill, Charles H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Churchill, J. Wesley, Andover, Mass.
 Claffin, George P., Am. Miss'y Ass'n, *Mendi.*
 Claggett, Erastus B., New Fairfield, Ct.
 Clapp, A. Huntington, New York City.
 Clapp, Cephas F., Prairie du Chien, Wis.
 Clapp, Charles W., Waverley, Ill.
 Clapp, Luther, Wauwatosa, Wis.
 Claris, W. H. A., Sarnia, Ont.
 Clark, Albert W., A. B. C. F. M., *Austria.*
 Clark, Allen C., Davenport, Io.
 Clark, Ansel R., Huntington, O.
 Clark, Anson, West Salem, Wis.
 Clark, Asa F., Peru, Vt.
 Clark, Benjamin F., North Chelmsford, Mass.
 Clark, Charles W., Gayville, Vt.
 Clark, DeWitt S., Clinton, Mass.
 Clark, Edson L., North Branford, Ct.
 Clark, E. W., Sterling, Ill.
 Clark, Ell B., Chicopee, Mass.
 Clark, Ephraim W., A. B. C. F. M., *Sandwich Islands.*
 Clark, Frank G., Manchester, N. H.
 Clark, George, Oberlin, O.
 Clark, Henry, Avon, Ct.
 Clark, Henry S., St. Louis, Iowa.
 Clark, Isaac, Brooklyn, N. Y.
 Clark, Jacob S., Morgan, Vt.
 Clark, John, Plymouth, N. H.
 Clark, Joseph B., Jamaica Plain, Mass.
 Clark, Josiah B., Pittsfield, Vt.
 Clark, N. George, Boston, Mass.
 Clark, Nelson, Rochester, Mass.
 Clark, Orlando, Iowa Falls, Io.
 Clark, Sereno D., Temple, N. H.
 Clark, Solomon, Plainfield, Mass.
 Clark, Sumner, Wakefield, N. H.
 Clark, Tertius S., Cuyahoga Falls, O.
 Clark, Theodore J., Northfield, Mass.
 Clark, William, Amherst, N. H.
 Clark, William J., San Francisco, Cal.
 Clarke, Almon T., Tiverton, It. I.
 Clarke, Dorus, Boston, Mass.
 Clarke, Edward, Chesterfield, Mass.
 Clarke, James F., A. B. C. F. M., *European Turkey.*
 Clarke, William, Dresden, Ont.
 Clarke, William B., Milton, Mass.
 Clarke, William F., Guelph, Ont.
 Clarkson, John F., Hastings, Neb.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Mass.
 Clay, Daniel, New Orleans, La.
 Claves, Dana, Wakefield, Mass.
 Clement, Jonathan, Norwich, Vt.
 Cleveland, Edward, Ithaca, Mich.
 Cleveland, James B., Bloomfield, Ct.
 Cleveland, John P., Newburyport, Mass.
 Cleveland, William N., Eaton, N. Y.
 Clift, William, Mystic Bridge, Ct.
 Clifton, Orson P., Menasha, Wis.

- Cilbees, Edward P., Olmsted Falls, O.
 Cilbees, Jay, Newark Valley, N. Y.
 Closson, J. T., Bowen's Prairie, Io.
 Coan, Leander S., Fall River, Mass.
 Coan, Titus, A. B. O. F. M., Sandwich Islands.
 Cobb, Asahel, Sandwich, Mass.
 Cobb, Elijah G., Florence, Mass.
 Cobb, Henry W., Wheaton, Ill.
 Cobb, Levi Henry, Springfield, Vt.
 Cobb, Nathaniel, Kingston, Mass.
 Cobb, Solon, Medford, Mass.
 Cobb, William H., Chiltonville, Mass.
 Cobleigh, Nelson F., Marshfield, Vt.
 Cochran, Samuel D., Kidder, Mo.
 Cochran, Warren, Baraboo, Wis.
 Codrington, G. S., Oreston, Ill.
 Coe, David B., New York City.
 Coggin, William S., Byfield, Mass.
 Cogswell, Elliot O., Northwood, N. H.
 Cogswell, Joseph S., Holden, Me.
 Cogswell, Nathaniel, Yarmouth Port, Mass.
 Colt, Joshua, Salem, Mass.
 Colburn, H. H., Washington, N. H.
 Colburn, Moses M., St. Joseph, Mich.
 Colby, John, Southboro', Mass.
 Cole, Albert, Cornish, Me.
 Cole, Royal M., A. B. O. F. M., Eastern Turkey.
 Cole, Samuel, Rootstown, O.
 Coleman, William L., Spencer, Io.
 Collier, Joseph, Delavan, Wis.
 Collins, Augustus B., Norwalk, Ct.
 Colman, George W., Neponset, Ill.
 Colton, Aaron M., Easthampton, Mass.
 Colton, Erasmus, New Haven, Ct.
 Colton, Theron G., White Water, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centralia, Ill.
 Colwell, H. J., Waterloo, Que.
 Comings, Elam J., Freedom, O.
 Comly, Ezra, Tyson's Mill, Io.
 Comstock, Davilio W., Franklin, Mich.
 Conant, Charles A., Amherst, Mass.
 Conant, Liba, Orford, N. H.
 Condon, Thomas, Dales, Or.
 Cone, Luther H., Springfield, Mass.
 Cone, Sylvanus B., Waynesville, Ill.
 Conkling, Benjamin D., Hudson, Mich.
 Connell, David, Westfield, Vt.
 Connitt, Alfred, Ridgeway, Kan.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, John B., Danville, Pa.
 Cook, Jonathan B., Salisbury, N. H.
 Cook, Joseph L., Magnolia, Io.
 Cook, Nehemiah B., Ledyard, Ct.
 Cook, Silas P., Windsor, Vt.
 Cooleage, Charles E., Holyoke, Mass.
 Cooley, Henry, Springfield, Mass.
 Cooley, Henry E., Littleton, Mass.
 Cooley, Oramel W., Genesee, Io.
 Cooldige, Amos H., Leicester, Mass.
 Cooper, James W., Lockport, N. Y.
 Copeland, Jonathan, Waterbury, Vt.
 Cordell, James G., Schenectady, N. Y.
 Cordley, Richard, Lawrence, Kan.
 Cornellusson, Christopher, Chicago, Ill.
 Cornish, George, Montreal, Que.
 Cornwell, Isaac D., Hancock, N. Y.
 Cory, Philip D., Talladega, Ala.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Atwood, Mich.
 Covey, J. H., Grant, Io.
 Cowles, Chauncey D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G., Cleveland, O.
 Cowles, John P., Ipswich, Mass.
 Cozzens, Samuel W., Roadville, Mass.
 Craig, Henry K., Falmouth, Mass.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, James L., New Baltimore, Mich.
 Crane, Jonathan, Kalamazoo, Mich.
 Cragin, C. C., Watertown, Wis.
 Crang, Frederick W., Glenwood, Mo.
 Cravath, E. M., Brooklyn, N. Y.
 Crawford, Robert, Deerfield, Mass.
 Crawford, O. D., Hampton, Io.
 Crawford, William, Green Bay, Wis.
 Crittenden, Richard, Towanda, Pa.
 Crocker, Henry E., Ludlow Mills, Mass.
 Crosby, Arthur, Kent, Ct.
 Crosby, James H., Lincoln, Me.
 Crosby, Josiah D., Ashburnham, Mass.
 Cross, C., Morgan, O.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Farmington, Io.
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waterloo, Io.
 Cross, R. T., Oberlin, O.
 Cross, W. H., Tomah, Wis.
 Cross, Wellington R., New Gloucester, Me.
 Crosswell, Micah S., Sonoma, Cal.
 Crowther, Thomas, Pittsfield, Mass.
 Cruickshanks, James, Webster Groves, Mo.
 Crumb, John H., Pittsburg, Pa.
 Cruzan, John A., Charles City, Io.
 Cummings, Henry, Rutland, Mass.
 Cummings, Hiram, Georgetown, Cal.
 Cummings, Israel, Isle Piquant, La.
 Cummings, Preston, Leicester, Mass.
 Cundall, Isaac N., St. Louis, Mo.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Boscowen, N. H.
 Curtis, Ethan, Camden, N. Y.
 Curtis, Lucius, Lyons, Io.
 Curtis, Lupton W., Richmond, Mass.
 Curtis, William G., Richmond, Me.
 Curtis, W. W., Hundley, Ill.
 Curtiss, Daniel C., Fort Howard, Wis.
 Curtiss, George, Harwinton, Ct.
 Curtiss, Otis F., Dover, Ill.
 Curtiss, Samuel I., Union, Ct.
 Curtiss, William B., Monroe, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James K., Waquoit, Mass.
 Cushman, Chester L., Ludlow, Mass.
 Cushman, David Q., Bath, Me.
 Cushman, John P., Royalston, Mass.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Brainerd B., Wendell, Mass.
 Cutler, Calvin, Auburndale, Mass.
 Cutler, Charles, Talmadge, O.
 Cutler, Ebenezer, Worcester, Mass.
 Cutler, Elijah, Dorchester, Mass.
 Cutler, Temple, Athol, Mass.
 Cutler, William A., Little Falls, Minn.
 Cutler, William H., Freeport, Mass.
 Cutler, Edward F., Belfast, Me.
 Cutler, Marshall M., Ashland, Mass.
 Cutting, Charles, Ledyard, Ct.
 Dada, E. P., Mazepa, Minn.
 Daggett, Oliver E., New London, Ct.
 Daly, James A., Painesville, O.
 Dano, Charles, Exeter, N. H.
 Damon, John F., Seattle, W. T.
 Dana, J. Jay, Becket, Mass.
 Dana, Malcolm McG., Norwich, Ct.
 Dana, Samuel H., Newton, Mass.
 Danforth, James R., Newtonville, Mass.
 Daniels, Daniel, Dundaff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Danielson, Joseph, Saugerties, N. Y.
 Danner, Edgar V. H., Cuyahoga Falls, O.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.

- Darling, Walter E., Kennebunk, Me.
 Dascomb, Alfred B., Woodstock, Vt.
 Davenport, John G., Bridgeport, Ct.
 Davidson, David B., Grinnell, Io.
 Davies, D., Mill Creek, Pa.
 Davies, Daniel T., Taylorville, Pa.
 Davies, David, Brookfield, O.
 Davies, David K., Brady's Bend, Pa.
 Davies, Edward, Waterville, N. Y.
 Davies, Evan, Wales, O.
 Davies, George, Nursery Hill, Neb.
 Davies, Henry, Bala, Kan.
 Davies, J., Radnor, O.
 Davies, John A., Patriot, O.
 Davies, J. P., Woodarun, Pa.
 Davies, Thomas E., Unionville, Ct.
 Davies, Thomas W., Dawn, Mo.
 Davis, Elnathan, Auburn, Mass.
 Davis, Franklin, Newington, N. H.
 Davis, Henry, Prescott, Wis.
 Davis, Jerome D., A. B. C. F. M., Japan.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Hyde Park, Mass.
 Davis, R. Henry, Belfast, Me.
 Davison, Joseph, Hartford, O.
 Davison, J. B., Hartford, O.
 Dawes, Ebenezer, Dighton, Mass.
 Dawson, J. B., Lock, O.
 Day, B. W., Stouffville, Ont.
 Day, George E., New Haven, Ct.
 Day, Guy B., Bridgeport, Ct.
 Day, Henry N., New Haven, Ct.
 Day, Hiram, Chatham, Mass.
 Day, Philemon R., West Avon, Ct.
 Day, Rodney C., Lisbon, N. Y.
 Day, Theodore L., Holyoke, Mass.
 Day, Warren F., Galesburg, Mich.
 Dean, Benjamin A., Sibley, Io.
 Dean, Henry B., (Wis.)
 Dean, Oliver S., Kalamazoo, Mich.
 Dean, S. C., Jenkin's Mill, Neb.
 Dean, William H., Orange, Ct.
 Deane, James, Westmoreland, N. Y.
 De Bevoise, Gabriel H., North Brookfield, Mass.
 De Forest, Henry S., Council Bluffs, Io.
 De Forest, Herman P., Westboro', Mass.
 De Forest, J. K. H., Mt. Carmel, Ct.
 Demarest, Sydney B., Windsor, Wis.
 Demeritt, John P., Pawlet, Vt.
 Demond, Elijah, Westborough, Mass.
 Denison, Andrew C., Middlefield, Ct.
 Denison, Charles W., Washington, D. C.
 Denison, John H., New Britain, Ct.
 Dennen, Stephen R., Lynn, Mass.
 Denny, Hiram, Alton, Ont.
 Denton, Jonas, Sherman, Mich.
 De Riemer, William E., A. B. C. F. M., Ceylon.
 Dering, Charles T., Rosemond, Ill.
 Dewey, William, West Greece, N. Y.
 De Whit, John, Boston, Mass.
 De Wolf, Ezekiel, New Orleans, La.
 Dexter, Henry M., Boston, Mass.
 Dickerman, George A., Chicago, Ill.
 Dickerman, George S., West Haven, Ct.
 Dickerman, Lysander, Quincy, Ill.
 Dickerson, O. C., Dover, Vt.
 Dickinson, Cornelius E., Elgin, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erasmus, Bricksburg, N. J.
 Dickinson, Ferdinand W., Coventry, Vt.
 Dickinson, Henry A., Chester Centre, Mass.
 Dickinson, Henry C., Central City, Col.
 Dickinson, Noadiah S., South Egremont, Mass.
 Dickinson, Obed, Salem, Or.
 Dickinson, S. F., Blue Island,
- Dickinson, William E., Walpole, N. H.
 Dickson, James A. R., Toronto, Ont.
 Diggs, Marshall W., Fort Recovery, O.
 Dike, Samuel W., West Randolph, Vt.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Galesburg, Ill.
 Diman, J. Lewis, Providence, R. I.
 Dimmock, Samuel R., Lincoln, Neb.
 Dingwell, James, Ashfield, Mass.
 Dinsmore, John, Winslow, Me.
 Dixon, Hiram H., Ripon, Wis.
 Dixon, James J. A. T., Irvington, Neb.
 Dixon, Julian H., Brandon, Wis.
 Dixon, William E., Enfield, Ct.
 Dodd, Henry H., Dixon, Mo.
 Dodd, Stephen G., St. John, N. B.
 Dodge, Austin, East Bridgewater, Mass.
 Dodge, Benjamin, North Abington, Mass.
 Dodge, George S., Hebron, Ct.
 Dodge, John W., Yarmouth, Mass.
 Doe, Franklin B., Ripon, Wis.
 Doe, Walter P., Providence, R. I.
 Dold, James, Canterbury, N. H.
 Dole, Daniel, A. B. C. F. M., Sandwich Islands.
 Dole, George T., Stockbridge, Mass.
 Dole, Sylvester R., Earlville, Ill.
 Donaldson, J. W., Wantona, Wis.
 Doolittle, Charles, Lamont, Mich.
 Doolittle, Edgar J., Wallingford, Ct.
 Doolittle, John B., Bridgewater, Ct.
 Doremus, Andrew, Lawn Ridge, Ill.
 Doubleday, William T., Vineland, N. J.
 Dougherty, James, Johnson, Vt.
 Dougherty, James G., Wyandotte, Kan.
 Douglas, Francis J., Richmond, Ill.
 Douglas, James, Lanark, Ont.
 Douglas, James, Pulaski, N. Y.
 Douglas, Thomas, Fort Dodge, Io.
 Douglas, Truman O., Osage, Io.
 Douglass, Ebenezer, Woonsocket, R. I.
 Douglass, John A., Waterford, Me.
 Douglass, Solomon J., New Haven, Ct.
 Dow, Ezekiel, Becket, Mass.
 Dow, James M. H., Boston, Mass.
 Dow, William W., Winchendon, Mass.
 Dowden, William H., Lunenburg, Mass.
 Downs, Azel, Riverhead, L. I.
 Downs, Charles A., Lebanon, N. H.
 Downs, C. E., Polk, Io.
 Dowse, Edmund, Sherborn, Mass.
 Drake, Andrew J., Brimfield, Ill.
 Drake, Charles W., Wapping, Ct.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Ellis R., Middleboro', Mass.
 Drake, Samuel S., Kittery Point, Me.
 Dresser, Amos, Linwood, Neb.
 Drew, John, Walnut Chapel, Jackson Co., Ky.
 Dudley, Horace F., Morrisville, N. Y.
 Dudley, John F., West Eauclaire, Wis.
 Dudley, John L., Milwaukee, Wis.
 Dudley, Martin, Easton, Ct.
 Dudley, M. S., Peacham, Vt.
 Duff, Archibald, Sherbrooke, Que.
 Duff, Charles, Liverpool, N. S.
 Duncan, Abel G., Scotland, Mass.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Bridgewater, Mass.
 Dunham, Samuel, Binghamton, N. Y.
 Dunkerly, David, Durham, Que.
 Dunning, Albert E., Boston Highlands, Mass.
 Dunning, Edward O., New Haven, Ct.
 Dunning, Homer N., South Norwalk, Ct.
 Duren, Charles, Little Valley, Minn.
 Durfee, Calvin, Williamstown, Mass.
 Durrant, John, Stratford, Ont.
 Dustan, George, Peterboro', N. H.

- Dutch, Joseph, New Orleans, La.
 Dutton, Albert I., East Longmeadow, Mass.
 Dutton, Horace, Northboro', Mass.
 Dutton, Thomas, Durant, Io.
 Dwight, Edward S., Hadley, Mass.
 Dwight, M. Everett, Onarga, Ill.
 Dwight, Timothy, New Haven, Ct.
 Dwinell, Israel E., Sacramento, Cal.
 Dwinell, Solomon A., Reedsburg, Wis.
 Dyer, Edmund, Pinckney, Mich.
 Dyer, E. Porter, Shrewsbury, Mass.
 Dyer, Francis, North Madison, Ct.
 Eastman, David, New Salem, Mass.
 Eastman, Edward P., Wilton, Me.
 Eastman, John, West Hawley, Mass.
 Eastman, Lucius R., Boston, Mass.
 Eastman, Lucius R., Jr., Framingham, Mass.
 Eastman, Morgan L., Royalton, Wis.
 Eastman, Wm. R., Plainville, Ct.
 Easton, David A., Danbury, Ct.
 Easton, Cyrus H., New Windsor, Ill.
 Easton, Danforth I., Lowell, Mich.
 Easton, James D., Portland, Or.
 Easton, Joseph M. R., Medfield, Mass.
 Easton, Joshua, Bangor, Me.
 Easton, Samuel W., Lancaster, Wis.
 Ebbs, Edward, Appleton, Wis.
 Eob, James H., Augusta, Me.
 Eddy, Hiram, Jersey City, N. J.
 Eddy, Zachary, Chelsea, Mass.
 Ebon, H. K., Denmark, Io.
 Edwards, George, Baiting Hollow, L. I.
 Edwards, Henry L., No. Middleboro', Mass.
 Edwards, John E., Blackstone, Mass.
 Edwards, Jonathan, Dedham, Mass.
 Edwards, R. K., Johnston, Pa.
 Edwards, T., Buchanan, Pa.
 Edwards, Thomas C., Wilkesbarre, Pa.
 Edwards, William, Syracuse, O.
 Eells, Dudley B., Clay, Io.
 Eells, Myron, Boise City, Idaho.
 Eggleston, Nathaniel H., Enfield, Ct.
 Eder, Hugh, Salem, Mass.
 Ederkin, John, Salem, Ct.
 Eldredge, Erasmus D., Kensington, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Elliot, Henry B., Litchfield, Ct.
 Elliot, John, Rumbold Point, Me.
 Elliot, John E., Columbus, Neb.
 Elliot, Joseph, Halifax, N. S.
 Elliot, Lester H., Bradford, Vt.
 Ellis, G. R., Pacheco, Cal.
 Ellis, John M., Oberlin, O.
 Ellis, Thomas L., Paxton, Mass.
 Ellsworth, Alfred A., Waterloo, Io.
 Elmer, Hiram, Olivet, Mich.
 Ely, Isaac M., Chenango Forks, N. Y.
 Emerson, Alfred, Lancaster, Mass.
 Emerson, C. H., Creighton, Neb.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Biddeford, Me.
 Emerson, Joseph, Andover, Mass.
 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Oliver P., Lynfield, Mass.
 Emerson, Rufus, Granby, Mass.
 Emerson, Rufus W., Monson, Me.
 Emerson, Thomas A., Wolfeboro', N. H.
 Emery, Joshua, North Weymouth, Mass.
 Emery, Samuel H., Bridgeport, Ct.
 Emmerick, Jacob, Bethesda, Ky.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, Alpine, Mich.
 Entler, George R., Franklin, N. Y.
 Esler, William P., St. Mary's, Kan.
 Estabrook, Joseph, Ypsilanti, Mich.
 Ethridge, Albert, Princeton, Ill.
 Eustis, William T., Jr., Springfield, Mass.
 Evans, Daniel A., Audendried, Pa.]
 Evans, David E., Hubbard, O.
 Evans, David M., Oak Hill, O.
 Evans, D. E., Plymouth, Pa.
 Evans, Evan, Portland, O.
 Evans, F. T., Blossburg, Pa.
 Evans, John M., Cleveland, O.
 Evans, Robert, Romsen, N. Y.
 Evans, Robert T., Pleasant Grove, Io.
 Evans, Thomas, Mineral Ridge, O.
 Evans, Thomas W., Columbus City, Io.
 Everts, Nathaniel K., Corluth, Mich.
 Everdell, Robert, Fond du Lac, Wis.
 Everest, A. K., Ludlow, Ill.
 Everest, Charles H., Brooklyn, N. Y.
 Everett, Robert, Romsen, N. Y.
 Ewell, John L., Clinton, Io.
 Ewing, Edward C., Enfield, Mass.
 Fairbank, John B., Fort Wayne, Ind.
 Fairbank, Samuel B., A. B. C. F. M., *West-
ern India.*
 Fairbanks, Edward T., St. Johnsbury Cen-
tre, Vt.
 Fairbanks, Francis J., Ayer, Mass.
 Fairbanks, Henry, St. Johnsbury, Vt.
 Fairchild, Edward H., Berea, Ky.
 Fairchild, James H., Oberlin, O.
 Fairfield, Edmund B., Mansfield, O.
 Fairfield, Frederick W., Baraboo, Wis.
 Fairfield, Minor W., Lansing, Mich.
 Fairley, Samuel, Wellfleet, Mass.
 Falkner, Bishop, Brooklyn, N. Y.
 Farnham, Lucretia, Newark, Ill.
 Farnham, Luther, Boston, Mass.
 Farnsworth, Wilson A., A. B. C. F. M.,
Western Turkey.
 Farwell, Aaa, Ashland, Neb.
 Fawkes, Francis, Oakland Valley, Io.
 Fay, Henry C., Westborough, Mass.
 Fay, Levi L., Fearing, O.
 Fay, Nathaniel T., Prairie Depot, O.
 Fay, Omer W., Lombard, Ill.
 Fay, Solomon P., Bangor, Me.
 Fee, John G., Berea, Ky.
 Feemster, Paul S., Greenville, Tenn.
 Feemster, Samuel C., Columbus, Miss.
 Feemster, Zenas E., Gainesville, Mo.
 Felch, Charles P., Aurora, Ill.
 Fellows, Franklin E., Griswold, Ct.
 Fellows, Silenus H., Wauregan, Ct.
 Fenn, Stephen, Vernon, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, Leonard Z., Gorham, Me.
 Fessenden, Samuel C., Washington, D. C.
 Fessenden, Thomas K., Farmington, Ct.
 Ficke, Herman, Dubuque, Io.
 Field, Aaron W., Blandford, Mass.
 Field, Artemas C., Wilmington, Vt.
 Field, George W., Bangor, Me.
 Field, Pindar, Hamilton, N. Y.
 Field, Thomas P., New London, Ct.
 Fifield, Lebbeus B., Kearney, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Lawrence, Mass.
 Fisher, George E., South Hadley Falls, Mass.
 Fisher, George P., New Haven, Ct.
 Fisher, George W., Peacedale, R. I.
 Fisk, Franklin W., Chicago, Ill.
 Fiske, Perlin B., Lyndonville, Vt.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, Daniel T., Newburyport, Mass.
 Fiske, John B., Banletse, Mich.
 Fiske, John O., Bath, Me.
 Fiske, Warren C., Charlton, Mass.
 Fitch, Albert, Elmwood, Ill.
 Fithian, William E., St. Louis, Mo.

- Fitts, Calvin R., Slatersville, R. I.
 Fitts, James H., Topsfield, Mass.
 Fitzmaurice, John W., Bridgeport, Mich.
 Flagg, Rufus C., North Andover, Mass.
 Fleming, Archibald, Constable, N. Y.
 Fletcher, Adin H., Frankfort, Mich.
 Fletcher, James, Groton, Mass.
 Flint, Ephraim, Jr., Hinesdale, Mass.
 Fobes, William A., Halifax, Mass.
 Folsom, George De F., Northford, Ct.
 Folsom, Omar W., Newbury, Mass.
 Foote, Hiram, Broadhead, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, California, Wis.
 Foote, William W., Saybrook, O.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, Francis F., Charlestown, Mass.
 Ford, James T., Charleston, S. C.
 Forsyth, William, Bucksport, Me.
 Foster, Addison F., Chelsea, Mass.
 Foster, Amos, Concord, Mass.
 Foster, Andrew B., Orange, Mass.
 Foster, Davis, North Windhendon, Mass.
 Foster, Eden B., Lowell, Mass.
 Foster, L. M., Hudson, Wis.
 Foster, Roswell, Fremont, Neb.
 Foster, William C., Percival, Io.
 Fowle, Hanford, East Troy, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, Thomas L., Westmoreland, N. H.
 Fowler, William C., Durham Centre, Ct.
 Fox, Almond R., Deane's Corners, Ill.
 Fox, Jared W., Lawrence, Kan.
 Francis, C. W., Atlanta, Ga.
 Francis, Lewis, New York City.
 Frary, Lucien H., Middleton, Mass.
 Fraser, J., Montreal, Que.
 Fraser, James M., Whittlescy, O.
 Fraser, John G., East Toledo, O.
 Frear, Walter, Honolulu, H. I.
 Freese, S. R., Southfield, Mass.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Abington, Mass.
 Freeman, Hiram, Ames, Io.
 Freeman, John R., Canterbury, Ct.
 Freeman, Joseph, York, Me.
 French, E. B., Milwaukee, Wis.
 French, George H., Johnson, Vt.
 French, H. A., Milford, Neb.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Tewksbury, Mass.
 Frey, J. M., Lawler, Io.
 Frink, Benson Merrill, Saco, Me.
 Friable, Alvah L., Des Moines, Io.
 Frost, Daniel C., Killingly, Ct.
 Frost, Daniel D., Litchfield, Mch.
 Frost, Luther P., Peatonica, Ill.
 Fry, George V., Ruggles, O.
 Fry, Holland B., Carthage, Mo.
 Fuller, Americus, Rochester, Minn.
 Fuller, Francis L., Saratoga, Minn.
 Fuller, H. T., St. Johnsbury, Vt.
 Fuller, Joseph, Vershire, Vt.
 Fuller, Robert W., Stowe, Mass.
 Fullerton, Bradford M., Palmer, Mass.
 Fullerton, Jeremiah E., Cumberland Mills, Me.
 Furber, Daniel L., Newton Centre, Mass.
 Furness, Robert, Ozark, Mo.
 Gadd, J., Stuart, Io.
 Gage, William L., Hartford, Ct.
 Gale, Edmund, Fairbault, Minn.
 Gale, Nahum, Lee, Mass.
 Gale, Sullivan F., New Marlboro', Mass.
 Gale, Wakefield, Easthampton, Mass.
 Gale, William P., Stettapolis, Io.
 Galloway, J. E., Columbus, Miss.
 Gallup, James A., Madison, Ct.
 Gammell, Sereno D., Boxford, Mass.
 Gannett, Allen, Boston, Mass.
 Gardner, Austin, West Suffield, Ct.
 Garland, David, Bethel, Me.
 Garland, Joseph, Hampton, N. H.
 Garman, John H., North Orange, Mass.
 Garrette, Edmund Y., Lacrosse, Wis.
 Garver, Austin S., Hingham, Mass.
 Gates, Charles H., Somerville, Ct.
 Gates, Hiram N., Duluth, Minn.
 Gates, Matthew A., Warner, N. H.
 Gay, Ebenezer, Bridgewater, Mass.
 Gay, Joshua S., Auburn, N. H.
 Gay, William M., Warren, Mass.
 Gaylord, E. W., Hantsburg, O.
 Gaylord, Joseph F., Worthington, Mass.
 Gaylord, Reuben, La Platte, Neb.
 Gaylord, William L., West Meriden, Ct.
 Gear, Daniel L., Williamsport, Pa.
 Geer, Herman, Edinburg, O.
 Gerould, Moses, Concord, N. H.
 Gerould, Samuel L., Goffstown, N. H.
 Gerry, Elbridge, Bethel, Vt.
 Gibbs, Charles, Cedar Falls, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., Whitby, Ont.
 Giddings, Edward J., Housatonic, Mass.
 Giddings, Solomon P., Washington, D. O.
 Giddings, William, Wahoo, Neb.
 Gidman, Henry, Barkhamsted, Ct.
 Gidman, Richard H., Morris, Ct.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, Henry B., Mott's Corners, N. Y.
 Gilbert, Hiram W., Peru, Mass.
 Gilbert, James B., Buckingham, Io.
 Gilbert, Sumner C., East Prairieville, Minn.
 Gilbert, S. G., Chicago, Ill.
 Gilbert, William H., Hartford, Ct.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Bristol, Wis.
 Gillett, Charles, Munneville, N. Y.
 Gilman, Edward W., Flushing, L. I.
 Girard, F. R., Castroville, Cal.
 Gladden, Washington, *Independent*, N. Y. City.
 Gleason, Anson, Brooklyn, N. Y.
 Gleason, Charles H., Somers, Ct.
 Gleason, George L., Manchester, Mass.
 Gleason, John F., Williamsburg, Mass.
 Glidden, Kiah B., Mansfield Centre, Ct.
 Glidden, N. Dime, Grand Ledge, Mich.
 Glines, Jeremiah, Lunenburg, Vt.
 Glover, William B., Dyersville, Io.
 Goldsmith, Alfred, West Avon, Ct.
 Goodell, Constans L., St. Louis, Mo.
 Goodenough, Arthur, Winchester, Ct.
 Goodenow, Smith B., Karville, Ill.
 Goodhue, Daniel, Londonderry, Vt.
 Goodhue, Henry A., West Barstable, Mass.
 Goodhue, Nathaniel G., Johnston, Wis.
 Goodman, William, Nelson, Ind.
 Goodnough, Algernon M., Vallejo, Cal.
 Goodrich, Chauncey, A. B. O. F. M., *North China*.
 Goodrich, Darius N., East Jaffrey, N. H.
 Goodrich, John E., Burlington, Vt.
 Goodrich, Lewis, West Auburn, Me.
 Goodsell, Dana, Philadelphia, Pa.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, Edward P., Chicago, Ill.
 Goodwin, Henry M., Rockford, Ill.
 Goodyear, George, Temple, N. H.
 Gordon, D. B., Mondovi, Wis.
 Gore, Darius, La Harpe, Ill.
 Gough, John J., Sheffield, O.
 Gould, David H., Schroon Lake, N. Y.
 Gould, George H., Worcester, Mass.
 Gould, Henry A., Hammond, Wis.

- Gould, Mark, Nelson, N. H.
 Gould, Samuel L., Bethel, Me.
 Graf, John F., Dyersville, Io.
 Granger, Calvin, Hubbardton, Vt.
 Granger, Charles, Paxton, Ill.
 Granger, John L., Oneida, Ill.
 Grant, Henry M., Smyrna, N. Y.
 Grant, Joel, Cambridge, Ill.
 Grassie, Thomas G., Methuen, Mass.
 Graves, Alpheus, Lansing, Io.
 Graves, James T., Austin, Minn.
 Graves, Joseph S., Roscoe, Ill.
 Graves, Roosevelt, Battle Creek, Cal.
 Gray, Calvin, Geneva, Kan.
 Gray, David B., Oakland, Cal.
 Gray, James, Seville, O.
 Gray, John, Lyndon, Ill.
 Gray, Matthew S., Alton, Ont.
 Greeley, Edward H., Haverhill, N. H.
 Greeley, Stephen S. N., Owego, N. Y.
 Green, J. P., A. M. A., *Sandwich Islands*.
 Green, J. S., A. M. A., *Sandwich Islands*.
 Greene, Albro L., Richford, N. Y.
 Greene, Daniel O., A. B. C. F. M., *Japan*.
 Greene, Henry S., Ballard Vale, Mass.
 Greene, John M., Lowell, Mass.
 Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, Richard G., Springfield, Mass.
 Greene, William B., Needham, Mass.
 Greenleaf, Joseph C., Jr., New Canaan, Ct.
 Greenwood, John, New Milford, Ct.
 Greig, James, (Mich.)
 Gregory, Lewis, West Amesbury, Mass.
 Griffin, Edward H., Williamstown, Mass.
 Griffin, George H., Milford, Ct.
 Griffin, J. A., Newell, Io.
 Griffin, Nathaniel H., Williamstown, Mass.
 Griffiths, Evan, (N. Y.)
 Griffiths, Griffith, New Cambria, Mo.
 Griffiths, James, Utica, N. Y.
 Griffiths, John B., Floyd, N. Y.
 Griega, Leverett, Bristol, Ct.
 Griggs, Leverett S., Lowell, Mich.
 Grinnell, Josiah B., Grinnell, Io.
 Griswold, John B., East Hampton, Ct.
 Groa, Joseph, Ottawa, Ill.
 Grosvenor, Charles P., West Woodstock, Ct.
 Grosvenor, Mason, Cincinnati, O.
 Grout, Aldin, A. B. C. F. M., *South Africa*.
 Grout, Henry M., Concord, Mass.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Franklin, Neb.
 Grover, N. W., Mantorville, Minn.
 Grush, James W., Chateaugay, N. Y.
 Guild, Charles L., Perry, Me.
 Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, Luther H., A. B. C. F. M., *Spain*.
 Gulick, Oramel H., A. B. C. F. M., *Japan*.
 Gulick, Peter J., Honolulu, *Sandwich Islands*.
 Gurney, John H., Foxcroft, Me.
 Guyton, Jacob F., Highland, Kan.
 Hackett, Simeon, Temple, Me.
 Hadley, A. H., Sullivan, O.
 Hadley, James B., Campton, N. H.
 Haines, T. V., North Hampton, N. H.
 Haire, John P., Fox Lake, Wis.
 Hale, Benjamin E., Beloit, Wis.
 Hale, John G., Chester, Vt.
 Haley, Frank, Milton, N. H.
 Haley, John W., Dudley, Mass.
 Hall, Alexander, Southington, Ct.
 Hall, Eliot C., Klanton, N. Y.
 Hall, E. Edwin, Fairhaven, Ct.
 Hall, Gordon, Northampton, Mass.
 Hall, Herman B., Dover, O.
 Hall, James, Milwaukee, Wis.
 Hall, James E., Rockland, Me.
 Hall, Jeffries, Chesterfield, N. H.
 Hall, John G., Freedom, O.
 Hall, Martin S., Poplar Grove, Ill.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert V., Newport, Vt.
 Hall, Russell T., Pittsford, Vt.
 Hall, Samuel R., Granby, Vt.
 Hall, Sherman, Sauk Rapids, Minn.
 Hall, William, Steamburg, N. Y.
 Hall, William K., Stratford, Ct.
 Halleck, J. C., Bremen, Ill.
 Halley, Eben, Cincinnati, O.
 Halliday, Ebenezer, Nevada, Cal.
 Halliday, S. B., Brooklyn, N. Y.
 Hallock, Leavitt H., Berlin, Ct.
 Hallock, Luther C., Miller's Place, L. I.
 Hallock, William A., Jamestown, N. Y.
 Hallock, William A., 150 Nassau St., N. Y.
 Hamilton, B. Franklin, Boston Highlands, Mass.
 Hamilton, Henry H., Westford, Mass.
 Hamlen, Chauncey L., Aurora, O.
 Hamlin, A. N., Hartford, O.
 Hamlin, Cyrus, Bellows Falls, Vt.
 Hamlin, Cyrus, *Constantinople*.
 Hammond, Charles, Monson, Mass.
 Hammond, Henry L., Chicago, Ill.
 Hammond, William B., Acushnet, Mass.
 Hammond, William P., Milan, Ct.
 Hampton, C. A., Princeton, Minn.
 Hancock, Charles, Stacyville, Io.
 Hand, Leroy S., Polk City, Io.
 Banks, Steadman W., Cambridge, Mass.
 Hanning, James T., Marselles, Ill.
 Harding, Charles, A. B. C. F. M., *Western India*.
 Harding, Henry F., Hallowell, Me.
 Harding, John W., Longmeadow, Mass.
 Harding, Sewall, Auburndale, Mass.
 Hardy, Daniel W., Prisque Isle, Me.
 Hardy, George, Madison, N. H.
 Hardy, Vitellus W., Morrillville, Vt.
 Harker, M., Brooklyn, N. Y.
 Harlow, Edwin A., Cape Elizabeth Ferry, Me.
 Harlow, Lincoln, Council Grove, Kan.
 Harlow, Rufus K., Medway, Mass.
 Harmon, Elijah, Winchester, N. H.
 Harper, Almer, Port Byron, Ill.
 Harrah, Charles O., Brookfield, Mo.
 Harrington, Eli W., North Beverly, Mass.
 Harris, George, Providence, R. I.
 Harris, James W., Evanville, Wis.
 Harris, Leonard W., Lunenburg, Vt.
 Harris, Samuel, New Haven, Ct.
 Harris, Samuel L., New Orleans, La.
 Harris, Stephen, Indian Orchard, Mass.
 Harrison, Charles S., Earlville, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, James, Chicago, Ill.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Samuel, Pittsfield, Mass.
 Harrison, William J., Spring Green, Wis.
 Hart, Burdett, Philadelphia, Pa.
 Hart, Edwin J., Cottage Grove, Minn.
 Hart, Henry B., North Deer Isle, Me.
 Hart, Henry M., Durham, Ct.
 Hart, Ichabod A., Wheaton, Ill.
 Hart, William, Bath, Me.
 Hartshorne, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Southbury, Ct.
 Harvey, Charles A., Middletown, N. Y.
 Harvey, Wheelock N., New York City.
 Harvey, William F., Riceville, Io.
 Harwood, Charles E., Orleans, Mass.

- Harwood, James H., Springfield, Mo.
 Haskell, Ezra, Dover, N. H.
 Haskell, Henry C., A. B. C. F. M., *European Turkey*
 Haskell, John, Newcastle, Me.
 Haskell, Thomas N., Aurora, Ill.
 Haskell, William H., West Falmouth, Me.
 Haskins, Benjamin F., Victoria, Ill.
 Haskins, Robert, Derry, N. H.
 Hassell, Richard, Kellogg, Io.
 Hatch, Elias W., East Berkshire, Vt.
 Hatch, Reuben, Chatham, O.
 Hathaway, D. E., Wadsworth, O.
 Hathaway, George W., Skowhegan, Me.
 Haven, John, Charlton, Mass.
 Haven, Joseph, Chicago, Ill.
 Havens, Daniel W., East Haven, Ct.
 Hawes, Edward, Philadelphia, Pa.
 Hawes, Josiah T., Litchfield, Me.
 Hawkes, Winfield S., Stafford Springs, Ct.
 Hawks, Theron H., Marietta, O.
 Hawley, John P., South Coventry, Ct.
 Hay, James, Brockville, Ont.
 Hay, William, Scotland, Ont.
 Haydn, Hiram C., Cleveland, O.
 Hayes, Joseph M., West Salem, Wis.
 Hayes, Stephen H., Boston, Mass.
 Hayford, Andrew D., Crary's Mills, N. Y.
 Hayward, Sylvanus, South Berwick, Me.
 Hayward, William H., Magnolia, Io.
 Hazen, Allen, A. B. C. F. M., *Ahmednuggur*.
 Hazen, Austin, Jericho Centre, Vt.
 Hazen, Azel W., Middletown, Ct.
 Hazen, Henry A., Pittsfield, N. H.
 Hazen, Timothy A., Goshen, Ct.
 Hazen, William S., Northfield, Vt.
 Hazlewood, Webster, Stoneham, Mass.
 Headley, Phineas C., Boston, Mass.
 Healey, Joseph W., New Orleans, La.
 Heaton, Isaac K., Fremont, Neb.
 Helmer, Charles D., Chicago, Ill.
 Helms, Stephen D., Lima, Io.
 Henry, William D., Jamestown, N. Y.
 Herrick, Edward E., Chelsea, Vt.
 Herrick, Edward P., Middle Haddam, Ct.
 Herrick, George F., A. B. C. F. M., *Western Turkey*.
 Herrick, Henry, North Woodstock, Ct.
 Herrick, Horace, Wolcott, Vt.
 Herrick, James, A. B. C. F. M., *Madura*.
 Herrick, John R., Bangor, Me.
 Herrick, Samuel E., Boston, Mass.
 Herrick, Stephen L., Grinnell, Io.
 Herrick, William D., North Amherst, Mass.
 Herrick, William T., West Charleston, Vt.
 Hess, Henry, Fort Atkinson, Io.
 Hetrick, Andrew J., Preston, Ct.
 Hetzler, Henry, Sherill's Mound, Io.
 Heu de Bourck, W. H., Stratford, Ont.
 Hewitt, Elias W., Pocatonia, Ill.
 Heyward, W. T., Maine, N. Y.
 Heywood, Thomas, Chenango Forks, N. Y.
 Hibbard, Charles, Bristol, Ill.
 Hibbard, David S., Wentworth, N. H.
 Hibbard, Rufus P., New Haven, Ct.
 Hick, George H., Moneey, N. Y.
 Hickmott, John V., Grand Blanc, Mich.
 Hickok, Henry P., Burlington, Vt.
 Hicks, John, North Chili, N. Y.
 Hicks, R., Pittsfield, O.
 Hicks, W. C., Kilbourn City, Wis.
 Hicks, W. H., St. Catherine, Mo.
 Hidden, Ephraim N., Middleborough, Mass.
 Higgins, Lucius H., Lanark, Ill.
 Higley, Harvey O., Castleton, Vt.
 Higley, Henry M., Otto, N. Y.
 Hildley, Henry P., Beloit, Wis.
 Hill, Calvin G., Hamilton, Mass.
 Hill, Charles J., Ansonia, Ct.
 Hill, Dexter D., Aurora, Ill.
 Hill, Edwin S., Atlantic, Io.
 Hill, George, Nanticoke, Pa.
 Hill, George E., Southport, Ct.
 Hillard, Elias B., Plymouth, Ct.
 Hills, William S., Council, Neb.
 Hillson, Thomas E., New Orleans, La.
 Hincks, Edward Y., Portland, Me.
 Hindley, John L., Frome, Ont.
 Hine, Orlo D., Lebanon, Ct.
 Hine, Sylvester, Higganum, Ct.
 Hinman, Horace H., Ironton, Wis.
 Hitchcock, A. B., Moline, Ill.
 Hitchcock, A. F., Reno, Nev.
 Hitchcock, Henry C., Kenosha, Wis.
 Hitchcock, Milau H., A. B. C. F. M., *Western Turkey*.
 Hobart, L. Ives, (Mass.)
 Hobart, L. Smith, Bible House, N. Y. City
 Hobart, Milo, Johnsonville, O.
 Hobbs, Simon L., Erving, Mass.
 Hodges, S. H., Washington, D. C.
 Hodgman, Edwin R., Westford, Mass.
 Hof, Phillip J., Mineral Point, Wis.
 Holbrook, Amos, Harrisville, N. H.
 Holbrook, John O., Syracuse, N. Y.
 Holbrook, Martin K., Kelley's Island, O.
 Holliday, Henry M., Alma, Mich.
 Holley, Platt T., Bridgeport, Ct.
 Hollister, P. H., Hancock, Mich.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, East Weathersfield, Vt.
 Holmes, Henry M., Benson, Vt.
 Holmes, James, Bennington, N. H.
 Holmes, Otis, New Village, L. I.
 Holmes, Theodore J., Brooklyn, N. Y.
 Holmes, William, South Pass, Ill.
 Holton, Isaac F., Everett, Mass.
 Holway, John, Grand Rapids, Mich.
 Holyoke, William R., Chicago, Ill.
 Homes, Francis, Cochequet, Mass.
 Honeyman, William E., Wabashaw, Minn.
 Hood, George A., Ferris Falls, Minn.
 Hood, Jacob, Lynnfield Centre, Mass.
 Hooker, E. Cornelius, Stockbridge, Mass.
 Hooker, Edward P., Middlebury, Vt.
 Hooker, Edward T., New Orleans, La.
 Hooker, Edward W., Stockbridge, Mass.
 Hooker, Henry B., Boston, Mass.
 Hoover, Charles, Lake Grove, L. I.
 Hopkins, Henry, Westfield, Mass.
 Hopkins, Mark, Williamstown, Mass.
 Hopkins, Samuel, Standish, Me.
 Hopkins, Benjamin B., Ashland, Ct.
 Hopley, Samuel, Portland, Ct.
 Hoppin, James M., New Haven, Ct.
 Hosford, Henry B., Hudson, O.
 Hosford, Oramel, Olivet, Mich.
 Hosmer, Samuel D., Nantucket, Mass.
 Hough, Jesse W., Santa Barbara, Cal.
 Hough, Joel F., Franklin, N. Y.
 Hough, Lent S., East Lyme, Ct.
 Houghton, Amasa H., Lansing, Io.
 Houghton, James C., Burlington, Vt.
 Houghton, James D., Carthage, N. Y.
 Houghton, John C., Island Pond, Vt.
 Houghton, William A., Berlin, Mass.
 House, A. V., Manson, Io.
 House, J. Henry, A. B. C. F. M., *European Turkey*.
 House, John H., Garrettsville, O.
 Houston, Hiram, Deer Isle, Me.
 Hovenden, Robert, Chelsea, Mich.
 Hovey, George L., Brickburg, N. J.
 Howard H. L., Aledo, Ill.
 Howard, Jabez T., West Charleston, Vt.
 Howard, Martin S., Wilbraham, Mass.

Howard, Rowland B., Princeton, Ill.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Ipswich, Mass.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., Waukegan, Ill.
 Howell, James, Granby, Que.
 Howes, Herbert R., Stockton, Me.
 Howland, William W., A. B. O. F. M., *Ceylon*.
 Hoyt, J. A., Burton, O.
 Hoyt, James P., Sherman, Ct.
 Hoyt, James S., Port Huron, Mich.
 Hubbard, Charles L., Merrimac, N. H.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, David B., Staffordville, Ct.
 Hubbard, George B., Kaintoul, Ill.
 Hubbard, James M., Grantville, Mass.
 Hubbard, John N., Modesto, Cal.
 Hubbard, Thomas S., Rochester, Vt.
 Hubbell, Henry L., (Mich)
 Hubbell, James W., New Haven, Ct.
 Hubbell, Stephen, Long Ridge, Ct.
 Hubbell, William S., East Somerville, Mass.
 Hudson, Alfred S., Burlington, Mass.
 Hudson, J. M., Bradford, Io.
 Hughes, D. E., Ta Maqua, Pa.
 Hughes, William T., Parisville, O.
 Hughton, Simeon S., Newark, N. J.
 Hulbert, Calvin B., Bennington, Vt.
 Humphrey, Chester C., Osceola, Neb.
 Humphrey, John P., East St. Johnsbury, Vt.
 Humphrey, Simon J., Chicago, Ill.
 Hungerford, Edward, Meriden, Ct.
 Hunt, Lewis M., Jackson, Mich.
 Hunt, N. A., Sterling, Minn.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Ward I., Clio, Mich.
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Oak Park, Ill.
 Huntington, Henry S., Galeburg, Ill.
 Huntress, Edward S., Maynard, Mass.
 Hurd, Albert C., Cromwell, Ct.
 Hurd, Alva A., Muscotah, Kan.
 Hurd, Fayette, Orford, Io.
 Hurd, Philo R., Eaton Rapids, Mich.
 Huriburt, Joseph, Fort Atkinson, Io.
 Huriburt, Thaddeus B., Upper Alton, Ill.
 Huribut, Everett B., Omaha, Neb.
 Huribut, Joseph, New London, Ct.
 Husted, John T., Morenci, Mich.
 Hutchins, C. J., Petaluma, Cal.
 Hutchins, Robert G., Columbus, O.
 Hutchinson, Henry H., West Brooksville, Me.
 Hutchinson, John C., Richmond, Mass.
 Hyde, Avariah, Galeburg, Ill.
 Hyde, Charles M., Haverhill, Mass.
 Hyde, Henry F., Rockville, Ct.
 Hyde, James T., Chicago, Ill.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., West Medway, Mass.
 Ide, George H., Hopkinton, Mass.
 Ide, Jacob, West Medway, Mass.
 Ide, Jacob, Jr., Mansfield, Mass.
 Ijama, W. S., Iowa City, Io.
 Haley, Horatio, South Freeport, Me.
 Ingalls, Alfred, Smithville, N. Y.
 Ingalls, Francis T., Atchison, Kan.
 Ingersoll, Elihu P., Milford, Kan.
 Ingham, Samuel, Brainard, Minn.
 Ireland, William, A. B. C. F. M., *South Africa*.
 Isham, Austin, Roxbury, Ct.
 Iree, Alfred E., Castine, Me.
 Jackson, George, Baton Rouge, La.
 Jackson, Samuel C., Andover, Mass.
 Jackson, Samuel N., Toronto, Ont.
 Jackson, William C., Brentwood, N. H.

Jacobs, Henry, Wayne, Ill.
 Jacobus, Isaac, Junction City, Kan.
 Jaggard, Edwin L., West Medford, Mass.
 James, Horace, Greenwich, Ct.
 James, Nathan B., New Iberia, La.
 James, William, Woodhaven, L. I.
 James, William A., North Woodstock, Ct.
 Jameson, Ephraim O., East Medway, Mass.
 Jameson, James, Muscoda, Wis.
 Jameson, Thomas, Greenland, N. H.
 Janes, Frederick, North Carver, Mass.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, J. H., Springfield, O.
 Jenkins, John J., Palmyra, O.
 Jenkins, Jonathan L., Amherst, Mass.
 Jenkins, Owen, Thurman, O.
 Jenkins, Thomas, Radnor, O.
 Jenney, Elisha, Galeburg, Ill.
 Jennings, Isaac, Bennington Centre, Vt.
 Jennings, William J., Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jennison, Joseph F., Canton, Mass.
 Jerome, Theodore C., New Bedford, Mass.
 Jeap, Henry G., Amherst, Mass.
 Jewett, George B., Salem, Mass.
 Jewett, H. E., Redwood, Cal.
 Jewett, John E. B., Pepperell, Mass.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William R., Fisherville, N. H.
 Jocelyn, Simeon S., Williamsburg, N. Y.
 Johns, Reading B., Hartford, Ct.
 Johnson, Albion H., Winthrop, Me.
 Johnson, Alfred P., Woodstock, Ill.
 Johnson, David, Fausse Point, La.
 Johnson, Edwin, Bridgeport, Ct.
 Johnson, Frank A., Lodi, N. J.
 Johnson, George, Payneville, Minn.
 Johnson, Gideon S., Hale, Ill.
 Johnson, Henry, Berea, O.
 Johnson, Henry C., Dallas City, Ill.
 Johnson, Henry E., East Providence, R. I.
 Johnson, James G., Rutland, Vt.
 Johnson, J. A., Santa Barbara, Cal.
 Johnson, Samuel, Groton, N. Y.
 Johnson, Wilbur, West Boylston, Mass.
 Johnston, John, Jackson, N. Y.
 Jones, Albert N., Jackson, Me.
 Jones, Charles, Saxoville, Mass.
 Jones, Clinton M., Eastford, Ct.
 Jones, D. J., Liberty Farm, Neb.
 Jones, D. S., Alexandria, O.
 Jones, D. T., Muhlenberg, Pa.
 Jones, D. W., Arvonia, Kan.
 Jones, Daniel I., Belpre, O.
 Jones, David, Gomer, O.
 Jones, David, Richfield, N. Y.
 Jones, David E., Roxbury, Ct.
 Jones, David M., Arena, Wis.
 Jones, E. M., Pittston, Pa.
 Jones, E. W., Johnstown, Pa.
 Jones, Enoch, New Cambria, Mo.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Griffith, Berler, Mo.
 Jones, Harvey, Wabunsee, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Swampscott, Mass.
 Jones, Howell R., Remsen, N. Y.
 Jones, James, Union Grove, Wis.
 Jones, J. A., Florenceville, Io.
 Jones, J. L., San Francisco, Cal.
 Jones, Jesse H., East Abington, Mass.
 Jones, John, Racine, Wis.
 Jones, John E., Granville, O.
 Jones, John H., Bristolville, O.
 Jones, Jonathan, New York City.
 Jones, Joseph H., Portland, Ind.

- Jones, Lemuel, Macomb, Ill.
 Jones, I. H., Lone Tree, Neb.
 Jones, Owen P., Cherokee, Cal.
 Jones, R. Gwysyn, Utica, N. Y.
 Jones, R. S., Providence, Pa.
 Jones, Samuel, (N. Y.)
 Jones, Thomas R., Ebensburg, Pa.
 Jones, Thomas W., North Topeka, Kan.
 Jones, Timothy, Delafield, Wis.
 Jones, W. J., Kirtland, O.
 Jones, W. L., Benicia, Cal.
 Jones, W. W., Glendale, Wis.
 Jordan, Alvin B., East Raymond, Me.
 Joyvall, William R., Grass Valley, Cal.
 Juchau, George, Robinson, Me.
 Judelsch, Frederick W., Grandview, Io.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Jullen, Matthew C., New Bedford, Mass.
 Karr, William S., Cambridgeport, Mass.
 Kedzie, Adam S., Dowagiac, Mich.
 Keeler, Seneca M., West Newbury, Mass.
 Keeler, Seth H., Mt. Vernon, N. H.
 Keene, Luther, Franklin, Mass.
 Keep, John, Stockbridge, Wis.
 Keep, John R., Hartford, Ct.
 Keep, Theodore J., Oberlin, O.
 Keith, Adelbert F., Windham, Ct.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Swansea, Minn.
 Kelsey, Henry S., Woburn, Mass.
 Kelsey, Lysander, Columbus O.
 Kemp, George S., West Newfield, Me.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Reuben S., *Brundist, Italy.*
 Kendall, S. C., Hallowell, Mass.
 Kent, Cephas H., Rippon, Vt.
 Kent, Everts, Michigan City, Ind.
 Kenyon, F. L., St. Joseph, Mo.
 Kern, Andrew, Pine Creek, Io.
 Ketchum, Elias, Bristol, N. H.
 Keyes, Russell M., Conneaut, O.
 Kidder, A., West Eau Claire, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Norfolk, Neb.
 Kidder, John S., New Haven, Mich.
 Kilburn, James, Racine, Wis.
 Kimball, Caleb, Medway, Mass.
 Kimball, E. P., Central City, Io.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Haydenville, Mass.
 Kimball, John, San Francisco, Cal.
 Kimball, Woodbury S., Greenfield, Mass.
 Kincaid, William, Leavenworth, Kan.
 King, Beriah, Garnaville, Io.
 Kingman, Matthew, Amherst, Mass.
 Kingsbury, Charles A., Marion, Mass.
 Kingsbury, John D., Bradford, Mass.
 Kingsbury, Josiah W., North Reading, Mass.
 Kinney, Ezra D., Darien Depot, Ct.
 Kinsert, A. D., Union, Io.
 Kirk, Edward N., Boston, Mass.
 Kirkland, Elias E., Northport, Mich.
 Kitchel, Cornelius L., Gullford, Ct.
 Kitchel, Harvey D., Middlebury, Vt.
 Kittredge, Josiah E., Glastonbury, Ct.
 Knapp, Abiathar, (Mo.)
 Knapp, George C., A. B. C. F. M., *Eastern Turkey.*
 Knight, Elbridge, Maple Grove, Me.
 Knight, Merrick, Torrington, Ct.
 Knight, P. S., Salem, Or.
 Knight, Richard, South Hadley Falls, Mass.
 Knouse, William H., Deep River, Ct.
 Knowles, David, Greenwood, Neb.
 Knowlton, Francis B., Orford, N. H.
 Knowlton, Stephen, New Haven, Vt.
 Knox, William J., Augusta, N. Y.
 Kribs, Ludwick, Manitoba, Ont.
 Kyte, Felix, Lumberland, N. Y.
 Kyte, Joseph Alfred, Me.
 Labaros, Benjamin, West Roxbury, Mass.
 Labaree, John C., Randolph, Mass.
 Labau, George W., Cooper, Me.
 Ladd, Alden, Roxbury, Vt.
 Ladd, George T., Milwaukie, Wis.
 Ladd, Horatio O., Romeo, Mich.
 Laird, James, Hollis, N. H.
 Laird, James H., Madison, O.
 Lake, Lot, Youngstown, O.
 Lamb, Edward E., Shelburne Falls, Mass.
 Lamson, Charles M., Worcester, Mass.
 Lancashire, Henry, Saratoga, N. Y.
 Lancaster, Daniel, New York City.
 Landfear, Rodolphus, Hartford, Ct.
 Landon, George M., Washington, Io.
 Lane, Daniel, Belle Plain, Io.
 Lane, James P., Bristol, R. I.
 Lane, John W., Whately, Mass.
 Lane, Larmon B., Wellington O.
 Langworthy, Isaac P., Chelsea, Mass.
 Lanphear, Orpheus T., Beverly, Mass.
 Laselle, Nathaniel, West Newbury, Mass.
 Lathrop, A. C., Glenwood, Minn.
 Lathrop, S. E., New London, Wis.
 Laurie, Thomas, Providence, R. I.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Marblehead, Mass.
 Lawrence, John, Reading, Mass.
 Lawrence, Robert F., (Mass.)
 Lawson, Francis, Beloit, Wis.
 Leach, Cephas A., Rockford, Ill.
 Leach, Giles, Meredith Village, N. H.
 Leach, Joseph A., Keene, N. H.
 Leavitt, Burke F., Portland, Me.
 Leavitt, George B., Cambridgeport, Mass.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Jonathan G., Orono, Me.
 Leavitt, William, Monticello, Io.
 Leavitt, William S., Northampton, Mass.
 LeBosquet, John, Lempster, N. H.
 Lee, Hiram W., (N. Y.)
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Clerland, O.
 Leeds, Samuel P., Hanover, N. H.
 Lees, John W., Lee, N. H.
 Lette, Theodore A., Palmer, Mass.
 Leffingwell, Lyman, Ontario, Ill.
 Leonard, Delavan L., Normal, Ill.
 Leonard, Edwin, South Dartmouth, Mass.
 Leonard, Hartford P., Westport, Mass.
 Leonard, Julius Y., A. B. C. F. M., *Western Turkey.*
 Leonard, Stephen C., Rushville, N. Y.
 Leonard, William, South Wellfleet, Mass.
 Lewis, Eliza M., Hudson, Mich.
 Lewis, Everett E., Haddam, Ct.
 Lewis, E. R., Jeanville, Pa.
 Lewis, George, Jersey City, N. J.
 Lewis, John T., Talmadge, O.
 Lewis, Richard, Belleville, Ont.
 Lewis, William, Newburg, O.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James K., Leavenworth, Kan.
 Lincoln, John K., Bangor, Me.
 Lincoln, Nehemiah, North Bridgeton, Ma.
 Lincoln, W. E., Marysville, O.
 Linsley, Ammi, North Haven, Ct.
 Litch, Josiah L., Richmond, Vt.
 Little, Arthur, Fond du Lac, Wis.
 Little, Charles, Crete, Neb.
 Littlefield, Oslas, Seneca, Io.
 Litta, Palmer, Monoma, Io.
 Livermore, Aaron R., Lebanon, Ct.
 Lloyd, John, Syracuse, O.

Lloyd, William A., Ravenswood, Ill.
 Locke, William E., A. B. O. F. M., *European Turkey*.
 Lockwood, Benjamin C., Brooklyn, N. Y.
 Lockwood, George A., Oxford, Me.
 Logan, R. W., Wyoceona, Wis.
 Logan, Robert, Oberlin, O.
 Longley, Moses M., Jacksonville, Ill.
 Loomis, Alpa L. P., Downer's Grove, Ill.
 Loomis, Aretas G., Greenfield, Mass.
 Loomis, Elihu, Chesterfield, Ill.
 Loomis, Henry, Jr., Poughkeepsie, N. Y.
 Loomis, Theron, Menomonee, Wis.
 Loper, Stephen A., Nepaug, Ct.
 Lord, Daniel B., Lebanon, Ct.
 Lord, John M., East Abington, Mass.
 Lord, Thomas M., Limerick, Me.
 Lord, William H., Montpelier, Vt.
 Loring, Amasa, East Sumner, Me.
 Loring, Henry S., Amherst, Me.
 Loring, Joseph, North Edgecomb, Me.
 Loring, Levi, Berlin Heights, O.
 Loring, S., Wakeman, O.
 Lothrop, Charles D., Amherst, Mass.
 Lounsbury, Henry A., Shirley Village, Mass.
 Love, William De L., East Saginaw, Mich.
 Lovejoy, George E., Oandia, N. H.
 Lowing, Henry D., Necocho, Mo.
 Lowrey, Samuel E., Newton, Mass.
 Lucas, Hazael M., Morris, Mich.
 Luce, Leonard, Westford, Mass.
 Lum, Samuel Y., Lawrence, Kan.
 Lyon, Frank H., Lawrence, Kan.
 Lyle, William W., Seneca Falls, N. Y.
 Lyman, Addison, Kellogg, Io.
 Lyman, Albert J., Milford, Ct.
 Lyman, Charles N., Onawa, Io.
 Lyman, David B., A. B. C. F. M., *Sandwich Islands*.
 Lyman, Ephraim, Northampton, Mass.
 Lyman, George, Amherst, Mass.
 Lyman, Horace, Forest Grove, Or.
 Lyman, Payson W., Belchertown, Mass.
 Lyman, Timothy, Southwick, Mass.
 Lyon, Amel B., Ferrisburg, Vt.
 Lyon, James H., Central Falls, R. I.
 Macallum, Daniel, Unionville, Ont.
 Macardle, George, Burlington, Io.
 Machin, Charles, Hinsdale, Ill.
 Mack, Josiah A., Concord, Ill.
 Macnab, William, Warrenham, Pa.
 Magill, Seagrove W., Cornwall, Vt.
 Magoun, George F., Grinnell, Io.
 Mahan, Asa, Adrian, Mich.
 Maille, John, Battle Creek, Mich.
 Mallory, W. W., Memphis, Tenn.
 Maltby, Erastus, Taunton, Mass.
 Mandell, William A., Cambridge, Mass.
 Manly, J. G., Toronto, Ont.
 Mann, Asa, Bath, N. H.
 Mann, Joel, Brooklyn, N. Y.
 Manning, Abel, Goffstown, N. H.
 Manning, Jacob M., Boston, Mass.
 Manning, Samuel, Canfield, O.
 Manson, Albert, Quasqueton, Io.
 Manswell, Benjamin F., Plattsmouth, Neb.
 Marble, William H., Grundy Centre, Io.
 Marden, A. L., Piermont, N. H.
 Marden, George N., Farmington, Me.
 Marden, Henry, A. B. C. F. M., *Central Turkey*.
 Markham, R. F., Wayne, O.
 Marling, Francis H., Toronto, Ont.
 Marsh, A. F., Shelburne, Mass.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Charles E., Summer Hill, Ill.
 Marsh, D. Dana, Georgetown, Mass.
 Marsh, Dwight W., Owego, N. Y.

Marsh, George D., A. B. C. F. M., *European Turkey*.
 Marsh, John T., New Haven, N. Y.
 Marsh, Joseph, Thetford, Vt.
 Marsh, Levi G., Bangor, Me.
 Marsh, Loring B., South Glastonbury, Ct.
 Marsh, Samuel, Underhill, Vt.
 Marsh, Sidney H., Forest Grove, Or.
 Marsh, Spencer, Burlington, Vt.
 Marshall, C. W., Cresco, Io.
 Marshall, Chapman A., Burr Oak, Io.
 Marshall, Henry G., Charlemon, Mass.
 Marshall, James, Brooklyn, N. Y.
 Martin, Benjamin N., New York City.
 Martin, Moses M., Mazomanie, Wis.
 Martin, Solon, West Fairlee, Vt.
 Marta, William G., Mt. Pleasant, N. H.
 Martyn, W. Carlos, Portsmouth, N. H.
 Martyn, Sanford S., New Hartford, Ct.
 Marvin, Abijah P., Lancaster, Mass.
 Marvin, Elihu P., Wellesley, Mass.
 Marvin, Sylvanus F., Woodbridge, Ct.
 Masker, William A., Parkville, L. I.
 Mason, Edward B., Ravenna, O.
 Mason, James D., Shell Rock, Io.
 Mason, Javan K., Thomaston, Me.
 Mathews, Luther P., Colesburg, Io.
 Mateson, Henry, Nelson, O.
 Matson, Albert, Mo.
 Matthews, Caleb W., Sun Prairie, Wis.
 Matthews, William D., Onarga, Ill.
 Maxwell, Abram, Fairmont, Neb.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, Nicholas, Plattville, Wis.
 May, Oscar G., Trempeau, Wis.
 McCall, Salmon, East Haddam, Ct.
 McCary, Robert, Indianapolis, Ind.
 McCheesney, James H., Grand Marsh, Wis.
 McClelland, Page F., Reed City, Mich.
 McClenning, Daniel B., Boxborough, Mass.
 McColl, E. C. W., Port Robinson, Ont.
 McCollom, James T., Medford, Mass.
 McCollom, Julius C., Cambridgeport, Vt.
 McCord, Robert L., Toulon, Ill.
 McCormick, T. B., Princeton, Ind.
 McCulloch, O. C., Sheboygan, Wis.
 McCully, Charles G., Hallowell, Me.
 McCune, Robert, Toledo, O.
 McDermid, Duncan, Winnebago City, Minn.
 McDonald, James S., Eureka, Cal.
 McDuffee, S. V., Barton, Vt.
 McElroy, Elbridge P., East Weymouth, Mass.
 McEwee, Robert, New London, Ct.
 McFarland, Henry H., Brooklyn, N. Y.
 McFarland, James, Springfield, O.
 McFarland, Moses Q., Delhi, Mich.
 McGee, Jonathan, Nashua, N. H.
 McGiffert, William H., Pittsfield, Mass.
 McGill, Anthony, Ryckman's Corner, Ont.
 McGinley, William A., Gloversville, N. Y.
 McGregor, Alexander, Yarmouth, N. S.
 McGregor, Dugald, Manilla, Ont.
 McGregor, Duncan, Montreal, Que.
 McIntire, Charles C., Rockport, Mass.
 McKay, James A., Grand Rapids, Mich.
 McKay, William, Brooklyn, N. Y.
 McKeen, Sillas, Bradford, Vt.
 McKenzie, Alexander, Cambridge, Mass.
 McKillican, John, Danville, Que.
 McKlincey, Sillas, South Boston, Mich.
 McKinnon, Nell, Tiverton, Ont.
 McKinstrey, John A., Richfield, O.
 McLaughlin, Daniel D. T., Litchfield, Ct.
 McLean, Allen, East Orange, N. J.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, South Weymouth, Mass.
 McLean, John K., Oakland, Cal.

- McLellan, Jacob, Maitland, N. S.
 McLeod, Andrew J., Waldoboro', Me.
 McLeod, Hugh, Appleton, Wis.
 McLeod, Norman, Salt Lake City, Utah.
 McLoud, Anson, Topsfield, Mass.
 McNab, Donald, McGregor, Io.
 McNeill, Robert G. S., North Bridgewater, Mass.
 McVicar, Peter, Topeka, Kan.
 Mead, Charles M., Andover, Mass.
 Mead, Darius, New York City.
 Mead, Henry B., Terryville, Ct.
 Mead, Hiram, Oberlin, O.
 Means, George J., Howells, N. Y.
 Means, James H., Dorchester, Mass.
 Means, John O., Boston Highlands, Mass.
 Mears, David O., North Cambridge, Mass.
 Mears, Lucien D., Sterling, Mass.
 Mellen, William, A. B. C. F. M., *South Africa*.
 Melliash, John H., North Scituate, R. I.
 Melville, Henry, Parma, Mich.
 Melvin, Charles T., Emporia, Kan.
 Melvin, J., Liverpool, N. S.
 Merriam, George F., Greenville, N. H.
 Merriam, James F., Farmington, Ct.
 Merriam, Joseph, Randolph, O.
 Merrill, E. W., Cannon Falls, Minn.
 Merrill, George K., Adrian, Mich.
 Merrill, James G., Davenport, Io.
 Merrill, James H., Andover, Mass.
 Merrill, John L., Marlborough, N. H.
 Merrill, Josiah, South Franklin, Mass.
 Merrill, Orville W., Lincoln, Neb.
 Merrill, Samuel H., Portland, Me.
 Merrill, Selah E., Andover, Mass.
 Merrill, Sherman M., Columbus, O.
 Merrill, Thomas, Oskaloosa, Io.
 Merrill, Truman A., Bernardston, Mass.
 Merrill, William A., Kennebunkport, Me.
 Merriman, Daniel, Norwich, Ct.
 Merriman, William E., Ripon, Wis.
 Merritt, Ebridge W., Hardwick, Mass.
 Merritt, William O., Atlanta, Cal.
 Merry, Thomas T., Machias, Me.
 Mershon, James R., Newton, Io.
 Merwin, Nathan T., Trumbull, Ct.
 Merwin, Samuel J. M., Wilton, Ct.
 Meserve, Isaac O., Brooklyn, N. Y.
 Middleton, James, Salem, Ont.
 Mighill, Nathaniel, Brattleboro', Vt.
 Miles, Edward C., Montclair, N. J.
 Miles, George H., Owatonna, Minn.
 Miles, Harvey Russell, N. Y.
 Miles, James E., Boston, Mass.
 Miles, Thomas N., Winsted, Ct.
 Millard, Joseph D., Pleasanton, Mich.
 Millard, Norman A., Benton Harbor, Mich.
 Miller, Daniel, Glen Arbor, Mich.
 Miller, Daniel R., Oberlin, O.
 Miller, George A., Syracuse, N. Y.
 Miller, Richard, Roscoe, Ill.
 Miller, Robert D., West Newbury, Vt.
 Miller, Rodney A., Worcester, Mass.
 Miller, Samuel, Sherburne, N. Y.
 Miller, Simeon, Springfield, Mass.
 Miller, William, Killingworth, Ct.
 Millikan, Elias F., Morison, Ill.
 Millikan, William F., Lenox, O.
 Milliken, Charles E., Littleton, N. H.
 Mills, Charles L., Jamaica Plain, Mass.
 Mills, Henry, Canton, Ill.
 Mills, John L., Marietta, O.
 Miner, Edward G., Geneva, Wis.
 Miner, Henry A., Columbus, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, Poultony, Vt.
 Miner, Samuel E., Monroe, Wis.
- Misseldine, Alfred H., Pleasant Mount, Mo.
 Mitchell, Ammi R., Harriatown, Ill.
 Mitchell, Charles L., Little Valley, N. Y.
 Mitchell, James M., Potosi, Wis.
 Mitchell, Thomas G., Madison Bridge, Me.
 Miter, John J., Beaver Dam, Wis.
 Mobley, Hardy, Topeka, Kan.
 Mollinbeck, Herman, Fremont, Neb.
 Mourou, Benjamin F. (Mich.)
 Mourou, Thomas E., Mt. Vernon, O.
 Montague, Enoch J., Fort Atkinson, Wis.
 Montague, Melzar, Allen's Grove, Wis.
 Monteth, John, Jefferson City, Mo.
 Montgomery, Andrew, Ellsworth, Ct.
 Montgomery, Giles F., A. B. C. F. M., *Central Turkey*.
 Montgomery, John A., Dwight, Ill.
 Moor, George, Oakland, Cal.
 Moody, Eli, Montague, Mass.
 Moody, Howard, East Andover, N. H.
 Moon, Orin, Gambler, O.
 Moore, Edson J., Edgartown, Mass.
 Moore, Henry D., Cincinnati, O.
 Moore, N. S., Gilmanton Iron Works, N. H.
 Moore, William E. B., Bolton, Ct.
 Moore, William H., Berlin, Ct.
 Morehouse, C. M., Evansville, Wis.
 Morehouse, Darius A., Essex, Mass.
 Morgan, David S., Montello, Wis.
 Morgan, G. F. G., Vallejo, Cal.
 Morgan, John, Oberlin, O.
 Morgan, John F., Leavenworth, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Charles, New Bedford, Mass.
 Morley, John H., Sioux City, Io.
 Morley, Sardin B., Pittsfield, Mass.
 Morong, Thomas, Ipswich, Mass.
 Morrill, John, Pocatonia, Ill.
 Morrill, Stephen S., Henniker, N. H.
 Morris, Edward, Sherman, Tex.
 Morris, E. J., Bradford, Pa.
 Morris, George, Dixon, Cal.
 Morris, Myron N., West Hartford, Ct.
 Morris, Orlas S., East Westminster, Vt.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morse, Alfred, Austin, Minn.
 Morse, Charles F., Atkinson, N. H.
 Morse, Henry C., Union City, Mich.
 Morse, James E., Genoa Bluffs, Io.
 Morse, George H., Townsend, Mass.
 Morton, Alpha, Oakham, Mass.
 Morton, William D., Chester, Ct.
 Moses, John O., Ellington, Ct.
 Mulder, William, Laingsburg, Mich.
 Munger, Theodore T., Lawrence, Mass.
 Munsell, Joseph R., Franklin, Vt.
 Munson, Frederick, Patchogue, L. I.
 Munson, Myron A., Moriah, N. Y.
 Murch, Harvey G., Lawrence, Kan.
 Murdoch, David, New Haven, Ct.
 Murphy, Thomas D., Granby, Ct.
 Murray, William H., Boston, Mass.
 Muzzy, Clarendon F., Norwich, Ct.
 Myers, J. C., Tonica, Ill.
 Myrick, Osborn, Middletown, Vt.
 Nall, James, Detroit, Mich.
 Nason, Elias, West Killingly, Ct.
 Nason, John H., East Smithfield, Pa.
 Needham, George O., Embro, Ont.
 Nelson, Sybrandt, DePeyster, N. Y.
 Newcomb, George B., New Haven, Ct.
 Newcomb, Homer S., South Britton, Ct.
 Newcomb, Luther, Pomona, Kan.
 Newell, Wellington, North Waterford, Me.
 Newhall, Charles S., Orlakany Falls, N. Y.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Charles, West Stockbridge, Mass.

- Newman, Stephen M., Taunton, Mass.
 Newton, James H., Maroa, Ill.
 Newton, John, Philadelphia, N. Y.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Brownville, Me.
 Nichols, Danforth B., Washington, D. C.
 Nichols, Nathan E., Acworth, N. H.
 Nichols, Washington A., Lake Forest, Ill.
 Nims, George L., Roxbury, N. H.
 Noble, Edward W., Truro, Mass.
 Noble, Franklin, Brooklyn, N. Y.
 Noble, Mason, Jr., Sheffield, Mass.
 Noble, Thomas K., San Francisco, Cal.
 Norcross, Flavius V., Union, Me.
 Norcross, S. Gerard, McIndoe's Falls, Vt.
 Norris, Austin H., Farwell, Mich.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Plainfield, Ct.
 Northrop, Birdsey G., New Haven, Ct.
 Northrop, J. A., Ottaville, Io.
 Norton, Edward, Montague, Mass.
 Norton, Franklin B., Oakkoah, Wis.
 Norton, John F., Fitzwilliam, N. H.
 Norton, Smith, Evanston, Ill.
 Norton, Thomas S., Dover, Mass.
 Norton, William W., New Richmond, Wis.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Brookline, Mass.
 Noyes, Gurdon W., Woodbury, Ct.
 Noyes, Joseph T., A. B. C. F. M., Madura.
 Noyes, S. W. Litchfield, Mich.
 Nutting, George B., Oberlin, O.
 Nutting, John K., Glenwood, Io.
 Nutting, Rufus, Detroit, Mich.
 Ober, Benjamin, Windsor, Mass.
 Ober, William F., Newcastle, Me.
 Officer, Morris, Wabunsee, Kan.
 Olds, Abner D., Ellington, N. Y.
 Olds, Henry H., West Granville, Mass.
 Olmstead, Samuel, Morris, Minn.
 Olmstead, Franklin W., East Townshend, Vt.
 Orcutt, Samuel, Wolcott, Ct.
 Ordway, Jarius, Buckingham, Ct.
 Ordway, Samuel, Wethersfield, Ill.
 Orton, James, (N. Y.)
 Osborn, William H., Ypsilanti, Mich.
 Osborne, Cyrus P., Baltimore, Md.
 Osgood, Edward R., East Machias, Me.
 Osgood, Reuben D., Kennebunkport, Me.
 Oostankershine, P. P., Penetanguishene, Ont.
 Otis, Israel T., Exeter, N. H.
 Otis, N. L., Hubbardston, Mich.
 Otis, Orin F., Providence, R. I.
 Ottman, H. Augustus, Bozrah, Ct.
 Overton, A. A., Arena, Wis.
 Oviatt, George A., Talcottville, Ct.
 Owen, Evan, Jennitton, Wis.
 Owen, T. G., Brookfield, Ill.
 Owen, Thomas M., New York Mills, N. Y.
 Owen, William, Coalburgh, O.
 Owens, Elias, Slaton, Pa.
 Owens, Owen, Birmingham, Pa.
 Oxnard, Frederick, Sandwich, Mass.
 Packard, Abel K., Anoka, Minn.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, New Alstead, N. H.
 Packard, David T., Brighton, Mass.
 Packard, Edward N., Evanston, Ill.
 Packard, Theophilus, Chicago, Ill.
 Paddock, George A., Lebanon, Mo.
 Page, Alvah C., Egin, Ill.
 Page, Benjamin G., Emerald Grove, Wis.
 Page, Caleb F., Milton Mills, N. H.
 Page, Henry P., A. B. C. F. M., European Turkey.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, West Farmington, O.
 Paine, Bernard, Foxborough, Mass.
 Paine, John C., Groveland, Mass.
 Paine, Levi L., Bangor, Me.
 Paine, Rodney, Topeka, Kan.
 Paine, Sewell, Montgomery Centre, Vt.
 Paine, William P., Holden, Mass.
 Painter, Charles C. O., Naugatuck, Ct.
 Palmer, Charles M., Oornish, N. H.
 Palmer, Charles R., Bridgeport, Ct.
 Palmer, Edward B., Berkshire, N. Y.
 Palmer, Edwin B., Chicopee, Mass.
 Palmer, Elliot, Portland, Ct.
 Palmer, George W., Ogden, Io.
 Palmer, Horace W., West Andover, O.
 Palmer, J. A., Canton, Dak.
 Palmer, James M., Portland, Me.
 Palmer, Ray, New York City.
 Palmer, William S., Wells River, Vt.
 Pangborn, D. K., Orary's Mills, N. Y.
 Paris, John D., A. B. C. F. M., Sandwich Islands.
 Park, Austin L., Gardiner, Me.
 Park, Calvin E., W. Boxford, Mass.
 Park, Charles W., A. B. C. F. M., Western India.
 Park, Edwards A., Andover, Mass.
 Park, Harrison G., Hancock, N. H.
 Park, William E., Lawrence, Mass.
 Parker, Alexander, Springvale, Io.
 Parker, Ammi J., Danville, Que.
 Parker, Benjamin W., A. B. C. F. M., Sandwich Islands.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Hanover, N. H.
 Parker, Henry H., Honolulu, Sandwich Islands.
 Parker, Henry W., Amherst, Mass.
 Parker, Horace, Peppersell, Mass.
 Parker, John D., Wyandotte, Kan.
 Parker, Leonard S., Ashburnham, Mass.
 Parker, Orson, Flint, Mich.
 Parker, Roswell, Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Williamsburg, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Loyal, Washington, D. C.
 Parnelle, Edway, Toledo, O.
 Parnelle, Henry M., Iowa Falls, Io.
 Parnolee, J. B., Arkansas City, Kan.
 Parnolee, Moses P., A. B. C. F. M., Eastern Turkey.
 Parnolee, Simeon, Oswego, N. Y.
 Parry, Porter B., Three Oaks, Mich.
 Parsons, Benjamin, Smyrna, Mich.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenezer G., Byfield, Mass.
 Parsons, Henry M., Boston, Mass.
 Parsons, John, Lebanon, Me.
 Parsons, John U., Cummington, West Village, Mass.
 Parsons, William M., Ridgebury, Ct.
 Partridge, George C., Batavia, Ill.
 Partridge, John W., New Haven, Ct.
 Partridge, Samuel H., Greenfield, N. H.
 Partrick, Henry J., West Newton, Mass.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, West Bloomfield, N. Y.
 Patten, Moses, Carlisle, Mass.
 Patten, William A., Fort Dodge, Io.
 Patterson, Webster, Lynn, Mass.
 Pattison, J. S., Inverness, Que.
 Patton, James L., Greenville, Mich.
 Patton, William, New Haven, Ct.
 Patton, William W., Chicago, Ill.
 Payne, Joseph H., Bavaria, Kan.
 Payne, Rodney, Topeka, Kan.
 Payson, A. L., Watoma, Wis.
 Peabody, Albert B., Stratham, N. H.

- Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, North Stamford, Ct.
 Peacock, W. M., Athol, Ont.
 Peare, L. H., New Orleans, La.
 Pearson, James B., Montclair, N. J.
 Pearson, Reuel M., Polo, Ill.
 Pearson, Samuel W., Lyman, Me.
 Pease, Aaron G., Rutland, Vt.
 Peck, David, Sunderland, Mass.
 Peck, Whitman, New Haven, Ct.
 Peckham, Joseph, Kingston, Mass.
 Peebles, David, Victoria, Texas.
 Peet, J. W., Fontanelle, Io.
 Peet, Lyman B., A. B. C. F. M., China.
 Peet, Stephen D., Chatham, O.
 Peloubet, Francis N., Natick, Mass.
 Pelton, George A., Candor, N. Y.
 Pendleton, Henry G., Thawville, Ill.
 Penfield, Samuel, Nora, Ill.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Penoyer, Andrew L., Roseville, Ill.
 Penwell, W. W., Cincinnati, Io.
 Peregrine, Phillip, Jackson, Minn.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Stowe, Vt.
 Perkins, Edgar, Copenhagen, N. Y.
 Perkins, Francis B., Boston, Mass.
 Perkins, Frederic T., Nantucket, Ct.
 Perkins, George A., Gorham, Me.
 Perkins, George G., Hamilton, Mo.
 Perkins, Henry M., Southwest Harbor, Me.
 Perkins, James W., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. B., Glover, Vt.
 Perrin, Lavalette, Wolcottville, Ct.
 Perry, David, Hatchville, Mass.
 Perry, D. B., Aurora, Neb.
 Perry, David C., Columbus, O.
 Perry, Ralph, Agawam, Mass.
 Perry, Truman S., Sweden, Me.
 Peterson, William S., Findlay, O.
 Pettangill, James H., Brooklyn, N. Y.
 Pettibone, Ira, West Stafford, Ct.
 Pettibone, Ira F., A. B. C. F. M., Turkey.
 Pettit, John, Benzonia, Mich.
 Phelps, Austin, Andover, Mass.
 Phelps, Frederick B., Lowell, Vt.
 Phelps, Samuel W., Chicago, Ill.
 Phelps, Winthrop H., South Egremont, Mass.
 Phillips, Daniel, North Chelmsford, Mass.
 Phillips, George W., Worcester, Mass.
 Phillips, John, Wauahara, Kan.
 Phillips, Lebbeus R., Groton, Mass.
 Phillips, S., Dodgeville, Wis.
 Phillips, Samuel, Orion, Mich.
 Phillips, Thomas, Alliance, O.
 Phinney, George W., Geneva, O.
 Phipps, George G., Wellesley, Mass.
 Phipps, William, Plainfield, Ct.
 Phipps, William H., East Woodstock, Ct.
 Pickett, Cyrus, St. Cloud, Minn.
 Pickett, Joseph W., Des Moines, Io.
 Pierce, Asa C., Brookfield Centre, Ct.
 Pierce, Charles M., Middlefield, Mass.
 Pierce, George J., Milford, N. H.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, John E., A. B. C. F. M., Eastern Turkey.
 Pierce, Leroy M., Provincetown, Mass.
 Pierce, Nathaniel H., Northfield, Minn.
 Pierce, Webster K., Eastport, Me.
 Pierce, William G., Champaign, Ill.
 Pierson, Isaac, A. B. C. F. M., North China.
 Pierson, S. W. (Ohio.)
 Pierson, William H., Somerville, Mass.
 Pike, Alpheus J., Sauk Centre, Minn.
 Pike, Ezra B., Stowe, Me.
 Pike, Gustavus D., Brooklyn, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. C., Douglas, Mass.
 Pinkerton, Adam, Orion, Wis.
 Pinkerton, Myron W., A. B. C. F. M., South Africa.
 Piper, Caleb W., North Falmouth, Mass.
 Pixley, Stephen C., A. B. C. F. M., South Africa.
 Place, Olney, Carthage, N. Y.
 Platt, Dennis, South Norwalk, Ct.
 Platt, Henry D., Danvers, Ill.
 Platt, Luther H., Eureka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, Merit S., North Vineland, N. J.
 Platt, William, Saline, Mich.
 Plumb, Albert H., Boston Highlands, Mass.
 Plumb, Joseph C., Fort Scott, Kan.
 Plumer, Alexander R., Tremont, Me.
 Poage, George G., Wittenberg, Io.
 Poage, James S., Aledo, Ill.
 Pollard, G. A., Glen Arbor, Mich.
 Pomeroy, Edward N., Bergen, N. Y.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lemuel, Muscotah, Kan.
 Pond, Benjamin W., York, Me.
 Pond, Chauncey N., Oberlin, O.
 Pond, Enoch, Bangor, Me.
 Pond, J. Evaris, Hampden, Me.
 Pond, Theodore, Brooklyn, N. Y.
 Pond, Theodore S., A. B. C. F. M., Eastern Turkey.
 Pond, William C., San Francisco, Cal.
 Poor, Daniel J., Romeo, Mich.
 Pope, Charles H., Benicia, Cal.
 Pope, G. S., Selma, Ala.
 Porter, Edward G., Lexington, Mass.
 Porter, George, Greene, N. Y.
 Porter, Giles M., Garnaville, Io.
 Porter, H. D., Olifton, Ill.
 Porter, Henry D., A. B. C. F. M., North China.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Brownsville, Tex.
 Porter, Noah, New Haven, Ct.
 Porter, Samuel, Royal Oak, Mich.
 Porter, Samuel F., Columbus, N. Y.
 Porter, William, Beloit, Wis.
 Porter, William, Webster Groves, Mo.
 Post, E. H., Lockport, Ill.
 Post, Martin, (Ill.)
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topham, Me.
 Potter, Edmund S., Greenfield, Mass.
 Potter, William, Hampden, O.
 Potwin, M. S., Fayette, Io.
 Potwin, Thomas S., Amherst, Mass.
 Potwine, Lemuel S., Hudson, O.
 Powell, Edward P., St. Louis, Mo.
 Powell, Isaac P., East Canaan, Ct.
 Powell, James, Newburyport, Mass.
 Powell, John J., Cloverdale, Cal.
 Powell, John N., Plymouth, Wis.
 Powell, Rees, Troedrhindalar, O.
 Powell, Samuel W., Viroqua, Wis.
 Powell, William, Hubbard, O.
 Powers, Dennis, Rindge, N. H.
 Powers, Henry, Cambridge, Mass.
 Powis, Henry D., Quebec, Que.
 Pratt, Almon B., Bend, Ky.
 Pratt, Charles H., Ashland, Wis.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro, Mass.
 Pratt, George H., Harvard, Mass.
 Pratt, Horace, Northfield, Vt.
 Pratt, J. Loring, Strong, Me.
 Pratt, Lewellyn, North Adams, Mass.
 Pratt, Miner G., Andover, Mass.

- Pratt, Parsons S., Dorset, Vt.
 Pratt, Theodore C., Tilton, N. H.
 Prentiss, Norman A., La Salle, Ill.
 Preston, E. T., Newton, Io.
 Preston, J. P., Ripley, O.
 Price, John, Mountain Lake, Minn.
 Price, Lewis V., Woodstock, Ill.
 Princes, Newell A., Cornwall, Ct.
 Pritchard, David E., Rome, N. Y.
 Proctor, P. P., New Orleans, La.
 Pugh, John W., Philadelphia, Pa.
 Pugh, Thomas, Jalapa, Neb.
 Pullar, Thomas, Hamilton, Ont.
 Pullen, Henry, Spring Green, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 PUNCHARD, George, Boston, Mass.
 Purkis, G., Waterville, Que.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Milbury, Mass.
 Putnam, Hiram B., West Concord, N. H.
 Putnam, Rufus A., Pembroke, N. H.
 Pyke, Charles, Prospect, Ct.
 Quafe, Robert, Leon, Wis.
 Quilt, Alonzo H., New Bedford, Mass.
 Rallsbach, Lycurgus, Oak Grove, Wis.
 Rand, Edward A., South Boston, Mass.
 Rand, William A., South Seabrook, N. H.
 Rand, William H., Oldtown, Me.
 Rankin, Edward E., Fairfield, Ct.
 Rankin, J. Mames, Washington, D. C.
 Rankin, Samuel G. W., Glastonbury, Ct.
 Ranney, Timothy E., North Troy, Vt.
 Ranslow, Eugene J., Swanton, Vt.
 Ransom, Calvin N., Lowell, O.
 Ransom, George E., Webster City, Io.
 Rawson, Alanson, Woonsocket, R. I.
 Rawson, Thomas R., Albany, N. Y.
 Ray, John W., Lake City, Minn.
 Raymond, Alfred C., New Haven, Ct.
 Raymond, Edward N., Hartford, N. Y.
 Read, Herbert A., Marshall, Mich.
 Reedfield, Charles, East Arlington, Vt.
 Reed, Edward A., Springfield, Mass.
 Reed, Frederick A., East Taunton, Mass.
 Reed, Julius A., Columbus, Neb.
 Reed, Levi, Muskegon, Mich.
 Reed, Myron W., Milwaukee, Wis.
 Reed, William C., South Dennis, Mass.
 Rees, Henry, Emporia, Kan.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thomas M., Bowmanville, Ont.
 Relyea, Benjamin J., Westport, Ct.
 Reuth, Jacob, Davenport, Io.
 Reynolds, George C., A. B. C. F. M., *Eastern Turkey*.
 Reynolds, William T., North Haven, Ct.
 Rice, Charles B., Danvers Centre, Mass.
 Rice, Edwin W., Philadelphia, Pa.
 Rice, George W., Council Bluffs, Io.
 Rice, Walter, South Royalston, Mass.
 Rice, W. H., Waverley, Io.
 Rich, Alonzo B., West Lebanon, N. H.
 Rich, Thomas H., Lewiston, Me.
 Richards, Charles H., Madison, Wis.
 Richards, Cyrus S., Washington, D. C.
 Richards, John L., Big Rock, Ill.
 Richards, William M., Princeton, Wis.
 Richardson, Albert M., Lawrence, Kan.
 Richardson, Charles A., Fredonia, Kan.
 Richardson, Cyrus, Plymouth, N. H.
 Richardson, D. Warren, Easton, Mass.
 Richardson, Elias H., Hartford, Ct.
 Richardson, Gilbert B., Cumberland Centre, Me.
 Richardson, Henry, Gilead, Me.
 Richardson, Henry J., Lincoln, Mass.
 Richardson, Martin L., Sturbridge, Mass.
 Richardson, Merrill, Milford, Mass.
 Richardson, Nathaniel, Tyngsboro, Mass.
 Richardson, William T., Kelloggville, O.
 Richmond, Thomas T., West Taunton, Mass.
 Riddel, Samuel H., Tamworth, N. H.
 Riggs, Alfred L., A. B. C. F. M., Santee Agency, Neb.
 Riggs, Thomas L., A. B. C. F. M., Dakota.
 Ritchie, George, St. Charles, Minn.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Anson H., Lodi, O.
 Robbins, Elijah, A. B. C. F. M., *South Africa*.
 Robbins, Silas W., Manchester, Ct.
 Roberts, Bennet, Buckingham, Io.
 Roberts, G. Lewis, Tremont, Ill.
 Roberts, Jacob, Auburndale, Mass.
 Roberts, James G., Kansas City, Mo.
 Roberts, Lindsey A., Athens, Ala.
 Roberts, Morris, Remsen, N. Y.
 Roberts, Thomas E., Keene, N. H.
 Roberts, William B., Sandusky, N. Y.
 Robie, Benjamin A., Wilmington, Mass.
 Robie, Edward, Greenland, N. H.
 Robie, Thomas S., New Ipswich, N. H.
 Robinson, E. J., Burford, Ont.
 Robinson, Harvey E., Hiawatha, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, P. Owen, Bound, Ont.
 Robinson, William A., Homer, N. Y.
 Rochester, John, Jefferson, La.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, George A., Kamselaer Falls, N. Y.
 Rockwood, Samuel L., Hanson, Mass.
 Rodgers, Levi, Claremont, N. H.
 Rodman, Daniel S., Montclair, N. J.
 Roe, Alvah D., Afton, Minn.
 Rogan, Daniel H., Newton, Io.
 Rogers, Andrew J., Bliddeford, Me.
 Rogers, Enoch E., Macon, Ga.
 Rogers, Henry M., Mittineaque, Mass.
 Rogers, John, Derby, Vt.
 Rogers, J., Stanstead, Que.
 Rogers, Leonard, Linn, Wis.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Herman, Hanover, N. H.
 Root, Augustine, Belchertown, Mass.
 Root, David, Wilmington, Del.
 Root, Edward W., Batavia, Ill.
 Root, James P., Perry Centre, N. Y.
 Root, Marvin, Lanark, Ill.
 Ropes, William L., Andover, Mass.
 Rosboro, S. R., Woodland, Cal.
 Rose, William F., Crystal Lake, Ill.
 Rose, William W., Pittsfield, Ill.
 Ross, A. Hastings, Columbus, O.
 Ross, John A., Marion, Io.
 Ross, O. A., Lockford, Cal.
 Rositer, George R., Marietta, O.
 Rositer, S. B., Elizabethport, N. J.
 Rounce, Joseph S., Wellville, Mo.
 Rouse, Thomas H., San Mateo, Cal.
 Rowe, Aaron, Corpus Christi, Tex.
 Rowell, Joseph, San Francisco, Cal.
 Rowland, Lyman S., Saratoga, N. Y.
 Rowland, Samuel, West Spring Creek, Pa.
 Rowley, C. H., Sheldon, Vt.
 Rowley, George B., Harvard, Ill.
 Rowley, R. C., Blandinsville, Ill.
 Rowley, R. T., Mt. Pleasant, Io.
 Roy, Joseph E., Chicago, Ill.
 Royce, L. R., Elkhart, Ind.
 Ruddock, Charles A., Munsville, N. Y.
 Runnels, Moses T., Sanbornton, N. H.
 Russell, Ezekiel, Holbrook, Mass.
 Russell, Frank, Brooklyn, N. Y.
 Russell, Henry A., Colebrook, Ct.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.

- Rustedt, Henry F., Sudbury, Vt.
 Ryder, William H., Oberlin, O.
 Ryebolt, J. C., Dallas City, Ill.
 Sabin, Joel G., Rockton, Ill.
 Sabin, Lewis, Templeton, Mass.
 Sabin, L. P., Footville, Wis.
 Safford, Albert W., Cawker City, Kan.
 Safford, George B., Burlington, Vt.
 Ballenbach, Henry, Lansing Ridge, Io.
 Salmon, Edward P., Beloit, Wis.
 Salmon, John, Warwick, Ont.
 Salter, Charles C., Duluth, Minn.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, Weston, Vt.
 Sanborn, Benjamin T., Elliot, Me.
 Sanborne, George E., Hartford, Ct.
 Sanders, Asa W., Metamora, O.
 Sanders, Clarendon M., Waukegan, Ill.
 Sanderason, Alonzo, Goodrich, Mich.
 Sanderason, Henry H., Charlestown, N. H.
 Sanderason, John G., Ottawa, Ont.
 Sands, John D., Belmont, Io.
 Sanford, Basils, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Elias B., Thomaston, Ct.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sargent, Frank D., Brookline, N. H.
 Sargent, George W., Milwaukee, Wis.
 Sargent, Roger M., Godfrey, Ill.
 Savage, Daniel F., East Charlemon, Mass.
 Savage, George S. F., Chicago, Ill.
 Savage, John R., Grand Rapids, Mich.
 Savage, John W., Dover, N. H.
 Savag, Minot J., Hannibal, Mo.
 Savag, William H., Jacksonville, Ill.
 Savage, William T., Franklin, N. H.
 Sawin, Theophilus P., Revere, Mass.
 Sawin, T. Parsons, Racine, Wis.
 Sawtill, Eli N., Brooklyn, N. Y.
 Sawyer, Daniel, Hopkinton, N. H.
 Sawyer, Leicester J., Burlingame, Kan.
 Scales, Jacob, Plainfield, N. H.
 Schaeffer, Frederick A., Brookfield, Mass.
 Schaeffer, Henry A., A. B. C. F. M., *Austria*
 Scheerer, John, Lagrange, Mo.
 Scheuerle, G., Elgin, Io.
 Schlosser, George, Paxton, Ill.
 Schneider, Jacob, Muscatine, Io.
 Schwarz, P. A., Greenfield, Mass.
 Scofield, John, Milford, Kan.
 Scott, Charles, Chesapeake, E. I.
 Scott, Darius B., Milton Mills, N. H.
 Scott, George H., Bakersfield, Vt.
 Scott, George R. W., Newport, N. H.
 Scott, John, Dudley, N. C.
 Scott, Nelson, East Granville, Mass.
 Scoville, Samuel, Norwich, N. Y.
 Scribner, T., Westmoreland, Kan.
 Scudder, Evars, Great Barrington, Mass.
 Scudder, Henry M., Brooklyn, N. Y.
 Seabury, Edwin, Berlin, Vt.
 Seagrave, James O., East Marshfield, Mass.
 Searle, Richard T., Thetford, Vt.
 Seaton, Charles M., Colchester, Vt.
 Seaton, William R., Michigan, Mo.
 Seecombe, Charles, Francestown, N. H.
 Seeley, Raymond H., Haverhill, Mass.
 Seelye, Julius H., Amherst, Mass.
 Seelye, Samuel T., Easthampton, Mass.
 Segur, S. Willard, Gloucester, Mass.
 Selden, Calvin, Aurora, Ill.
 Sessions, Alexander J., Beverly, Mass.
 Sessions, Joseph W., Westminster, Ct.
 Sessions, Samuel, St. Johns, Mich.
 Severance, Milton L., Orwell, Vt.
 Sewall, A. C., Williamstown, Mass.
 Sewall, David B., Fryeburg, Me.
 Sewall, John S., Brunswick, Me.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laclede, Mo.
 Sexton, W. C., Randolph, Pa.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Shafer, A. S., Oberlin, O.
 Shannon, Oscar J., Prairie, Wis.
 Shapleigh, Horace S., (Mass.)
 Sharpe, Andrew, Hebron, Ct.
 Shattuck, Calvin S., Baxter Springs, Kan.
 Shaw, Edwin W., Lawrence, Mich.
 Shaw, Ezra D., Sumner Hill, N. Y.
 Shaw, Horatio W., White Cloud, Kan.
 Shay, John H., Lockport, Ill.
 Shedd, Charles, Wasloja, Minn.
 Sheldon, Charles B., Excelsior, Minn.
 Sheldon, Stewart, Vermilion, Dak.
 Shepard, Thomas, Bristol, R. I.
 Sheplev, David, Providence, R. I.
 Sherrill, A. F., Omaha, Neb.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., California, Mo.
 Sherrill, Samuel B., Bellevue, O.
 Sherwin, John C., Menomonge, Wis.
 Shinn, Robert F., Paysou, Ill.
 Shipherd, Fayette, Oberlin, O.
 Shipherd, Jacob R., Chicago, Ill.
 Shipman, S. B., Atwater, O.
 Shipman, Thomas L., Jewett City, Ct.
 Shipperly, James, Abbottsford, Que.
 Shook, Darius R., Bellevue, Mich.
 Shorey, H. Allen, Camden, Me.
 Shurtleff, Daniel, Fayetteville, Vt.
 Sigston, W. H., Knoxville, Pa.
 Sikes, Lewis E., Vienna, Kan.
 Silsby, J., Selma, Ala.
 Sim, Alexander, Franklin, Que.
 Simmons, H. O., Oakfield, Wis.
 Skeele, John P., Hatfield, Mass.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., Exeter, Neb.
 Sleeper, William T., Caribou, Me.
 Small, Uriah W., Pomona, Tenn.
 Smart, William S., Albany, N. Y.
 Smith, Andrew J., Waterford, Me.
 Smith, Arthur H., A. B. C. F. M., *North China*
 Smith, Asa B., Rocky Hill, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Azro A., Irasburg, Vt.
 Smith, Bezalcel, West Hartford, Ct.
 Smith, Burritt A., East Hampton, Ct.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Mass.
 Smith, Charles B., Cohasset, Mass.
 Smith, Charles S., Montpelier, Vt.
 Smith, Eben, Middlebury, Vt.
 Smith, Edward A., Chester Depot, Mass.
 Smith, Edward G., Mattapoisett, Mass.
 Smith, Edward P., White Earth, Minn.
 Smith, Edwin, Barre, Mass.
 Smith, Edwin G., Morrison, Ill.
 Smith, Elijah B., Middletown, Ct.
 Smith, E. Goodrich, Washington, D. C.
 Smith, E. H., Chicago, Ill.
 Smith, Elijah P., Danville, Io.
 Smith, Ezra N., Solon, Me.
 Smith, F. P., North Wolfeborough, N. H.
 Smith, George, Lyndeborough, N. H.
 Smith, George, Gene-se, Mich.
 Smith, George W., Coal Creek, Tenn.
 Smith, Henry B., Newtown, Ct.

- Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Otis, Mass.
 Smith, Isaac B., Turner, Ill.
 Smith, Isaiah P., Chesterfield, Mass.
 Smith, James A., Unionville, Ct.
 Smith, James W., A. B. C. F. M., *Sandwich Islands*.
 Smith, J. M., Amherstburg, Ont.
 Smith, J. Morgan, Grand Rapids, Mich.
 Smith, John C., A. B. C. F. M., *Ceylon*.
 Smith, John F., A. B. C. F. M., *Western Turkey*.
 Smith, Hinda, Charlestown, O.
 Smith, Joseph, Minot, Me.
 Smith, Judson, Oberlin, O.
 Smith, Lowell, A. B. C. F. M., *Sandwich Islands*.
 Smith, M., Wilton, Io.
 Smith, Matthew H., Warrensburg, Mo.
 Smith, Moses, Chicago, Ill.
 Smith, Nicholas E., Plainfield, N. J.
 Smith, Oscar M., Monticello, Minn.
 Smith, Thomas S., A. B. C. F. M., *Ceylon*.
 Smith, Wilder, Rockford, Ill.
 Smith, William A., Morris, Ill.
 Smith, William J., Alden, Io.
 Smith, William S., West Newton, Mass.
 Smith, William W., Pine Grove, Ont.
 Smyth, Egbert C., Andover, Mass.
 Smyth, S. P., Newnam, Bangor, Me.
 Snell, E. Porter, Washington, D. C.
 Snell, William W., Rushford, Minn.
 Snelson, Floyd, Andersonville, Ga.
 Snider, Solomon, Wroxeter, Ont.
 Snow, Aaron, Millers' Place, L. I.
 Snow, Benjamin G., A. B. C. F. M., *Micronesia*.
 Snow, Benjamin P., Portland, Me.
 Snow, Roswell R., Elgin, Ill.
 Snowden, J. E., Oskaloosa, Io.
 Snowden, R. Bayard, Darien, Ct.
 Somerville, W. C., Newport, Vt.
 Southgate, Charles M., St. Johnsbury, Vt.
 Southgate, Robert, Hartford, Vt.
 Southworth, Benjamin, Wells, Me.
 Southworth, Edward, Cresco, Io.
 Southworth, Francis, Portland, Me.
 Spalding, George B., Dover, N. H.
 Spalding, Samuel J., Newburyport, Mass.
 Spaulding, George, Alstead Centre, N. H.
 Spaulding, Levi, A. B. C. F. M., *Ceylon*.
 Spaulding, Lysander T., Broad Brook, Ct.
 Spaulding, William A., A. B. C. F. M., *Western Turkey*.
 Spaulding, William S., Bristol, Me.
 Spear, Charles V., Pittsfield, Mass.
 Spell, William, Seneca, Io.
 Spelman, Levi P., Portland, Mich.
 Spence, Adam K., Nashville, Tenn.
 Spencer, Judson D., Waverley, Io.
 Spooner, Charles C., Grandville, Mich.
 Spoor, Orange H., Traversa City, Mich.
 Spring, Leverett W., Fitchburg, Mass.
 Spring, Samuel, East Hartford, Ct.
 Spyker, Simon, Ithaca, Wis.
 Squire, Edmund, Centerville, Mass.
 Squires, Norman J., North Manchester, Ct.
 Staats, Henry T., Fairhaven, Ct.
 Stafford, R. C., Maysville, Mo.
 Stanley, Charles A., A. B. C. F. M., *North China*.
 Stanton, George F., South Weymouth, Mass.
 Stanton, Robert P., Greenville, Ct.
 Starbuck, Charles C., A. M. A., Kingston, W. I.
 Starr, Edward C., Waseca, Minn.
 Starr, M. B., Lincoln, Cal.
 Starr, O. A., Montevideo, Minn.
 St. Clair, Alanson, Shelby, Mich.
 St. John, Samuel N., Georgetown, Ct.
 Stearns, Jesse G. D., Clearwater, Minn.
 Stearns, Josiah H., Epping, N. H.
 Stearns, William A., Amherst, Mass.
 Stebbins, Charles E., Adams, Mass.
 Stebbins, Milan C., Springfield, Mass.
 Steele, John, Middlebury, Vt.
 Stephens, John L., A. B. C. F. M., *Mexico*.
 Stevens, Alfred, West Westminster, Vt.
 Stevens, Asabel A., Peoria, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., North Bridgewater, Mass.
 Stevens, Henry M., Kansas City, Mo.
 Stevens, Jedediah D., Beloit, Wis.
 Stevens, Moody A., Cohasset, Mass.
 Stevenson, John E., North Adams, Mich.
 Stewart, Jeremiah D., Sinclairville, N. Y.
 Stewart, William C., Hydeville, Cal.
 Stiles, Edmund R., Manchester, Io.
 Simson, Henry A., Minneapolis, Minn.
 Stockbridge, W. S., Andover, Mass.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., Centrebrook, Ct.
 Stoddart, William, Boscobel, Wis.
 Stone, Andrew L., San Francisco, Cal.
 Stone, E. N., Loudon, N. H.
 Stone, Clarendon A., Brewer Village, Me.
 Stone, Edward P., Underhill, Vt.
 Stone, George, North Troy, Vt.
 Stone, Harvey M., Rochester, N. H.
 Stone, James P., Highgate, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Castleton, Vt.
 Stone, Richard C., Bunker Hill, Ill.
 Stone, Rollin S., Brooklyn, N. Y.
 Stone, Timothy D. P., Hanover, Mass.
 Storer, Henry G., Oakhill, Me.
 Storrs, Henry M., New York City.
 Storrs, Richard S., Braintree, Mass.
 Storrs, Richard S., Jr., Brooklyn, N. Y.
 Storrs, Sylvester D., Quindaro, Kan.
 Stowe, Calvin E., Hartford, Ct.
 Stowe, John M., Hubbardston, Mass.
 Stowell, Abijah, Erying, Mass.
 Stowell, A. D., Muskegon, Mich.
 Straesburg, George, Madrid, N. Y.
 Stratton, Royal B., Worcester, Mass.
 Stratton, S. Fay, Wyandot, Ill.
 Street, George E., Exeter, N. H.
 Street, Owen, Lowell, Mass.
 Streeter, Sereno W., Austinburg, O.
 Strickland, Micah W., Prentissvale, Pa.
 Strieby, Michael E., Newark, N. J.
 Strong, Charles, Angola, N. Y.
 Strong, David A., Coleraine, Mass.
 Strong, Edward, West Roxbury, Mass.
 Strong, Elnathan E., Waltham, Mass.
 Strong, Guy C., Berlin, Wis.
 Strong, J. H., Soquel, Cal.
 Strong, James W., Northfield, Minn.
 Strong, John C., Leech Lake, Minn.
 Strong, John J., Talladega, Ala.
 Strong, Josiah, Cheyenne, Wyo.
 Stuart, Robert, Green Mountain, Io.
 Sturges, A. A., A. B. C. F. M., *Africanesia*.
 Sturges, Thomas B., Greenfield Hill, Ct.
 Sturtevant, Julian M., Jacksonville, Ill.
 Sturtevant, Julian M., Jr., Ottawa, Ill.
 Sturtevant, William H., West Tisbury, Mass.
 Sumner, Charles B., Monson, Mass.
 Swallow, Joseph E., Falls Village, Ct.
 Sweetser, Beth, Worcester, Mass.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Eliphalet Y., Denmark, Io.
 Swift, H. B., Bloomfield, Ind.
 Swinton, R., Milton, Wis.
 Sylvester, Charles S., Feeding Hills, Mass.
 Sykes, Simeon, Keswick Ridge, N. B.
 Tabor, Rodney L., West Hartland, Ct.

- Tade, Ewing O., Chattanooga, Tenn.
 Talbot, Benjamin, Council Bluffs, Io.
 Talbot, Henry L., Durham, N. H.
 Talcott, Daniel S., Bangor, Me.
 Tappan, Benjamin, Norridgewock, Me.
 Tappan, Charles L., Sandwich, N. H.
 Tappan, Daniel D., Weld, Me.
 Tappan, Samuel S., Providence, R. I.
 Tarbox, Increase N., West Newton, Mass.
 Tarleton, Joseph W., North Beverly, Mass.
 Tatlock, John, Pittsfield, Mass.
 Taylor, Chauncey, Algona, Io.
 Taylor, R. D., Claridon, O.
 Taylor, Edward, Binghamton, N. Y.
 Taylor, James F., Saugatuck, Mich.
 Taylor, Jeremiah, Providence, R. I.
 Taylor, John C., Penn Yan, N. Y.
 Taylor, John L., Andover, Mass.
 Taylor, John P., Middletown, Ct.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Nelson, Lockport, La.
 Taylor, William M., New York City.
 Teel, William H., Lanesville, Mass.
 Teele, Albert K., Milton, Mass.
 Teele, Edwin, Florenceville, Io.
 Teller, Daniel W., Ridgefield, Ct.
 Teller, Henry W., Essex, Ct.
 Temple, Charles, Otisgo, Mich.
 Temple, Josiah H., Framingham, Mass.
 Tenney, Charles, Chester, N. H.
 Tenney, Edward P., Lowell, Mass.
 Tenney, Francis V., Saugus Centre, Mass.
 Tenney, Henry M., Winona, Minn.
 Tenney, Leonard, Barre, Vt.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, Thomas, Plymouth, Io.
 Tenney, William A., Astoria, Or.
 Terry, Calvin, Haverhill, Mass.
 Terry, Cassius M., St. Paul, Minn.
 Terry, James P., Old Lyme, Ct.
 Tewksbury, George A., Plymouth, Mass.
 Tewksbury, George F., Gorham, N. H.
 Thacher, George, Iowa City, Io.
 Thacher, Isaiah C., Warcham, Mass.
 Thain, Alexander R., Turner, Ill.
 Thayer, Carmel C., A. B. C. F. M., *Central Turkey.*
 Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Woolwich, Me.
 Thayer, J. Henry, Andover, Mass.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Amherst, Mass.
 Thomas, Hugh E., Pittsburg, Pa.
 Thomas, John G., Ebensburg, Pa.
 Thomas, John M., Summit Hill, Pa.
 Thomas, Ozro A., Caploma, Kan.
 Thomas, Robert D., Knoxville, Tenn.
 Thomas, Richard P., Springfield, O.
 Thomas, Thomas, Knoxville, Tenn.
 Thomas, William, Arvonia, Kan.
 Thomas, W. J., Shenandoah, Pa.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Chattanooga, Tenn.
 Thompson, Augustus C., Boston Highlands, Mass.
 Thompson, C. H., New Orleans, La.
 Thompson, Charles W., Danville, Vt.
 Thompson, George, Leland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, John, South Abington, Mass.
 Thompson, John, A. M. A., Brainerd, *Jamaica.*
 Thompson, Joseph P., *Berlin, Ger.*
 Thompson, Leander, North Woburn, Mass.
 Thompson, Mitchell, Victoria, Texas.
 Thompson, Nathan, Boulder, Col. Ter.
 Thompson, Oren C., Detroit, Mich.
 Thompson, Samuel H., Osseo, Wis.
 Thompson, Thomas W., A. B. C. F. M., *North China.*
 Thompson, William, Hartford, Ct.
 Thompson, William A., Reading, Mass.
 Thompson, William S., Acton, Me.
 Thornton, James B., Oakhill, Me.
 Thrall, Homer, Litchfield, O.
 Thurston, John R., Whitinsville, Mass.
 Thurston, Philander, Sudbury, Mass.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Searaport, Me.
 Thurston, T. G., Hayward, Cal.
 Thwing, Edward P., Portland, Me.
 Thyng, John H., Guildhall, Vt.
 Tilden, Lucius L., Washington, D. C.
 Tillotson, George J., Central Village, Ct.
 Timlow, Heman R., New York.
 Tingley, Edwin S., Huntington, Mass.
 Tingley, Marshall, Blair, Neb.
 Tinker, Anson P., Auburn, Me.
 Titcomb, Philip, Plympton, Mass.
 Titcomb, Stephen, Farmington, Me.
 Titus, Eugene H., Farmington, N. H.
 Tobey, Alvan, South Berwick, Me.
 Tobey, J. F., Alexandria, Minn.
 Todd, David, Providence, Ill.
 Todd, James D., Granite Falls, Minn.
 Todd, John, Pittsfield, Mass.
 Todd, John, Tabor, Io.
 Todd, John E., New Haven, Ct.
 Todd, William, Madura, Kan.
 Toft, J. S., Exira, Io.
 Tolman, George B., Brookfield, Vt.
 Tolman, Richard, Hampton, Va.
 Tolman, Samuel H., Lenox, Mass.
 Tomlinson, J. L., Elmavere, Ct.
 Tompkins, James, Kewanee, Ill.
 Tompkins, William R., Wrentham, Mass.
 Toothaker, Horace, Deering, Me.
 Topliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., Charlotte, Vt.
 Torrey, Charles W., Collamer, O.
 Torrey, Henry A. P., Burlington, Vt.
 Torrey, Joseph, East Hardwick, Vt.
 Towle, Charles A., Sandwich, Ill.
 Towle, J. Augustus, Northfield, Minn.
 Towler, Thomas, Northville, Mich.
 Tracy, Alfred E., Harvard, Mass.
 Tracy, Caleb B., Wilmot, N. H.
 Tracy, Hiram A., Sutton, Mass.
 Tracy, Ira, Bloomington, Wis.
 Tracy, Joseph, Beverly, Mass.
 Traak, George, Fitchburg, Mass.
 Traak, John L. R., Holyoke, Mass.
 Treat, Charles E., Marlborough, Mass.
 Treat, Selah B., Boston, Mass.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, Tongaloo, Miss.
 Tucker, Joshua T., Chicopee Falls, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tunnell, Robert M., Independence, Kan.
 Tupper, Henry M., Ontario, Ill.
 Turner, Asa, Oskaloosa, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, Josiah W., Waverley, Mass.
 Turner, W. C., Palmyra, Wis.
 Turner, William W., Hartford, Ct.
 Tutbill, Edward B., Empire, Col.
 Tutbill, George M., Kalamazoo, Mich.
 Tuttle, William G., Ware, Mass.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kinsley, Providence, R. I.
 Twining, William F., St. Louis, Mo.
 Twitchell, Joseph H., Hartford, Ct.

- Twitchell, Justin E., East Cleveland, O.
 Twitchell, Royal, New Munich, Minn.
 Twombly, Alexander S., Charlestown, Mass.
 Tyler, Amory H., Monson, Me.
 Tyler, Charles M., Itasca, N. Y.
 Tyler, Henry M., Fitchburg, Mass.
 Tyler, John E., Vineland, N. J.
 Tyler, Josiah, A. B. C. F. M., South Africa.
 Tyler, William, Auburndale, Mass.
 Tyler, William S., Amherst, Mass.
 Underwood, Almon, Irvington, N. J.
 Underwood, Henry B., Hillsboro' Bridge, N. H.
 Underwood, Joseph, East Hardwick, Vt.
 Underwood, Rufus S., New York City.
 Unsworth, Joseph, Georgetown, Ont.
 Upton, Henry, New Preston, Ct.
 Upton, John E., Lakeview, Io.
 Udey, Samuel, Concord, N. H.
 Vail, Henry M., Hadlyme, Ct.
 Vail, William K., Pelham, Mass.
 Valentine, Peter, Mt. Sterling, Wis.
 Van Antwerp, John, Ludington, Mich.
 Van Auken, Helmas H., Augusta, Mich.
 Van Dyke, Samuel A., Centralia, Kan.
 Van Horne, M., Newport, R. I.
 Van Nest, Peter S., Elkhorn, Wis.
 Van Norden, Charles, Beverly, Mass.
 Van Wagner, James M., Sedalia, Mo.
 Veltz, Christian F., Dyersville, Io.
 Venning, C. B., A. M. A., Chesterfield, Jamaicaica.
 Vermilye, Robert G., Hartford, Ct.
 Verney, James, Fredonia, Mich.
 Vetter, John, Tontogany, O.
 Vinton, John A., Winchester, Mass.
 Virgin, Samuel H., Harlem, N. Y.
 Volentine, T. J., Champaign, Ill.
 Voorhees, Louis B., North Weymouth, Mass.
 Vorce, Juba H., South Meriden, Ct.
 Vose, James G., Providence, R. I.
 Wadhams, Jonathan, Belle Plain, Io.
 Wadsworth, Thomas A., Milwaukee, Wis.
 Wainwright, G. W., Dartford, Wis.
 Waite, Henry R., Rome, Italy.
 Waite, Hiram H., Lacona, N. Y.
 Wakefield, William, Harmar, O.
 Wakeman, M. M., Farmersburg, Io.
 Walcott, D. M., Orange Valley, N. J.
 Walcott, Jeremiah W., Ripon, Wis.
 Waldo, Levi F., Lowell, Mich.
 Waldron, Daniel W., Boston, Mass.
 Wales, F. H., Epsom, N. H.
 Wales, Henry A., Stonington, Ct.
 Walker, Aldace, Wallingford, Vt.
 Walker, Charles S., Huntington, W. Va.
 Walker, Edward, Burlington, Ill.
 Walker, Elkansah, Forest Grove, Or.
 Walker, George F., Holliston, Mass.
 Walker, George L., New Haven, Ct.
 Walker, George W., Atlanta, Geo.
 Walker, Horace D., Bridgewater, Mass.
 Walker, James B., Wheaton, Ill.
 Walker, Joseph S., A. B. C. F. M., Foochow.
 Walker, Townsend, Goshen, Mass.
 Walker, William, Alderly, Wis.
 Wallace, Cyrus W., Manchester, N. H.
 Wallace, John, St. Catharine, Mo.
 Wallace, Patterson W., Rochester Mills, Ill.
 Wallace, R. W., London, Ont.
 Ward, Earl J., Grafton, Vt.
 Ward, Joseph, Yankton, Dak. Ter.
 Ward, William H., Independent, New York City.
 Ward, W. Putney, Gretna, La.
 Warfield, F. A., Globe Village, Mass.
 Warner, Aaron, Amherst, Mass.
 Warner, Lyman, Hartland, Ct.
 Warner, Pliny F., Newaygo, Mich.
 Warner, Warren W., Port Leyden, N. Y.
 Warren, Alpha, Roscoe, Ill.
 Warren, H. Vallette, Granville, Ill.
 Warren, Israel P., Newton Centre, Mass.
 Warren, James H., San Francisco, Cal.
 Warren, Is Roy, Pentwater, Mich.
 Warren, Walters, Three Oaks, Mich.
 Warren, William, Gorham, Me.
 Warren, William H., Cleveland, O.
 Warwick, Andrew, Glencoe, Neb.
 Washburn, Asahel C., Syracuse, N. Y.
 Washburn, George, Constantinople.
 Washburn, George T., A. B. C. F. M., Madras.
 Wastell, William P., Port Huron, Mich.
 Waterman, Alfred T., Kennington, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, Thomas T., Monroe, Ct.
 Waterman, William A., Cameron, Mo.
 Waters, Otis B., Benzonia, Mich.
 Watkins, David T., A. B. C. F. M., Mexico.
 Watson, Albert, Albany, Vt.
 Watson, Charles C., Hinsdale, N. H.
 Watson, Charles F., Cowansville, Que.
 Watson, Cyrus L., Clifton, Ill.
 Watson, John P., Shutesbury, Mass.
 Watson, Thomas, Wilmington, N. Y.
 Watta, James, Union Grove, Wis.
 Waugh, D. Darwin, Marion, O.
 Webb, Edwin B., Boston, Mass.
 Webb, Wilson D., Rosendale, Wis.
 Webber, Edwin E., Central City, Io.
 Webber, George N., Middlebury, Vt.
 Webster, Robert M., Grand Rapids, Wis.
 Weidman, Peter, Grove Hill, Io.
 Weir, John E., Leavenworth, Kan.
 Weir, Moses T., Lawrence, Kan.
 Welch, Moses C., Mansfield, Ct.
 Weld, William M., Marine Mills, Minn.
 Weller, James, Danby, N. Y.
 Wellman, Joshua W., Newton, Mass.
 Wells, Asahel S., Fairfield, Io.
 Wells, George W., Marietta, O.
 Wells, James, Northbridge, Mass.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Beaver Dam, Wis.
 Wells, Moses H., Lower Waterford, Vt.
 Wells, Rufus P., Southampton, Mass.
 Wells, Spencer R., A. B. C. F. M., Western India.
 Wells, T. Clayton, Keokuk, Io.
 Wentz, H. A., Bloomer, Wis.
 West, James W., Onarga, Ill.
 Westerfield, William, Jr., Morrisania, N. Y.
 Westervelt, William, Oberlin, O.
 Weston, Henry C., North Bennington, Vt.
 Wetherby, Charles, Nashua, N. H.
 Wetmore, W. W., Wataga, Ill.
 Wheeler, Crosby H., A. B. C. F. M., Eastern Turkey.
 Wheeler, Frederick, Hoyleton, Ill.
 Wheeler, John E., West Medford, Mass.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus A. (N. Y.)
 Wheelwright, John B., South Paris, Me.
 Whipple, George, Brooklyn, N. Y.
 White, George H., Chester, Io.
 White, Isaac C., Newmarket, N. H.
 White, James S., Marshall, Mich.
 White, John W., Boonsboro', Io.
 White, Lorenzo J., Ripon, Wis.
 White, Lyman, Pembroke, N. H.
 White, Orin W., Rockport, O.
 White, Orlando H., New Haven, Ct.
 White, Samuel J., Walton, N. Y.
 Whitehead, M. S., Indianapolis, Ind.
 Whitehill, John, West Atleborough, Mass.
 Whiting, Edward P., Durant, Io.
 Whiting, Lyman, Janeville, Wis.

- Whitman, Alphonso L., Tiverton, R. I.
 Whitman, Jacob, Cornwallis, N. S.
 Whitman, John H., Lyndon, Vt.
 Whitmore, Alfred A., Witterburg, Io.
 Whitney, Charles H., Harwich, Mass.
 Whitney, Henry M., Beloit, Wis.
 Whitney, Joel F., A. B. C. F. M., *Micronesia*.
 Whitney, John, Newton Centre, Mass.
 Whiton, James M., Lynn, Mass.
 Whittemore, Williams H., Brooklyn, N. Y.
 Whittier, Charles, Dennyville, Me.
 Whittlesey, Elphalet, Washington, D. C.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Marlin K., Alton, Ill.
 Whittlesey, William, New Haven, Ct.
 Wickham, Joseph D., Manchester, Vt.
 Wicks, E. G., Glencoe, Minn.
 Wickson, Arthur, Toronto, Ont.
 Wight, Daniel, Natick, Mass.
 Wilcox, Asher H., Westerly, R. I.
 Wilcox, Philo B., Bluehill, Me.
 Wild, Axel W., Greensboro', Vt.
 Wild, Daniel, Fairfield, Vt.
 Wild, Edward P., North Craftsbury, Vt.
 Wilder, Hyman A., A. B. C. F. M., *South Africa*.
 Wilder, J. C., Charlotta, Vt.
 Wilder, Moses H., West Meriden, Ct.
 Wilkes, Henry, Montreal, Que.
 Wilkinson, Reed, Fairfield, Io.
 Willard, Andrew J., Burlington, Vt.
 Willard, Henry, Plainview, Minn.
 Willard, James L., Westville, Ct.
 Willard, John, Derby, Ct.
 Willard, Samuel G., Colchester, Ct.
 Willcox, G. Buckingham, Jersey City, N. J.
 Willcox, William H., Reading, Mass.
 Willey, Austin, Northfield, Minn.
 Willey, Charles, Swansey, N. H.
 Willey, Isaac, Pembroke, N. H.
 Willey, Samuel H., Santa Cruz, Cal.
 Williams, Aaron, Northville, Cal.
 Williams, Benjamin H., Nelson, N. Y.
 Williams, Charles H., Boston, Mass.
 Williams, Edwin E., Elyria, N. Y.
 Williams, Edwin M., Faribault, Minn.
 Williams, Edwin S., Glyndon, Minn.
 Williams, E. F., Chicago, Ill.
 Williams, Francis, Chaplin, Ct.
 Williams, Francis F., Lacon, Ill.
 Williams, Francis W., Boston, Mass.
 Williams, Frederick W., Black Rock, Ct.
 Williams, George, Grass Lake, Mich.
 Williams, George W., Bevier, Mo.
 Williams, Horace R., Almont, Mich.
 Williams, Hugh R., Plainfield, N. Y.
 Williams, Isaac, New Orleans, La.
 Williams, John, West Bangor, Pa.
 Williams, John K., West Rutland, Vt.
 Williams, John M., Waupun, Wis.
 Williams, John P., Minerville, O.
 Williams, L. S., Glenwood, Io.
 Williams, Mark, A. B. C. F. M., *North China*.
 Williams, Moseley H., Portland, Me.
 Williams, Nathan W., Providence, R. I.
 Williams, Richard J., Apple River, Wis.
 Williams, R. G., Castleton, Vt.
 Williams, R. E., Cincinnati, O.
 Williams, Stephen, Clarendon, Vt.
 Williams, Thomas, Providence, R. I.
 Williams, William, Sheffield, N. B.
 Williams, William D., Deerfield, N. Y.
 Williams, Wolcott B., Charlotte, Mich.
 Williston, M. L., Galesburg, Ill.
 Willis, N. E., Marlon, Ala.
 Wills, John T., Los Angeles, Cal.
 Wilson, Edwin P., Watertown, Mass.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., Dover, Mass.
 Wilson, Levi B., Grasshopper Falls, Kan.
 Wilson, Levin, Cynthiana, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, S. B., A. M. A., Providence, *Jamaica*.
 Wilson, Thomas, Stoughton, Mass.
 Winch, Caleb M., Corinth, Vt.
 Winchester, Warren W., Bridport, Vt.
 Windsor, John H., Grafton, Mass.
 Windsor, John W., Keosauqua, Io.
 Windsor, William, Sycamore, Ill.
 Winsor, Richard, Hartford, Ct.
 Winslow, Horace, Willimantic, Ct.
 Winsor, Richard, A. B. C. F. M., *Western India*.
 Winter, Alpheus, Middlefield, Ct.
 Wren, Andrew, New Sweden, Me.
 Wirt, David, Bloomington, Wis.
 Wiewall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Witter, Dexter, South Newbury, O.
 Wolcott, John M., Cheeshire, Ct.
 Wolcott, Samuel, Cleveland, O.
 Wolcott, W. H., Wadham's Mills, N. Y.
 Wood, Abel S., Kokomo, Ind.
 Wood, Charles W., Campbell, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, Franklin P., Acton, Mass.
 Wood, George L., Ellington, Ct.
 Wood, Horace, Gilmun, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wellesley, Mass.
 Wood, Will C., Wenhams, Mass.
 Wood, William, A. B. C. F. M., *Ahmednagar*.
 Woodbridge, Jonathan E., Auburndale, Mass.
 Woodbury, Frank P., Rockford, Ill.
 Woodbury, Samuel, Natick, Mass.
 Woodbury, Webster, Skowhegan, Me.
 Woodcock, Harry E., Tonganoxie, Kan.
 Woodhull, John A., New Preston, Ct.
 Woodhull, Richard, Bangor, Me.
 Woodman, J. M., Chico, Cal.
 Woodmansee, William, Hubbardston, Mich.
 Woodruff, John, Litchfield, Ct.
 Woodward, George H., Toledo, Io.
 Woodward, H. G., Harvard, Ill.
 Woodward, John H., Milton, Vt.
 Woodworth, Charles L., Boston, Mass.
 Woodworth, Henry D., Rehoboth, Mass.
 Woodworth, Horace B., Decorah, Io.
 Woodworth, William W., Grinnell, Io.
 Woolley, Joseph J., Pawtucket, R. I.
 Woolsey, Theodore D., New Haven, Ct.
 Worcester, Isaac R., Auburndale, Mass.
 Worcester, John H., Burlington, Vt.
 Worrell, Benjamin F., Bloomingdale, Ill.
 Wright, A. A., Berea, Ky.
 Wright, Abiel H., Portland, Me.
 Wright, Albert O., New Lisbon, Wis.
 Wright, Chauncey D., Avoca, Io.
 Wright, C. E., Norwalk, O.
 Wright, Ephraim M., East Hampton, Mass.
 Wright, George F., Andover, Mass.
 Wright, J., Tabor, Io.
 Wright, John E. M., Upton, Mass.
 Wright, Samuel G., Burlington, Kan.
 Wright, Walter E. O., Philadelphia, Pa.
 Wright, William B., Boston, Mass.
 Wright, William S., Glautenbury, Ct.
 Wyckoff, Alfonso D., Chebause, Ill.
 Wyckoff, James D., Roseville, Ill.
 Wyckoff, J. L. R., Woodbury, Ct.
 Wylie, A. McElroy, New York City.
 Yeomans, Nathaniel T., Bristol, N. Y.
 Young, Albert A., Sharon, Wis.
 Young, John K., Hopkinton, N. H.
 Young, Samuel, North Hammond, N. Y.
 Youngs, Christopher, Upper Aquebogue, N. Y.
 Zabrickie, Francis N., Saybrook, Ct.

THE NATIONAL AND STATE ORGANIZATIONS OF THE CHURCHES.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.—Organized November 17, 1871. Delegates are sent by the churches in their respective local Conferences (one delegate for each ten churches and major fraction thereof), and by the churches in their respective State organizations (one delegate from each, and one for each ten thousand communicants and major fraction thereof). The National Benevolent Societies and the Theological Seminaries are also represented by honorary delegates (one each).

Officers: Rev. Alonzo H. Quint, D.D., New Bedford, Mass., Secretary; Rev. William H. Moore, Berlin, Conn., Registrar; Hon. Charles G. Hammond, Chicago, Ill., Treasurer; Dea. Samuel Holmes, Montclair, N. J., Auditor.

Provisional Committee.—Rev. Henry M. Storrs, D.D., New York, N. Y. (Chairman); Hon. E. W. Blatchford, Chicago, Ill.; Rev. Pres. Israel W. Andrews, D.D., Marietta, O.; Hon. John B. Page, Rutland, Vt.; Dea. Ezra Farnsworth, Boston, Mass.; Hon. Samuel Merrill, Des Moines, Iowa; Rev. Israel E. Dwinell, D.D., Sacramento, Cal.; and, *ex officio*, the Secretary, Registrar, and Treasurer.

A Special Committee, "on application, to investigate the merits of such special objects and institutions as are generally to be presented to the churches for aid, and give the churches the advantage of their judgment on their merits and importance,"—Rev. Edward S. Atwood, Salem, Mass.; Rev. William W. Patton, D.D., Chicago, Ill.; Rev. Richard B. Thurston, Stamford, Conn.; Rev. Levi H. Cobb, Springfield, Vt.; Hon. Henry P. Haven, New London, Conn.; Hon. Charles G. Hammond, Chicago, Ill.; and Hon. W. H. Currier, of St. Louis, Mo.

Stated Meetings.—every third year from 1871. Special meetings to be called upon the request of any five State organizations of churches.

ALABAMA: *See* GEORGIA.

CALIFORNIA, GENERAL ASSOCIATION OF.—Organized October, 1857.

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, San Francisco, Statistical Secretary; (Rev. E. S. Lacey, Seminary Park, Moderator; Rev. H. E. Jewett, Redwood, Scribe; Rev. John Kimball, San Francisco, Assistant Scribe.)*

Session of 1873: Santa Cruz, Wednesday, October 8, at 10 o'clock, A.M.

COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.—Organized March 16, 1868.

Officers: Dea. C. H. Sweetser, ———, Clerk.

Session of 1873: Boulder, "last Wednesday in October."

CONNECTICUT, GENERAL ASSOCIATION OF.—Organized May 18, 1709.

Officers: Rev. William H. Moore, Berlin, Registrar and Treasurer; (Rev. Amos Chesebrough, Vernon, Moderator; Rev. Leavitt H. Hallock, Berlin, Scribe; Rev. Josiah G. Kirtledge, Glastonbury, Assistant Scribe.)

Session of 1873: Talcottville, Tuesday, June 17, at 11 o'clock, A.M.

———, GENERAL CONFERENCE OF.—Organized November 12, 1867.

Officers: Rev. William H. Moore, Berlin, Registrar and Statistical Secretary; Rev. J. Wickliffe Beach, Windsor Locks, Annalist of the Churches. (Edward W. Hutch, M. D., West Meriden, Moderator; Rev. Nathaniel H. Eggleston, Enfield, Scribe; John N. Bartlett, New Britain, Assistant Scribe; Wells Southworth, New Haven, Auditor; Rev. William L. Gage, Hartford, Chairman of Standing Committee.)

Session of 1873: time and place to be decided by Standing Committee; probably in November, and at Middletown.

DAKOTA, THE CONGREGATIONAL ASSOCIATION OF.—Organized in 1871.

Officers: E. P. Wilcox, Moderator; Rev. Stewart Sheldon, Vermillion, Clerk; Rev. J. A. Palmer, Rev. Stewart Sheldon, Rev. Joseph Ward, Committee on Home Missions.

Sessions: Spring and Autumn, at the call of the officers. Next session, Spring of 1873, with Rev. A. L. Riggs, Santee Agency, Neb.

* Names in parenthesis are those of officers of the sessions of 1872 only. All others are those of persons holding office for a term of years.

DISTRICT OF COLUMBIA: IN NEW JERSEY CONFERENCE.

GEORGIA, ALABAMA, AND TENNESSEE: THE CENTRAL SOUTH CONFERENCE.—Organized October 25, 1871.

Officers: Rev. Ewing O. Tade, Chattanooga, Tenn., Moderator; Rev. O. W. Francis, Atlanta, Ga., Recording Secretary; Rev. Henry S. Bennett, Nashville, Tenn., Statistical Secretary; William Morford, Chattanooga, Tenn., Treasurer.

Session of 1873: Talladega, Ala., "second Wednesday of October."

ILLINOIS, GENERAL ASSOCIATION OF.—Organized June 21, 1844.

Officers: Rev. Martin K. Whittlesey, Alton, Register and Corresponding Secretary. (Erastus N. Bates, Springfield, Moderator; Prof. William Coffin, Batavia, Scribe; Rev. Henry M. Tupper, Ontario, Assistant Scribe.)

Session of 1873: Elgin, "fourth Wednesday in May," at 7½ o'clock, P.M.

INDIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS IN.—Organized March 13, 1858.

Officers: Rev. Nathaniel A. Hyde, Indianapolis, Secretary. (Rev. Joseph L. Bennett, Indianapolis, Moderator; Charles C. Oakey, Terre Haute, Scribe.)

Session of 1873: Elkhart, Thursday, May 15, at 7½ o'clock, P.M.

IOWA, GENERAL ASSOCIATION OF.—Organized Nov. 6, 1840.

Officers: Rev. Joshua M. Chamberlain, Grinnell, Register. (Hon. Samuel Merrill, Des Moines, Moderator; Rev. John Todd, Tabor, Scribe; Rev. Charles F. Boynton, Eldora, Assistant Scribe.)

Session of 1873: Burlington, "first Wednesday after the fourth Wednesday of May," June 4, at 7½ o'clock, P.M.

KANSAS, GENERAL ASSOCIATION OF.—Organized August, 1855.

Officers: Rev. George A. Beckwith, Neodesha, Permanent Clerk; Rev. Richard Cordley, Lawrence, Statistical Clerk; Henry W. Chester, Lawrence, Treasurer. (Rev. Peter McVicar, D.D., Topeka, Moderator; Henry W. Chester, Lawrence, Temporary Clerk.)

Session of 1873: Lawrence, "second Wednesday after the fourth Wednesday of May," at 7½ o'clock, P.M.

KENTUCKY, THE STATE ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS IN.—Organized . . .

Session of 1873: No report.

LOUISIANA AND MISSISSIPPI: THE SOUTH-WESTERN CONFERENCE.—Organized 26 January, 1870.

Officers last year: Rev. Joseph A. Norager, New Orleans, Moderator; Rev. Myron W. Reed, New Orleans, Corresponding Secretary; Rev. Stephen W. Rogers, New Iberia, Scribe and Statistical Secretary.

Session of 1873: No report.

MAINE, GENERAL CONFERENCE OF.—Organized January 10, 1826.

Officers: Enoch W. Woodbury, Bethel, Moderator; Rev. David Garland, Bethel, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication. (Dea. Joseph S. Wheelwright, Bangor, Treasurer; Dea. William S. Dennett, Bangor, Auditor.)

Session of 1873: Gorham, Tuesday, June 24, at 9 o'clock, A. M.

MARYLAND: IN NEW JERSEY CONFERENCE.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF.—Organized June 29, 1803, as a ministerial body; including also Conference of Churches, June 16, 1868, by union of the ASSOCIATION and GENERAL CONFERENCE (which was organized September 12, 1860).

Officers: Rev. Alonzo H. Quint, D.D., New Bedford, Secretary; Rev. James P. Kimball, Haydenville, Registrar; George E. Clarke, Jamaica Plain, Treasurer. (Rev. Joshua T. Tinker, Chilooper, Moderator; Rev. Amos H. Coolidge, Leicester, Assistant Registrar.)

Session of 1873: Natick, "third Tuesday of June," at 4 o'clock, P.M.

MICHIGAN, GENERAL ASSOCIATION OF.—Organized October 11, 1842.

Officers: Rev. Philo R. Hurd, Eaton Rapids, Secretary and Treasurer. (Rev. Jesse W. Hough, Jackson, Moderator; Rev. Emery G. Chaddock, Union City, Scribe; Rev. Simeon O. Allen, Pontiac, Assistant Scribe.)

Session of 1873: Lansing, "third Wednesday in May," at 7½ o'clock, P.M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 23, 1856.

Officers: Rev. Henry A. Stimson, Minneapolis, Recording Secretary and Treasurer; Rev. Richard Hall, St. Paul, Statistical Secretary. (Rev. Sidney Barteau, Zumbrota, Moderator; Rev. J. Augustus Towle, Northfield, Scribe; Rev. Horace Bumstead, Minneapolis, Assistant Scribe.)

Session of 1873: St. Paul, "second Thursday of October," at 7 o'clock, P.M.

MISSISSIPPI: See LOUISIANA.

MISSOURI, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 27, 1865.

Officers: Rev. Charles C. Harrah, Brookfield, Secretary and Treasurer. (Rev. James Cruickshanks, Webster Groves, Moderator; Rev. George G. Perkins, Hamilton, Assistant Secretary.)

Session of 1873: Webster Groves, Wednesday, October 16, at 7½ o'clock, P.M.

NEBRASKA, CONGREGATIONAL ASSOCIATION OF.—Organized August 8, 1857.

Officers.—Rev. James B. Chase, Jr., Fremont, Stated Clerk and Treasurer.

Session of 1873: Probably "second Thursday in June," at 8 o'clock, P.M.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF.—Organized June 8, 1809.

Officers: Rev. Franklin D. Ayer, Concord, Secretary; Rev. Henry A. Hazen, Pittsfield, Statistical Secretary and Treasurer. (Rev. S. Leroy Blake, Concord, Moderator; Rev. Albert B. Peabody, Stratham, Scribe; Rev. William O. Carr, Barnstead, Assistant Scribe.)

Session of 1873: Laconia, "Tuesday after the second Sabbath of September."

NEW JERSEY, GENERAL ASSOCIATION OF.—Organized June 2, 1869.

Officers: Dea. Samuel Holmes, Montclair, Moderator; Rev. Walter E. C. Wright, Philadelphia, Pa., Secretary; Rev. George B. Bacon, Orange, Treasurer.

Session of 1873: Montclair, Tuesday, October 23, at 7½ o'clock, P. M.

NEW YORK, GENERAL ASSOCIATION OF.—Organized May 21, 1834.

Officers: Rev. Edward Taylor, Binghamton, Secretary; Rev. Dwight W. Marsh, Owego, Statistical Secretary; Rev. Augustus F. Beard, Syracuse, Treasurer. (Rev. Dwight W. Marsh, Owego, Moderator; Rev. Frederick B. Allen, Canandaigua, Rev. George R. Merrill, Medina, Scribes; and Rev. John C. Taylor, Penn Yan, Assistant Scribe.)

Session of 1873: Broadway Tabernacle, New York, Tuesday, October 21, at 3 o'clock, P.M.

NORTH CAROLINA.—No organization.

OHIO, CONGREGATIONAL CONFERENCE OF.—Organized June 24, 1852.

Officers: Rev. A. Hastings Ross, Springfield, Register, Statistical Secretary, and Treasurer. (Rev. E. B. Fairfield, D.D., Mansfield, Moderator; Dea. S. M. Hotchkiss, Columbus, Scribe; Rev. Horatio N. Burton, Sandusky, Assistant Scribe.)

Session of 1873: East Cleveland, "second Tuesday of June," at 7 o'clock, P.M.

OREGON, CONGREGATIONAL ASSOCIATION OF.—Organized 1848. (?)

Officers: Rev. W. R. Butcher, Albany, Registrar. (Rev. Obed Dickinson, Salem, Moderator; Rev. W. R. Butcher, Albany, Clerk.)

Session of 1873: Dalles, "third Thursday in June," at 9 o'clock, A.M.

PENNSYLVANIA.—No General Association. Several local organizations, viz.:

I. **THE CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA.**—A. B. Ross, Rockdale, Register. *Annual Meeting* on the second Tuesday in February; *Semi-annual*, second Tuesday of September.

II. The Congregational churches of central Pennsylvania held a **QUARTERLY CONFERENCE.**—Rev. E. R. Lewis, Pottsville, Permanent Secretary.

III. **THE WELSH CONGREGATIONAL ASSOCIATION OF EASTERN PENNSYLVANIA.** Rev. J. B. Cook, Danville, Moderator; Rev. D. A. Evans, Audenried, Scribe; J. W. Davies, Pittston, Treasurer.—*Session of 1873:* Middletown, in September.

IV. THE WELSH CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA.—
 Rev. E. W. Jones, Johnstown, Moderator; Rev. H. E. Thomas, Pittsburg, Scribe; Evan
 Davies, Pittsburg, Treasurer.—*Sessions of 1873:* Pittsburg and Birmingham, time to be
 designated by those churches.

In addition to the above, churches are connected with **NEW YORK, OHIO, and NEW
 JERSEY.**

RHODE ISLAND, CONGREGATIONAL CONFERENCE.—Organized May 3, 1809.

Officers: Rev. Thomas Laurie, D.D., Providence, Stated Secretary; G. L. Claffin, Provi-
 dence, Treasurer. (Rev. James G. Vose, Providence, Moderator; Rev. Calvin R. Flitts
 Slatersville, Scribe; R. F. Latimer, Westerly, Assistant Scribe.)

Session of 1873: Bristol, Tuesday, June 9 (10?), at 10 o'clock, A.M.

SOUTH CAROLINA.—No organization.

TENNESSEE: See **GEORGIA.**

TEXAS, CONGREGATIONAL ASSOCIATION OF.—Organized December 4, 1871.

Officers: Rev. Aaron Rowe, Corpus Christi, Moderator; Rev. David Peebles, Victoria,
 Scribe.

Session of 1873: No report.

VERMONT, GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES IN.—
 Organized June 21, 1796.

Officers: Rev. Joseph Chandler, West Brattleboro', Register; Rev. Joseph Torrey, East
 Hardwick, Corresponding Secretary; Rev. William S. Hazen, Northfield, Secretary of Sab-
 bath Schools. (Rev. Aldace Walker, D.D., Wallingford, Moderator; Rev. Ferris B. Fleck,
 Lyndonville, Scribe; Rev. Edward P. Wild, Craftsbury, Assistant Scribe.)

Session of 1873: Middlebury, "third Tuesday in June," at 10 o'clock, A.M.

VIRGINIA: in **NEW JERSEY CONFERENCE.**

WASHINGTON TERRITORY.—No organization.

WEST VIRGINIA.—No organization.

WISCONSIN.—The churches are in the **PRESBYTERIAN AND CONGREGATIONAL CONVEN-
 TION OF WISCONSIN.**—Organized October —, 1840.

Officers: Rev. Henry C. Hitchcock, Kenosha, Stated Clerk and Treasurer; Rev. Enos J.
 Montague, Fort Atkinson, Permanent and Statistical Clerk. (Rev. Lyman Whiting, D.D.,
 Janesville, Moderator; Rev. Horatio M. Case, Allen's Grove, Temporary Clerk.)

Session of 1873: Eau Claire, Thursday, October 2, at — o'clock.

WYOMING.—No organization.

ONTARIO AND QUEBEC, CONGREGATIONAL UNION OF.—Organized 1853.

Officers: Rev. G. Cornish, Montreal, Chairman; Rev. Edward Ebbs, Ottawa, Secretary;
 Rev. E. Barker, Fergus, Ont., Statistical Secretary.

Session of 1873: Brantford, Ont., Wednesday, June 4, at 7½ o'clock, P.M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF.—Organized 1847.

Officers: Rev. S. G. Dodd, St. John, N. B., Chairman; James Woodrow, St. John, N. B.,
 Secretary-Treasurer; Rev. R. K. Black, Milton, N. S., Missionary Secretary.

Session of 1873: Yarmouth, N. S., in July.

MEETINGS IN 1873, IN ORDER OF DATE.

	January.
Louisiana,	Tuesday, February 11,
Pennsylvania, Western,	Thursday, May 15, at 7½ o'clock, P. M.
Indiana,	Elkhart,
Michigan,	Lansing,
Illinois,	Elgin,
Iowa,	Burlington,
Ontario and Quebec,	Brantford, Ont.,
	Wednesday, May 21, at 7½ " "
	Wednesday, May 23, at 7½ " "
	Wednesday, June 4, at 7½ " "
	Wednesday, June 4, at 7½ " "

Rhode Island,	Bristol,	Tuesday, June 10, at 10 o'clock, A. M.
Ohio,	East Cleveland,	Tuesday, June 10, at 7 " P. M.
Kansas,	Lawrence,	Wednesday, June 11, at 7½ " "
Nebraska,	(?)	Thursday, June 12, at 8 " "
Connecticut, Association,	Talcottville,	Tuesday, June 17, at 11 " A. M.
Vermont,	Middlebury,	Tuesday, June 17, at 10 " "
Massachusetts,	Natick,	Tuesday, June 17, at 4 " P. M.
Oregon,	Dalles,	Thursday, June 19, at 9 " A. M.
Maine,	Gorham,	Tuesday, June 24, at 9 " "
Nova Scotia, etc.,	Yarmouth,	July
New Hampshire,	Laconia,	Tuesday, September 16, at 10 o'clock, A. M.
Pennsylvania, Welsh,		September, day not decided.
Wisconsin,	Eau Claire,	Thursday, October 2, at 7½ o'clock, P. M.
Texas,	(?)	Thursday, October 2.
California,	Santa Cruz,	Wednesday, October 8, at 10 o'clock, A. M.
Georgia,	Talladega, Ala.,	Wednesday, October 8,
Minnesota,	St. Paul,	Thursday, October 9, at 7 o'clock, P. M.
Missouri,	Webster Groves,	Wednesday, October 13, at 7½ " "
New York,	New York,	Tuesday, October 21, at 3 " "
New Jersey,	Montclair,	Tuesday, October 23, at 7½ " "
Colorado,	Boulder,	Wednesday, October 29,
Connecticut, Conference,		Not fixed; probably at Middletown, in November.
Dakota,		No report.
Kentucky,		No report.

NATIONAL CO-OPERATIVE SOCIETIES, RECOMMENDED BY THE NATIONAL COUNCIL.

- I. **AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**—Organized in 1810.
Corresponding Secretaries: Rev. Selah B. Treat, and Rev. N. George Clark, D.D.
Treasurer: Langdon S. Ward, — all at Congregational House, Boston, Mass.
District Secretaries:
 Maine, New Hampshire, and Vermont, — Rev. William Warren, D.D., Gorham, Me.
 Massachusetts, Connecticut, and Rhode Island, — *Vacant.*
 New York City and the Middle States, including Ohio, — Rev. Charles P. Bush, D.D.,
 Bible House, New York City.
 Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska, —
 Rev. Simon J. Humphrey, 107 Fifth Avenue, Chicago, Ill.
 For the work in nominally Christian lands, — Rev. Joseph Emerson, 16 Congregational
 House, Boston, Mass.
Women's Board (auxiliary to above): Mrs. George Gould, *Secretary*; Miss Abbie B.
 Child, *Home Secretary*, 1 Congregational House, Boston, Mass., Mrs. Homer Bartlett, 25
 Marlboro Street, Boston, Mass., *Treasurer.*
- II. **AMERICAN CONGREGATIONAL UNION.**—Organized in 1853:
Corresponding Secretaries: Rev. Ray Palmer, D.D., 69 Bible House, New York City; and
 Rev. Christopher Cushing, D.D., 20 Congregational House, Boston, Mass.
Treasurer: N. A. Calkins, 69 Bible House, New York City.
- III. **AMERICAN HOME MISSIONARY SOCIETY.**—Organized in 1826:
Secretaries for Correspondence: Rev. David B. Coe, D.D., Rev. Alexander H. Clapp, D.D.,
 and Rev. Henry M. Storrs, D.D., — all at Bible House, New York City.
Treasurer: William Henry Smith, Bible House, New York City.
Secretaries of Auxiliaries:
 Maine, — Rev. Stephen Thurston, D.D., Searsport.
 New Hampshire, — Rev. William Clark, D.D., Amherst.
 Vermont, — Rev. Charles S. Smith, Montpelier.

Massachusetts,— Rev. Henry B. Hooker, D.D., 22 Congregational House, Boston.
 Rhode Island,— Rev. Constantine Blodgett, D.D., Pawtucket.
 Connecticut,— Rev. William H. Moore, Berlin.
 New York.— Rev. John C. Holbrook, D.D., Syracuse.
 Ohio,— Rev. Thomas E. Munroe, Mt. Vernon.

Superintendents:

Rev. Nathaniel A. Hyde, Indianapolis, Ind.
 Rev. Joseph E. Roy, D.D., Chicago, Ill.
 Rev. Martin K. Whittlesey, Alton, Ill.
 Rev. Edwin B. Turner, Hannibal, Mo.
 Rev. Wolcott B. Williams, Charlotte, Mich.
 Rev. Leroy Warren, Pentwater, Mich.
 Rev. Franklin B. Doe, Ripon, Wis.
 Rev. Ephraim Adams, Dacora, Iowa.
 Rev. Joseph W. Pickett, Des Moines, Iowa.
 Rev. Richard Hall, St. Paul, Minn.
 Rev. Sylvester D. Storrs, Quindaro, Kan.
 Rev. Orville W. Merrill, Lincoln, Neb.
 Rev. James H. Warren, San Francisco, Cal.

IV. AMERICAN MISSIONARY ASSOCIATION.—Organized in 1846.

Corresponding Secretaries: Rev. George Whipple, and Rev. Michael E. Strieby, D.D., 59 Reade Street, New York City.

Field Secretary: Rev. E. M. Cravath, 59 Reade Street, New York City.

Secretary of Indian Missions: Rev. Edward P. Smith.

District Secretaries: Rev. Charles L. Woodworth, 21 Congregational House, Boston, Mass.; Gen. Charles H. Howard, Chicago, Ill.; and Rev. Gustavus D. Pike, New York City.

V. CONGREGATIONAL PUBLISHING SOCIETY.—Organized in 1832.

Secretaries: Rev. Asa Bullard, and Rev. William Barrows, D.D.

Treasurer: Moses H. Sargent, — all at Congregational House, Boston, Mass.

VI. FOR MINISTERIAL EDUCATION:

1. AMERICAN EDUCATION SOCIETY.—Organized in 1815.

Corresponding Secretary: Rev. Increase N. Tarbox, D.D.

Treasurer: James M. Gordon, — both at 15 Cornhill, Boston, Mass.

2. SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION.—Organized in 1843.

Corresponding Secretary: Rev. Horatio Q. Butterfield, D.D., 62 Bible House, New York City.

Treasurer: Samuel Holmes, 255 Pearl Street, New York City.

3. THE WESTERN EDUCATION SOCIETY.—Organized in 1864.

Secretary: Rev. Moses Smith, 43 Hamilton Avenue, Chicago, Ill.

Treasurer: Lyman Baird, 90 La Salle Street, Chicago, Ill.

THEOLOGICAL SEMINARIES.

The Seminaries at Bangor, Me., Andover, Mass., New Haven, Ct., Hartford, Ct., Oberlin, O., Chicago, Ill., and Oakland, Cal., are represented in the National Council. Full lists of Faculty and Students, with statements of terms, vacations, etc., appear annually in our April number.

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H. W. Smith

John B. Perry.

CONFIDENTIAL

APPENDIX

IN FULL

CONFIDENTIAL





John S. Perry.

THE

Congregational Quarterly.

WHOLE No. LVIII.

APRIL, 1873.

VOL. XV. No. 2.

JOHN BULKLEY PERRY.

It is manifestly the special function of the Christian preacher to unfold the doctrines concerning the nature and character of God. The atheistic and pantheistic tendencies of the times demand that he shall make known God in creation; while the yearnings of the human soul call for the doctrine of God in Redemption. To apprehend these points, in which all the great questions of theology are involved, two books for instruction are given, — Nature, and the Revealed Word. The Scriptures may well be termed the great History of Redemption. They are the unfolding of the genealogy, the antecedents, the coming, and the great work of Christ. The genealogies of Matthew and Luke may be said to cover one great aim of the Old Testament. We understand from these why the book of Ruth has been given; why Rahab, the harlot, occupies her place in the sacred story; why the lives of prophets, judges, and kings are written with such precision. They are the family record, — the lineage of Christ, the Son of Joseph, traced back to “Adam who was the son of God.” They begin with the assumption of the Divine existence.

Pantheists, atheists, and deists, as a matter of course, reject the inspired teachings. The preacher of the word certainly should be able to refute their objections; and there is no better lesson-book outside the Bible, than the earth covered

Entered according to Act of Congress, in the year 1873, by SAMUEL BURNHAM, for the Proprietors,
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with the tracings of God's finger. The preacher should be thoroughly acquainted with the word of God, and also a student of his works. The one book is naturally interpreted by the other, — yet what do we see! As a rule, these studies have not been followed out in harmony. Scientists have studied the works of God, and theologians the word of God. There have been Christian scientists, and there have been sceptical scientists; and when some theory like that of Darwin has sprung into being, the attitude of the church has been one of passivity, saying, "Let the scientists fight it out and settle it." We must confess the clergy were a long time silent after Darwin spoke; and the first responses were, "If this theory is the true one, we have only to change our interpretation of the Scriptures." We have learned that the Bible does not pretend to teach science or philosophy, geography or an universal history. In view of so many and varied attacks on the Bible, would it not, to say the least, be more manly for the preacher of God's word to become in a special manner a student of his works? Ought not the Christian preacher to act in the progressive movements of scientific research, rather than be found on the defensive? — found wanting at the very time when a word might keep back a flood of error!

But how shall this defect be overcome? Must not the remedy be applied to our system of theological instruction? We have professors to expound the doctrines of the inspired word; why may we not, in addition, have professors who shall make known the latest and accumulated results arrived at by scientific investigators, so that each student shall be a theologian in the broadest sense, — *a student of the word and works of God.*

But one theological school has met this demand. We would not forget that at Yale and Princeton there are more or less scientific lectures given, in connection with the respective colleges; yet the fact remains, the only endowed professorship of science in our theological schools is that of Oberlin. One person only has occupied that chair. We refer to Professor Perry, the subject of this sketch. We look upon him as a scientist and preacher.

John Bulkley Perry was born in Richmond, Berkshire County, Mass., December 12, 1825. He was the eldest son of Daniel, and grandson of the Rev. David Perry, who was pastor of the church in the same town about fifty years. His mother was Catharine, youngest daughter of William Aylesworth, of Canaan, Columbia County, N. Y. Both families are of English descent.

When the subject of our sketch was six years of age, his father removed with his family to Burlington, Vt., which place became thenceforth his home. He fitted for college in the old Burlington Academy. In 1843 he entered the University of Vermont, from which institution he was graduated in 1847. In September of the same year, after the indulgence of a Christian hope long cherished, he united with the First Congregational Church in Burlington. He soon after visited the Southern States on account of ill health, brought on by hard study and the severity of the climate. He remained in that section of the country some three years, teaching ten months in Garlandville, Miss., but devoting the time especially to the improvement of his education. He entered Andover Theological Seminary in 1850. In April, 1853, he received approbation to preach from the Andover Association, and was graduated the following September. He continued to reside there for some months, preaching as opportunity offered, and engaging in further studies as a resident licentiate. In 1854 he became the stated supply of the First Presbyterian Church, Sandlake, N. Y., remaining there some seven months, but declining the call of the church to become their pastor. He then spent a few months as stated supply in Hinesburg, Vt. Having given up a long contemplated visit to Europe, he decided to accept a call from the Congregational Church in Swanton, Vt. He was ordained and installed December 12, 1855, as pastor of the First Congregational Church in that place, over which church he remained eleven years. During the latter part of the great conflict, he spent some time in the army; first as a delegate in the service of the Christian Commission, and afterwards as chaplain of the 20th Vermont Regiment. He was present at the taking of Petersburg, and also at the surrender of General Lee at Appomattox. At the close of a successful pastorate in

Swanton, he supplied the church in Wilmington, Vt., for one year, but declined the call to their pastorate extended by the church.

In June of 1867, having a desire to continue his studies, he came to Boston, occupying different pulpits until the next autumn. Towards the close of the year 1867, he received, through Prof. Agassiz, an invitation to a position in the Museum of Comparative Zoölogy at Harvard College, Cambridge, of which he is the director. Having accepted the invitation, he took charge, under Prof. Agassiz, of the department of paleontology. During the year 1871, he accepted his appointment as Professor of Science and Theology in Oberlin College, Ohio, devoting five months to the duties of his professorship, still holding his position with Prof. Agassiz, and giving the rest of the year to the duties growing out of his connection with the Museum.

Mr. Perry was joined in marriage to Lucretia Leavenworth Willson (only daughter of Hon. Francis and of Mrs. R. L. Willson), of Hinesburg, Vt., March 5, 1856. Mrs. Perry died March 28, 1857, leaving a then infant son, who is yet living, — Francis Willson Perry.

He married as his second wife, Mrs. Sophia Harmon Wright, at South Bend, Ind., May 27, 1867. This wife, the daughter of the late Dr. Ezekiel and of Mrs. Sophia Smith Harmon, of Clarkson, N. Y., survives him.

These brief historical data can be closed with no better words than those lately penned by himself in his diary.

“The foregoing meagre summary indicates that I have lived a very quiet, uneventful life, as that of a student, be it of nature or of books, usually is. What I have aimed at has been a simple, faithful discharge of duty, wherever I have happened to be. The little I have done has been in a silent, unobtrusive way, and without ostentation. Thus, as I fain would believe, seeds of truth have been sown in many hearts, and gentle influences constantly infused into the lives of those in whose society I have moved, which, as we may well trust, have been silently working as good elements for the elevation of my fellows, and so to the glory of God.”

From his youth one strong purpose marked his every endeavor. Page after page of his diary and his letters to friends reveals this fact. Whatever he undertook he did well.

He worked well, and in what little time he gave to relaxation, he played well. He was, in college, alike champion of the ball-ground and of the subtler metaphysics. In reality, he exercised with vigor that he might study the more ; and, as might be expected with such a propensity, he robbed the play-ground that he might be at his work, and he never outgrew this habit.

His great reticence led him to remain much by himself. "Many persons," writes a classmate and life-long friend,¹ "associated with him in the same class in college and seminary, and in ministerial life, rather *knew of him* than knew him, and hence judged him to be very different from what he really was. His way of looking at many subjects was peculiar, and his views and feelings were sometimes not only misunderstood, but construed as he never intended they should be, and so as to represent him to be a very different man from what he really was."

But beneath all this reticence beat a warm, genial heart, proving him then, as ever since, a friend wherever friendship was needed.

The vigor of his youth and the impulses of his soul, as well as his favorite studies, declared him to be actuated by an unflinching devotion to the one purpose of serving God.

From his diary, written during his stay in the South, when twenty-two years of age, we take these words :—

"The oftener I think of it, the more important does it seem to me to devote my whole energies, small as they are, to the accomplishment of that great end. And yet I reflect so seldom, or else am drawn away so much by my earthly nature, that I am constantly losing sight of what I am led to believe to be the true, and the only end, of my being,—to glorify God, and to prepare to enjoy Him for evermore in Heaven."

Upon the closing day of his college life, August 4, 1847, he wrote :—

"I have got a great work to do before I shall feel prepared to perform my part in life. Have I not been very slack in my duty, and thoughtless in respect to my own eternal welfare, and that of others? I have worked hard, but not so hard as I should have done. O that I may live the rest of my life with more particular reference to the great end of my being!"

¹ The Rev. Clark E. Ferrin, of Hinesburg, Vt.

Upon his twenty-third birthday he made this record :—

“My past life seems but a dream, it has fled so rapidly. So much of my stay upon earth is gone, and how little have I accomplished! Am I living as I ought? Ought I not to be more fixed in purpose? Ought I not, during the coming year, to strive with more determined aims? Shall I not seek to live more for Christ and less for self?”

Such was the early purpose of the young student. The Rev. Mr. Ferrin says of his collegiate life: “He was known as a very sedate and studious man, with very little that was boyish about him. His standing, as a scholar, was good, and his deportment always correct. His more intimate associates were the Christian men of the college.”

His tendencies were towards metaphysics, which branch of study doubtless had much to do in forming his style of thought and language, as more fully developed afterwards. During the last two years of his college course, he was especially interested in the subject of geology.

But a thousand men may have a purpose, while only one of the number can carry it out. System is required. One may be ambitious, yet never realize his desires. Mr. Perry systematically pursued his purpose. As an example of his method we may find in his diary the plan to which he adhered the year after leaving college, while at the South :—

From five to five three quarters A. M., study of Scripture, reflection, and devotion.

From five three quarters to six and a half A. M., German.

From eight to ten A. M., Natural Sciences.

From ten to ten and a half A. M., French.

From ten and a half to eleven and a half A. M., Greek.

From eleven and a half A. M. to twelve M., Latin.

From two to three P. M., History, Politics, etc.

From three to four P. M., English poetry.

From four to five P. M., German.

From five to six P. M., Philosophy.

From nine to nine and a half P. M., Bible, devotions, etc.

A system, thorough as the above, he carried out through life, in everything which he undertook. It is also to be noticed that he never began or ended the day's duties except with

devotions. As expressed in his diary, he habituated himself to write out some of his thoughts in each department of study. But he says :—

“My devotional exercises are those I would least neglect. They put me in a happy tone of mind for other inquiries. But it is not on grounds of expediency alone that I would devote a portion of time to his worship. I would hope that I am influenced, though it be in a small degree, by love. I would hope that I do it for the purpose of honoring and glorifying Him not in hope of a reward.”

No sooner had he penned the above comments (among others) upon his plan for the day, than he cast his thoughts upon the future. In that diary, written in his twenty-fourth year, he says: “I do not wish to enter upon the practice of any profession until I am about thirty years old.” It is certainly a fact of note that he was ordained and installed for his great work upon his thirtieth birthday. He says, “If I should live thus long, I would spend the time until then in preparing myself for the full performance of the duties of life.” This he did. “I would then devote myself entirely to the good of my fellows for fifteen or twenty years; and then . . . I would withdraw from the public, and endeavor to become better prepared for death. Of course one should be prepared for death at all times, yet it seems peculiarly fitting to spend the close of one’s life in closer communion with one’s Maker.” No heavenly messenger, perhaps, dictated the lines, but there is another strange coincidence. Fifteen or twenty years of active work. Call the balance of the two numbers seventeen! and he fulfilled that wish. He died with the harness on. He might possibly have spent his last days in a closer communion, but when the call came he was ready. The wish he expressed in his twenty-fourth year was fulfilled almost to the letter.

We have spoken of his system in carrying out his purpose; now what was this great idea? We pass back again to his diary written on his twenty-third birthday. He writes :—

“If my life is spared, I trust I may some day be able to reconcile the sciences with each other, and especially with religion. I am beginning to look upon that as the great work of my life. It is more than has yet been fairly accomplished, so far as I know, and more than I can hope to do satisfactorily. I would direct all my efforts to the unfolding of my own

powers, so as to be able to understand the Scriptures, and be able to justify the ways of God to man. I have for a long time felt in this way; and O! that I may have strength to accomplish it, if it will tend at all to the advancement of the Redeemer's kingdom."

Theology and science; the Scriptures and nature; the inspired revelation and the direct work of God! The two can never conflict; yet it must be confessed theologians were once afraid of scientists! and scientists were bitter in return. Eminent Christians have been eminent scientists, but in the grand harmony of religion and science few have been interested. Newton and Hugh Miller, types of a large class, looked deeply into the truths of nature, but it remained for others to unfold the relations existing between the facts of science and those given in the written word. In such a work Prof. Perry bore a prominent part. With a faith undaunted he took up the problem. He held most tenaciously to the Scriptures, and all the great Evangelical doctrines. It may also be as truly said, he honored the works of God, inasmuch as they revealed to him the excellences of the Divine nature. As a friend¹ says, "If he exalted the works, putting them and the word of God nearer side by side than other men had done, it was because he had studied the works more than other men, thought upon them more, and saw more of God in them. He believed that the two, as revelations of God and from God, supplemented each the other, never opposed or denied each other. He hesitated to interpret nature so that it would seem to deny what he believed was taught in the Bible. So, too, he hesitated to interpret the Bible so that it would deny what he believed to be taught in nature. This position certainly made Mr. Perry a devout student of the *word of God*, and not only an enthusiastic but also a devout student of the *works of God*."

This idea of his youth he carried out. All through his ministry he recreated where he might find the most of nature. The first place of his ministry, Swanton, Vt., was washed by the waters of Lake Champlain. Always faithful to his people, he yet found time to explore most fully the geologic formations of the region.

In the year 1860, the celebrated geologist, Prof. Jules Mar-

¹ Rev. Mr. Ferrin.

cou, came over to this country from Zurich, Switzerland. Soon after his arrival he received a letter from Mr. Berrand, of Prague, Austria, requesting him to inquire concerning the geologic formation of Vermont; for, said Mr. Berrand, the State report is not accurate. The report had said that the eastern and western shores of Lake Champlain were composed of the same strata. The views of Mr. Berrand agreed with those of the late Dr. Emmons, of New York, namely, that the rocks upon the eastern side of the lake are Taconic, while those of the western shore are Silurian.

While engaged in his researches in the town of Georgia, Vt., Prof. Marcou was met by a farmer, who suggested that the Rev. Mr. Perry, of Swanton, some ten miles distant, was well acquainted with the strata of the whole region. No further introduction was needed. Prof. Marcou at once sought his acquaintance, and was agreeably surprised to find him fully settled upon the same theory as that of Mr. Berrand. No amount of persuasion could turn the inflexible parson from the idea, although at that time he stood almost alone in his belief, no geologist in this country supporting him. The admiration of Prof. Marcou (now a resident of Cambridge) was enlisted because of such original and fearless research, and this friendship, so strongly cemented by a common taste, was perhaps the great turning-point in Mr. Perry's future. His was then a comparatively common knowledge, yet, by arduous exertions, in five years he was fitted to take the highest position in the country as a paleontologist.

In addition to his duties as pastor, he assumed the superintendence of the town schools. It was no uncommon occurrence for him to examine a class in reading or grammar, while the handle of his hammer protruded from the satchel suspended at his side. A few in the parish thought their pastor should be engaged in something better than "cracking rocks"; but he kept on "cracking," and they filled up the chinks of their walls with the pieces he had thrown aside. He was building something better, even, than stone-walls. He traversed every meadow and field and forest. He was, in this manner, working out the great purpose of his youth and riper manhood, and time has justified his course.

He exemplified his idea ; he was both preacher and scientist ; and it is difficult to speak of him in either distinct capacity. His mind was truly metaphysical. He was subtle in argument, but clear and decisive in stating his points. He never spared an opponent of what he termed the truth. He never spoke as a partisan defender, even on religious themes, but always as a defender of what he believed to be the truth. He elaborated every point, allowing no hearer to take anything for granted, and hardly allowing him to receive an unexplained suggestion. This may have been regarded as his chief fault. Some might have said he explained too much. But this characteristic, if a fault in his preaching, was a crowning excellence in his demonstrations of science.

Men have thought more in theology than in science ; hence, while the preacher, as a teacher of religion, is to address his congregation as learners, there are yet certain ideas they have thought out, which he need not explain. But where a thousand are somewhat conversant with theology, not more than one has investigated the laws of nature ; therefore, from the very structure of his mind, and from his conviction of the needs of his audiences, he was more brilliant in the discussions of science than of theology.

During all his ministry he gave occasional lectures on his favorite themes. These were repeated in neighboring towns, as Brattleboro' and Bennington, Vermont ; North Adams, Mass. ; and, later, in Mount Vernon Church, Boston. His lectures in Wilmington, during his residence there, created such an enthusiasm as is seldom seen ; while, at the same time, both church and Sabbath-school grew rapidly. Through his labors, seconded by those of an efficient superintendent, the Sabbath-school increased in numbers from forty to two hundred and fifty in one year's time.

In the "Congregational Quarterly" of April, 1870, Mr. Perry discussed "Sundry Objections to Geology" with the hand and brain of a master. In a foot-note he suggested a want greatly felt in our theological seminaries, viz. A distinct department having for its aim the relation of the sciences to the Bible. So pervaded with piety and rich with learning was the whole article, and so manifest was the suggested demand, that, in a few months,

in answer to repeated solicitations, he was duly appointed a professor of such a department, in Oberlin Theological Seminary. At last the dream of his youth was fulfilled; and at his death he stood alone in a sphere destined to widen with the years.

So clear was his conception of his duties at the Museum, in Cambridge, that Prof. Agassiz says he should have regarded it an intrusion, had he asked him what his labors were. Five years only he had labored there; but so long as the museum stands, so long will his work be carried on as himself had planned it. He had classified the fossils of the ancient geologic formations; and had nearly completed a classification of the fossils of the Tertiary period. He had published several important treatises in pamphlet form, besides contributing a large number of articles to various magazines and papers.

Various suggestions have been made, relative to the preservation of his writings in some permanent form. As an incentive to such a result, Prof. Agassiz has given the following order in which his collected writings should be arranged.

1. Theological Geology.
2. Tertiaries.
3. The Lake Champlain Series.
4. Massachusetts Geology.
5. Glacial Phenomena.
6. Paleozoic Corals.
7. Foliated Rocks.
8. Change of Level of Continents.

Whether or not such a disposition of his writings shall ever be made, the above table gives us an insight into what have been his active labors.

Reference has already been made to the brief season Mr. Perry spent in Boston, at the close of his last pastorate. In December of 1867, the eighteenth day, a company of naturalists, familiarly known as the "Boston Society of Natural History," were convened at their rooms. Among the number was Prof. Agassiz. A stranger to him, and to the large majority, read a paper, entitled "Queries on the Red Sandstone of Vermont." As the reader advanced in his theory, Prof. Agassiz inquired his name. It was the Rev. Mr. Perry of Vermont. At the close of the article the Professor arose, and spoke of his interest both in the theme and the essayist. He said he had, from

time to time, heard geologists discuss this same topic, "but now," said he, "I know who furnished them with the materials which they used." At the close of the proceedings he invited Mr. Perry to come to the museum at a certain date; and then and there offered him the place, which he, having accepted, held until his death. The mutual interest of the two in the studies of science was only equalled by their mutual friendship.

"The only fault I have ever seen in him," says the great naturalist, "was his propensity to overwork. I sent him South thinking the excursion would give him recreation, but he worked the more; and when his call came to accept a professorship in Oberlin, I said, Go! it will be a means of rest. But the recreation brought only a larger amount of labor."

The resolutions passed by the Oberlin Faculty, and the letters of President Fairchild and Professor Mead, disclose his great success there. Professor Mead says:—

"Professor Perry was very successful in exciting in the students a deep interest in the study of the natural sciences. His lectures were acknowledged by all to be very able; and his own enthusiasm for his favorite department produced its natural effect in stirring up a like enthusiasm in his pupils. The best opportunity which he had to show his scientific attainments was at the Theological Institute at the close of the summer term. He had been invited to discuss the subject of Darwinianism. A large audience of clergymen and others had gathered, from interest both in the subject and in the speaker. For more than an hour and a half he held the undivided attention of his audience to a carefully stated presentation of the whole matter, in which he so thoroughly grasped and handled the subject as to elicit from all expressions of the greatest satisfaction. Rev. Dr. Gulliver, President of Knox College, was our guest, and on returning home remarked, 'That was a wonderful discussion of the subject.'"

Says the same authority, "Professor Perry was more than a scientific man,—he was one of the most earnest of Christians. It was a matter of common remark that science to him was religion itself. All nature was bathed in the light of Divine love, and he had none of the difficulties which so many scientific men have, of looking through nature up to nature's God. Rather, he did not need to look through nature; God in

Christ was present to his thoughts in nature. He walked with God." Thus from every source we gather the same fact, — he was carrying out the one great purpose of his youth, a purpose which developed with his advancing years.

But his was not a narrow mind. While in the seminary at Andover, under the encouragement of the late Prof. Bela B. Edwards, he studied several Semitic languages, and such was his proficiency, in the venerated professor's estimation, that for a time he continued his studies in this direction with a view to a professorship in Hebrew or Oriental literature. Soon, however, he gave up the idea, and bent every endeavor to his preparation for his chosen work, the ministry. He was conversant with twelve languages. "I have hardly known which to admire most," says Prof. Agassiz, "his thorough understanding of his profession, or his broad culture. He seemed at home in every department of literature."

He was a sharp critic. He knew no compromise. Faults of style and of grammar were subjected to a stern exposure. He had little pity when the writer upon any subject had been led into any misstatement of the truth, as he regarded it. It made no difference who composed the treatise. He assumed that the author had written for the sake of the truth; therefore, when it was misrepresented the fact should be known. Sometimes men were chafed by his criticisms, but they knew not the man. It was their work he gauged, not themselves. He spoke ill of no man.

"There are four things," writes another,¹ "which impressed me the more, the more I knew him; these were, his sincere goodness, his intellectual ability and culture, his great devotion to the cause of science and religion, and his remarkable modesty." The above seems to us a clear analysis of his character.

His five last months of labor were spent in Oberlin. At the close of his duties there he visited Dubuque, Iowa. With a little party he explored a cave near that city, a place of interest. He entered it at six o'clock Saturday evening, intending to spend but four hours in inspection. Advancing, when any other position became impossible, upon his hands and knees, he found new specimens of a Father's handiwork. The little company came forth at two o'clock Sunday morning, but not

¹ Rev. Walter Forsyth, Inglewood, Ill.

until the work of death was begun within him. He preached twice that day in Dubuque. The lamp was burning brightly. Notwithstanding his weakness, from over-exertion, and the incipient illness resulting from that visit to the cave, he continued his explorations another week, when the Sabbath found him at Humboldt College, Springvale, Iowa. Twice he preached before the College that day, his theme, "God in Creation." The lamp burned as brightly as ever; yet when he laid aside his "brief" that night, his work as a preacher was done. The next Sabbath he was at his home in Cambridge,—home again, only to die. The fever, typhoid, which had been upon him for several days, had become more violent. The light of the lamp began to flicker. In his sickness, as in health, the great purpose of his life was manifest. He was preacher and scientist still. He would examine specimens, then lay them one side, and the next moment was in the place of prayer. He urged strongly and clearly the claims of the Bible and the claims of Christ. He was persuading some doubter to come to his Saviour. He was living his life over again.

Having once rested for a season, his face was suddenly lighted with joy, as he exclaimed, "Enchantingly! Entrancingly!" Struck by the expression of his face no less than by the spoken words, Mrs. Perry asked, "What is so beautiful?" when he replied, "O! all about us." He said afterwards to a kind watcher, "You cannot help me; the physician cannot; but Christ can." In reply to the question, "Is Christ very near you?" he said, "Most certainly." Upon the evening before he died, he said to his wife and his brother, "Stand up! stand up!" They raised him in the bed, when, with hands extended, he slowly and reverently pronounced the benediction. These were his last spoken words. May that benediction rest upon all who knew him! Upon a cloudless morning, October 3, 1872, he sweetly fell asleep. The lamp had ceased to burn.

He was a faithful minister; he was an honored scientist; but he will always be remembered as an expounder of the relations between the two,—an interpreter of the word and works of God.

DAVID O. MEARS.

Cambridge, Mass.

A BELIEF IN THE ENDLESS PUNISHMENT OF THE WICKED AN ESSENTIAL PREREQUISITE TO THE ORDINATION OF A MINISTER.¹

PRELIMINARY to the consideration of the main subject, let it be observed, —

1. That we are concerned only with the case of a man seeking ordination as a so-called Orthodox Congregational minister. Of course, the belief in question would prevent ordination in those denominations known as unevangelical; and in those known as evangelical, other than our own, while the same principles may apply, the specific conditions and customs respecting the essentials of ordination are different. In most of these, the rules and symbols are such that the question is not an open one. It is not among Congregationalists, if we look merely at denominational precedent and consistency. And yet, in the view of a representative Congregationalist, — whose creed may be said to be summed up in the maxim, "Prove all things, hold fast that which is good," and who perpetually subordinates the definition of forms to the establishment of truth, — almost any question, even that respecting the existence of any such thing as Congregationalism, may be an open one. Hence the Congregational propriety of discussing this question, since Congregationalism claims no support except from the truth, and, like the solar system, maintains its stability by its motion.

2. We are concerned at present only with the case of ministerial ordination, and not with the case of personal salvation. That this belief is directly essential to salvation, will be maintained by few, if any; and yet we can by no means say that it is not instrumentally necessary for salvation. A man instructed in the Christian system, may at last be led by his belief in this doctrine, and by this alone, to such seriousness as shall ensure his repentance. Indeed, it is not unreasonable to doubt whether any souls can have such a conception of sal-

¹ An Essay read at the meeting of the Alumni of Andover Seminary, June 26th, 1872, upon a topic chosen by the Committee of Arrangements.

vation, without at least an unconscious acceptance of this doctrine as is able to rouse them to earnest search.¹

3. We are not now concerned with the case of individual church membership. The church is not, primarily, a fraternity of teachers, but of learners. As she properly admits to her fold, though not to voting or office-bearing, many whose minds are immature, and who have very faint and even false conceptions of doctrine, provided they give evidence of regeneration; so it is right for her to admit one whose mind is in doubt on this doctrine, or who, from some peculiarity of mental habit or training, cannot accept it, but who has, notwithstanding, all the marks of being a renewed man. Still, it is clear that there are cases in which, even to simple membership in a church, — unless by that is meant mere participation in the Lord's Supper, which ought to be left, in the main, to individual responsibility, — such disbelief, if pronounced, may and ought to be a bar. It is said that doctrinal tests ought not to be applied to candidates for church membership, and that they were not applied in the early history of the church. To which it may be replied, that in the case, for example, of a man mature in opinion and judgment, who, though to all intents and purposes a Christian, is well known to hold and proclaim heresy in essential doctrines, and seeks admission to an Evangelical church, such a church has no option. The man's own attitude, if he defends his heresy, compels the application of doctrinal tests. They are at once, and necessarily, applied to him, both by those within and those without the church, through his act of seeking admission. Much more will this be true in the case of one who, in the office of pastor and teacher, assumes the guidance and doctrinal instruction of a church. But grant that doctrinal tests of fitness for membership in the church were not applied in the time of the apostles, — though upon careful scrutiny this is not so clear, — still this cannot furnish a reason for their omission in all cases now. Every-

¹ "Dr. Watts, all mild and amiable as he was, and delighted to dwell on the congenial topics, says, deliberately, that of all the persons to whom his ministry had been efficacious, *only one* had received the first effectual impressions from the gentle and attractive aspects of religion; all the rest from the awful and alarming ones, — the appeals to fear. And this is all but universally the manner of the divine process of conversion." — *John Foster's Letters*, vol ii, p. 243 (Bohn's Edition).

thing depends upon the circumstances in which the church finds itself. The rules of admission to a missionary church among the Zulus, will differ from those adopted by a church in Massachusetts. A knowledge of "Newton's Principia," and of the principles of photography, could not have been required of a candidate for the chair of natural philosophy in Galileo's time, but it would be indispensable now. Society alone, itself created and modified by the church, in turn compels the church to the adoption of loftier standards. Christianity, like science, in its progress develops from itself the conditions of its own power, defines the evidences of its authority, and sharpens continually the demand for the acceptance of its fundamental truths. It is true, there is great danger, against which perpetual guard must be maintained, that the church will hamper itself with useless tradition, and worse than useless dogma, and will wrangle over and insist upon unimportant distinctions. Still, we affirm, that as the wider the arch of a bridge the more accurately placed and solid must be its abutments, so it is becoming more and more evident daily that the Christianity which is to be broad and strong enough to cover the earth, must be a Christianity which, ridding itself of all merely human scaffolding, is, in the requirements of its fundamental doctrines, simple, definite, and immovable.

4. We are not now specially concerned with the alleged fact that doctrine, in the theological sense, is more insisted upon than character as a requisite for ordination; that men deficient in piety, not to say moral character, can obtain ordination in our churches, if only they are intellectually orthodox. Of course, one can always say of a minister that he is lacking in piety, simply because the standard with which he is measured is perfect. But the assertion that religious character is deemed by Congregational councils of less importance than correct opinions in the candidate, may be flatly denied, without fear of a proved contradiction. But even if the statement were true, it could not make the holding to doctrinal tests in the examination of a candidate wrong, any more than strictness in the application of these would make laxity in the use of moral tests right. One defect, if it exists, cannot condone for another.

Proceeding now to the treatment of the theme, we shall consider the belief in question as an essential prerequisite for the ordination of a minister, for two general reasons: first, because such a belief is necessary to the logical symmetry of revealed truth; second, because it is indispensable to the power of the preacher.

It is claimed by some that the doctrine of endless punishment is a tenet which a preacher may accept or reject, — very much as he may believe in or deny a theory of the millennium, — provided he does not force his notions upon others; that it is a dogma which has no place among the articles of a standing or falling church; and that, therefore, ordination ought not to be refused by the churches to any man who does not believe in it, if only he holds with entire and cordial faith the essential articles of the Evangelical system. This, of course, is the same as saying that this doctrine is not, even for the case of those who are charged with the instruction of the church, essential. Now, if it is not true, it is not essential, and the sooner we degrade it from the position of a binding article of our faith to the place of indifferent notions, the better. But if, taking our stand upon the assumption of its untruthfulness, we find that other doctrines, respecting which there is no doubt, are either overturned or obscured, then we have good evidence that our position is wrong, and that the doctrine is essential. The harmony of truths is the highest proof of their truthfulness.

Let us look at the doctrine of endless punishment as it is connected with —

1. The scriptural doctrine of God's being and character. In one sense, all religion and all theology are contained in the question, What is God? For what we are, and are to be, depends at last upon what He is, and what we conceive Him to be. The Scriptures, in their deepest and latest revelations, — with which reason, though it could by no means have attained to them unaided, certainly in its highest exercise, coincides, — declare God to be a Father, bearing sway in a realm which in its future perfected and blessed coming is called the Kingdom of God. Principles and laws are essential to the conception of such a kingdom. But in the broad and deep revelation which

the New Testament gives, these laws are nothing arbitrary, or external to God himself, but are simply the manifestations of His own character in its immutable essence. The central attribute of that character is love, to which all other attributes, as omnipotence, are subordinated, and by which they are limited. To know God as Father, — as the Eternal Love, — with the knowledge which includes, or is consequent upon submission to His will, is, in the Saviour's own words, to have eternal life, — to have it now, and to have it forever, with no limitations of time. To be without that knowledge, — that is, to be selfish, — is to be in eternal death ; to be dead now and dead forever in a spiritual death, equally limitless in respect to time. Hence, it is apparent to reason that the more clearly the character of God as Love is revealed, the more pronounced will be the representations, on the one hand, of the unlimited blessedness of knowing Him, and, on the other, the limitless misery of not knowing Him. Therefore, we find that Christ, the perfect manifestation of the love of God, the great Revealer of the eternal blessedness of accepting that love, is also the terrible Unfolder of the endless misery of resisting that love. "The knowledge of opposites is one." In Christ, "the brightness of the Father's glory," — these two opposites stand forth in blazing light, each having precisely the same relation to the eternity of God, so far as duration is concerned. The more clearly, therefore, a preacher declares the love of God as Christ declared it, the more clearly — whether conscious of it or not — will he unfold the consequences of neglecting that love ; and neither reason nor revelation, from the stand-point of the divine character, can give him the slightest warrant to limit the duration of those consequences in one case rather than in the other. Benevolence is blessedness ; selfishness is misery : and both, whether considered now, or endless ages hence. God is eternal love, and to have that love is to have the eternal blessedness. But love is not a negative thing : it is positive. It is not mere indifference, but a definite activity. Hence, to suppose that love, or God, can ever, whether for one moment or for endless ages, regard selfishness except with positive indignation, is to destroy the very idea of God as perfect love. Or, to put the truth in another form, the supposition that to perfect selfishness the

infinite benevolence of God can ever appear the same as to perfect unselfishness, makes the divine nature a contradiction, and changes its principles into mere feelings. The character of God is thus made inferior in firmness and consistency to that of man. The divine love must, therefore, involve the divine justice; the divine indignation is nothing but the divine charity as it appears through the eyes of selfishness. Without entering into any criticism of words, which men are generally able to make signify, with a fair show of reason, pretty much what they desire, if to gain God's love is to gain all things positively and forever, what can the loss of that love be but the loss of all things forever?

But if, seeking to magnify and honor this attribute of love, any assert that it *must* at length, in order, by the final overthrow of evil, to produce harmony in the eternal and universal sphere of the divine government, draw all rebellious souls to itself, they forthwith deprive love of its moral character, and degrade it to a mere natural attribute, acting by metaphysical necessity like omnipotence. The harmony which is predicated of such a "must," is a harmony in which moral beings can have no part, since it carries with it a necessity destructive of their freedom. The kingdom of God could no longer exist except as a kingdom of physical dynamics. Besides, it needs to be proved that the peace of the kingdom of love can be disturbed by those who, by their very character, place themselves beyond its influence. It is not for us to prescribe the conditions of the divine concord of being, either for the present or the future. Evil and its consequences, as they at present exist, in spite of the tenderest exhibitions of eternal love, must be explained by us before we can venture to affirm that their existence infinite ages hence will interfere with that divine order whose central force is love. In either case, therefore, — whether one selects the idea that love is incapable of indignation, or that it works by necessity, — the divine character, as revealed in the Scriptures, is destroyed by a denial of the doctrine of which we are treating. In the one case, God is the personification of good nature; in the other, He is the blind force of a bare naturalism. A disbelief in the doctrine leads logically either to a God of sentimentalism, or to fatalism. And ten-

dencies to one or the other of these two opposite errors, which have their root in the same false conception, are, in point of fact, the precise marks which, sooner or later, seem to distinguish those who fall away from the Evangelical system on account of their rejection of this doctrine.

2. Let us consider the belief in hand, in its relation to the scriptural representations of the person and work of Christ, and as necessary to him who is set apart to declare them. In the gospel of St. John, the teaching of the New Testament respecting that Person and work, is put in a perfect formula: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here the power and office of our Lord as Saviour are brought out, and that office which distinguishes Him from all other beings is never lost sight of, either in the gospels or the epistles. But if there be no penalty impending over the finally impenitent soul, or if that penalty, after lasting for a certain period, be it longer or shorter, is yet limited in duration by other considerations than those of present faith in the Lord Jesus, then the work of Christ dwindles from that of a supreme and only Saviour to that of a mere instructor, and His person is depreciated accordingly. A certain work and dignity are left Him, indeed, but they are not the work and dignity of the New Testament. To what purpose is the mystery of the incarnation; the stress laid upon the cross; the evidence in the miracles and in the resurrection to a divine life, which was, therefore, a divine power; the magnifying of the priesthood of Jesus, if, after all the unequivocal and dreadful threatenings of this same Jesus, salvation from a loss of the divine life, as endless as the gain of it, be not the whole pith and substance of the good tidings? But, it is asked, is it derogatory to the person of Christ; is it not rather far more honorable to Him to suppose that His ultimate work contemplates, and that He has power to provide, unconditioned, a salvation which shall finally rescue from a ruin, otherwise inevitable, every soul? The reply to which is, that from the deductions of reason, the pardon of a sinner is impossible. It is only from revelation that salvation can be claimed for any, and the revelation which makes that salvation known, makes

known also the conditions of it. Without evidence from Scriptures, therefore, — which cannot be found, — the supposition is entirely gratuitous. But if the notion is looked at merely from reason, such a supposition is in the face of both fact and theory ; for if the Saviour's power, unconditioned by anything in the sinner, is able to save from penalty eternally, it is surely able to save from penalty for a limited time, and therefore it ought now to rescue all men from all present and future pain, — a view which, so far as the present is concerned, is contrary to fact, and which, in respect to the future state, is not entertained at the present day, even by the rejecters of the doctrine in question. Some suppose, however, that the incarnation and death of the Almighty Son of God may have been necessary to exalt man into perfect conformity to the divine image, even though endless pain were not the consequence of ultimate impenitence. We do not, indeed, know what large and remote effects, by way of elevation, may be contemplated in the coming of Christ, for those who now, through Him, enter the order of the divine benevolence. But the Scriptures say nothing about this work of exaltation, except as a consequent of, and as based upon, the *saving* work of Christ. It is not so clearly made known for what else Christ's sacrifice may have been necessary ; but there is no propriety in the obvious and urgent language of the New Testament, if that sacrifice is not the sole avenue of present escape from a death proportioned in duration to the life which is offered. Derisive criticism is continually poured upon the Orthodox, because they preach that the gospel is intended only to save men from hell. Perhaps, in the past, this aspect of Christ's work has, in Evangelical teaching, overshadowed the other and later work. If so, there is abundant excuse in the word of God ; and men who have felt and preached most passionately that the love of God in Jesus Christ was the root of all good, have found no language too strong to set forth the infinite evil consequent upon the loss of that love. However, we assert that the Evangelical doctrine makes room for teaching all that any system can teach respecting the power and office of Christ in lifting men progressively, and in the way of culture, into all that constitutes the symmetrical blessedness of the divine likeness

But the work of salvation is the primary work, upon which all else is laid. Man must be saved before he is taught. Here also we find that, as a matter of fact, those who reject the doctrine of endless punishment are led logically to consider sin as a matter of ignorance, belonging to man's childhood ; that, therefore, man does not need salvation, but education ; not regeneration, but development ; and hence, that Christ must take His place among the great teachers of the race simply, — from whom He differs, not at all in the kind of His work, or of the power with which He accomplishes it, but only in the degree of His dignity and efficiency. How subtle and widespread are these views respecting the nature of sin and the person and work of the Saviour, and how utterly inconsistent they are with the steadfast representations of the Scriptures, and with the deepest necessities of the human soul, does not seem to require argument before any one who is at all conversant with current religious opinion, and who looks seriously at his Bible and into the faces of his fellow-men. The theology of Christ, with this doctrine left out, may be drawn from some other source, but is not from the Bible.

3. The denial of the doctrine of eternal condemnation involves logically the denial, or at least the misconception of, the doctrine of human freedom. In this last seems to us to be the citadel of Christian theism, on the maintenance of which depends the whole question of God's personality, and of man's superiority to matter. The sentimentalism joins hands with much of the science of the times, to obscure this idea of freedom. The revolt against the doctrine of endless punishment claims to be grounded on the principles of humanity, and works logically, either to the destruction of man's power to determine morally his own destiny, and his responsibility for such determination ; or, to such a conception of God's omnipotence as compels His acting by a metaphysical necessity in reclaiming man. In either case, the freedom left is but a name. If divine love would see itself reflected to the highest degree in a created being, that being must share the attributes of the Creator himself. To be like God, therefore, a being must have in himself the power to know God, and freedom to submit himself to that which is the ground of God's nature. But to know God is to have the

power of moral discernment, and to submit to Him is to have the power of moral self-determination. If man is to be at all as man, he must, therefore, have conscience and freedom. But freedom and conscience involve, together with the possibility and obligation of a good choice, the possibility and reprobation of an evil one. Hence, parallel with that capacity of man for blessedness, which he can attain only by a voluntary blending of his will with the will of the Creator, there must forever be, as a necessary negative condition, the capacity for suffering inhering in the possibility of his choosing to oppose that will. The possibility of an evil choice is established, metaphysically, from an examination of the contents of man's nature; and if that choice is possible for once, no argument from reason can show that it is not possible forever. That this possible choice of evil has been, and still is, actual, we know from experience and observation. It is a simple fact, that the sinner persists in his selfish choice in opposition to the tenderest appeals of the divine pity, and that he continually suffers here, on account of this selfish choice, a present misery, which, in itself, has no power to reclaim him. These present constitutional consequences of selfishness need to be explained by those who object that the existence of pain is inconsistent with the divine benevolence, before they assert, on the basis of reason, that the existence of pain in the eternal future is thus inconsistent. It is impossible, therefore, from reason, to overthrow the possibility of an endless choice of evil, and a consequent endless misery on the part of the human soul, without a denial of human freedom. Such a denial is, in fact, common enough in these days, in one hidden way or another; either in that pantheistic form which leads men to plunge into excess, because they regard all evil as only one necessary aspect or development of the good; or, in that form of semi-pious fatalism which gains expression in the utterances, "I am not responsible for my appetites and passions. God, who created me with them, will not be so cruel as to punish me, even if I do not restrain their intensity." Here begin the loosening of all religion. That the possibility of endless sin, thus established by reason, becomes an actual fact in the future, we can know only from revelation. But leaving out all other declarations, one awful

sentence from the lips of our Lord makes known the fact, certainly in the case of those who persist in resisting the entreaties of the divine Spirit: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark iii : 29), — where the *κρίσεως* — "damnation" — of the received text is changed by such critics as Lachman, Tischendorf, Tregelles, Alford, and Meyer, on the highest manuscript authority, into *ἁμαρτήματος*, — sin. To be "subject to eternal sin" can mean nothing less than being in the power of a sinful state, forever progressive in its guilt and consequences. We need ask no assistance from other representatives of Scripture, upon the face of which plain men have always read, with a conviction of its truth, the endless doom of the unrepentant sinner; but in this passage, and in its counterparts in the other gospels, taken together with the estimate which reason gives of the dread capacities of free human personality, we have an appalling revelation of the certainty that in some there shall be such a persevering resistance to the offers of mercy, as shall result finally in "eternal sin," — in an endlessly recurring choice of evil, and a consequently endlessly protracted consciousness of guilt, — until the personality of the soul becomes hardened in an irrecoverable selfishness. From the depth of this gulf the trembling eye veils itself. It is the worm that never dies. It is the product of the sinner's own self-determined relation to that God who is at once love and a consuming fire. It is declared by some that the endless existence of such suffering souls must be contrary to the concord of that completed order of which love is the centre, and that the power of such love will eventually overcome their opposition; that we do not, indeed, know the possibilities of power to resist the divine Will which the human will possesses, but that the possibilities of power in the divine love to overcome that resistance must always be greater. But if the human will be supposed to be the object of a power which necessarily overcomes it, that power is not the divine love, but a mechanical force, and that will is no longer the condition of a free personality. The divine charity will always draw to itself all those who do not voluntarily put themselves beyond its sphere; and by such as do, the harmony of that sphere cannot be disturbed,

for as they have put themselves forever beyond the reach of its attraction, so they must forever be incapable of deranging it. We gain nothing by projecting the problem of sin in its relation to free-will into eternity. The conditions are the same in time, and those who shrink from the consequences, in its sinful exercise, of that free-will in the future, logically end by embracing, in the place of the doctrine of freedom revealed in consciousness, and confirmed by the Scriptures, an error which undermines the whole fabric of Christian theism.

We are to consider now the bearing which a belief in the doctrine of endless punishment has upon the power of the preacher. This may be regarded in two points of view; first, the power of such belief over the preacher himself; and secondly, its power through the preacher upon his hearers.

1. Belief in the doctrine demands broad, profound, and serious thought on the part of the preacher himself. It deepens immensely his sense of the dignity and worth of man, and leads him — by grappling with problems, which a denial of the doctrine does not solve, because it does not present them—to a wider view of both God and man, and their relations. The power of the preacher depends, not so much upon his talent or his culture, as upon his character, and his character is at last the product of the doctrines he holds, provided they have entered into his being as living verities. But his effort to justify *all* the ways of God to man, as they are narrated in the Scriptures, is the only way that the teachings of those Scriptures, as reaching the profoundest wants of the human soul, can become his own by a life experience. Hitherto we have looked at some of the doctrines of our faith from this as a point of view. We do not, however, say that the preacher necessarily estimates the gospel, or approaches his congregation from the stand-point of this doctrine. Neither will a cold acceptance of this doctrine give a man the serious character of the preacher. The doctrine is really a doctrine of natural religion, and as such, it generally turns out that it is held by wicked men without power. It *may* be so held by the preacher. But it is when the doctrine is approached from the side of the cross that it takes to itself its mighty power. The revelation of God's love is the revelation of his wrath. It is impossible, therefore, for the preacher's soul

to be overwhelmed with a profound sense of what the love of God in Jesus Christ is, without being burdened with the thought of what the loss of that love must be. The more he magnifies the possession of that love as the eternal life, the more will he be impressed with the truth that the loss of it is eternal death. It is not in the thunder-given law that this doctrine is most clearly made known, but in Jesus, the incarnate love, we catch appalling glimpses of the eternal death. There is here an accurate metaphysic. The two doctrines are but one. To possess the spirit of Christ, by a sound logic is to possess this doctrine. Hence we see why the churches apply this doctrine as a test of a man's deep apprehension of the whole spirit and aim of the gospel of love. Are they so far wrong after all? There may have been a few notable cases in which men, after wrestling long over the doctrine, have denied it, or held it in a qualified form, and still have had a pre-eminent gravity of character as preachers. And there may be some cases in which superficial men, who have never had doubts on the subject, seem to have a dreadful lightness and powerlessness in the very distinctness and emphasis of their belief. But with these exceptions, which may be charged to mental peculiarity or spiritual dulness, it is clear that, judged by the contrast between those who believe, and those who disbelieve the doctrine, belief in it has in all the Christian ages been the spring — perhaps unconsciously, but still the spring — of the deepest investigations into the mysteries of sin and redemption, the characteristic of the devoutest minds, and the incentive to the most serious efforts for humanity.

2. But if belief in this doctrine has this power over the preacher himself, it will not fail to be exerted through him upon his hearers. There is no deeper or more universal feeling of mankind than that which expects punishment for wrong-doing. It is an invariable element in all religions. However much it may be obscured by false theories or blind guides, it is sure to rise even in ungodly men, whenever the irreconcilable issues between right and wrong, love and selfishness, are made clear. It is to this ever-present instinct which demands penalty for sin now and forever, that the Bible appeals. Its psychology is perfect. Though men may desire a man to prophesy smoother

things to them, they soon lose respect for him, and he loses his power over them if he goes to them with such a conception of sin, and of the love of God in its redemption, as, having no basis either in the Bible or in the truest feelings of the soul, suffers him to deny this doctrine. He may have a certain kind of power, which is by no means to be despised, but it is not the power which makes men wonder that the pulpit attracts still with the story of self-sacrifice. It is not the power which presses upon men the love of Christ, with such a consciousness on the part of the preacher of its infinite worth and blessedness as makes him feel the loss of it to be the settling down into an abyss of eternal horror, of which all material pictures can be only the faintest symbol. We do not say that the doctrine will directly form the burden of preaching, or that its theological presentation is often, or indeed ever best; but if a man is in earnest in declaring the love of Christ, this doctrine will form the dark background of all his preaching. It is the great truth, so deeply rooted in the aroused conscience that often only hints will be needed for its manifestation on the part of the preacher, but without which his message ceases to have the seriousness and authority before which the sinful soul, in its helpless need, bows low. The preacher's unbelief will paralyze his own tongue, when he confronts an anxious soul, and will insensibly smother in the impenitent of his congregation those forebodings for the future which every-day events often awaken, and which sometimes have an intensity that forecasts the issues of the judgment. Much is said in these days of the educating influence of the pulpit, but its peculiar power wellnigh ceases, or is reduced to that of the popular lecture, if it be understood that the preacher does not believe in the remediless consequences of that selfishness which persistently withstands the holiest strivings of the divine love manifested in the sacrifice of Christ. One has but superficially to glance at that scriptural eloquence by which plain men have sometimes made the titled and learned of the earth tremble, and by which the men and the nations have been shaped on whom the world's progress has turned, to see that its secret is not to be found except in the conviction held often with grief-bearing tenderness by the preacher, — that the eternal love of God is, for the sinner who does not submit to it, his eternal wrath.

At this point the objection is made, as an excuse for admitting to ordination men who do not believe the doctrine of endless punishment, that they have power notwithstanding, and that their labors are often blessed to the religious reformation of men. We reply, that the fact of a man's power to influence souls to a new life is not claimed to be, by any means, the sole or indeed the main ground of his fitness for the office of preacher. If it were, the churches would be tempted, more sorely than they are at present, to lay hands on a good many men, rather indifferent, to say the least, in religious principle and fibre. We rejoice in the fact that God can make not only the wrath of man, but also the stupidity and crudity and heresy and general religious worthlessness of some preachers praise him. His mercy in this particular is no ground for our increasing the number. Bad men with worse principles are overruled by Him, and weak men with no principles become His instruments for good ; hence the power of a given man or a given doctrine even to convert men, cannot be relied upon as the only criterion of the honesty of the one or the truth of the other. Drunkards have converted men to temperance ; blasphemers have startled men from sin, and turned them to God. Nevertheless, what council would ordain a man, because, though he is not exactly orthodox, his swearing has helped men to heaven ? If we believe in the doctrines of the Bible, we owe something to the conservation of those doctrines in deciding the question of ministerial fitness. The problem of a doctrine's ultimate effect cannot be solved by the apparent success or failure of a single man or group of men, nor even by one era of the church's experience. Who knows the elements of truth planted and nourished by earlier hands upon which a given heretic or particular heresy win a seeming present success, which indeed, estimated by the whole course of God's design, may in His providence prove a real gain ? And who knows the seeds of weakness and infidelity which may be sown and left to germinate into hideous growths for the far-off years, by the hands of those who, to dazed, contemporary eyes, may appear to be almost the angels of the covenant ? Men may build better than they know, but we have no right to build, or, if we can help it, suffer others to build by principles

or with materials worse than we know. God's truth is one thing, to be held fast at all hazards, and with his own patience; his use of that truth is quite another, with which we have nothing to do. Ordination is not the seal of success past or future, but the obedience and emphasis of the truth.

We propose now briefly to consider one or two phases of belief respecting endless punishment, which occasionally present themselves, and which create more difficulty in solving the question of the fitness of those who hold them for ordination, than does the absolute denial of the doctrine. It is these forms of belief which really call for the most discrimination; which will be resisted, on the one hand, by those who see in them only the entering wedge for the final overthrow of the doctrine itself; and which will be somewhat hesitatingly tolerated, on the other hand, by those whose serious thinking leads them to feel deeply the difficulties of the doctrine,—who fear that its formal and rigid statement tends to overthrow, not only its own significance, but that of the system of which it forms a part, and who, by giving candid consideration to all the possible mitigations of the doctrine which can be drawn from a larger apprehension of the divine love, would give to the thought of the eternal consequences of losing that love, a greater breadth, reality, and power. It is only by candor and liberality in the treatment of these phases of belief, that the truth is to gain a wider progress and establishment. We can scarcely more than hint at them.

I. The belief in a second probation, or, more correctly, in an opportunity given for repentance beyond this life, must be clearly distinguished from a belief in the final, universal restoration of the impenitent. It is possible for a man to hold the first of these views, and yet reject the last. That there are slight hints in the Scriptures which favor the theory of an opportunity for repentance beyond this life, may, we think, be frankly admitted without invalidating the doctrine of eternal punishment. An extended examination of passages cannot be entered upon here, but two may be mentioned: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Without entering into the question whether the phrase "in the

world to come" (*ἐν τῷ μέλλοντι*) denotes specifically the time intervening between death and the judgment, or the time after the judgment when the kingdom of righteousness shall be perfectly realized, let it be regarded as it is by many commentators, as comprehending the whole eternity upon which man enters at death. Some hold it to mean the period of the Messiah, beginning with his advent, and going on in its development, until its completion in his second coming to judgment. But whichever of these meanings be taken, we cannot draw any positive argument from this single passage to prove the actual forgiveness of sins in any period subsequent to the present life. Something may be said in favor of the view that the phrase "neither in this world, neither in the world to come" (*οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι*) is simply a heightened form of negation intended to make it absolute, and on the other hand some may say with Augustine, "It could not be correctly said concerning any that they have no forgiveness, neither in this world nor in the future, unless there were some, who, though not in this, yet in the future world will be forgiven"¹ (provided, he might have added, they exercise faith in Christ and repent, which there is no evidence that they will do). Yet the passage may be said to affirm the possibility of forgiveness, and therefore an opportunity for repentance in the future, in all cases except that of the sin against the Holy Ghost, in which it is explicitly denied. This admission, however, gives no hope to the obstinately impenitent sinner, for the thought must rise in his anxious breast, How can I know that I have not committed that sin, or am not in danger of committing it, if I die resisting the divine love, as it is manifested in his tender strivings?

The other passage is the familiar one, 1 Peter, iii: 18, *seq.* "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the

¹ Neque enim de quibusdam veraciter disceretur, quod non eis remittatur, neque in hoc sæculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittetur in futuro. — *Aug. de Civ. Dei, lib. 21, c. 24.*

days of Noah." It is exceedingly difficult, almost impossible, not to say venturesome, to attempt an unbiassed judgment of this passage, which has been dissected and put together again; broken, ground small, and remoulded, by all the commentators of the centuries, each with some variations to suit his peculiar genius and system. In this, however, the majority of those, both in ancient and modern times, whose candor, spiritual insight, and critical learning entitle them to respect, as well as the plain reader, seem to agree that Christ in his disembodied state, did, after his death, and before his resurrection, go to the place where were confined the spirits of those people who were disobedient to God's commands in the time of Noah, and then preach to them. Other interpretations of course have been held by many able men, though built, as it seems to us, on rather tenuous philological grounds. Nothing, however, is gained by narrowly controverting the more usually accepted meaning of the passage. For though that meaning be received, no positive conclusion can be drawn from the fact stated, either as to the efficacy of the preaching in this particular case, or the extension of such preaching to other cases. Nothing is said of repentance, nothing of forgiveness. It is but a faint light at best, that is shed by this passage upon the dark doom of the unshepherded millions who passed into the future before Christ's advent, or of those who are hourly passing without hearing of Him. We dare not obscure that light; we dare not magnify it. But while the words need not be denied the inspiration of a faint hope that to those who died in their sins before Christ came, or who die now without hearing of Him, because they cannot, there *may* be an opportunity given for repentance in the future, it must be distinctly borne in mind that the words afford no legitimate warrant for such hope in respect to those to whom Christ has been preached here. Therefore they are themselves a warning to all who read them, that for them, only the present moment is given for repentance. Furthermore it must be observed respecting this subject, first, that in the almost perfect silence of all Scripture on a doctrine so important, if it were to be revealed at all, as that of a second opportunity for repentance, these two passages, which, in the opinion of many learned men, are susceptible of a different interpretation and bearing, cannot

be considered as affording a basis for the doctrine so as to gain for it the assent of minds who submit themselves to the plain statements of the Bible, and accept the whole plan of redemption therein revealed. But, secondly, even if these hints of such a doctrine be received as giving a ground for it, all that can be reasonably claimed for these passages, is that in some cases the opportunity for repentance beyond this life has been, or will be, given. But that it has been, or will be, embraced by any, cannot be inferred from them. In our judgment, therefore, though the interpretation most favorable to the idea of a second probation be admitted, such interpretation cannot interfere in the slightest with the doctrine of endless punishment, as that doctrine is stated in the creeds of many Congregational churches, in the following language, which will be regarded as sufficiently strong, even for a minister: "I believe that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, and whereby He will magnify the glory of his mercy in the salvation of the elect, and of his justice in the eternal condemnation of the *finally* impenitent." This interpretation leaves us, therefore, at the precise point where reason leaves us; (and we leave out of sight for the present the overwhelming force of "the obvious language, or at least the obvious practical lesson and purpose of Scripture upon this question, which was to cut off every pretext of postponing the care of their eternity from this world; and to press home on every unsophisticated reader of his Bible, the dread alternative of—now or never.")¹ For as the possibility of sin, and so of "eternal sin,"—of a soul endlessly choosing self,—inheres in the notion of freedom, so the possibility of repentance inheres in the same notion. One thing involves the other. Metaphysically, therefore, it may be said that as freedom to sin involves freedom to cease from sinning, a second probation, or a continued probation, is established. But that any given soul once set in sin ever *will* repent in the future under any inducements, or that any inducements equal to those offered now, ever will be afforded, reason cannot, and revelation does not, affirm. On the contrary, leaving out of sight for a moment all other testimony from the New Tes-

¹ Dr. Chalmers, quoted in Foster's Letters, Vol. II, p. 245. Bohn's Ed.

tament, one of these very passages expressly declares, in words of the most serious import, a fact, the most appalling to which revelation gives utterance, and which reason cannot deny, that some souls certainly never will be forgiven, and of course never will repent. These words reveal to the averted gaze a gulf from which no impenitent soul can feel sure that it is safe, and in which "the development of evil ends in a state wherein unwillingness to goodness has ripened into inability; wherein personality, persisting in alienation from God, has become absolutely petrified into sin."¹ Surely we need indulge in no narrow disputes over the word "eternal," nor need we exclude the theory of a second opportunity for repentance, with such a disclosure before us. For "all the greater and more reasonably conceived misery will it be, if we make no doubt that God is ready at any future point in the run of it, to embrace in everlasting reconciliation any truly repenting soul. I say not any regretful soul, but any soul that is heartily turned to a new and eternally righteous life. For this will be the keen, all-devouring misery, that, with so many regrets, there is so little repentance, or even power of it; that the nature, now but half a nature, halting, as it were, on its clumsy and paralytic members, finds not how to rise any more forever. Strong enough to suffer, and wicked enough to sin, the tendrils of adhesion to God are dead, and it cannot fasten itself practically to his friendship. Goodness it remembers, but cannot sufficiently feel. All its struggles are but heavings of the lower nature, — pains of defeat, that are only proving by experiment their own perpetuity."²

We conclude that the doctrine of a second probation has scarcely the slightest basis in the Scriptures; that it cannot affect the necessity of repentance here, as a condition of salvation for all who can hear the gospel now; that a belief in it, though likely to be, is not necessarily connected with a belief in the final restoration of all men; and that, therefore, such belief should not exclude from ordination a man who has the other needed qualifications.³

¹ Müller's *Doctrine of Sin*, Vol. II, p. 430. Urwick's Translation.

² Bushnell's *Vicarious Sacrifice*, p. 430.

³ The case of the candidate recently ordained at Leavenworth, Kansas, would appear to be nearly of this sort, if we can judge from his language. "I believe

2. There may be found some among those holding Evangelical opinions, who do not care to affirm that the term "eternal," as applied to punishment, necessarily denotes a period of metaphysically infinite duration ; and who yet accept the language of Christ, "as giving that *finality* to thought, beyond which there is, for us, nothing to be meditated further."² It is very doubtful whether it is worth while for us to insist that a man who says this, shall say more than this or be excluded from ordination. Our ideas of the space which we call eternity are at best but faint and vague. The language of Christ is clearly intended to give, and does give, the plain reader all the conception of endlessness which popular language can give or which the mind can entertain, and it is doubtful whether we gain anything by insisting upon attempts to refine and define this language with philosophical forms which may be intended to broaden, but too often really narrow and harden our impressions. Upon purely philological grounds, no argument can be drawn, from the words used in the Evangelists, in favor of a period of limited duration. But the discussion of the question upon these grounds is often only a barren one. The terms of the New Testament are not metaphysical terms, and are not to be handled in a metaphysico-philological way. To treat them so, is, as the history of doctrine painfully shows, often to evacuate them of power. We sometimes prove only the weakness of our own faith in a dogma, by our overwrought endeavors to defend it. A poor figure is sometimes made by the attempt "to make a bad eternity hang on the form of a word."

Better is it that we keep living hold upon the manifest teaching of the gospel, that life for man here and forever means right relation to, and death for man here and forever means alienation from, Him who is love forever, and whose Being is conceived of without reference to time, either past or to come.

there will be opportunity for repentance in the future, to all who die in impenitence, and hope that all will ultimately embrace it. Yet I cannot affirm that all or any will do so. I do not deny the eternal punishment of the finally impenitent ; I do not affirm the ultimate salvation of all. I simply affirm my belief that the door of mercy will be open in the future for the return of lost souls."— *Advance Newspaper*, Oct. 31, 1872.

² Bushnell's *Vicarious Sacrifice*, page 334.

3. There is another view respecting the future of unrepentant souls, which, in consistence with the general course of thought chosen in this essay, should be mentioned, which should not only not prevent the ordination of a candidate holding it, but the holding of which would relieve the doctrine of endless punishment of many of those objectionable features which sometimes popularly are attached to it. It is the belief that the punishment of the finally impenitent soul is a necessary consequence of its own character, and of that alone. It is sad to think that some of the early Christian theology derived from its contact with paganism, and disfigured itself with, a teaching that represents God as taking a wilful and arbitrary vengeance upon the lost. It is indeed a profound objection, which they who are seeking to create a universal religion by the efforts of reason alone, do well to consider, that almost every form of false religion is so terribly true to the instincts of the human conscience, that it presents this conception of punishment. But we think it is not necessary to the interpretation of the language of the Bible, dreadful as it is. That rather so exalts man, even in his determination towards evil, as to make him capable of his own utter ruin, and of creating for himself, by his free personality, that state of perpetual alienation from the good, which is remediless woe.

We are aware that there are cases in which the carrying out of the general rule, the reasons for which it has been the object of this essay at once to broaden and establish, will seem harsh, not to say unjust; cases in which the candidate is young, and somewhat immature in opinion, yet manifestly scholarly and earnest in piety. Such cases demand great wisdom and forbearance. It is better to err in the direction of breadth, than of narrowness; by magnanimity, rather than by bigotry. The cause of Christ may be injured by the ordination of such a man who cannot fully accept this doctrine, but it will be injured far more by needless rigor and bitterness in refusing him ordination. Most wrong is the verdict sometimes given that such a man, if he wants to preach the gospel, should seek ordination at the hands of a denomination holding a position with which he seems, in this particular, to sympathize. Very likely his other beliefs and his whole character put him as much out of harmony with such a denomination, as does this belief with

our own. We ought not to compel a man to crystallize his error, nor ought we to fill the ranks of erratic denominations with earnest men. Better is the expedient, by which a council, called to ordain such a man over a church, shall, if he be otherwise fit, suffer and even encourage the church to employ him as its pastor, without ordination, but under the temporary sanction of the council, which meantime uses all means, both privately and formally, to help him from a bad to a good foundation.

A formal explanation and defence of the doctrine ought not to be required of every candidate who yet accepts it on the authority of God's word, and in the terms therein stated. If a man says, "I cannot undertake to explain or defend this doctrine theologically; it appears to me at times irreconcilable with the mercy of God. But I find it in the Scriptures, and I cannot go back of them. I accept it from the lips of Christ, along with his revealing of the love of God, and I can say no more,"— if a man says this, we are not to refuse to lay hands on him. We can well enough afford to abate something from the theological exactness of statement without which some seem to think that this doctrine and all others with it are overthrown, provided we can ordain men, who, from a consciousness of its difficulty, and out of their own daily struggles with it, have learned, as had McCheyne, how "to preach it tenderly." Some always see, in the giving up of a certain method of stating, proving, and preaching a doctrine, the abandonment of the doctrine itself. This is most unfortunate, for such a feeling is always apt, by disregarding mental differences in men, and by increasing the formal and needless defences of the doctrine, ultimately to work its loosening and overthrow.

Let us remember that there is a progress of doctrine; that in the management of the externals — the necessary fences and definitions of the holy gospel which is committed to our trust — we are not primarily under rules, but under *principles*, which are to be administered in the individual case with all breadth, gravity, and forbearance; and that God cares more for his truth than does man.

DANIEL MERRIMAN.

Norwich, Conn.

MEETING-HOUSES.

IN a volume recently published by the American Tract Society¹ (New York) are some excellent ideas in regard to the nature, forms, and uses of religious worship, supplemented by hints and plans for the building of meeting-houses, with designs, descriptions, and estimates. It has always been one feature in this periodical to give from time to time architectural plans which should aid those who propose to erect houses of worship, and it is with pleasure that we acknowledge our indebtedness to the Tract Society for liberty to use such material from this volume as might best subserve this purpose.

In the earlier days of the American churches, it was not possible to attain to much beauty or adaptation in the construction of meeting-houses. Pioneer life gave little play to the taste, and the inmost longings of the soul for such houses as should be to the credit of man, as well as for the glory of God, could not be gratified. Our forefathers had for long years sterner and more necessary work than architectural displays, and they well thought themselves fortunate if they had a shelter, however rude, in which to worship God "according to the dictates of conscience." They knew what was appropriate and desirable; their recollections of their old homes across the ocean were vivid; and, as soon as circumstances would permit, they united their best efforts, and taxed themselves heavily, to build meeting-houses that should at least not offend the eye, and should be well adapted for religious worship. "Meeting-houses," not "churches"! Says Cotton Mather in his "Ratio Disciplinæ," "There is no just ground from Scripture to apply such a trope as 'church' to a house for public assembly." They made the proper distinction between the place of gathering and the church organization: with them, the *church* and the *people* worshipped in the *meeting-house*; the "church" did not meet at or in the "church," but met in the house for meeting,—the "meeting-house." In the modern, but by no means necessarily better methods of ex-

¹ The House of God; or, Claims of Public Worship. By Rev. W. W. Evarts, D. D. With Designs and Estimates for Church Buildings. 12mo. pp. 132.

pression, we "go to church"; our fathers "went to meeting," and in so doing they did well.

In speaking of houses of worship, and their influence as mere features, we might almost say, in the landscape, the author of the little volume already referred to, says that "the Christian chapel [meeting-house] is the most significant and profoundly expressive symbol in the world. Whether rising over thronged city, obscure village, or sparse frontier settlement, its humble spire speaks more eloquently of man's wondrous being and faculties, his mysterious relations and sublime destinies, than pyramid, mausoleum, or monumental arch. It pledges more for human culture and progress than secular school system, academy, or university. Without its beneficent presence, these secular means of progress will be swept away by storms of revolution, or perverted to appliances of selfish power, hastening the reign of anarchy. But if existing governments were overthrown, the house of God, honored, would develop more beneficent civilization, wiser laws and institutions."

Man may worship God anywhere, "but his finite nature localizes sanctity, and craves fixed places of worship;" and thus the earliest annals of the race tell of sacred groves, of altars and of temples, while to-day, throughout the world, the religious element in the human race is manifest in places and structures set apart as holy. "God's way is in the sanctuary," and the house of God is the tangible expression of religious faith. "As legislative and judicial halls guard civil government, and schools diffuse knowledge, the house of God maintains religion. As well expect public justice without law, court, or magistracy, a general education without teacher, school-term, and school-book, as religion without holy book, holy day, and holy place. Though religion may not be confined to external order, it can be found nowhere without it. If the house of God is neglected, the closet is deserted and the family altar desolate." If it is desirable that public worship be promoted, it is wise to use the proper means to such an end. Among these means is reverence for the Sabbath and sacred places, if in these modern times it is possible to find places so regarded! In order to promote public worship, meeting-

houses must be built at earlier stages in our new settlements, and should be made as attractive as possible. We should take practical lessons in this matter from the Romanists ; like them, we should systematically secure eligible building sites, not only in towns and cities already started on the highway to prosperity, but also in localities where it is probable that settlements will sometime be made. By such timely forecast, the Christian church can throw its anchors far into the future. Business and population follow certain fixed laws ; let religion take advantage of this fact and utilize it. Aid judiciously given in this direction is the part of wisdom, and it is encouraging to know that the Congregational Union is vigorously acting on this principle, limited only by the means placed at its disposal by the churches.

It is doubtless true that the direct contributions and sacrifices of a parish or a community in building a meeting-house, more surely secure their attendance and support than ecclesiastical authority, or devotion to a creed. This may be placing the subject on a low plane, still it is true. Illustrations are abundant on every side. Let an individual or a people invest money in repairing an old edifice or in building a new one, and they will have a pecuniary interest that will draw them to it Sabbath after Sabbath. They have put a portion of their earthly treasure there, and their heart goes with it. It is for this reason that houses of worship built by the State attract small congregations, while those built by voluntary contributions are generally well filled with worshippers.

We deprecate all extravagance in architecture and expense ; but in location, style, and cost, the church edifice should, as a general rule, be a fair exponent of the wealth and taste of the community in which it stands. Religion has its legitimate claim upon art, and our houses of worship should be made as attractive as circumstances will allow. Shall our dwellings be constantly improving in style, and God's house be left homely and cheap ? A poor meeting-house in a rich community indicates a weak religious sentiment, a dead or dying faith. Go through our villages, east or west, and it is safe to say that wherever a meeting-house is in good repair, well kept in all respects, the people are thrifty and moral ; while a dilapidated,

weather-worn, dismal-looking edifice as surely tells of a people low in education and in morals. Too many parishes covet and save the alabaster box, instead of breaking it and diffusing its fragrance on the desert air. Says Dr. Evarts: "The most expensive house a people will pay for, may do more to promote charity and piety than to foster vanity and pride. Parsimony and avarice in a people are far more to be dreaded than extravagance in church building. An elegant chapel, though condemned by a coarse and covetous spirit, may promote public worship and the honor of Christ. Those most deprecating expenditure in church-building are not found most liberal in support of missions or in provision for the poor."

Several points are to be considered in our modern church architecture, among which may be specified location, convenience, adaptation, economy, and (sometimes) luxury. The uses of our spiritual worship are always to be borne in mind. Congregationalism has no demand for architectural effects or spectacular worship; processions, pageants, intricate ceremonies, scenic displays, and the long list of — shall we say — performances that characterize the Roman Catholic and other similar services, are not for us; and an architecture fitted for these, as in the cathedrals of Europe, is utterly unfit for our worship. Our first demand is an audience-room, light, pleasant, unbroken, so far as is possible, by pillars or arches, which can only obstruct the vision and the hearing. There is danger of forgetting this fundamental point in our houses of worship, and we can call to mind edifices where the sermon — with us the chief part of the service — is rendered comparatively useless by the intervention of posts, arches, and ornamentation, which break the voice into disagreeable echoes, while the speaker is effectually hidden from a large portion of the congregation. Another point to be borne in mind is, that very pretty meeting-houses, beautiful in all their parts, and architecturally correct, can be built at moderate expense. It costs but little more to make an attractive building, than it does to nail together a rectangular meeting-box! The architect must be furnished with certain reliable data, in order that he may work intelligently and for the best interests of the church. Being apprised of these particulars by personal inspection rather

than by letter, he will be able to furnish a ground-plan and elevation modified to suit the circumstances, for the consideration of those proposing to build ; and these being agreed upon, he will then furnish plans in detail.

“ The house of God should be placed at a central point, easy of access, and away from disturbing noises ; it should have the pleasantest and most commanding site obtainable, and should be surrounded, if possible, by an open lawn.

“ The Sabbath-school and lecture-room should be provided distinct from the main church audience-room ; and other rooms are exceedingly desirable,— such as parlors for social reunions, small class-rooms connected with the Sunday-school room, a library-room, and a study for the pastor.

“ Among the matters requiring careful attention in constructing a church, may be mentioned symmetry of form, and the right proportions and outlines for beauty and for acoustic qualities, with the best arrangement of aisles and seats, so that the speaker may be easily heard as well as seen from every point in the audience-room ; and the most approved arrangements for ventilating, warming, and lighting the room, so that the attendants being free from all discomforts and annoyances, may give their undistracted attention to the sacred services. Many an elaborate church is half-spoiled by neglect or mistake in some one particular. Its lofty walls and towers, its rich carvings and mouldings, its stained windows and luxurious pews, cannot make amends for its false proportions, which perpetually offend the eye, and cause the speaker's words to be lost in the air, or reverberated by confusing echoes ; nor for that neglected regulation of the light which leaves the room either gloomy or glaring ; that neglected care for temperature that leaves it uncomfortably warm or cold ; or that neglected ventilation that induces headache and drowsiness in the most devout worshipper.”

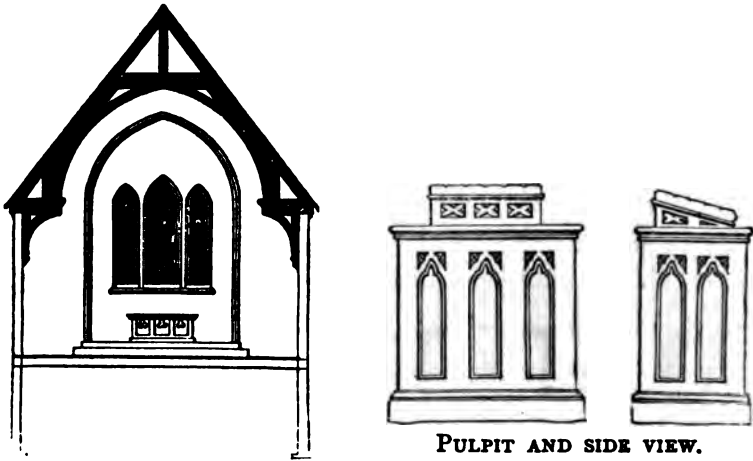
A church edifice may be pretty and yet not expensive, as the accompanying plan will show. The estimates of cost will of course vary widely in different localities, but will serve as an approximation. From the plans here given, competent builders in any section of the country can make estimates sufficiently accurate to enable churches and committees to judge of the expediency or in expediency of adopting them.

This cut represents a neat and commodious chapel in the Gothic cottage style, designed by Wm. W. Boyington, of Chicago, Ill.



The building will cost about \$3,000, and seat 150; size, 25 by 54 feet. It is to be built of timber, in five sections to the transept, with trusses all finished up to show in the ceiling, and resting on 7 by 7 inch posts, all well-framed together and bolted in a thorough manner. Between these posts will be studding at the windows, 3 by 6 inches, with 2 by 6 inch horizontal girts cut between posts and studding, and thoroughly spiked thereto two feet apart. Upon these the boarding, about 10 inches wide, will be fastened perpendicularly, planed and matched, and battened over the joints, with hood mouldings around the windows, and plain cornices at the eaves and gables.

A neat little belfry surmounts the gable in front. The sills around the outside, and across the middle inside, will be supported upon cedar posts 8 to 10 inches in diameter, set 4 feet in the ground, on 3-inch plank, 2 feet by 12 inches, two of them laid crosswise and well bedded in the ground.

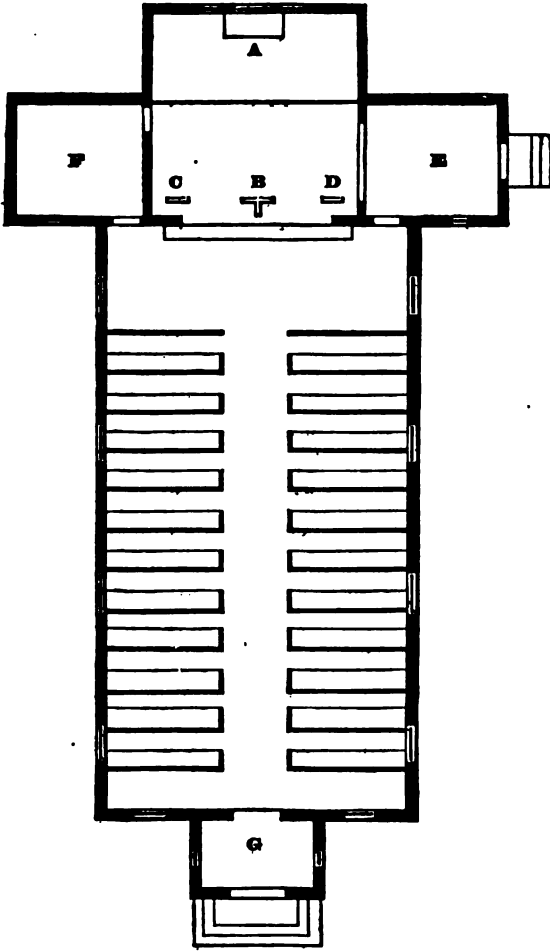


PULPIT AND SIDE VIEW.

SECTION SHOWING FRAME-WORK.

The expense of inside work, such as pews, pulpit, chairs, mouldings, and general finish, can be increased or diminished according to taste or available means. There is no limit to such variations.

The ground-plan is as here represented.



- A, Communion Table.
- B, Pulpit.
- C and D, Reading Desks (if wanted).
- E and F, Pastor's and Library Room.
- G, Vestibule.

It will be seen that this is a plan for an Episcopal church edifice, but it can be easily adapted to our simpler form of worship.

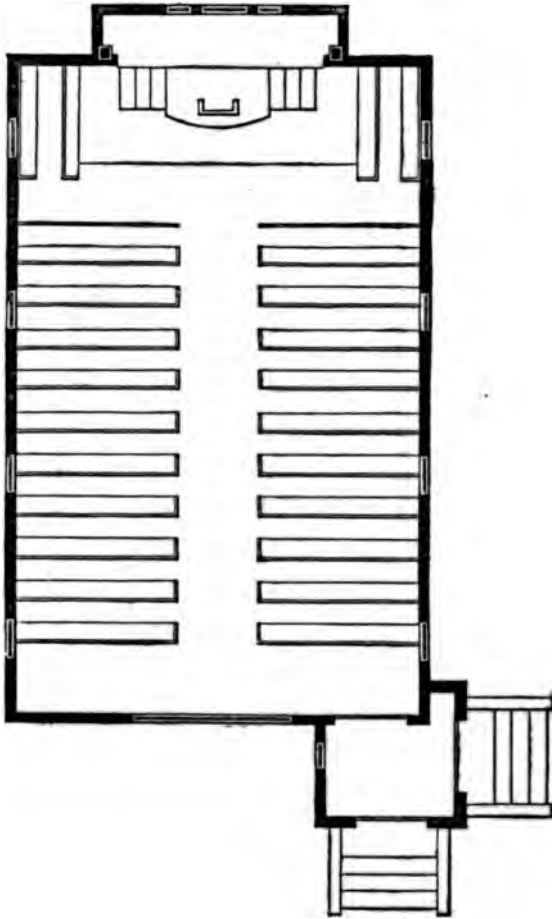
This building should stand about three feet high above the earth after it has been graded about. The posts should be thoroughly braced to the sills, both lengthwise and crosswise.

Rafters 2 by 6 inches, resting on 6 by 6 inch purlins. After the frame is erected and boarded up, the space below the sills should be boarded down to the ground with planed and matched boarding 6 inches wide, without buttons. The inside is calculated to be lathed and plastered, two coats. The walls should be furred on the girting with 1 foot by 2½ inch strips, put on up and down, so as to come even with the face of the posts. The pews will have plain backs, and seats with ends cut in the usual form, or like the design hereafter represented, which will be applicable to some of the other designs. Should it be desirable to save expense, the transepts can be left off, which would save from three to five hundred dollars. The exterior should be painted a dark drab; the inside, oak-graining. The windows of stained glass. For rural districts, where an inexpensive and yet pretty chapel is wanted, and such as average builders can construct, this plan presents many advantages.

It is doubtless true that stone is the most suitable material for church edifices; durability and general appearance are in its favor; but circumstances, such as convenience, expense, or expediency, may render brick or wood preferable, and even iron is now coming into use to some extent, and is found to be cheap, and easily adapted. Still, the recent destruction by fire of the Rev. Mr. Talmage's iron house of worship in Brooklyn, N. Y., theoretically fire-proof, but really a tinder-box, shows that a mere outside casing or veneer of thin iron gives but little resistance to the flames. A structure like that cannot with propriety be called an iron building. With occasional exceptions, however, our country towns will build wooden houses, and these, if well constructed and properly kept in repair, will last for generations.

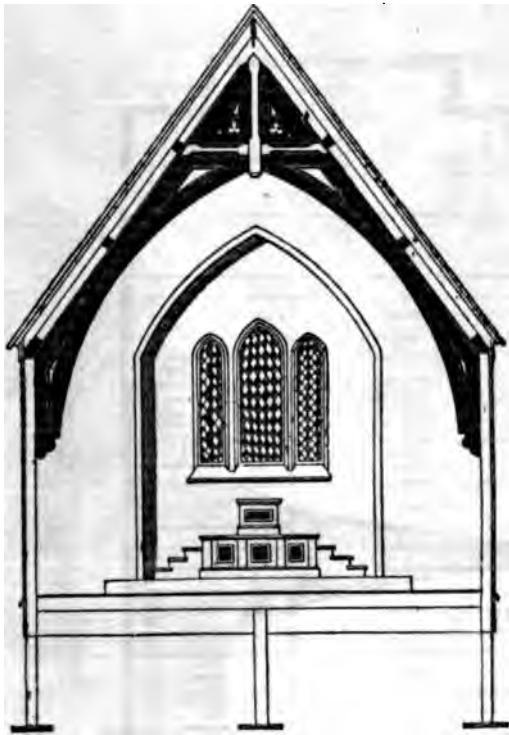
The following plan represents a building similar to the above, with a tower and spire. It is to be built in the same general style as No. 1, and the description of that will be sufficient for this. Size, 28 by 50 feet. The spire must be well and securely framed, and boarded strong. All the roofs and offsets are to be shingled with sawed pine. Cost, about \$3,500. Same architect as before.





GROUND-PLAN.

If, from location of ground or for any other reason, it should be desirable, the tower and spire can be placed at the other corner, without any change in the general plan.

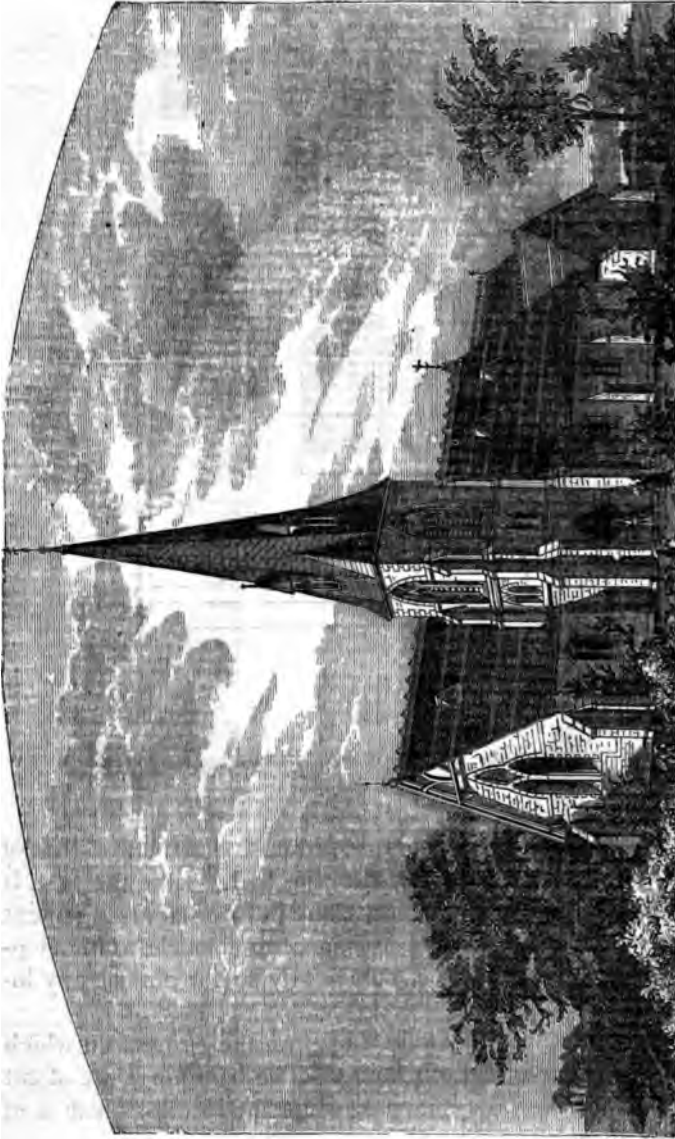


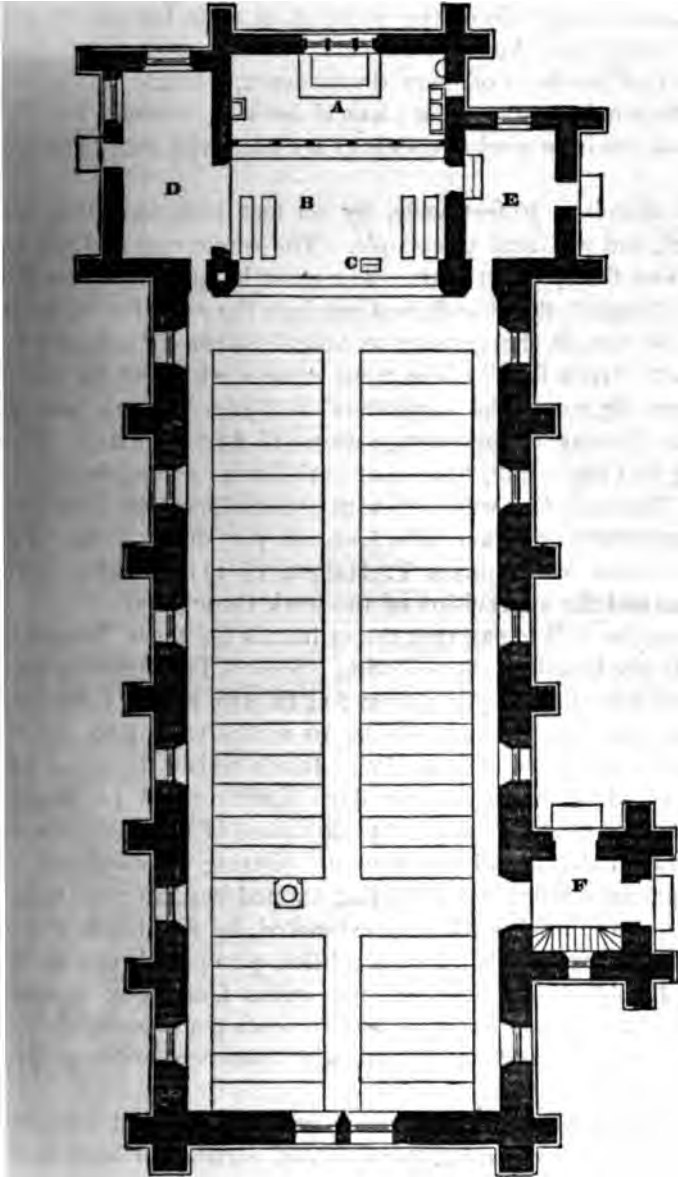
SECTION SHOWING THE FRAME-WORK, PULPIT, AND WINDOW AT THAT END.

We next give a plan for a more expensive structure, that of the Church of the Redeemer, Astoria, L. I. Like the first, it is Episcopal; but the slight variations in internal arrangement to adapt it to Congregational uses, are no obstacle to its adoption as an attractive edifice, sufficiently so for almost any locality.

The church is built of stone dug from the ground on which it stands,—a coarse sort of granite. The trimmings are of cut stone, from the Newark quarries, while the interior finish is of white ash, oiled.

The style of architecture is Gothic of the early English





GROUND-PLAN.

- | | | |
|---------------------|-------------------|------------|
| A, Communion Table. | B, Choir. | C, Pulpit. |
| D, Organ. | E, Pastor's Room. | F, Porch. |

period, and the details of the building, in some few points, are varied from those shown in the cut.

The roof inside is of open timber-work, a single arch spanning the whole width. The chancel arch is of stone, heavily moulded ; and the window openings are filled with finely stained glass.

The church is 36 feet wide, by 90 feet long, including the chancel, and will seat 340 people. The whole cost is \$24,000, or without the spire, \$18,000. The stone being taken from the ground beneath the church, was put into the walls for 25 cents the cubic foot, in the manner technically termed "square rubble" with "rock face." The "cut-stone work" cost in round numbers, \$3,500. The carpenters' and joiners' work was all done by the day, at the average wages of \$3.25 per day. The lathing and plastering, "two-coat work," at 45 cents per square yard. Stained glass windows, with plain colored borders, geometrical figures with symbols, 80 cents per square foot. The architect was Mr. William T. Hallett, of 111 Broadway, N. Y., who had the supervision of the work throughout.

It may be well to say that the estimates for these houses of worship are based on the following prices: The framing timbers and scantlings costing from \$14 to \$16 per M; and the outside boarding of stock boards, 10 inches wide, \$20 per M; labor of carpenters, \$3 per day. Inside finish: lumber, \$30 per M; and joiners, \$3.50 per day. Lathing and plastering, 30 cents per yard. Painting, \$3 per square of 100 feet. Graining and varnishing, \$6 per square. Glazing of windows, 75 cents per superficial foot, including stained borders and heads. The stone and brick work were estimated, for face brick laid in the wall, at \$30 per M; common brick, \$10 per M, laid in the wall. Rubble-stone, \$20 per 100 cubic feet. For random range rock-work, the estimate was 50 cents per superficial foot, laid in the wall, and backed up with common brick at \$10 per M.

Dr. Evarts' book contains many other plans; but we have selected such as will meet the wants of parishes of both moderate and ample means; and we hope that our readers will see that it is possible to worship God in attractive houses, at no greater cost than is often, if not generally, expended on buildings that are discreditable to man and to our common religion.

THE ANTINOMIAN CONTROVERSY OF 1637.

THE fathers of New England are, in an eminent degree, entitled to the reverence and gratitude of their descendants. They were, in truth, a remarkable, an extraordinary race of men. This is true both of their personal qualities, and of the results of their action. Never before did such a body of men form a political community. Never were the results of combined action so decisive, beneficent, and far-reaching. By the blessing of God, our fathers founded here a state of society, superior, in some very important respects, to what had ever been seen on earth. They kindled on these shores a light which is destined never to go out; they erected institutions of government and religion which are never to perish. The influence of their principles and of their great example becomes more potent and extensive with every passing year. It is daily more and more evident that God, from whom all good proceeds, raised them up to be benefactors to the whole human race.

They were descended from excellent families in England. Not many of them were allied with those whom the world accounts noble and great; but while some were of gentle birth, a large proportion came from the class of sturdy yeomanry which constitutes the bone and sinew of any people. More than this, the great body of them were from households where the worship of God was daily maintained, and his institutions reverently regarded. In the words of the eminent divine and jurist, William Stoughton, "God sifted a whole nation that he might send choice grain over into this wilderness." Their fathers and grandfathers had been persecuted for religion's sake by the Bloody Mary. A great proportion of them were children of "parents passed into the skies."

They were men of enlarged information, awakened intelligence, and cultivated minds. Some had been distinguished in the old country for talent and learning. Most of the ministers and the leading laymen received their education at Oxford and Cambridge; many were well instructed in the literature and science of the day, especially in the languages. It was no uncommon thing for the early ministers of New England to read

the Hebrew and Greek Scriptures at their family devotions. "They were men of great renown in the nation from whence the Laudian persecution exiled them. Their learning, their holiness, their gravity, struck all men that knew them with admiration. They were Timothies in their houses, Chrysostoms in their pulpits, Augustines in their disputations." "They were confessors for the name and truth of the Lord Jesus Christ."¹

They entertained a *profound and habitual reverence for the Word of God*. They had not many books, but the Bible was the inestimable treasure in every family. "The Bible was their pole-star, their guide, their universal directory." The Bible was the ultimate, we may say the only, standard of appeal. It was continually a lamp to their feet, and a light to their path.

Much has been said about the "New England Theocracy." I have now before me a volume of which this is the title. But what is a Theocracy? "Government of a State under the immediate direction of God." — *Webster*. There never has been but one instance of this kind; it is found in the case of the Israelites, from the Exodus to the reign of Saul. Our fathers, it is true, took the word of God as their guide in all their affairs, — civil, ecclesiastical, economical, and private; and so ought all men to do. But to say that they had a Theocracy, is simply an abuse of terms. Our fathers never pretended to have any direction from above, other than any people may have who are willing to be guided by the Bible.

They were men of *strict adherence to principle* and to duty. Rather than sacrifice conscience, they had forsaken all that was dear to them in their native land, and had come to spend their lives on these bleak, inhospitable shores. With them, worldly ease, comfort, and prosperity were nothing; conscience and duty were everything. They feared God, and feared nothing else. Their moral courage in vindication of the right had

¹ Testimony of Rev. John Higginson, of Salem, and Rev. Wm. Hubbard, of Ipswich. This very interesting and affecting document has no date, except that it was printed in Boston by Timothy Green, in 1701. A copy of it, thus dated, is now before me. They were then the "two most aged ministers of the gospel yet surviving in the country." Mr. Higginson died Dec. 9, 1708, aged 92. Mr. Hubbard died Sept. 24, 1704, aged 83.

been put to the severest test, and had not been found wanting.¹

Our fathers have been accused of bigotry and exclusiveness in their religious views. What do their accusers mean by these terms? A bigot, according to Webster, is a person obstinately and unreasonably wedded to a particular religious creed, opinion, or practice. Exclusiveness is a shutting out of others, for no good reason, from what we enjoy. Thus understood, the obnoxious terms do not apply to our fathers. They were, it is true, men of fixed principles; but is it worse to have fixed principles in religion, more than in philosophy, law, or medicine? Must there not be, from the nature of the case, fixed principles in every branch of human inquiry? Is it any credit to a man to be destitute of fixed principles? Is it not a shame to any man to spend year after year, and decade after decade, on some favorite subject, suppose it to be Finance or Public Policy, without ever arriving at any definite conclusion? Is not certainty in religious doctrine attainable, as well as in other subjects less closely connected with human welfare? If not, why not? The fault, if any there be, must lie at the door of our Maker, who has, in boundless wisdom and goodness, undertaken to put us in possession of all needful information on this profoundly interesting subject.

Our fathers thought they had good grounds for their beliefs. They had made diligent and earnest inquiry after the truth, and they thought they had found it. They were willing to stake all they had, even life itself, on the question. They were men of conscience, of deep and earnest thought, of unswerving attachment to duty. They knew that the truth, when found, is of priceless value, the only and the necessary means of happiness here and hereafter. They could not, therefore, adopt the mean, paltering idea, which many seem to hold at the present day, that one man's belief is as good as another's, though they be heaven-wide apart.² They did not think — how can any man think? — that error on subjects vitally affecting our duty and our salvation, is innocent and harmless. Yet they

¹ See the purposes of the founders of Massachusetts set forth ably in Bancroft's *History*, Vol. I, 357, *seq.*

² If this idea will not hold in law or medicine, why should it hold in religion?

never attempted to impose their religious belief on others. They never employed the civil arm for the propagation of truth or the suppression of error, as will appear in the sequel.

The fathers of New England were *eminent for their morality*. This was the natural result of their deep and fervent piety, and their cordial acceptance of the doctrines of the cross. It is the statement of no less an authority than Sir James Mackintosh, that the countries which have been remarkable for a high tone of morality have been those in which Calvinism has prevailed, including Scotland, Switzerland, and New England. Renouncing with abhorrence the idea of being saved by the merit of their own good works, our fathers were eminently careful to maintain good works. Hugh Peters, preaching before Parliament, said, "I have lived in a country seven years, and in all that time I never heard one profane oath, and never saw a man drunk. That country was New England." In 1641, Governor Winthrop makes the following record in his journal: "A great training in Boston two days. About twelve hundred men were exercised in most sorts of land service; yet it was observed that there was no man drunk, though there was plenty of wine and strong beer in town; not an oath sworn, no quarrel, nor any hurt done." It is stated by one of the annalists of those times, that servants and vagrants were the authors of most of the crimes which were committed.

Thomas Wiggin, who may be called the father of Dover, in a letter to Sir John Cooke, Secretary to Charles I, dated Nov. 19, 1632, speaks thus of the Massachusetts people:¹ "I have observed the planters there, by their loving, just, and kind dealing with the Indians, have gotten their love and respect, and drawn them to an outward conformity to the English, so that the Indians repair to the English governor there and his deputies for justice. And for the governor himself, I have observed him to be a discreet and sober man, giving good example to all the planters, wearing plain apparel, drinking ordinarily water," etc.²

Some recent writers, in attempting to account for the unhappy difference between Mrs. Anne Hutchinson and her opponents, in 1637, have represented that she was endeavoring

¹ He had lately come from Massachusetts.

² Palfrey's *New England*, Vol. I, 366, note.

to recall the religious community from an undue regard to the external manifestations of piety, and to fix their attention more closely on an internal, spiritual experience of the power of divine truth. It has been said that the Puritans, at that time, laid great stress on a certain outward strictness and preciseness of conduct, extending even to modes of dress and forms of speech, and allowing these things to be a substitute for the religion of the heart. "It was a period of great formality and austerity in religion." "The praise of holiness was freely bestowed upon the sanctimonious and the austere." "But Mrs. Hutchinson's doctrine cut up the whole matter by the roots, and destroyed the very foundation upon which a reputation [for piety] had been made to rest," etc.¹

"The whole controversy," says the amiable Lunt, of Quincy, "was founded in an attempt to give new vitality and spirituality to the religion of the times; to resist the tendency, which is ever at work, to rely too much upon the outward manifestations of religious principle, to the neglect of the principle itself in the soul."

This is a total, and, we fear, an inexcusable mistake. There is not a particle of evidence for the assertion so confidently made. Wilson and Eliot and Shepard and Davenport and others, who opposed Mrs. Hutchinson's views, had as strong convictions of the necessity of inward holiness as any men who ever lived. In their preaching and publications, they insisted as strongly on the religion of the heart.² Form and ceremony and preciseness of outward demeanor were never suffered to usurp the place of internal principle. There never was a country in which so little reliance was placed upon mere externals, and in which the minds of all, even of the least intelligent, were so constantly directed to the heart.³

Mr. Lunt thinks that our Pilgrim fathers were lacking in faith! But when in all the world's history was a stronger, livelier faith manifested, than in the men and women who com-

¹ Upham's *Life of Vane*, in Sparks's *American Biography*, pp. 129, 130. See also, Barry's *History of Massachusetts*, I, 248, and Lunt's *Historical Discourses at Quincy*, 1839, pp. 24-34.

² For proof of this, see Shepard's "Parable of the Ten Virgins," and his "Sound Believer."

³ *Spirit of Pilgrims*, I, 9.

posed the first generation of New-England people? What but faith, or a deep, all-controlling impression of things unseen and eternal, could have induced them to forsake all they had in the Old World, and confront the perils of the ocean and the hardships of the wilderness? How strongly does their faith — a faith, too, which discovered itself by works of the fairest kind — contrast with the unbelief and skepticism of this materialistic age! If those men had not faith, it would be difficult to find it anywhere else.

A modern writer well remarks: "Nothing in the character of these men, especially their ministers, strikes me with such admiration, as their fervent, devoted piety. They were eminently men of God. To know Him, to serve Him, to enjoy Him, was with them the great end of existence. They were mighty in prayer. They were trained in the school of affliction, which gave a deep, mellow tone to their piety, a holy familiarity and fervor to their supplications, and caused them to feel and act habitually as strangers and pilgrims on earth. Hence, their contempt for external circumstances, their patience in tribulation, their fortitude, their tranquillity, their inflexible resolution, their steady hope and lofty purpose."¹

The venerable Increase Mather said, in 1702: "The life and power of godliness has been the singular glory of New England. The generality of the first planters were men eminent for godliness. Time was, when the churches were beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners. What a glorious presence of Christ was there in all his ordinances! Many were converted, and willingly declared what God had done for their souls; and there were added to the churches daily of such as should be saved."²

The accurate historian, Thomas Prince, says; "There never was, perhaps, before seen such a body of pious people together on the face of the earth. For those who came over first, came for the sake of religion, and for that pure religion which was entirely hated by the loose and profane of the world. Their civil and ecclesiastical leaders were exemplary patterns of piety. They encouraged only the virtuous to come with, and

¹ Hawes's "Tribute to the Memory of the Pilgrims," p. 110.

² Prince's Christian History.

to follow them. They were so strict on the vicious, both in church and state, that the incorrigible could not endure to live in the land, and went back again."¹ Here we may discover the origin of most of the slanders which have been propagated concerning our fathers. Hatred of their religion, and of the religion of the gospel, has given rise to most of the severe and bitter language which has been used respecting them in later as well as in former times.

Our fathers were men of *great public spirit*. The objects for which they came to these shores, and which they kept steadily in view after their arrival, were noble and elevated. They did not come to improve their temporal condition. They did not come for purposes of gain. They did not come to fish, and hunt, and trade with the Indians. To repeat the language of Prince, just quoted, "they came for the sake of religion." The venerable John Higginson, an ancestor of the present writer, has these memorable words in a sermon: "Let merchants, and such as are increasing cent per cent,² remember this; let others that have come over since understand this, that worldly gain was not the end and design of the people of New England, but RELIGION. And if any man among us make religion as twelve, and the world as thirteen, let such an one know that he has neither the spirit of a true New-England man, nor yet of a sincere Christian."³ Francis Higginson, his father, on leaving England, wrote in his journal, May 13, 1629, "We go to propagate the gospel in America."

It has often been supposed that our fathers came to this country merely as individual fugitives from persecution. This, however, is only a small part of the truth. Their own personal welfare and safety were not all they had in view. Their design was higher, nobler, and more comprehensive. They came as a religious community. They had seen the Reformation suddenly checked in its progress by arbitrary power. They had seen the prerogative of the sovereign interposed in the way of perfect liberty of conscience. They had seen the corruptions of the hierarchal system, and its disastrous influence on the cause

¹ Prince's Chr. History.

² Doubling their property.

³ Prince's Chr. History.

of primitive piety. They had seen the tendency of ritualism to cramp and belittle the human mind. They determined, therefore, to remove to a distant continent, where they might find a pure and a free church, after the apostolical model; and this not for their own individual benefit, merely, but for the benefit of posterity in all coming time. They meant to get out of the way of all disturbing influences, and to keep all disturbing influences away. By the especial and wonderful providence of God, they obtained a charter, which gave them just what they wanted.¹ It gave them an extensive territory, full control over it, and power to make all needful arrangements within it. It left them at full liberty to choose what form of church order they pleased. It gave them full power to choose their own associates, and, by consequence, to exclude from their domain all persons whose presence or whose influence might endanger their great design. It is probable that they had a secret hope of ultimate independence of England. It is certain that during more than half a century they enjoyed a substantial independence. It is certain that during all this time the hierarchal system found no place among them.

It is evident, therefore, that the policy of the fathers of New England was essentially *liberal* and *magnanimous*. Instead of being founded, as has often been alleged, in narrow, exclusive views, it was, from the beginning, broad and comprehensive. It had a wider scope, and a more generous spirit, than any policy adopted, until many years after, in any colony out of New England.

If there were exceptions to these remarks, they were apparent only, and not real; and the exceptions, when thoroughly examined, will be found to confirm the rule. The noble policy to which I have referred, was steadily pursued from the first, and was eminently successful. As far-seeing, public-spirited, earnest, resolute, energetic men, the world owes them a debt of gratitude it can never fully repay. "They reared a great moral and political edifice, built on a broad and solid foundation, rising in goodly proportions, and in a magnificent style, — an imperishable monument of the skill, science, and public spirit of the builders. And we will venture to predict that the

¹ Five years afterward, such a charter could not have been obtained.

more this edifice is examined and studied, the more it will be admired, even down to the latest ages of the world.”¹

This far-seeing, generous policy led the fathers of Massachusetts, only six years after their arrival, to take measures to found a college for the education of ministers of the gospel and of the civil leaders of the community. For this noble object they appropriated a sum equivalent to the colony tax for a year ; and in that view equivalent to a million of dollars at the present time.² This was the first instance in the history of the world, said an illustrious orator, “when a people, by their representatives, ever gave their own money to found a place of education.”³ And this, too, when the very existence of the colony was threatened by the Pequot war and the Antinomian controversy. Shortly after this, they established by law a system of free schools for the whole population. They also made liberal provision for the support of a pious, educated ministry, and would not allow a town to be incorporated where such a provision did not exist.

It should not be forgotten that one especial part of the purpose which brought our fathers from England, was the conversion of the Aborigines. In the Massachusetts charter, it was expressly made the duty of the settlers “to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind.” This is recognized in a letter from Matthew Cradock, governor of the Massachusetts Company in England, in a letter to Endicot, dated Feb. 16, 1628-9, as follows :—

“Wee trust that you will not bee vnmindful of *the mayne end of our plantacion*, by endeavoringe to bring y^e Indians to the knowledge of the gospell ; w^{ch} y^t it maye be speedier and better effected, y^e earnest desire of our whole company is y^t you have diligent and watchfull eye over our own people, that they live vnblamable and wthout reproofe, and demeane themselves iustlye and courteous toward y^e Indians, thereby to drawe them to affect our psons and consequentlye

¹ Jeremiah Evarts, in “The Spirit of the Pilgrims,” Vol. I, p. 8.

² Palfrey’s History of New England, I, 549.

³ Edward Everett, in a speech at the Bi-centennial celebration at Harvard College in 18 6.

our religion ; as alsoe to endeavour to gett some of their children to traayne up to readinge, and consequentlye to religion, whilest they are yonge," &c.

Governor Bradford, in his history, after mentioning other motives which brought the Plymouth Pilgrims to America, adds :—

" Lastly, and which was not least, a great hope and inward zeall they had of laying some good foundation, or at least to make some way thereunto, for y^e propagating & advancing y^e gospell of y^e kingdom of Christ in these remote parts of y^e world ; yea, though should be but even as stepping-stones unto others for y^e performing of so great a work."

Edward Winslow, in his "Hypocricie Unmasked," avers that it was a leading consideration with the early settlers, to seek the conversion of the natives.

The reader may see how diligently and successfully this benevolent end was pursued by our fathers, on consulting Neal's History of New England, ed. 1747, Vol. I, c. VI ; the "Connecticut Evangelical Magazine," Vols. II, III, and IV ; the "Am. Quarterly Register," Vol. IV, 198, *seq.* ; and especially "The Sabbath at Home," for April, May, June, and July, 1868.

Numerous colonies have gone forth, both in ancient and in modern times, for purposes of conquest, commerce, and national aggrandizement. The New-England colonies are, we believe, the only ones ever founded for the propagation of the gospel. And we fully subscribe to the statement of Mr. Dexter, "that modern missions, in the evangelical sense, owe their origin to the congregational churches of New England."¹

It was surely to be expected that a people so eminently breathing the spirit of the Great Founder of Christianity, would be remarkably free from the spirit of persecution and intolerance. Notwithstanding all that has been said to the contrary, such, we firmly believe, was the fact. It is susceptible of the fullest proof that in this respect they were in advance of all other communities in the world at that time. They were largely imbued with the noble sentiment of John Robinson, in a letter addressed to that portion of his flock which left Leyden for America in 1620. "If God," said he, "reveal any-

¹ Sabbath at Home, Vol. II, 272.

thing to you by any other instrument of His, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am confident, that the Lord has more truth yet to break forth out of his holy word." John Cotton, of Boston, in his reply to Williams, says: "I never did doubt, that the way of persecution, truly so called, that is, the affliction of others for righteousness sake, is utterly unlawful. I never did believe that the sentence passed against him (Williams) was an act of persecution." John Norton, his successor in the First Church in Boston, strongly maintains that neither Quakers, nor other heretics, ought to be punished for their consciences. Thomas Walley, of Barnstable, says: "It is not well to trouble those that peaceably differ from the generality of God's people in lesser things. A well-bounded toleration were very desirable in all Christian commonwealths." Such we suppose to have been the common sentiment of New England.

We fully admit that our fathers were imperfect, and that they sometimes failed of a strict adherence to those generous sentiments. We cannot wholly justify all their proceedings towards those who differed from them. They sometimes, under great provocation, did what they themselves were afterwards sorry for. It should be remembered that their circumstances were extremely different from ours. We tolerate many things which they could not safely allow. But neither with us, nor with them, has toleration been boundless. It is not safe, in any community, to tolerate everything that a man may say or do. We do not, more than they, tolerate offences against common decency, or breaches of the public peace. Our fathers could not, more than we, tolerate attempts to overthrow the government, and to undo what it had cost so much pains to establish. A careful examination will show that most of their acts, which have been branded as intolerant, admit of defence on these grounds. They had come into this wilderness to found a Christian commonwealth, according to the light which God had given them, and they could not sit quietly by and see this plan defeated. They had the same right to say who should dwell on this soil that a man has to say who shall live in his house. They did not open an asylum

here for all sorts of people. Those who did not concur in their views were not invited to come ; but if they came, it was expected that they would make no disturbance. Such persons, living peaceably, were never disturbed. Our fathers never attempted to exercise dominion over other people's consciences. They never employed the civil arm for the propagation of truth, or the suppression of error. The civil arm was sometimes stretched out against errorists, but never for the punishment of their opinions. Men were never punished as Baptists or Quakers, though Baptists and Quakers, as well as other men, were sometimes punished. Men who disturbed public worship, who cast contempt on the ordinances of religion, and who endeavored to stir up sedition, and women who were noisy and obstreperous, and walked naked through the streets, were punished, whatever their creed, and would be punished now. Any diversity of religious sentiment was suffered to exist in this colony which did not offend common decency, or endanger the commonwealth.

There was, it is true, a severe law passed against the Baptists in the year 1644. But a candid examination of that law, and of the circumstances of the time, will show that it was not designed to operate against such persons as now compose that most respectable and exemplary body of Christians, but against a very different set of men. The law reads thus :—

“Forasmuch as experience hath plentifully and often proved, that, since the first rising of the Anabaptists, about one hundred years since, they have been the incendiaries of the commonwealth, and the troubles of churchers in all places where they have been, etc. . . . it is ordered, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of that ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment.”¹

From the words of the law itself, it is clearly apparent that the framers thereof had in mind such unruly and dangerous people as the Anabaptists of Germany, a fanatical sect which arose about the year 1520, or at the time of the Reformation by Luther. This sect, under pretence of establishing a new and perfect church on earth, undertook to abolish all existing magistracy, as superseded by immediate inspiration from heaven, and excited the most fearful commotions in Saxony and the neighboring countries. They claimed to be favored with visions and revelations from above, and endeavored to establish by force of arms a personal reign of Christ on earth. Under the leading of Munzer, Stubner, and Storck, a numerous army of peasants, from Saxony, Suabia, and Franconia, assembled in 1525, and declared war against all human government and law. Notwithstanding a temporary defeat, this fanatical sect continued to increase, and spread through Holland, Switzerland, Westphalia, and other countries, till, in 1533, John Bockholdt, a tailor of Leyden, with a numerous body of followers, seized the city of Munster, and caused himself to be proclaimed king and legislator of the new dispensation. He and his followers committed enormous crimes, as well as outrages against decency.¹ They attempted to seize and plunder Amsterdam, Leyden, and other cities. A terrible war was waged by this banditti during several years, in which, it is said, more than 100,000 persons lost their lives. One of their leading tenets was that infant baptism was an invention of the devil.

In the minds of our fathers, the denial of infant baptism, especially in such violent language as the early Baptists were accustomed to use, was associated with all the excesses of which we have spoken. It was naturally expected that the one would lead to the other, if the opportunity should arrive. Experience, as the law says, warranted the expectation. Our fathers had no means of better information. When they left

¹ Bockholdt, alias John of Leyden, authorized polygamy, married eleven wives, and ran stark naked through the streets. In Amsterdam, twelve Anabaptists, of whom five were women, after having prayed and preached four hours, working themselves up to a perfect frenzy, stripped themselves to the skin, and ran naked through the streets, denouncing the vengeance of God against their opposers. — *Mosheim, Cent. xvi, sec. II. Robertson's Charles V, book V.*

England there were no Baptists, or next to none, in that country. There was no Baptist church in England till 1638, and they made no considerable progress there till 1644. Great alarm, therefore, existed on the appearance of Baptists on these shores, and it was supposed that strong measures, by way of precaution, were required. The proceeding, on the part of our fathers, was wholly in self-defence.

In regard to the law of 1644, and its operation, so much complained of, our fathers may be allowed to speak for themselves. A declaration issued by the General Court, Nov. 4, 1646, says: "The truth is, the great trouble we have been putt unto, and hazard also, by Familisticall and Anabaptisticall spirits, whose conscience and religion hath been only to sett forth themselves and raise contentions in the country, did provoke us to provide for our safety by a lawe, that all such should take notice, how unwelcome they should be to us, either coming or staying. But for such as differ from us only in judgment in point of baptism, or some other points of lesse consequence, and live peaceably amongst us, without occasioning disturbance, . . . such have no cause to complaine; for it hath never beene as yet putt in execution against any of them, although such are knowne to live amongst us."¹

Here we have a full explanation of those features in their civil policy which have appeared to so many intolerant and exclusive. This policy arose wholly from the necessity of the case, and was the dictate of that instinct of self-preservation which has justly been called "the first law of nature." Our fathers acted merely on the defensive. They felt themselves continually in great danger, and were compelled to be perpetually on their guard. They bore no ill will to Baptists or Quakers or Episcopalians or Antinomians, or to any other of God's rational creatures. If these people came among them, and demeaned themselves peaceably, it was well; no harm should befall them. But if they undertook to disturb and destroy the order of things which had been established at great expense of toil and suffering, as well as of money and life, their presence here could not be allowed. The authorities had the right by char-

¹ Hutchinson Papers. Henry Dunster, the first president of Harvard College, afterwards pastor of the Congregational church in Scituate, was a Baptist.

ter to send them away ; and this right they were determined to exercise. This is the conclusion of the whole matter.

“ Having fled from the persecutions and corruptions of their land, and come to this distant wilderness from purely religious considerations, they felt entitled to enjoy their retreat, without intrusion or disturbance from the enemies of their faith. They felt entitled to attempt here the erection of a Christian commonwealth, constituted after what they considered the divine will and pattern.”¹

That accomplished historian, Bancroft, himself an earnest champion for the utmost freedom of inquiry and action, has candidly stated the case. Speaking of the alleged intolerance of the early settlers of Massachusetts, he says : “ The people did not attempt to convert others, but to protect themselves ; they never punished opinion as such ; they never attempted to torture or terrify men into orthodoxy. The history of religious persecution in New England, is simply this : The Puritans established a government in America such as the laws of natural justice warranted, and such as the statutes and common law of England did not warrant ; and that was done by men who still acknowledged the duty of a limited allegiance to the parent state. The Episcopalians had declared themselves the enemies of the party, and waged against it a war of extermination. Puritanism excluded them from its asylum. Roger Williams, the apostle of soul-liberty, weakened the cause of civil independence by impairing its unity ; and he was expelled, even though Massachusetts always bore good testimony to his spotless virtues. Wheelwright and his friends, in their zeal for strict Calvinism, forgot their duty as citizens ; and they also were exiled. The Anabaptist, who could not be relied on as an ally, was guarded as a foe. The Quakers denounced the worship of New England as an abomination, and its government as treason, and therefore they were excluded on pain of death.”²

It is therefore in the highest degree absurd to allege that the dealings of the colonial government with the parties who came under its censure, partook of the nature of religious per-

¹ Spirit of the Pilgrims, Vol. II, p. 66.

² History of United States, I, 463-4. See also, I, 368, 437, 439.

secution, since in every case the grounds of the proceedings were political only.

The case of John Clarke and others, in 1651, was not overlooked by the present writer while penning the preceding paragraphs. As that case has been supposed to present insuperable objections to the views now presented, it is well to look at the real facts.

It is necessary to remark, in the first place, that the Massachusetts people at that time entertained, and not without reason, a strong dislike to the people of Rhode Island. This dislike arose not so much from diversity of religious sentiment, as from a spirit of lawlessness and disorder which had from the beginning been rife among those islanders. They were often at variance among themselves, and were found incapable of maintaining any regular and efficient government. The New-England Confederacy had refused to receive them into their union, for the simple reason that they could not be relied on for help in any emergency, and were not expected to be other than a burden and an annoyance to their neighbors. Massachusetts, in particular, was exposed to continual danger in the event of a visit from partisans of Anne Hutchinson, who, in 1638, had left her territory and settled on that island. The danger seemed to be increased about the year 1644, when a Baptist church was gathered at Newport. Of this church, John Clarke, formerly one of the Hutchinson party, was the principal member, and soon became the religious teacher. He was a man of talent, shrewd, resolute, capable, and unscrupulous. The settlers on the island were now divided into two parties, one of which, under the lead of Coddington,¹ desired a union with the New-England Confederacy, while the other, the friends of Clarke, were vehemently opposed to it.

In the summer of 1651, the plans of Coddington seemed to be about to succeed. He had either just arrived, or was expected very soon to arrive, from England, with a commission as governor of Rhode Island, to hold this office during life, with a council of assistants agreeable to himself. This plan, if

¹ William Coddington, a most excellent man, weary of the quarrels of the Island, and of the tendencies to "Anabaptistry" now developed, wanted a reunion with the "Bay"; but Clarke was too cunning for him.

carried into effect, would defeat all the schemes which Clarke had been devising ; would unite Rhode Island in a close connection with Massachusetts and Plymouth, and would give these colonies power, indirectly, to shape the destinies of the Island.

This measure Clarke determined, at all events, to frustrate. He knew that his presence would not be tolerated in Massachusetts, whose territory fourteen years previously he had found it necessary to leave. He knew that while the authorities in that colony were not disposed to molest Baptist people who lived quietly among them, they would not allow a man so obnoxious as himself to disturb their meetings, and get up an excitement. He knew there was a severe law against Baptists, passed seven years before, but never yet executed, and he determined to expose himself to its penalties, well judging that this would arouse such hostility to Massachusetts among the Baptists of Rhode Island as would effectually defeat Codrington's plans.

Therefore, with two companions, John Crandall and Obadiah Holmes, the astute Clarke entered the territory of Massachusetts in July, 1651, and proceeded to Lynn, ten miles beyond Boston. Their ostensible object was to visit William Witter, a sick and aged friend, who, Baptist professor as he was, had been living there unmolested. The next day was the Sabbath, and Clarke preached in the forenoon at Witter's house, to a few persons. We know not what he said, but may easily conjecture. He had now laid himself open to the animadversion of the law of 1644, and was immediately arrested by two constables, under a warrant from Robert Bridges, a magistrate in Salem. These officers took him in the afternoon to the meeting-house. When the party entered, the congregation were standing at prayers. Clarke, after taking off his hat, put it on again, sat down, and went to reading in a book he had with him. This was regarded as a disturbance of public worship. When the service was over, Clarke, though under arrest, addressed the congregation, saying that "the church in Lynn was not constituted according to the order of the Lord," etc. On the same day, Clarke, though "in the custody of the law, administered the sacrament of the Supper to one excommuni-

cated person, to another that was under admonition, and to another who was not in fellowship with any church."

These proceedings of Mr. Clarke were viewed as misdemeanors and offences against the public order and peace of the colony. He was therefore sentenced to pay a fine of twenty pounds; Holmes, his companion, who had joined in his offensive speeches and conduct, a fine of thirty pounds, and Crandall, of five pounds. The custom was, if the person fined could not, or would not, pay the fine, he received a whipping as a sort of equivalent. These three men refused to pay their fines, and preferred to take the whipping. Some generous persons paid the fines of Clarke and Crandall, and would have paid the fine of Holmes, had he consented thereto. But Holmes would not consent; he chose to be whipped, and so thirty stripes were given him at the whipping-post in State Street, Boston. Some say the whipping was unmercifully severe; but in his account of the matter, given to us by his friend Clarke, he says it "was so easy that he could well bear it."¹

The affair answered the end designed. It suited Clarke exactly. Coddington's plans were defeated. Rhode Island was not brought under the shadow of Massachusetts. Clarke remained the master-spirit there.

- On a review of the case, it seems evident that Clarke and his companions were not fined, and that Holmes was not whipped, for being Baptists, but because they had placed themselves in the attitude of defiance to the authorities of Massachusetts, and trampled, of set purpose, upon the laws. They came within her jurisdiction for this very purpose. Whether the law under which these men suffered was in all respects just, and whether the treatment they received was in all respects righteous, the present writer pretends not to say. But he has no hesitation in saying that in the conduct of the Massachusetts authorities there were extenuating circumstances; that Clarke and his friends ran wantonly and knowingly into danger which a wise man would certainly have

¹ Clarke sailed for England, Nov. 1651, with a view to procure a revocation of Coddington's commission. While there he printed his tract, "Ill News from New England," from which we gather these particulars.

avoided ; and that the affair cannot be fairly considered a case of persecution for conscience sake. These men were not punished as Baptists, but as disturbers of the peace.

Sir Richard Saltonstall, formerly of Massachusetts, but then for many years in England, on hearing the representations Clarke had there made of the affair, wrote to Cotton and Wilson, of Boston, a letter of remonstrance. In his answer, Cotton says, for substance, that the Massachusetts authorities tolerate Baptists and others of different views, when they behave peaceably ; but not when they undertake to make disturbance of public order.

The proceedings against the Quakers afford the last instances of what have been considered acts of persecution in the colony of Massachusetts. The Quakers of that time had little in common with the sober, quiet, peace-loving, inoffensive, benevolent Friends of more modern times. The sect arose in England in the agitated period of the Commonwealth. The disciples of George Fox and of James Naylor, beginning with the denial of the divine authority of the Scriptures, and pretending to a light within which wholly superseded the Christian Revelation, advanced notions respecting God and Christ and the redemption of man, utterly at variance with the received opinions, and leading to the most deplorable results. They rejected the Christian sacraments and the Sabbath, and reviled the public worship of God and the preaching of the gospel ; disturbed the proceedings of the courts, were disrespectful to men in authority, and committed shameful acts of indecency. James Naylor rode into Bristol in a guise and manner which pretended to be an imitation of Christ's entry into Jerusalem. Their conduct was in the highest degree riotous, turbulent, and provoking. They were regarded as guilty of blasphemy, sedition, and general disorder. They were not so much a religious sect as a band of miscreants.¹ Forsaking their proper abode and refusing to work, they roamed about the country and into distant lands, seeking proselytes.

The first Quakers that came to Massachusetts were two women, Mary Fisher and Anne Austin ; they came in July,

¹ Bishop Burnet says the most dangerous sect known in England in his time were the Quakers.

1656, from Barbadoes. They were sent away by the government; and eight more, four men and as many women, came from England the next month. Severe laws were now passed against Quakers, and against all persons who brought them, and all who harbored them, even for an hour. These laws increased in severity from year to year, imposing enormous fines, sentencing offenders to prison, inflicting the loss of one ear, and at length denouncing capital punishment on such as should return, after being once and again sent out of the country. It was found, however, that though very few persons in the colony embraced their sentiments, the Quakers would still return from banishment, and the evil could not be controlled. The extreme penalty of the law was inflicted Oct. 27, 1659, on two Quakers, William Robinson and Marmaduke Stevenson; Mary Dyer, who had been sent away three or four times, and came back again, was hanged, June 1, 1660; William Leddra experienced the same fate March 14, 1660-1.

The number of Quakers who suffered fine, imprisonment, or whipping, in Massachusetts, was about thirty. Twenty-two were banished on pain of death if they returned. Three had their right ears cut off. Four, as already mentioned, suffered death. The capital punishment of Quakers was stopped by an order from Charles II, dated Sept. 9, 1661, while the prison, the pillory, and the whip might still be used against them.

No sufficient excuse, certainly, can be offered for these severities. Several alleviating considerations, however, merit attention.

1. The conduct of the Quakers was extremely provoking. They were aiming at the subversion of religion, of church order, and of civil government. They were continually disturbing congregations assembled for religious worship. They were, in fact, miserable vagabonds. They went through the streets denouncing the vengeance of God upon the inhabitants. Margaret Brewster went into a meeting-house with her face smeared over as with black paint. Deborah Wilson went through the town of Salem, naked, as a sign to the people. Lydia Wardwell went into the meeting-house at Newbury, as naked as she was born.

2. The Quakers were the aggressive party. They wantonly initiated the strife. As John Clarke did before them, they voluntarily threw themselves into the trouble which befell them. They came into Massachusetts over and over again with the fixed purpose of trampling upon her laws, and setting at defiance her constituted authority. They courted the extreme penalties which were inflicted upon them. They did all this with a stiff audacity which drove the civil magistrates almost to frenzy.

3. The General Court of Massachusetts, when they entered on this course of severity against Quakers, had no intention of proceeding to extreme measures. They supposed that the mere threatening of death would be sufficient; that it would prevent the return of those whom they sent away, so that the occasion for its execution would not arise. But here they found themselves mistaken. They did not know the obstinacy and fanatical resolution of those with whom they were dealing, till they had advanced too far to retreat. It is a melancholy chapter in our history. But even here, the conviction forces itself upon us, that the punishments inflicted, though far too severe for such offences, were for riotous behavior, for outrageous indecency, or, if you please, for downright insanity; and were not instances of religious persecution.

The design which our fathers had from the beginning was noble. Their motives were honorable and worthy. Their policy was, throughout, defensive. They were all the while aiming to establish and perpetuate a condition of society better than had ever been seen before: "a church without a bishop, a state without a king." In this they ultimately succeeded. The free institutions we now enjoy are the fruit of their sacrifices, their toils, their resolute adherence to principle. In no small degree, they are the result of that policy which has so often been complained of as intolerant and exclusive; for it was this very policy which saved the feeble structure they were rearing at such a cost, from being overthrown.

It is further to be observed, that the strict and rigorous policy which the founders of Massachusetts thought it necessary to pursue towards all dissentients, was greatly relaxed, as soon as that necessity became less apparent. When, after the

lapse of about thirty-five years, Massachusetts had become powerful enough to dispense with the securities which seemed to be afforded by her earlier enactments; she abstained from those restrictions upon the elective franchise, and those proceedings against Baptists and Quakers, which had unpleasantly marked her former history. In this respect, her conduct is favorably contrasted with that of other communities, which became more severe in dealing with dissentients, in proportion as they felt themselves more able to oppress and persecute.¹

To conclude, our fathers must be judged by the standard of their own time, and by no other. It is unfair and unjust to try men of one age by the sentiments and views prevalent two centuries afterwards. The rights of conscience, the true nature of religious liberty, was at that time very imperfectly understood. The right of every man to perfect freedom of opinion and belief, was admitted only in a very narrow circle. Few had considered that the relations of a man with his Maker properly lie beyond the control of human law. The whole current of public sentiment, the world over, with small exception, ran the other way. Our fathers should not be blamed for not acting in all respects according to the light we now enjoy. With regard to this whole subject, it may be easily shown, that, notwithstanding admitted imperfections and defects, they were actually far in advance of their contemporaries. Without referring to the cruel persecutions in France, Germany, and other countries on the continent, and the severities of the High Commission Court in England under Elizabeth and the early Stuarts, it is impossible to forget that by the Act of Uniformity passed in 1662, two thousand excellent ministers of the gospel in the last named country, were for conscience sake deprived of their livings; men whom Locke calls "worthy, learned, pious, orthodox divines," because they would not submit to reordination, and could not render a hearty assent to every word and sentence in the Book of Common Prayer.² Lest the majority should escape persecution, the infamous Conventicle Act was passed in 1664, whereby all persons who should be present at any religious meeting, conducted otherwise than in accord-

¹ Palfrey, II, 493.

² Neal's *History of the Puritans*, IV, 6-406.

ance with the liturgy or practice of the Church of England, were subject, for the first offence, to a fine of five pounds, or three months' imprisonment; for the second offence, to a fine of ten pounds, or six months' imprisonment; for the third offence, to a fine of one hundred pounds, or transportation to America, and, in case of their return, to the punishment of death! And these terrible cruelties to be inflicted, without the verdict of a jury, on the oath of a single informer, and at the will of a single justice of the peace!¹ During that and the succeeding reign, nearly eight thousand persons perished in prison for dissenting from the national worship as established by law! Sixty thousand persons are said to have suffered in various ways, in those two reigns, for their conscientious dissent from the Church of England, and their loss of property from this cause alone, amounted, it is supposed, to twelve or fourteen millions sterling!²

Instead of bemoaning the intolerance of the New-England fathers, let us be exceeding glad and grateful that in respect of toleration they were far in advance of all the rest of the world at that very day! The present writer, on a careful review of this whole matter, is deeply impressed with the marvellous wisdom and goodness of Almighty God, in raising up such a body of men, and planting them on these shores, carrying them through all their difficulties, and strengthening them in the work they performed for the advancement of his church, and the welfare of mankind in all future ages.

¹ Neal's History of the Puritans. IV, 430, 431.

²Ibid. V, 161, 162.

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[To be continued.]

THOMAS À KEMPIS AND HIS TIMES.

THE character and writings of Thomas à Kempis appear at first sight so exceptional, so rare a blossoming in an unpromising age, that we shall do well perhaps to examine a little the circumstances and spiritual condition of the country and the times in which he lived, and so to bring before us, in distincter outline, the man himself, with the influences which helped to make him what he was ; so shall we better understand the part he bore in that great awakening in the heart of Europe which prepared it for the advent of Luther. For Luther was not the first, perhaps not even the best or greatest man, who had preached the doctrines of the Reformation. Voice after voice had uttered these great truths, and tens of thousands had received them. Many of those voices had been silenced in dungeons or the flames, and thousands of those disciples had been martyred ; but the seeds of truth and new life were springing up, from Hungary to Spain, from England to Calabria.

The stirrings of this spiritual life, even as early as the twelfth century, had led to the formation, in France, Germany, the Netherlands, and Upper Italy, of free spiritual associations, in which men or women, imbued with an earnest religious spirit, might work together, held by no monastic vows, but living apart from society on the one hand, and from the monasteries on the other, both being too corrupt and degenerate to admit of their living a holy life in connection with them undisturbed. Not but that many great and energetic Christian characters were produced under the monastic system ; for instance, some of the reformers themselves ; but, as a whole, it had become unfit for the purpose for which it had been originally designed, and for one or two centuries these free organizations served a useful purpose in the world. But at length they also lost their vitality. The spiritual views of their founders degenerated into mysticism in their more worldly successors, and mysticism became pantheism, as their love and zeal grew cold, and great and alarming errors sprang up among them ; as, for instance, the heretical notions of the "Brethren of the Free

Spirit," who thought their spirit identical with the Holy Spirit, so entirely did they misunderstand and misuse the doctrine of union of the soul with God. Whatever, therefore, they felt disposed to do, that was right for them, however criminal the act might be for others.

It was time for the indestructible roots of the tree of life to send up a fresh shoot. John Ruysbroek, canon of Brussels, born about 1293, nourishing in solitude and contemplation, as well as by the conscientious discharge of his priestly duties, a profounder piety than others of his city or his time, was unconsciously preparing the leaven which was to spread from heart to heart, from land to land, from age to age. At the age of sixty he retired from active duty, and entered the monastery at Greendale, two miles from Brussels, in a great beech forest, at whose southern extremity lies the field of Waterloo, not famous then as now. He became prior of the institution, and author of a reformation among the canons, which extended far and wide over the Netherlands. He was wholly devoted to contemplation, and in the depths of the beautiful forest he felt the illumination of the Spirit of God, and wrote, as he believed, God's messages of truth for men. Multitudes flocked to him, to hear of the self-denying love of God; and the revival of spiritual life spread to many hearts. He lived to a great age, and died at about the time of the birth of Thomas à Kempis. But wide-spread as was the effect of his preaching and his writings, the result of his life-work was probably most manifest in the influence which he exerted upon Tauler, the great preacher and reformer, who developed his contemplative spirit, and taught the doctrines of the inner life and the union of the soul with God; and upon Gerhart Groot, the eloquent and devoted Christian teacher of the people, who embraced his spirit of practical reform. Tauler labored among the contemplative Germans, and Gerhart among the practical Netherlanders; and both did much to bring in the Reformation.

Gerhart Groot was born at Deventer, in 1340. After three years of study at the University of Paris, he returned home at the age of eighteen, Master of Arts, versed in theology and magic. He was made canon of Utrecht, and was a worldly-minded and very gay young clergyman. One or two of his

pious friends talked with him with great earnestness, urging him to live a different life, and with such success that Gerhart became a changed man. He renounced his wealth and gayety, burned his books of magic, spent three years in the silence and subjection of a Carthusian monastery, and devoted himself to the study of the Scriptures. But action was a necessity of his nature, and he seemed to have found his right place when he was appointed, by the Bishop of Utrecht, preacher for the whole of his diocese. He was an earnest and eloquent revival preacher; and as he went from place to place, he preached in the open air twice a day, to eager throngs which the parish churches could not contain. But he attacked the corrupt lives of the clergy with such boldness, that his license to preach was revoked, and he found himself suddenly cut off from what he had thought the work of his life. But God was leading him in the right way. He went to Greendale to see Ruysbroek, and spent some days with him. Much impressed by his character and life, he resolved to form an association which should be, like that at Greendale, a real brotherhood. He loved the society of young men, and the school at Deventer gave him an opportunity for labor among such. He advised them, helped them, entertained them at his table, read with them, and gave them an opportunity of earning money, by employing them as copyists of the Bible and many good books. This circle of young men enlarged continually; and at length one of them, Florentius Radewins, proposed that they should put their earnings into a common fund, and live together. This was the origin of the association called "The Brethren of the Common Lot," an association which continued to do a good work until the printing-press superseded their copying labors, and the light which they faithfully held up in the midst of a dark age, was lost in the sunrise of the Reformation.

The brethren lived in what they called "Brother-houses," about twenty together, living so pure, useful, and active a life, that Luther, who had certainly little enough admiration for what was conventual, said of them: "Such monasteries and brother-houses please me beyond measure. Would to God that all monastic institutions were like them! Clergymen, cities, and countries would then be better served and more prosperous than they now are."

Gerhart died of the plague, at the age of forty-four, appointing Florentius his successor. Thomas à Kempis never saw Gerhart, as he was only four years old at the time of Gerhart's death; but the "Imitation of Christ" plainly shows what influence Gerhart's "Rules of Life" and "Moral Sayings" had exercised upon his mind and heart.

Florentius took his degree at the University at Prague, some years before John Huss entered it. Returning to the Netherlands, he heard Gerhart at Utrecht; was deeply affected by his preaching, and became his warm personal friend. When Gerhart ceased preaching and went to Deventer, Florentius removed thither also, and was vicar of a church there. At the death of Gerhart, he undertook the management of his young institution, and carried his wishes and plans into execution. One of these plans was the establishment of a monastery of regular canons, in connection with the communities of Brethren and Sisters of the Common Lot; (for there were Sister-houses as well as Brother-houses.) In this manner, the Monastery of Windesheim was set on foot, where John, the brother of Thomas à Kempis, was a canon. Several similar establishments followed, among them, that of Mount St. Agnes, near Zwoll, rendered famous by the long priorship of Thomas à Kempis.

Thomas Hamorlein was born in 1380, at Kempen, a small but pleasant town in the great plain of the Rhine, not far from Cologne, and hence, according to the custom of the time, he was called Thomas à Kempis. His father was a frugal and industrious mechanic, his mother a woman of earnest piety, who early instilled into her child a love for spiritual things.

The boy must have evinced fine talents, else his parents would hardly have thought of making him a scholar, as they were very poor, and he would have to depend upon the liberality of others. The Brethren of the Common Lot were always ready, however, to help such youths, giving them means of subsistence, instruction, and religious training, and offering the prospect of permanent support. At the age of thirteen, Thomas was sent to the Grammar school at Deventer, which, though independent of the Brother-house in that place, was really connected with it in various ways, as the Brethren

had charge of part of the instruction, and zealously befriended the scholars, particularly the needy ones. After a short time, Thomas went to see his brother John at Windesheim, and he gave him a letter of introduction to Florentius. Florentius won the heart of the youth by the kind interest he took in him, furnishing him with the books he was too poor to purchase, and procuring lodging for him in the house of a good woman. He gave him money, also, to pay his school fees and redeem his books which he had been obliged to pawn. But the rector of the school inquired who gave him the money, and hearing it was Florentius, he said: "Go, take it back to him; for his sake I shall charge you nothing."

Thomas was much impressed by the life of the Brethren, who lived in the world, and yet had nothing worldly about them; and he attached himself to them and obtained an abode in the Brother-house. The religious atmosphere of this home, the fellowship of young men of fervent piety, and especially the presence of Florentius, for whom he had conceived an ardent and most enthusiastic love, made the place, as he says, "Paradise to him." He seems to have loved Florentius as a father, and revered him as a saint. Before he became a resident of the Brother-house, he, with other boys from the Grammar school, used to sing in the choir. Here Florentius was also present. "Now, whenever," Thomas says, "I saw my good master Florentius standing in the choir, even although he did not look about, I was so awed in his presence by his venerable aspect, that I never dared to speak a word. On one occasion I stood close beside him, and he turned to me and sang from the same book. He even put his hand upon my shoulder, and then I stood as if rooted to the spot, afraid even to stir, so moved was I."

When he came to live under the same roof, a closer acquaintance did not diminish his reverence, but only strengthened his love. He went to him in every trouble of mind, or clouded moment, and a temperament like his must have known many such, and the strong and sunshiny nature of the master always brought him comfort and encouragement.

In consequence of impaired health, Florentius sometimes could not partake of the common meal. On such occasions

Thomas considered it an honor and delight to attend and serve him. And when he was more seriously ill, Thomas went to the neighboring houses to request that he might be remembered in prayer, and his veneration for him led him to engrave deeply on his mind the sayings and character of his master, and express the spirit of them in his actions and his writings.

Thomas was fortunate in his room-mate, Arnold, a young man of glowing piety, whose fervor and devotion made a deep impression upon his mind. His nature was to look fondly up to some higher character, and endeavor to raise itself by imitation to the same level.

After he had been for seven happy years in the Brotherhouse, Florentius said to him: "My most beloved son Thomas, the time has come when you must decide upon a vocation. Whether you choose the active life, devoting yourself to good works, or the contemplative life, sitting at the feet of Jesus, you can walk it better and more safely in the convent than in the world which lieth in wickedness."

"Father," said Thomas, "you open to me the prospect of what I have long desired. Be so good as to procure for me a place among my dear school-fellows upon Mt. St. Agnes." Next day, therefore, Florentius gave him a letter of recommendation to the prior of this convent, which has a retired site, upon an upland, near the town of Zwoll.

Florentius died in 1400, which seems to have been the same year in which Thomas left Deventer. He was very kindly received at Mt. St. Agnes, passed a novitiate of six years, and then became a regular canon. Seventy-one years in all he spent at that little monastery, full of zeal and activity in promoting the welfare of his community, of which he was made sub-prior, and afterwards steward. But this latter office brought him into contact too much with outer and mundane things, and he became sub-prior again, so as to give himself wholly to the spiritual side of life. He did not love nature, like Ruybroek, but studied in his cell, instead of in the forest, not wishing to have his attention disturbed by outward things. He wrote the lives of several of the brethren at Deventer, including those of Gerhart and Florentius, of his friend Arnold, and also that of John

and philological education of the rising generation. And moreover, under his immediate influence was trained up John Wessel, of whom Luther said, "If I had read Wessel sooner, my adversaries would have presumed to say that I had borrowed my whole doctrine from him, our minds are so consonant to each other."

Wessel was educated among the Brethren of the Common Lot, went to Mt. St. Agnes, became intimately acquainted with à Kempis, and had some thoughts of entering the monastery. But though he was fervent in his piety, his thirst for knowledge and desire for action predominated. He was a self-reliant, inquisitive, reforming spirit, for whom God had other work. He thought there was too much superstition among the brethren. When Thomas was exhorting him to a reverent worship of the Virgin Mary, Wessel replied: "Father, why do you not rather lead me to Christ, who so graciously invited those who labor and are heavy-laden to come unto *Him!*" And again, when Thomas urged a strict observance of the fasts of the church, Wessel said: "God grant that I may *always* live in purity and temperance, and fast from vice and sin!" Thomas à Kempis was struck by these remarks, and took occasion to change some passages in his writings, which now show less admixture of superstition.

Wessel was a Frieslander; he went from the teachings of Thomas à Kempis to the University of Cologne, and thence, as student and teacher, to all the great universities of France, Germany, and Italy, gathering up and imparting much learning. He taught the doctrines afterwards called Lutheran; but, partly owing to his suavity and prudence, and partly to his influential friends, especially the Bishop of Burgundy, he escaped a breach with Rome, and the persecution which silenced others, among them John of Wesel, a friend of Wessel's, and often confounded with him, who died in prison for the same truths which Wessel taught.

Wessel died in October, 1489, when Luther was six years old. But his pupil Reuchlin, and Erasmus, another of the Deventer scholars, held up the torch of truth, until Luther's hand was strong enough to receive it, and light with it the lamps of a new age.

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CONGREGATIONAL THEOLOGICAL SEMINARIES IN
1872-73.

THE following lists are compiled from the printed catalogues (with additions by letters), and information in manuscript.

The seminaries are arranged in the alphabetical order of the towns and cities in which they are located. We have changed arrangement of columns to secure uniformity of style.

The date following the office of a professor is that of the year when he entered upon that professorship. If he was earlier a professor in some other department, we have mentioned the fact in parenthesis, showing the entire term of his official connection with the seminary.

The line "Name and Residence, Graduated," which is prefixed to "Resident Licentiates," Andover, is to be considered as prefixed to every class throughout all the lists. Two dashes under "Graduated" signifies that the person has not been a member of any college; the name of a college, with a dash where the year would come, signifies that the person was once a student in that college but did not graduate; a blank in either case signifies our ignorance, although we have supplied many dates from the several Triennials.

The following list of abbreviations of names of colleges, which we annually use, was prepared after careful survey of the whole field. To secure uniformity, we are 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." belongs to Bowdoin College, and not to Beloit, although some catalogues give it to the latter.

Ad.C. Adrian College, Michigan.	N.Y.U. New York University.
A.C. Amherst College, Massachusetts.	O.C. Oberlin College, Ohio.
B.C. Bowdoin College, Maine.	Oi.C. Olivet College, Michigan.
Ba.C. Bates College, Maine.	O.W.U. Ohio Wesleyan University.
Bald.U. Baldwin University, Ohio.	Ott.U. Otterbein University, Ohio.
Bel.C. Beloit College, Wisconsin.	P.C. Pennsylvania College.
B.U. Brown University, Rhode Island.	Ri.C. Ripon College, Wisconsin.
C.U. Colby University, Maine.	U.C. Union College, New York.
D.O. Dartmouth Coll., N. Hampshire.	U.Ch. University of Chicago, Illinois.
Ham.C. Hamilton College, New York.	U.M. University of Michigan.
H.C. Harvard College, Massachusetts.	U.P. University of Pennsylvania.
Hills.C. Hillsdale College, Michigan.	U.Vt. University of Vermont.
Ill.C. Illinois College.	U.W. University of Wisconsin.
Io.C. Iowa College.	Wab.C. Wabash College, Indiana.
K.C. Knox College, Illinois.	Westf.C. Westfield College, Illinois.
Linc.U. Lincoln University, Pa.	Westm.C. Westminster College, Pa.
Mac.C. Macon College, Tennessee.	Wg.C. Waynesburg College, Penn.
Mar.C. Marietta College, Ohio.	W.R.C. Western Reserve College, Ohio.
McG.U. McGill University, Canada.	Wh.C. Wheaton College, Ohio.
M.C. Middlebury College, Vermont.	Witt.C. Wittenburg College, Ohio.
N.W.C. North Western College, Illinois.	W.C. Williams College, Massachusetts.
N.J.C. New Jersey College.	Wn.C. Western College, Iowa.
N.Y.C. New York College.	Y.C. Yale College, Connecticut.

I. ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

Opened for instruction, September 28, 1808.

FACULTY.

- Rev. EDWARDS A. PARK, D. D., Abbot Professor of Christian Theology.—1847. (Was Professor of Sacred Rhetoric, 1836-'47.)
 Rev. JOHN L. TAYLOR D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology.—1868.
 Rev. AUSTIN PHELPS, D. D., Bartlet Professor of Sacred Rhetoric.—1848.
 Rev. ROBERT C. SMYTH, D. D., Brown Professor of Ecclesiastical History.—1868.
 Rev. J. HENRY TRAYER, Associate Professor of Sacred Literature.—1864.
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.—1866.
 Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution.—1868.
- Rev. WILLIAM L. ROPES, Librarian.
 Rev. THEODORE D. WOOLSEY, D. D., LL. D., Lecturer on Foreign Missions.
 ———, Lecturer on Congregationalism.
 Rev. JACOB M. MANNING, D. D., Lecturer on the Relations of Christianity to Popular Infidelity.
 ———, Lecturer on Home Evangelization.
 Pres. NOAH PORTER, D. D., LL. D., Lecturer on Intellectual Philosophy.
 Rev. JOSEPH P. THOMPSON, D. D., LL. D., Lecturer on Egypology.

RESIDENT LICENTIATES.

Name and Residence.	Graduated.	William P. Sprague, East Bloomfield, N. Y.	
Thomas R. Beeber, Meeney, Pa.	P.C. 1869	George Sterling, New Milford, Ct.	A.C. 1870
Chas. C. Carpenter, Andover, Mass.	————	Roderic Terry, Irvington, N. Y.	Y.C. 1870
Edwin S. Gould, Paxton, Mass.	————	Geo. H. Tilton, Hopkinton, N. H.	A.C. 1870
John W. Haley, Andover, Mass.	D.C. 1860	John T. Ward, Evan's Mills, N. Y.	
David P. Lindale, Andover, Mass.	————		Hills.C. 1870
George E. Lovejoy, Lowell, Mass.	————	Charles A. White, Charlestown, Mass.	W.C. 1870
W. S. Stockbridge, Gardiner, Me.	Ba.C. 1867	John H. Williams, Dudley, Mass.	A.C. 1868
(7)		Newell S. Wright, Alden, Ill.	Bel.C. 1869

SENIOR CLASS.

Walter M. Barrows, Arvonia, Kan.	Oi.C. 1867
L. Payson Broad, Worcester, Mass.	Y.C. ———
Chas. H. Brooks, Lennoxville, Que.	
	McG.U. 1868
Geo. Walker Christie, Berlin, Wis.	Bel.C. 1870
Henry C. Crane, Norton, Mass.	D.C. 1869
Alfred H. Hall, Boston, Mass.	H.C. 1867
Wm. Dickinson Hart, Lysander, N. Y.	O.C. 1870
Wm. S. Howland, Jaffna, Ceylon.	A.C. 1870
Robert Allen Hume, New Haven, Ct.	Y.C. 1868
E. Winthrop Jenney, Galesburg, Ill.	K.C. 1870
Horace H. Leavitt, Cambridgeport, Mass.	W.C. 1869
Albert Livermore, Spencer, Mass.	A.C. 1868
Geo. Hale Scott, Vergennes, Vt.	W.C. 1865
Edward G. Selden, Norwich, Ct.	Y.C. 1870
Joel M. Seymour, Rootstown, O.	W.R.C. 1870

MIDDLE CLASS.

Sidney E. Bailey, Saxton's River, Vt.	A.C. 1871
Fred'k H. Bartlett, Bristol, N. H.	————
Edward A. Benner, Lowell, Mass.	A.C. 1869
Marvin D. Bisbee, Springfield, Vt.	D.C. 1871
A. J. Chittenden, Ripon, Wis.	Ri.C. ———
John T. Crumrine, Lindly's Mills, Pa.	Wg.C. 1871
Elisha F. Fales, Jr., Wrentham, Mass.	B.U. 1870
Edward S. Fitz, Chicopee, Mass.	A.C. 1871
Chas. Nelson Flanders, Haverhill, N. H.	D.C. 1871
James Bartlett Gregg, Andover, Mass.	H.C. 1866
Charles L. Hall, New York City.	N.Y.C. 1866
John W. Hird, Andover, Mass.	Y.C. 1871
G. Milton Howe, Oxford, Mass.	A.C. 1871
Frank D. Kelsey, Columbus, O.	Mar.C. 1870
Henry L. Kendall, Barrington, R. I.	B.U. 1871

296 *Congregational Theological Seminaries in 1872*

S. Sherborne Mathews, Boston, Mass. —	Chas. E. Gordon, Worcester, Mass. Y.C. —
John P. Sanderson, Springfield, O. Witt.C. 1869	James L. Hill, Fayette, Iowa. Io.C. 1871
Joseph B. Seabury, New Bedford, Mass. A.C. 1869	John H. Hincks, Bridgeport, Ct. Y.C. 1872
Edwin B. Sellers, Boston, Mass. Wh.C. 1866	John A. Kaley, Carey, O. Witt.C. 1872
Chas. R. Seymour, Rootstown, O. W.R.C. 1870	Wm. Lawrence, Brookline, Mass. H.C. 1871
John E. Smith, Oberlin, O. O.C. 1870	Robt. J. Mathews, Brookfield, O. W.E.C. 1872
Edwin C. Stichel, Decatur, Ill. A.C. 1869	David McG. Means, Andover, Mass. Y.C. 1868
Edward George Stone, Warren, Ct. A.C. 1871	Harry P. Nichols, Salem, Mass. H.C. 1871
Charles L. Tomblen, West Brookfield, Mass. A.C. 1871	Frank Parker, Gloucester, Mass. A.C. 1872
E. Payson Wheeler, Beloit, Wis. Bel.C. 1870	Wm. A. Rand, Portsmouth, N. H. —
Leverett S. Woodworth, West Williamsfield, O. B.U. 1871	Charles L. Short, New York City. O.C. 1872
(20)	Charles E. Steele, New Britain, Ct. Y.C. 1871
	Arthur H. Warren, Leicester, Mass. Y.C. 1870
	T. Franklin Waters, Salem, Mass. H.C. 1872
	J. D. Williamson, Cleveland, O. W.R.C. 1870
	(20)

SPECIAL COURSE.

JUNIOR CLASS.	Wm. A. Lamb, New Britain, Ct. —
Robert C. Bedford, Tomah, Wis. Bel.C. 1872	Andrew Mitchell, Lawrence, Mass. —
Will S. Bugbey, Springfield, O. Witt.C. 1872	Thos. Robinson, Salisbury, Eng. A.C. 1872
Austin H. Burr, Oberlin, O. O.C. 1871	Joseph Nee-Sima, Yeddo, Japan. A.C. —
James H. Childs, Amherst, Mass. A.C. 1869	James T. Wilson, Brooklyn, N. Y. —
John W. Colwell, Providence, R. I. B.U. 1872	(5)
	Total, 51.

II. THEOLOGICAL SEMINARY, BANGOR, MAINE.

Opened for instruction in November, 1817.

FACULTY.

- Rev. ENOCH POND, D. D., President, Professor *Emeritus* of Ecclesiastical History. — 1864-1870, *Emeritus*, 1870. (Was Professor of Theology, 1832-'55.)
 Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature. — 1839.
 Rev. JOHN R. HERRICK, D. D., Buck Professor of Christian Theology, and Librarian. — 1867.
 Rev. WILLIAM M. BARBOUR, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties. — 1869.
 Rev. LEVI L. PAINE, Professor of Ecclesiastical History. — 1870.

RESIDENT LICENTIATE.

Clarendon A. Stone, Brewer, Me.

SENIOR CLASS.

- Ezra Andrews, Etna, Me.
 F. C. Bradeen, Buxton, Me.
 John W. Brownbill, South Boston, Mass.
 Thomas M. Davies, Cape Elizabeth, Me.
 William N. J. Dean, Fall River, Mass.
 Daniel C. Heath, Farmington, Me.
 William E. Spear, Rockland, Me.
 (7)

MIDDLE CLASS.

- James H. Chalmers, Wells River, Vt.
 John R. Chalmers, Wells River, Vt.
 F. W. French, Hartford, Ct.
 B. F. Grant, Newport, Me.
 Horace Graves, Bangor, Me.

- C. E. Harrington, Farmington, N. H.
 Richard W. Jenkins, Withesbarre, Pa.
 Thomas Kenney, Milo, Me.
 Benjamin B. Merrill, Cumberland, Me.
 Charles N. Sিনnett, Harpswell, Me.
 S. W. Whitcomb, Hampden, Me.

(11)

JUNIOR CLASS.

- Edmund J. Burgess, East Tilbury, Can.
 Richard M. Burgess, East Tilbury, Can.
 Zenas Crowell, Montreal, Can.
 John G. Evans, Hudson, O.
 Lewis D. Evans, Hudson, O.
 George Hindley, Frome, Can.
 Herbert A. Loring, East Sumner, Me.
 William Peacock, Lanark, Can.

(8)

Total, 27.

III. THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

Opened for instruction in 1858.

FACULTY.

Rev. SAMUEL C. BARTLETT, D. D., New England Professor of Biblical Literature.—1858.
 Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric.—1858.
 Rev. JAMES T. HIDE, D. D., Iowa Professor of Pastoral Theology and Special Studies.—1870.
 Rev. GEO. N. BOARDMAN, D. D., Illinois Professor of Systematic Theology.—1871.

Rev. TRUMAN M. POST, D. D., Lecturer on Ecclesiastical History.
 Prof. EDWARD M. BOOTH, A. M., Instructor in Elocution.
 Rev. GEORGE S. F. SAVAGE, *Advocate* Building, 107 Fifth Avenue, Chicago, Financial Secretary and Treasurer.

RESIDENT LICENTIATE.

W. G. Marts, Washington City, D. C.

(1)

SENIOR CLASS.

Seth A. Arnold, Wauponsee Grove, Ill.

Io.C. 1869

A. Wesley Bill, Chicago, Ill.

Thos. Lincoln Brown, Appleton, Wis.

William Willis Curtis, Dover, Ill. Bel.C. 1870

William G. Dickinson, Mendota, Ill.

Jesse Laurence Fonda, Wheaton, Ill.

Wh.C. 1868

Isaac Calcestr Hughes, North Wales, Ill.

Chas. Wilbur Merrill, Cannon Falls,

Minn.

Richard Miller, Winnebago, Ill.

Geo. William Nelson, Beloit, Wis.

Homer Joseph Parker, Danville, P. Q.

M.C. 1869

Charles Francis Reed, Grinnell, Iowa.

Io.C. 1867

Augustus Marcus Rice, Kasson, Minn.

U.W. 1870

Barnabas Walker Root, Sherbro, W.

K.C. 1870

Dana Sherrill, Lisbon, Ill.

Bel.C. 1870

*Arthur Lathrop Smith, Jacksonville,

Ill.

Dallas David Tybbets, Ft. Madison,

Iowa.

Hills.C. 1870

Harmon Bascom Tuttle, Roscoe, Ill.

Bel.C. 1870

Allen J. Van Wagner, Kewanee, Ill.

Io.C. 1869

Mahlon Willett, Decorah, Iowa.

* Deceased.

(20)

MIDDLE CLASS.

Julius Caesar Armstrong, Chicago, Ill.

John W. Bradshaw, Chicago, Ill.

William Gallagher, Jr., Boston, Mass.

H.C. 1869

Henry Martin Goodell, Ann Arbor,

Mich.

U.M. 1871

Watson Richard Millerd, Milwaukee,

Wis.

U.M. 1871

Horace Hutchinson Robbins, Muscatine,

Iowa.

Io.C. 1870

Andrew J. Smith, Lima, Wis.

Orville Sylvester Smith, Delavan, Wis.

Bel.C. 1871

(8)

JUNIOR CLASS.

Charles Henry Abbott, Andover, Mass.

Wh.C. 1868

James Theodore Clifton, Darlington,

Wis.

Lemuel Spencer Hastings, St. Johnsbury,

Vt.

D.O. 1870

Gilbert Tompkins Holcombe, Chicago,

Ill.

Godfrey C. Knobel, Chicago, Ill.

Marshall Reuben Peck, Brookfield, Vt.

D.C. 1870

Emerson F. Smith, Benzonia, Mich.

Julius Eugene Storm, Chesterfield,

Mich.

Bel.C. 1872

Seth Morell Wilcox, New Millford, Ill.

(9)

SPECIAL COURSE.

THIRD YEAR.

William Henry Skentlebury, Chicago,

Ill.

James Foster Smith, Belmont, Io.

(2)

SECOND YEAR.

Enoch Atkins, Lawrence, Kansas.

Ledyard Ely Benton, Lake Mills, Wis.

John B. Bidwell, Goodland, Ind.

Robert Kirk, Chicago, Ill.

Gilbert Rindell, Jr., Williamsburg,

Io.

(5)

298 *Congregational Theological Seminaries in 1872-73.* [April,

FIRST YEAR.		Jacob Schneider, Decorah, Io.	— — —
George E. Darling, Oakfield, Wis.	— — —	Walter S. Shotwell, Lawrence, Kan-	— — —
John C. Douglas, Stoughton, Wis.	— — —	sas.	— — —
Hiram J. Ferris, Milton, Wis.	— — —	Frederick H. Smith, Shoreham, Vt.	— — —
Daniel W. Gillmore, Chicago, Ill.	— — —	Delos A. Strong, North Adams, Mich.	— — —
Thomas Nield, Elysian, Minn.	— — —	Moses T. Weir, Lawrence, Kans.	— — —
Theodore C. Northcott, Springfield, Ill.	— — —	(11)	Total, 56.

IV. THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CT.

Opened for instruction in 1834.

FACULTY.

- Rev. **WILLIAM THOMPSON, D. D.**, Nettleton Professor of the Hebrew Language and Literature. — 1834.
 Rev. **ROBERT G. VERMILYE, D. D.**, Riley Professor of Christian Theology. — 1857.
 Rev. **JOSEPH C. BODWELL, D. D.**, Hosmer Professor of Preaching, and the Pastoral Charge. — 1863.
 Rev. **THOMAS S. CHILDS, D. D.**, Waldo Professor of Biblical and Ecclesiastical History. — 1872.
 Rev. **MATTHEW B. RIDDLE, D. D.**, Professor of New Testament Exegesis. — 1872.

SENIOR CLASS.		William N. Meserve, Hartford, Ct.	— — —
Frederick H. Allen, Lawrence, Mass.	— — —	(6)	
Edward P. Butler, Essex, Vt.	U. Vt. 1870	JUNIOR CLASS.	
George Dodson, Hartford, Ct.	— — —	Howard S. Clapp, Hartford, Ct.	Y. C. 1872
Charles W. Kilbon, Springfield, Mass.	— — —	Albert M. Curry, Hartford, Ct.	Y. C. 1872
Frank B. Makepeace, Worcester, Mass.	— — —	Henry W. Eldridge, Kensington, N. H.	A. C. 1871
P. B. Shiere, Providence, R. I.	B. U. 1870	Arthur G. Fitz. Manchester, N. H.	D. C. 1872
Mellen D. Stone, Jaffrey, N. H.	D. C. 1870	Edward S. Hume, New Haven, Ct.	Y. C. 1870
Josiah Greene Willis, Springfield, Mass.	— — —	Ferdinand T. Lathe, Southbridge, Mass.	— — —
(8)		Peter McLean Donald, Ithaca, N. Y.	U. C. —
MIDDLE CLASS.		Charles Maehl, Hartford, Ct.	— — —
Frank J. Grimes, Keene, N. H.	— — —	Cyrus Stone, Hartford, Ct.	W. C. 1872
John H. Goodell, Stafford Springs, Ct.	— — —	Israel N. Terry, Lyme, Ct.	A. O. 1871
Andrew J. Hanna, Boston, Mass.	— — —	Frederick H. Wales, Elmira, N. Y.	D. C. 1872
Louis W. Hicks, Worcester, Mass.	Y. C. 1870	Sheldon H. Wheeler, South Hero, Vt.	U. Vt. 1871
John E. Harbut, New London, Ct.	— — —	George W. Winch, Northfield, Vt.	U. Vt. 1870
		William S. Woodruff, Hartford, Ct.	— — —
		(14)	Total, 28.

V. THEOLOGICAL DEPARTMENT OF YALE COLLEGE, NEW HAVEN, CONNECTICUT.

Opened for instruction in 1822.

FACULTY.

- Rev. **NOAH PORTER, D. D., LL. D.**, President (1871), and Clark Professor of Moral Philo-
 sophy and Metaphysics. — 1846. (Was Temp. Prof. of Theology, 1858-'66.)
 Rev. **LEONARD BACON, D. D., LL. D.**, Lecturer on Church Polity and American Church His-
 tory. — 1871. (Was Temp. Prof. of Theology, 1866-'71.)
 Rev. **GEORGE E. DAY, D. D.**, Holmes Professor of the Hebrew Language and Literature
 and Biblical Theology. — 1866.

1873.] *Congregational Theological Seminaries in 1872-73.* 299

Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology.—1871.
 Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and the Pastoral Charge.—1861.
 Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History.—1861.
 Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature.—1858.

Rev. HENRY WARD BEECHER, Lecturer on Preaching.

RESIDENT LICENTIATES.

ATTENDING LECTURES.

James Demarest Eaton, Lancaster, Wla.	Bel.C. 1869	Andrew Lewis Büttner, Fort Wayne, Ind.	Wab.C. 1871
Thomas Jefferson Volentine, Chicago, Ill.	B.U. 1867	Newell Meeker Calhoun, Bethlehem, Ct.	— — —
(2)		Franklin Countryman, New Haven, Ct.	Y.C. 1870
		William Burke Danforth, Royalton, Vt.	D.C. 1871

SENIOR CLASS.

Augustine Barnum, Wauseon, O.	O.C. 1870	Marshall Richard Gaines, New Haven, Ct.	Y.C. 1865
George Lee Beach, Andover, O.	O.C. 1870	William Greenwood, Boston, Mass.	A.C. 1871
John S. Chandler, New Haven, Ct.	Y.C. 1870	Aaron Merritt Hills, Mt. Vernon, O.	O.C. 1871
Roswell Chapin, Seville, O.	O.C. 1870	Joel Stone Ives, Castine, Me.	A.C. 1870
Truman D. Childs, Bainbridge, O.	O.C. 1870	James C. McNaughton Johnston, New Wilmington, Pa.	Westm.C.
Charles Burritt Curtis, Dover, Ill.	Bel.C. 1870	George Edwin McLean, Great Barrington, Mass.	W.C. 1871
Quincy Lamartine Dowd, Seville, O.	O.C. 1870	John Newton McLoney, Eddyville, Iowa.	Io.C. 1871
John Pentyrch Evans, Plymouth, Pa.	— — —	Charles William Mallory, Hamden, Mass.	W.C. 1868
Charles Newton Fitch, Geneva, O.	O.C. 1869	Frederick Smith Hayden, Milwaukee, Wisc.	Y.C. 1869
Franklin Solomon Fitch, Geneva, O.	O.C. 1870	Henry Larned Hutchins, New Haven, Ct.	Y.C. 1870
Henry L. Griffin, Williamstown, Mass.	W.C. 1868	Henry David Kutz, Harrisburg, Pa.	Witt.C. — —
Frederick Smith Hayden, Milwaukee, Wisc.	Y.C. 1869	George Clark Lamb, Point Pleasant, Ill.	Westf.C. — —
Henry Larned Hutchins, New Haven, Ct.	Y.C. 1870	Theodore Philander Prudden, New Haven, Ct.	Y.C. 1869
Henry David Kutz, Harrisburg, Pa.	Witt.C. — —	John Alun Roberts, Coedpoeth, Wales.	Bala C. Wales. — —
George Clark Lamb, Point Pleasant, Ill.	Westf.C. — —	William Edward Safford, Evanston, Ill.	O.C. 1870
Theodore Philander Prudden, New Haven, Ct.	Y.C. 1869	Edward Payson Salmon, Beloit, Wisc.	Bel.C. — —
John Alun Roberts, Coedpoeth, Wales.	Bala C. Wales. — —	Robert Brown Stimson, Terre Haute, Ind.	Wab.C. — —
William Edward Safford, Evanston, Ill.	O.C. 1870	John Thomas, Abercarnald, Wales.	Bala C. Wales. — —
Edward Payson Salmon, Beloit, Wisc.	Bel.C. — —	George F. Waters, Lenox, O.	O.C. 1870
Robert Brown Stimson, Terre Haute, Ind.	Wab.C. — —	(22)	

MIDDLE CLASS.

George Whitefield Benjamin, M. D., New Haven, Ct.	Y.C. 1864	Albert Franklin Abbott, Marlow, N. H.	M.C. 1872
John Carey Boals, Somerville, Tenn.	Mac.C.	Allison Dwight Adams, Union Grove, Wisc.	Bel.C. 1871
Homer James Broadwell, M. D., New Haven, Ct.	— — —	George Crawford Adams, Castine, Me.	A.C. 1871
Samuel Edwin Buser, York, Pa.	P.C. 1871	Kerr Cranston Anderson, Jedburgh, Scotland.	M.C. 1872
		Doane Rich Atkins, Truro, Mass.	A.C. — —
		Arthur Jared Benedict, Bethel, Ct.	A.C. 1872
		Jacob Albert Biddle, Leesville, O.	O.C.
		George C. Booth, Detroit, Mich.	— — —

JUNIOR CLASS.

300 *Congregational Theological Seminaries in 1872-73.* [April,

William Patrick Clancy, Miller's Falls, Mass.	A.C. 1872	Lucius Orren Lee, Kenosha, Wisc.	O.C. 1872
Solomon Melvin Coles, Gullford, Ct.	Linc.U.	Edwin Stevens Lines, Naugatuck, Ct.	Y.C. 1872
William Bayard Craig, St. John, N. B.	Io.St.Uni.	Francis Jewett Marsh, Leominster, Mass.	A.C. 1870
Gilbert Allen Curtiss, West Stockbridge, Mass.	— — —	Charles Lincoln Morgan, Minneapolis, Minn.	Bel.C. 1871
Edward Dwight Eaton, Lancaster, Wisc.	Bel.C. 1872	Charles Fitch Morse, Stafford Springs, Ct.	A.C. 1872
Oren Dennis Flaher, Johnstown, Mich.	Ol.C.	William Dexter Mosman, Ohiocepe, Mass.	A.C. 1870
Joseph Allen Freeman, Caledonia, N. S.	D.C. 1872	James Oakley, Terre Haute, Ind.	Y.C. 1872
Lorin Samuel Gates, Hartland, Ct.	W.C. 1871	Lester Beach Platt, Baltimore, Md.	— — —
Charles Whittlesey Guernsey, Dubuque, Iowa.	Io.C.	Frank Caleb Potter, North Woodstock, Ct.	Y.C. 1871
George Edward Hall, Dover, O.	O.C. 1872	Frederic Brown Pullan, Janesville, Wisc.	Bel.C. 1871
Charles Hezekiah Hamlin, Plainville, Ct.	Y.C. 1871	Edward Payson Root, Montague, Mass.	A.C. 1871
James Lyman Harrington, Columbus, O.	W.C. 1872	Charles Ellis Stevens, Boston, Mass.	U.P.
James Alexander Harvey, Argyle, Ill.	Bel.C. 1872	John Ogilvie Stevenson, Bannockburn, Scotland.	— — —
Samuel Lee Hillyer, Grinnell, Iowa.	O.C. 1872	Albert Henry Thompson, Searsport, Me.	A.C. 1872
Alfred C. Hogbin, Hillsdale, Mich.	Hills.C.	Alwin Ethelstan Todd, Ludlow, Mass.	Y.C. 1871
David Sumner Holbrook, Chester, Mass.	Y.C. 1872	Louis Bryant Tuckerman, Austinsburg, O.	A.C. 1872
William Taylor Jackson, Poolesville, Ind.	W'n.C.	William Drake Westervelt, Oberlin, O.	O.C. 1871
John Jay Joyce, Philadelphia, Pa.	U.P.	Nathan Hart Whittlesey, New Preston, Ct.	Y.C. 1871
Henry Martin Ladd, Constantinople, Turkey.	M.C. 1872	Sedgwick Porter Wilder, W. Eau Claire, Wisc.	Bel.C. 1871
		(46)	Total, 96.

VI. PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CALIFORNIA.

Opened for instruction in June, 1869.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature.—1869.
Rev. GEORGE MOGAR, D. D., Professor of Theology.—1870.

SENIOR CLASS.

[No junior class.]

Granville M. Dexter, Oakland, Cal.
Andrew C. Duncan, San Francisco, Cal.
Joseph H. Merrill, Clayton, Cal.

(3)

MIDDLE CLASS.

John A. Chittenden, Pescadero, Cal.
James C. Ferguson, San Francisco, Cal.

(2)

Total, 5.

PREPARATORY CLASS.

Clarence A. Cary, Petaluma, Cal.
James C. Ferrell, Astoria, Or.
Taral T. Frickstad, Oakland, Cal.
David Wilkie, San Francisco, Cal.

(4)

VII. THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE,
OBERLIN, OHIO.

Opened for instruction in 1835.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President (1866), Avery Professor of Moral Philosophy (1858), and Professor of Theology.—1858. (Was Tutor in the College 1839-'42; Professor in the College, 1842-'58.)

Rev. CHARLES G. FINNEY, Professor of Pastoral Theology.—1835. (Was Professor of Theology, 1835-1869.) [—1835.]

Rev. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology.

Rev. HIRAN MEAD, D. D., Professor of Sacred Rhetoric.—1869.

Rev. JUDSON SMITH, Professor of Church History, and Lecturer on General History.—1870.

Rev. ELIJAH P. BARROWS, D. D., Professor of Hebrew, and Old Testament Literature.—1872.

Rev. HENRY COWLES, D. D., Lecturer on Prophecy.

Rev. A. HASTINGS ROSS, Special Lecturer on Church Polity.

JAMES R. SEVERANCE, Instructor in Elocution.

RESIDENT GRADUATES.

Otis D. Crawford, Dubuque, Io.
Horace S. Shapleigh, South Egrement, Mass.

(2)

SENIOR CLASS.

Jos. Blackman Blakely, Neenah, Wis. Ri.C. 1870
Bertwell Nelson Chamberlin, Garrettville, O. ———
Levi Judson Donaldson, Heller's Corners, Ind. ———
Jacob Frank Ellis, Wheaton, Ill. Wh.C. 1869
Thomas Havodydd Griffith, West Winfield, N. Y. ———
Walter Osgood Hart, Oberlin, O. Wh.C. 1870
Simon B. Hershey, Wadsworth, O. O.C. 1870
Henry Marsh, Olivet, Mich. Ol.C. 1870
Wallace Taylor, Oberlin, O. O.C. 1867
George F. Waters, Lenex, O. O.C. 1870

(10)

MIDDLE CLASS.

Dwight Payson Breed, Milton, Mich. ———
John Whitman Cowan, Wheaton, Ill. ———
Morritz Ernst Eversz, Oberlin, O. Ri.C. 1871
Andrew James Hadley, Oberlin, O. ———
Charles Nelson Jones, Oberlin, O. O.C. 1871
Barzillai M. Long, Fremont, Ill. ———
Edward Byron Payne, Oberlin, O. Io.C. ———
George Stanley Pope, Oberlin, O. Bald.U. 1868
Arthur Tappan Reed, Austinburg, O. ———
O. ———
O.C. 1870

(9)

A. R. Harutun Hohanesian, Aintab, Turkey. ———
Lewis Thomas Mason, Oberlin, O. ———

(2)

JUNIOR CLASS.

Samuel J. Beach, Pittsfield, O. N.Y.C. 1872
James G. Bowetsox, Waterloo, Ind. ———
Oit.U. 1871
Theodore Elijah Burton, Oberlin, O. O.C. 1872
John Morgan Cumings, Tabor, Io. O.C. 1872
Samuel Elijah Eastman, Royalton, Wis. ———
O.C. 1872
Joseph F. Gibbs, Agawam, Mass. ———
Albert L. Gridley, Eaton, N. Y. O.C. 1872
Simeon Sanderson Haines, Marshfield, Ind. ———
O.C. 1870
Lyman Bronson Hall, Oberlin, O. O.C. 1872
Thomas Alonzo Hall, Oberlin, O. O.C. 1872
Jonathan Edwards Higgins, Spencertown, N. Y. ———
Eben L. Hill, St. Clair, Mich. U.M. 1872
Brainerd T. McClelland, Russia, O. O.C. 1869
Edward Anson Paddock, Baraboo, Wis. ———
O.C. 1872
Edwin Patterson Sellow, Rome, N. Y. ———

Stephen D. Smith, Manchester, Mo. ———
Hills.C. 1872
Woodford Demaree Smock, Fairfield, Io. ———
O.C. 1872
George J. Webster, Brandon, Wis. ———
Henry B. Wolcott, Kingston, Jam. O.C. 1872

(19)

Eugene F. Atwood, Woodbury, Ct. ———
Orville C. Clark, Twinsburg, O. ———
Abraham Augustine Cressman, Rochester, Mich. ———
Josiah Cribbs, Oberlin, O. ———
T. Nelson Dale, Paterson, N. J. ———
Owen Jenkins, Utica, N. Y. ———
George J. Webster, Brandon, Wis. ———

(7)

Total, 49.

302 *Congregational Theological Seminaries in 1872-73.* [April,

SUMMARY FOR THE YEAR 1872-3.

SEMINARIES.	Professors.	Lecturers.	Resident Licentiate.	STUDENTS.					Volumes in Library.	Anniversary in 1873.
				Senior.	Middle.	Junior.	Special Course.	TOTAL.		
Andover	7	4	7	23	26	20	5	74	30,000	Thursday, July 3.
Bangor	5	0	1	7	11	8	-	26	13,000	Thursday, June 5.
Chicago	4	2	1	20	8	9	18	55	4,500	Thursday, April 24.
Hartford	5	-	-	8	6	14	-	28	7,000	Thursday, May 22.
New Haven	6	-	2	22	26	46	-	94	College.	Thursday, May 15.
Oakland	2	-	3	2	-	-	-	5	2,500	Thursday, May 22.
Oberlin	6	3	2	10	9	19	9	47	College.	See "Terms," <i>etc.</i>
Total, 7	35	11	13	93	88	116	32	329		

COLLEGE GRADUATION OF THE THEOLOGICAL STUDENTS.

COLLEGES.	Andover.	Bangor.	Chicago.	Hartford.	New Haven.	Oakland.	Oberlin.	TOTAL.
Amherst	17	1	-	2	12	-	-	32
Baldwin University	-	-	-	-	-	-	-	1
Beloit	4	-	9	-	7	-	-	20
Bowdoin	1	1	-	-	-	-	-	2
Brown University	4	-	-	1	-	-	-	5
Columbia	1	-	-	-	-	-	-	1
Dartmouth	3	-	2	3	3	-	-	11
Harvard	5	-	1	-	-	-	-	6
Hillsdale	1	-	1	-	1	-	1	4
Iowa	1	-	4	-	3	-	-	8
Iowa State University	-	-	-	-	1	-	-	1
Knox	1	-	1	-	-	-	-	2
Lincoln University	-	-	-	-	1	-	-	1
Macon	-	-	-	-	1	-	-	1
Marietta	1	-	-	-	-	-	-	1
McGill University	1	-	-	-	-	-	-	1
Michigan University	-	-	2	-	-	-	1	3
Middlebury	-	-	2	-	3	-	-	5
New York City	1	-	-	-	-	-	1	2
New York University	-	1	-	-	-	-	-	1
Northwestern, Ill.	-	-	1	-	-	-	-	1
Oberlin	3	-	-	-	15	-	17	35
Olivet	1	-	1	-	1	-	1	4
Otterbein University	-	-	-	-	-	-	1	1
Pennsylvania College	-	-	-	-	2	-	-	2
Pennsylvania University	-	-	-	-	1	-	-	1
Ripon	-	-	-	-	-	-	2	2
Vermont University	-	-	-	3	-	-	-	3
Wabash	-	-	-	-	2	-	-	2
Waynesburg	1	-	-	-	-	-	-	1
Western, Iowa	-	-	-	-	1	-	-	1
Western Reserve	4	-	-	-	-	-	-	4
Westminster	-	-	-	-	1	-	-	1
Wheaton	1	-	1	-	-	-	2	4
Williams	3	-	-	1	5	-	-	9
Wisconsin University	-	-	1	-	-	-	-	1
Wittenburg	3	-	-	-	-	-	-	3
Yale	8	-	-	4	16	-	-	28
Partial College Education	4	4	-	1	10	-	1	20
No College Education	6	19	29	13	7	5	19	98
TOTAL STUDENTS	74	26	55	28	94	5	47	329

SUMMARIES FOR THE YEARS OF THIS PUBLICATION.

YEARS.	Summaries.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				
					Senior.	Middle.	Junior.	Special Course.	TOTAL.
1858-9	6	24	10	15	67	75	99	9	250
1859-60	6	24	10	24	68	90	94	9	261
1860-1	6	24	7	14	93	100	94	11	298
1861-2	6	25	9	18	96	95	81	3	275
1862-3	6	23	11	16	90	103	68	1	252
1863-4	6	24	9	10	80	63	68	2	198
1864-5	6	24	9	19	66	63	43	-	162
1865-6	6	22	10	19	63	68	84	10	205
1866-7	6	25	10	16	61	96	85	6	242
1867-8	6	26	11	9	97	92	65	4	258
1868-9	6	31	11	16	87	68	65	18	238
1869-70	7	31	9	7	74	72	81	13	240
1870-1	7	32	11	18	72	73	98	29	272
1871-2	7	34	12	16	74	89	92	23	278
1872-3	7	35	11	13	93	88	116	32	329

It will be seen that the number of students this year is considerably in excess of any other year. The increase in the Junior Class is marked and hopeful.

ADMISSION.

DENOMINATIONS. — **ANDOVER** is "open for the admission of Protestants of all denominations"; expected to produce evidence of "regular membership in a church of Christ," but "exception is made in some cases." **BANGOR** is "open to Protestants of every denomination"; "expected to produce testimonials of their regular standing in some Evangelical church." **CHICAGO** is "open to students of all denominations," "of good moral character." **HARTFORD** expects candidates for admission to "produce evidence that they are members of some Christian church." **NEW HAVEN** requires "membership in some Evangelical church, or other satisfactory evidence of Christian character"; and receives "students of every Christian denomination." **OAKLAND**, — "credible evidence of piety," and "membership in some Evangelical church." **OBERLIN**, — "expected to bring a certificate of membership in some Evangelical church."

PREVIOUS EDUCATION. — The Seminaries require a previous collegiate education, or evidence of sufficient attainments to enable the student successfully to pursue all the studies of the Theological course. Several of the Seminaries, however, have a "Special Course," shorter than the regular Three Years' Course, and requiring a less extended previous education. Of the non-graduates in the preceding table, the "Special Course" includes, — Andover, 4; Chicago, 18; Oberlin, 9.

TERMS AND VACATIONS.

ANDOVER.— The first term of the present Seminary year will end on Thursday, March 6, 1873, and be followed by a vacation of three weeks. The second term will commence on Thursday, March 27, 1873, and continue until the Anniversary, July 3, 1873, to be followed by a vacation of nine weeks. The first term of the next Seminary year will begin on Thursday, September 4, 1873.

BANGOR.— There is but one vacation in the year, commencing at the Anniversary and continuing fifteen weeks. The Anniversary is on the Thursday following the first Wednesday in June, — June 5, 1873.

CHICAGO.— Two terms, the "Lecture" term, and the "Reading" term; the Lecture term commencing the second Wednesday in 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, — a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term. The Lecture term is to be devoted to attendance on the regular exercises of the Seminary. 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. Anniversary, last Thursday in April.

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues four days.

HARTFORD.— One term of study in the year, which begins on the third Thursday of September, and closes on the fourth Thursday of May.

NEW HAVEN.— There is but one term of study. The session of 1872-3 commenced on Thursday, September 12, 1872, and will continue till the third Thursday of May [May 15], 1873, when the public Anniversary will be held. The next annual term will begin on Thursday, Sept. 11, 1873. (College Library, 60,000 volumes.)

OAKLAND.— The year consists of but one term, beginning with the third Thursday in August, and ending with the fourth Thursday in May. [May 22, 1873, Anniversary.] There was a recess from December 20, 1872, to January 3, 1873.

OSBERLIN.— Terms and Vacations are the same with those of the College. Fall term began Tuesday, September 3, 1872; vacation began Saturday, November 23, 1872. Spring term began Tuesday, February 18, 1873; Spring recess, Saturday, May 10, 1873. Summer term begins Wednesday, May 14, 1873; vacation, Thursday, August 7, 1873. Anniversary of the Theological Society, Thursday, May 8, 1873. *Concio aa Clerum*, Tuesday, August 5, 1873; Commencement, Wednesday, August 6. The next year begins Tuesday, September 2, 1873. (College Library, 11,000 volumes.)

MEMORANDA CONCERNING ANDOVER STUDENTS.

IN the work of preparing the Triennials of Andover Theological Seminary 1867 and 1870, many letters were received, in answer to inquiries, which contained biographical facts whose insertion in a Triennial was impossible, and which were purposely secured for more extended objects. The writers of some have since deceased. In fact, since the publication of the Triennial of 1870, ninety-four "stars" have been added, — a very few of which were of persons deceased before that date. It is thought well to put some of these memoranda in a place where they will be preserved. We shall do so, being careful to regard the delicacy with which such communications, often quite free, should be treated. We shall scarcely regard chronological order, nor attempt full biographies.

EPHRAIM ABBOT is the first name on the list. The expected value of his recollections in regard to the disputed question of regular classes, and of the members thereof, was not overrated. To the letter first given, we add fuller notes from another letter :

WESTFORD, MASS., Feb. 17, 1870.

DEAR SIR, — Your circular of 1870 has reached me this day, . . . My health was so poor when I graduated with my class in 1810,¹ that I preached only a few times before the summer of 1811. Early in July, that year,² I commenced missionary labors in the eastern part of Washington County, Me., and preached in the county till the last Sabbath in May, 1812.³ I afterwards preached four months in Coventry, Conn.; but on account of ill health declined an invitation to settle there.⁴ In the autumn and winter following, I performed four months' missionary labor in the northwestern part of Rhode Island.⁵ In March, 1813, I commenced preaching as

¹ "So sick that for several months I could not study."

² Commissioned June 9, 1811.

³ "I also acted as agent for the Massachusetts Bible Society. In the summer of 1811, I received the offer of a tutorship in Bowdoin College; believing I could do more for the promotion of religion in my mission and agency than in the tutorship, I did not accept it."

⁴ "In the summer of 1812."

⁵ Ending 26th January, 1813. "During this mission I also acted as agent for the Mass. Bible Society."

a missionary in the eastern part of the counties of Rockingham and Strafford, N. H.

I was ordained as pastor of the Congregational church in Greenland, N. H., 29th Oct. 1813. In the autumn of 1825,¹ I accepted the office of preceptor in the Bracket Academy, in Greenland, and retained the office till August, 1828, when I resigned it on account of the ill health of my wife; and on the 29th of October, 1828, for the same reason, my pastoral relation was dissolved by a mutual council, after a ministry of fifteen years.

On the 19th of November, 1828, I commenced the duties of preceptor in the Westford (Mass.) Academy; and I retained the office till I resigned it in August, 1837.² Though not installed, I supplied the desk in the first parish in Westford several years, and afterwards preached as occasional supply in that and other towns till within a few years. I am now in my ninety-first year, and in good health.³

Twelve persons (if I remember right), who were never members of the class of 1810, left the Seminary when that class graduated, and their names are inserted in the catalogue as though they were members of the class. Would it not be an improvement in the catalogue, if the names of persons so situated were inserted below the names of the regular members as they are in later years?⁴ They were in the Seminary not more than one year.

You can abridge and omit as you please. I shall be glad to see another Triennial.

Truly yours,

EPHRAIM ABBOT.

WESTFORD, Feb. 25, 1870.

REV. DEAR SIR, — Your letter of the 23d inst. was received this day. It affords me pleasure to give you any assistance in my power.

¹ "19th Nov., 1826."

² President of Board of Trustees for several years; also the same at Bracket Academy while there.

³ May 1, 1867, he wrote: "My muscular strength and bodily health are better than those of most men of my age, which will be 88 years if I live till 28th September next."

⁴ Mr. Abbot referred to the fact that, prior to the class of 1816, all members of the Seminary were placed, in the Triennials, under the year in which they left the Seminary, and without regard to class membership. It thus appeared as if there was a class of 1809, whereas that of 1810 was the first. The catalogue of 1870 was the first to rearrange the names strictly by classes. Mr. Abbot's recollection of "twelve" above, proved to be strictly correct. And he settled (what had been denied) that the students were, at the opening in 1808, formally placed in two regular classes.

Though my views respecting some theological subjects have changed, I still retain a strong affection for the Andover Seminary. It might never have been, but for the arduous labors of my honored father-in-law, Rev. Eliphalet Pearson. I still believe as firmly as any Calvinist, that the Scriptures contain a revelation of the will of God for our salvation; and that He so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have eternal life.

In answer to your questions, I can give you satisfactory and reliable accounts of the persons represented as a class of 1809. William Barker belonged to the class of 1811. Most of that class entered the Seminary when it was opened in 1808. Two classes were then formed. One to continue in the Seminary two years, called the Senior class,¹ and the other called the Middle class, and to continue in it three years. Mr. Barker was taken sick of what was then called a "bilious fever," and died, as stated in the catalogue, in 1809.

David Bates was not long in the Seminary, but belonged to the same class, and left on account of ill health. He was then, or soon afterwards, affected with mental aberration. He graduated at Harvard College, 1807, with respectable college standing. He was a brother of Rev. Joshua Bates, President of Middlebury College. I think he was not in the Seminary one full year.

Lewis LeConte Congar entered the Seminary when it was opened in 1808,² and was a member of the Senior class. He was a good scholar, distinguished for gentle and amiable manners, and deep, unaffected piety. He died of a bilious fever. I watched with him, and was with him much of his sickness. His room seemed to be what Young called "the chamber where the good man meets his fate, quite on the verge of Heaven."

Luther Hart entered the Senior class in 1808, and left after the examination in 1809, and soon after preached as a candidate for settlement.

WESTFORD, Feb. 22, 1870.

Your letter of the 19th inst. was received this day. I have looked over the list of names which accompanied it.³ I think I have writ-

¹ His attention being called to it, he corrected the names, to the effect that they were "Middle" and "Junior" the first year.

² Later, he wrote: "With respect to Congar, I now remember that he and Crane and Cummings came from New Jersey, with Dr. Griffin, when he came to be inducted into office as Professor of Pulpit Eloquence." His induction was on June 21, 1809.

³ A list of the early names was sent him to get his recollections in rearranging.

ten the years against the names correctly. I have no doubts respecting any except that of Mr. Coe. He may have recited a few times with the first class, but I think he did not.¹ Mr. Cutler and others, after whose names I have put a —, belonged to the class, and graduated with it, but were not with it two full years.

The persons against whose names I have written "1811" in your list, belonged to the class of 1811,² and most of these studied with it one year; but as they left in 1810, would it be well to let that fact appear in the catalogue? Truly yours,

EPHRAIM ABBOT.

It was none too soon to secure Mr. Abbot's recollections. He died a few months afterwards, 21st July, 1870, highly esteemed.

He was born in Concord, N. H., 28th September, 1779, son of Benjamin and Sarah (Brown) Abbot. He married, 1st, 5th January, 1814, Mary H., daughter of Rev. Eliphalet Pearson, LL. D., of Andover, Mass. She died 15th July, 1829. He married, 2d, 21st January, 1830, Abigail W. Bancroft, of Groton, Mass. He left a family.

JOHN R. CRANE, 1810. He was born 16th April, 1787.

"The 'R.' was inserted simply to designate him from some other John Crane, but represented no name."

The same was the case with "S." in JOHN S. EMERSON, 1830.

DAVID BATES, 1811, course unfinished. Dr. Putnam puts him in 1810.

"He preached a few times, became deranged, and remains so to this day. He has been with me [in Westborough] almost forty years, . . . and some of the time has labored on the farm. He is now [1867] 82 years old, has good health generally, and walks from this place to Cohasset, his native place, twice a year very regularly, 55 miles the way he travels, without stopping or entering a house."

He died there 9th Feb., 1869, "from no other apparent cause than old age. He was kindly cared for." He was born 12th September, 1784.

¹ Correct.

² Mr. Abbot proved to be correct in his recollections, with perhaps one exception; it is needless to copy the names. They appear in the catalogue of 1870.

PRESERVED JENNINGS. — His name appears in the class of 1811, course unfinished; but Dr. I. W. Putnam's manuscript places him in the class of 1813, and as entering in November, 1810.

"His brother gave me the following dates from the family Bible. Born, 11th November, 1788; died, 27th November, 1837. Protracted confinement in a darkened room, from ophthalmia, caused insanity, which unfitted him for any employment."

WILLIAM HANFORD, 1813. — A letter from Rev. John Seward, is as follows:—

TALLMADGE, OHIO, April 29, 1867.

The Rev. William Hanford was born in Norwalk, Conn. [11th November], 1787, and died in Tallmadge [31st] May, 1861. He graduated at Yale College in 1808, taught sometime at Jamaica, L. I., studied theology at Andover, leaving the Seminary in 1813. In October of the same year [13th October, 1813], at the request of the Missionary Society of Connecticut, he was ordained as an Evangelist, at North Stamford, Conn., and a few days after, set out on a journey to the Connecticut Reserve, to which mission he had been previously appointed. He reached Poland, on the Reserve, December 3d, and continued to preach most of the time at that place, Canfield and Boardman, until the following June. In June, 1814, he took a missionary tour through the southern and western part of the State, visiting Steubenville, Marietta, Chillicothe, Cincinnati, Hamilton, Dayton, Columbus, Granville, Newark, Zanesville, Coshocton, Canton, and other towns on the route, preaching in all these places, and becoming acquainted with almost every minister then in the State. He returned, and preached regularly at Canfield and Boardman, a part of the time, and as a missionary the remainder, until the close of 1814. In the spring of 1815, he received calls for settlement from Hudson, Burton, and Painesville. Selecting that from Hudson, he was installed over the Congregational church and society in that place, on the 17th of August, 1815. It was however understood that Mr. Hanford should still preach as an itinerant missionary one half of the time, so long as he should regard it to be his duty, and this he did until the meeting-house in Hudson was complete. After that he spent nearly the whole time in Hudson. As a missionary, he assisted in forming twenty churches, among which were the Presbyterian church, of Cleveland, the Congregational churches in

Strongsville, Brecksville, Richfield, Medina, Brunswick, Atwater, Ellsworth, Johnston, etc.

The relation between Mr. Hanford and the Hudson church was happy and useful, and continued until the 7th of September, 1831, when, at his earnest solicitation, he was dismissed, to accept a call from the church at Windham, Portage Co. His infirm health rendering him, in his own opinion, incapable of discharging the duties devolving upon him at Hudson, was the ground of his removal.

He was installed at Windham, October 12, 1831, and retained the connection nine years, when an increasing infirmity again compelled his removal from a beloved people. His complaint was a severe pressure of blood upon the brain, which prevented that mental exercise necessary for sermonizing, and forced him for a while entirely to abandon the ministerial work. By relaxation from severe studies and labors, his complaints were so far removed, that for a number of years, he was able to supply vacant churches in the vicinity, as his health would permit, and to attend meetings of the Presbytery and Synod, having faithfully discharged the duties of Stated Clerk of the Presbytery of Portage, from its organization, in 1818; and also of the Western Reserve Synod, from its organization, in 1825, until near the close of his life.

As a pastor, Mr. Hanford was discreet, laborious, and successful; as a counsellor, judicious and wise. His leading-characteristics were fervent piety and inflexible integrity, a sound judgment, and straightforward business talent. His preaching was clear and practical, and his prayers peculiarly impressive. A pleasant illustration of this is contained in an anecdote narrated by a lady who attended a protracted meeting in Springfield shortly after Mr. Hanford came on the Reserve. During the reading of the first hymn, a small and youthful looking person ascended the stand and took his seat with the minister. "What is that boy going up there for?" whispered one lady to another. The hymn being sung, he rose and led the prayer in his peculiarly earnest, distinct, and impressive manner. When about half through, the same lady twitched the shawl of the other, saying in a low tone, "Bless me, how the boy prays!"

Mr. Hanford, early after becoming pastor at Hudson, was married to Amelia Wright, daughter of Deacon Elizur Wright, of Tallmadge, to which place he removed after his dismissal from Windham, and he resided there till his death. She is still [1867] living there.

I am a superannuated man, in the eighty-fourth year of my age.¹

¹ Mr. Seward's name is still on the Presbyterian list, being the first in the names of members of Cleveland Presbytery, — "one of the most estimable of the venerable

. . . Mr. Hanford ought to have a worthy biographical notice. He was to me a beloved brother, not only in the ministry, but as the husband of the sister of my wife, with whom I have lived almost fifty-four years.¹ I am constantly partaking of fruit from trees and vines which he planted and cultivated with his own skilful and industrious hands.

Yours with cordial respect,

JOHN SEWARD.

DAVID MEAUBEC MITCHELL, 1814. Letter in 1867.

WALTHAM, MASS., April 22, 1867:

On leaving the Seminary, poor health and diseased eyes forbade my seeking a settlement. I spent one year in the service of the Maine Missionary Society. I then went to Waldoboro', with the express understanding that I was not to be a candidate. I preached seven months, and left for my missionary work. In the mean time, a girl came from Waldoboro', which I at first refused to accept, but I finally yielded. [Ordnained 19th June, 1816.] From this dear people, whom I loved as my own soul, I was driven away by the climate. After having lost more than half of my family, by consumption, and seeing the remainder threatened by the same fatal disease, I was constrained to leave for a dryer climate. [Dismissed June 14, 1842.] So I went out like one of old, and found a temporary residence on Andover Hill. This move saved the remnant of my family from untimely death. . . . Preached as stated supply at Cape Elizabeth, Me., from May, 1845, to November, 1852, and City Missionary in Portland, Me., during the same period. City Missionary at Roxbury, Mass., from November, 1852, to January, 1861, preaching once each Sabbath till February, 1859. From Roxbury, I went to reside with my son-in-law, Rev. E. E. Strong, waiting and expecting to be called home.

Respectfully and affectionately yours,

D. M. MITCHELL.

thers of the church of the Reserve." He was born in Granville, Mass., in 1784; educated at Williams, in 1810; went to Ohio, in October, 1811, under the patronage of the Connecticut Missionary Society. He, as well as Mr. Hanford, were of those men of Congregational origin, who supported the plan of Union. A little book, entitled, "The Plan of Union," by William S. Kennedy, published at Hudson, Ohio, in 1856, gives much information of the "History of the Presbyterian and Congregational churches of the Western Reserve," from a "Union" stand-point.

¹ Mr. Hanford had no children; nor has Mr. Seward.

Mr. Mitchell was "called home" 27th November, 1869, aged 81 years. A biographical notice is in Yale Obituaries, and the addresses at his funeral were published in pamphlet form.

STEPHEN MASON, 1815. — His letter in the Spring of 1867, said: —

Ordained missionary [15] May, 1816, and labored one year in the service of the Connecticut Missionary Society, in the State of Kentucky. December, 1817, installed pastor of the church in Washington, Conn., and continued in that relation about twelve years. April, 1830, removed to Nantucket, Mass., was installed pastor, and labored until April, 1835. Then preached one year in Collinsville, Conn.; then one year in Goshen, Mass. Removed to the West; preached in Marshall, Mich., one year or more; in Eckford, three years [1839-42]; in Battle Creek, two years; in Marengo, Sheridan, Clarendon, and other places in this vicinity, at different and unequal periods of time, until disabled by loss of voice. I now reside in Marshall, in the family of my son-in-law, Henry C. Haskell. Am 79 years old this present month; am afflicted with rheumatism so that I write with difficulty. . . .

I am, dear brother,

Yours affectionately, in the best of bonds,

STEPHEN MASON.

Mr. Mason died, at Marshall, 8th November, 1870, aged 82 years.

PAYSON, 1815, 1824, 1832. Three brothers. The following touching letter was from the second: —

ABINGTON, CT., May 24, 1867.

DEAR BROTHER, — Our story is brief, and if we did not look heavenward, would be sad.

My elder brother, George [1815], was ordained and installed at Kennebunkport, Me. [3d July, 1816], where, after a pastorate of a few years, he died of consumption, aged 34.

My younger brother, John Otis [1832], died at Andover, in his junior year [24th], January, 1830. We were of a family who, for two generations, have been short-lived and consumptive on both sides. Your letter found me on a sick bed where, at intervals, I have passed more than half of the last thirty years. That I am still alive is a mystery of providential grace. When I had preached but a few

weeks, I bled profusely at the lungs, but rallied, and as my health permitted, preached in various places for about eight years. My longest term of service was on Martha's Vineyard, as stated supply for the two churches of Chilmark and Tisbury, from 1827 to 1830. In that time I was ordained [26th June, 1828], at Falmouth, by an Association that met there. My residence is Abington, Conn., a parish of Pomfret. I have been *totally blind* for about eight years, the result of physical weakness. It is scarcely necessary to add, my chief mission has been to wait and suffer, and my chief graces, if I have any, those of patience and submission.

Fraternally,

JOSHUA PAINE PAYSON, .
By an Amanuensis.

This brother died in Pomfret, 29th April, 1871, aged 70 years.

JOB SEDGWICK SWIFT, 1815. — He was never ordained. An obituary notice says: —

Job Sedgwick Swift, son of Rev. Job and Mary Ann (Sedgwick) Swift, was born in Bennington, 19th April, 1794, the thirteenth of fourteen children. His mother was a sister of Hon. Theodore Sedgwick, of Stockbridge, Mass., and of Gen. John Sedgwick, of Cornwall, Ct. He fitted at Addison County Grammar School.¹ He studied theology at Andover, and was there graduated in 1815. Being of a feeble constitution, he was unable to engage in any permanent employment. After receiving license, he preached a short time in Maine; then returning to Vermont in the fall of 1815, he preached several months in Royalton, and occasionally in other places. In the fall of 1816 he went South, and was employed in teaching several years in Georgia. He then established himself in the mercantile business on the South Carolina side of the Savannah River, opposite Augusta, Ga. Afterwards he became interested in the Georgia gold mines, then in the Cherokee lands, and again engaged in teaching. He established a seminary at Hatcher's Bluff, Ala., but soon after 1824, he left it, and spent the rest of his life as a planter. He did not marry till a short time before his death, which occurred at Dalton, Ga., in June 1859. He left no children.

¹ He graduated at Middlebury College in 1812.

WILLIAM MITCHELL, 1821. — John Mitchell, 1824, was his brother.

CORPUS CHRISTI, TEXAS, June 19, 1867.

DEAR SIR, — My records got lost during the ravages of the war, so that I cannot give you a very definite account of myself, or my ecclesiastical peregrinations. After leaving Andover, in 1821, I was ordained an Evangelist, and spent about two years among the destitute churches of what was then Western New York. I was ordained [installed] pastor of the Congregational church in Newtown, Conn., May 25, 1825; was dismissed May 31, 1831: I was installed over the Congregational church, Rutland, Vt., at, I think, about March, 1833; was dismissed from that church, at my own request, about June, 1845. Was employed at Wallingford, Vt., as stated supply, from 1846 to 1851. Then I was employed from two to three years, as agent of the Colonization Society in Vermont, New York, and New Jersey. Since that time I have been in Corpus Christi, Texas, where I have been preaching as stated supply, and where I gathered a small congregation, and succeeded in building a small church, — both congregation and house lost in the war. I still reside in Corpus Christi, and am officiating as stated supply to a little Presbyterian church and congregation. I regret that I cannot be more specific as to dates, but send you the best account of myself that I am able to give. The miserable war must be accountable for this as well as the great evils.

I remain, yours truly,

WM. MITCHELL.

The above was soon followed by news of his death, which occurred at Corpus Christi, 1st August, 1867, at the age of 73 years. He died of yellow fever. He was a member of the O. S. Presbyterian church. Biographical notices of him were in the "Quarterly," Vol. X, and Yale Obituaries.

URIAS POWERS, 1823. — Chapman's Dartmouth Alumni has a brief account of him.

BIG LICK, VA., June 26, 1867.

DEAR SIR, — I have received your circular making inquiries respecting my ecclesiastical history. I can give the particulars without the dates, having kept no record of my history. I was licensed in October, 1822, by the Union Association, composed of ministers partly from Vermont and partly from New Hampshire. In October,

1823, I was ordained by the same body, *sine titulo*, to go as a missionary to South Carolina. In December, 1823, I was sent by a Female Missionary Society in Charleston, S. C., to Sutteatcher church, where I remained till spring, and returned to my father's in New Hampshire in bad health, and remained till November, 1825, when I returned to Charleston, and was sent, by the same society, to Cheraw, S. C. I was a missionary in Cheraw two years, when a Presbyterian church was organized, and I was stated supply to the church over six years afterwards. After leaving Cheraw, I was agent one year for the American Sunday School Union, and the Presbytery of Harmony. After that, I was stated supply of the Presbyterian church at Darlington C. H., nearly two years. In May, 1837, I came to Virginia, and was stated supply of the Presbyterian church in Salem over two years, and then was installed pastor of the church November, 1839, and remained pastor eleven years; then resigned my charge, but continued stated supply of the church two years longer, till another pastor could be obtained. Afterwards, I was stated supply at Big Lick Presbyterian church ten years, and then resigned my place to a pastor; but during the war, the pastor went to the army as chaplain, and I supplied his pulpit two years, until his return from the army. I am now living near Big Lick, Va., unable, from the infirmities of age and bad health, to preach at all.

Yours fraternally,

URIAS POWERS.

Mr. Powers died at Big Lick, Va., 12th February, 1869, aged 78 years. Chapman's Dartmouth Alumni says: "He married Henrietta L., daughter of Benjamin Perkins, of Pine Tree, S. C., January 9, 1834. With her were received twelve or more slaves, who were freed by him and sent to Liberia."

CONGREGATIONAL NECROLOGY.

Rev. GAIUS CONANT, of Paxton,—one of the original members of the Worcester Central Association,—was born in the town of Bridgewater, Mass., on the 6th of September, 1776. He was the son of Ezra and Mary Conant. He was of the seventh generation from Roger Conant, of the Pilgrim stock. Roger Conant was one of a family of twelve sons, in France, six of whom were Romanists, and six Protestants. In a time of persecution the latter fled to England. Roger came from England to this country in 1627. Gaius Conant was graduated at Brown University, in the class of 1800.

Having taught school for several years, he studied theology with the Rev. Nathaniel Emmons, D. D., of Franklin; and was ordained to the work of the gospel ministry, and installed as pastor of the Congregational church, in Paxton, on the 17th of February, 1808.

After a prosperous ministry of twenty-two years and three months, he closed his labors there in May, 1830; yet he still retained his pastoral relation to his people till the 21st of September, 1831.

In April, 1834, he was installed as pastor of the Second Congregational Church, in Plymouth, Mass. After a very pleasant and successful ministry of seven years, he was dismissed on account of the failure of his health, in April, 1841. In a state of feebleness he returned to Paxton, which had been so long his home in former years; and which, from the many tender associations connected with it, as the scene of his labors in earlier days,—he was accustomed to call “one of the pleasantest spots on earth.”

In this chosen earthly home he regained his health and vigor, and occupied his time for several years in the care of a small farm, still preaching occasionally, till within about two years of the time of his death; and so much of physical vigor did he retain, that he could easily walk several miles, until his last sickness,—about three weeks previous to his decease. He died at Paxton, February 6, 1862, at the age of eighty-five years and five months.

He married, in 1802, Miss Cassandra Whitman, of Bridgewater, Mass., who died in 1811. By her he had three sons and two daughters.

He married Mrs. Chloe (Allen) Leonard, of Oakham, Mass., in 1814. By her he had two children.

He was an able and discriminating writer, and an acceptable preacher; yet his great modesty never seemed to allow him to appropriate to himself that estimation in which he was really held by

his brethren in the ministry. During the last twenty years of his life, he fully demonstrated the problem,—that it is possible for a *dismissed minister* to be one of the very *best of parishioners*.

An incident, which he was accustomed to relate, shows how easily a *tradition* may be handed down through many generations, by means of a very few individuals. In 1804, he visited in Dighton, Mass., and conversed with a man, then in the *hundredth year of his age*, and still retaining his mental faculties, who himself had known and conversed with "Peregrine White," the first descendant of the Pilgrims who was born in New England.

Mr. Conant's last days were days of peace; his hope of heaven proved firm and bright to the end.

W. P.

Mrs. PLUMA (MERRELL) POND died in New York city April 29, 1871. She was born in New Hartford (now Canton), Conn., Jan. 14, 1793. Her parents, Daniel and Diadama (Mills) Merrell, as also her grandparents, both paternal and maternal, were natives of the same mountainous region, and members of the Congregational church. Her maternal grandfather, Col. Amasa Mills, was an officer in the Revolution. He commanded a company in the battle of Long Island, Aug. 27, 1776, and was a major in the battle of White Plains in the following October.

The early impressions made on the mind of Miss Merrell were of a religious character. About 1810-11, while on a visit at a sister's in Sherburn, N. Y., she became deeply interested in the matter of personal religion. It was, however, some months later, at her own home, and under the instruction of her pastor, Rev. Jeremiah Hallock,—a man of "blessed memory" in all that region,—that she experienced that moral change known as the new birth. About 1811, there was an extensive revival of religion in Canton, at which time Miss Merrell, with a number of others, united with the Cherry's Brook Congregational Church. In a large circle of female associates, who frequently met for catechetical exercise, religious conversation and prayer, she became conspicuous for the readiness and fervency of her addresses at the throne of grace. Her type of piety was unassuming and unobtrusive, and at the same time devoted and active. Those who knew her then speak with enthusiasm of her power of making religion attractive to the impenitent. Her pleasant manner, and her remarkable wisdom in all personal intercourse with those whom she sought to interest in the subject of salvation, made her unusually successful in leading souls to Christ.

In 1812, she formed the acquaintance of James Otis Pond, who

was pursuing the study of medicine, and to whom she was married on the 1st Jan., 1817. Their home was in a small but pleasantly situated village in the town of Granby, Conn. Here both the doctor and Mrs. Pond united with the Congregational church. This community at that time was noted for its indifference to religion, and for a spirit of worldliness. Here Mrs. Pond, with a few kindred spirits, instituted a weekly female prayer-meeting. At that early day it was a comparatively new instrumentality in the church, and did not escape the invidious criticisms of the more formal professors of religion, and the open sneers of the irreligious. But in spite of this opposition, these meetings were nevertheless maintained for a number of years, outliving all prejudice, and proving at length a means of great spiritual good. As a direct result of these meetings, professors of religion were aroused to new zeal and earnestness, which was soon followed by an extensive revival of religion and large accessions to the church.

The same features which characterized Mrs. Pond in her personal intercourse with others were manifest also in her correspondence, and the great good which she accomplished in this way should be mentioned as one of the prominent facts of her life.

In the spring of 1828, Mrs. Pond, with her two little children, removed to New York, her husband having taken residence in that city the previous year. Here more extensive and more varied objects of benevolence engaged her attention. The locality where she lived was deemed a suitable one for the commencement of a new Presbyterian church. Great self-sacrifice and self-denial were demanded of the Christians in the neighborhood who were interested in the new enterprise, which, in its earlier stages, experienced many trials, but which at last reached a condition of great success.

It was in its incipiency and feebleness that Doctor and Mrs. Pond became identified with it, and through their labors, in a great measure, the enterprise was prosperous. In the Sunday school connected with this church, Mrs. Pond had charge for years of the infant department.

She was one of perhaps twenty ladies, of different denominations, who met periodically for prayer and religious conversation. The meetings of this association were sustained with great punctuality for a series of years; they were characterized by a spirit of warm devotion and were the means of great good.

The maternal association, missionary, and other benevolent societies of the day elicited her approbation and her cordial efforts for their support; but the cause which, perhaps, more than any other,

developed the deeply compassionate feelings of her heart, was that of reclaiming to the paths of virtue and morality the fallen females of the city. To this cause chiefly she devoted her moral and physical energies.

Before the origin of the Magdalen Benevolent Society, there does not appear to have been any combined and systematized effort in New York to rescue this class from the ruin in which they were involved, or to offer an asylum to those desirous of escaping from their miserable degradation. They appear to have been absolutely excluded from the hope of salvation.

After its organization, and before its incorporation, Mrs. Pond became an active manager, and for a number of years the second directress of the society. Her unwearied labors in its behalf were not unattended with trials ; but she lived to see the society itself established on a permanent foundation, and one of the great charities of that city.

Mrs. Pond died after an illness of less than a week. She was the last survivor of a family of eight children. Her brother, Daniel Merrell, was the father of Rev. Selah Merrill, of Salmon Falls, N. H. Dr. Pond, remarkable for his vigor, — having made his first trip to Europe in the eighty-first year of his age, — still lives to mourn his irreparable loss.

S. M.

DEACON FREEMAN KEYES was born in Vershire, Vt., October 3, 1807, and died in Chicago, Ill., June 10, 1871, aged 63 years. He was the son of Thomas and Margaret (McArthur) Keyes, and was educated at Thetford Academy. November 1, 1831, he was married to Miss Emeline C. Jewett, daughter of Dr. Calvin Jewett, of St. Johnsbury, Vt. Three weeks after forming this social tie, they entered into the still more sacred one of union with the church of Christ, connecting themselves with the Congregational church of Newbury, Vt., of which he was a leading and active member for forty years, and deacon for the last eighteen years of his life. They were blessed with four children.

Deacon Keyes loved and labored for the Sabbath school. He was for years its efficient superintendent. His heart was with the children. His solicitude for their spiritual training was incessant. His last words in the house of God were to them, pointing them to Christ, the foundation. Their tears, their songs, and their bouquets at his grave, attested the lasting love they bore him. Few men have more helped their pastor in the spiritual culture of the young. He

believed in beginning at the foundation, and was willing to work at laying foundations.

He loved the church. He was alive to all that concerned its material and spiritual prosperity. He believed in a church paying its debts and meeting all its liabilities promptly. His cheerful aids to these ends were never wanting. His pastors loved to counsel with him. They met with ready sympathy. He used the office of a deacon well. He did not dictate: he suggested and co-operated.

Nor were his charities and sympathies confined at home. He loved Christ's cause and friends everywhere. He was intelligent of the wants of the church the world over. He was a constant attendant on county and State conferences, and the anniversaries of the benevolent societies of the land. He knew and entered into the great things they were proposing for Christ. He carried home his enthusiasm, and inspired his own church with it. He gave constantly and generously to the great benevolent agencies of the day.

He was a warm advocate of the temperance cause, and for a long time president of the county society. He devised and pushed forward many of its measures. Only the winter before his death he secured the services of Dr. Charles Jewett, and accompanied him on a lecture tour through the county. Every victim of vice and object of misfortune he tenderly pitied. To such he extended a helping hand.

Deacon Keyes was a man thoroughly in earnest. He was in earnest in his business as a merchant. He was in earnest as a Christian. He felt that he owed much to the Lord, and that all his powers and activities ought to promote Christ's glory. He would speak to men of their souls, and of Christ, across his counter. The fitting tract was inclosed in the parcel of goods, and sent home to the purchaser. The poor, the sick, the aged, and the infirm were remembered with little packages, sent with delicate regard to their feelings, to cheer their hearts and homes. He was much interested to help forward poor boys and young men in a course of education, especially those studying with the ministry in view. He would often say to his pastor, "Have we not some young man in our church we can help into the ministry?"

Thus vigilant was he on every hand for opportunities to do good.

But this good man was to be cut off in the midst of his days and of his usefulness. On his way home from a trip to the far West, he was taken sick in Chicago, May 27. He lingered with great suffering for two weeks; and died with unshaken confidence in our blessed Redeemer.

H. N. B.

Mrs. NANCY (SWEETSER) MANN, widow of the late Rev. Cyrus Mann, died August 9th, 1871, at the age of 81 years, in the family of her son-in-law, Rev. John F. Norton, of Fitzwilliam, N. H.

Mrs. Mann, the daughter of Joseph and Persis (Miles) Sweetser, was born in Marlborough, N. H., December 25th, 1790; was educated at the academy in New Ipswich, N. H., and became the wife of Mr. Mann, the pastor of the Congregational church in Westminster, Mass., where she had passed most of her life since very early childhood. They were married at Westminster, April 17, 1817.

She performed the duties of a pastor's wife during the twenty-eight years of her husband's pastorate in that place with great fidelity, and her memory, as well as that of her husband, whom she survived thirteen years, is cherished among that people with great love and respect.

She was gifted with superior intellectual ability, and exercised great influence in moulding the character of the young ladies of the parish, many of whom became the wives of ministers and foreign missionaries, and have done good service in the church of Christ.

The writer now recalls the names of nine such who have occupied these positions.

She ministered in her own house to the comfort of many a servant of the Lord, as, during a large part of her active life, the pastor's house, in New England, always stood open to receive and entertain his clerical brethren.

She was the mother of three children, who were permitted to watch over her during her years of feebleness and suffering. A. M. N.

Rev. STEPHEN SANFORD SMITH died at Worcester, Mass., October 29, 1871, aged 74 years. He was born in Haverhill, N. H., April 14, 1797. He was the son of Rev. Ethan Smith, and his mother, Bathsheba, was a daughter of Rev. David Sanford, of Medway, Mass. With the advantages of ministerial training in his early home, but without a collegiate education, he was pursuing his studies at Andover when the failure of his health compelling him to leave, he returned to his father's house in Poultney, Vt. There he established the office of "The Northern Spectator," to which office Horace Greeley came as printer's boy. Mr. Smith afterwards published "The Litchfield County Post," at Litchfield, Conn., and still later, from August 19, 1829, to October 23, 1830, "The Record of the Times," at New Bedford, Mass. He married Lucretia Bishop, daughter of Earl Bishop, of South Hadley, Mass., June 23, 1823. He was approbated to preach the gospel by the Old Colony Association, April 26, 1831, and ordained as an evangelist at Carver, in No-

member of the same year, his father and the Rev. Sylvester Holmes, of New Bedford, taking part in the service. Declining a call from the church in Holden, he was employed as a home missionary, in Quincy, for twenty months. He was then called to Fayetteville, N. Y., and labored there from August, 1834, until the spring of 1836. Declining calls from Pompey, Sherburne, and other places, he accepted an invitation to labor for the American Sunday School Union, and while engaged in this agency resided in Rochester, N. Y., in 1836-37, until in the spring of 1837 he was transferred to the New-England agency of the same society, and removed to Roxbury, Mass.

In 1840 and 1841, he preached at Newton for twenty months as supply for the venerable Dr. Homer. In the autumn of 1841, he accepted a call to Westminster, and was installed November 10th. He was dismissed from this church September 3, 1850, although for more than a year previous to this last date he had been in the service of the American Bible Society. In 1850-51, he resided in Amherst, Mass., and was employed as agent of Governor Slade, of Vermont, in promoting the cause of education, particularly by sending female teachers to the West. In 1851, he accepted the appointment as agent of the American and Foreign Christian Union, and removed to Northampton, where he remained until 1854. He was installed over the Congregational church in Warren, April 13, 1854. This, his last pastoral relation, was dissolved March 17, 1863. He then removed to Chicago, Ill., which had previously become the residence of his children. Here he was acting pastor of the Salem church, Chicago, from 1863 to 1866, and afterwards preached occasionally in the suburbs. In October, 1871, he attended the meeting of the American Board at Salem, Mass., and while on a visit at the house of a relative in Worcester, he retired for a bath, and was soon after found dead on the floor. He was expecting to preach on the following day at Medway Village, and he had selected a sermon from the text, "I shall be satisfied when I awake in thy likeness."

His body was conveyed to Chicago for burial, and the sermon which he had expected to preach on the Sabbath, was read at his funeral by Rev. Arthur Mitchell.

Mr. Smith had nine children, four sons and five daughters, and twenty-one grandchildren. Three sons and one daughter, Mrs. Samuel Faulkner, survive to share their mother's grief. His son, Henry Martyn Smith, has been identified with the press in connection with the "Chicago Tribune" and "The Advance."

Mr. Smith was a man of great personal activity. He had a quick mind and ready speech. He was strong in his friendships, and gen-

erous in his hospitality. Cheerful in his disposition and unselfish in aim, he was an agreeable companion and a happy man. In the various relations which he sustained, he was faithful and efficient. In his advancing years, he looked back upon a life of usefulness with satisfaction, and forward to the inheritance of the just with hope and joyful anticipation. The suddenness of his departure must have brought him, with glad surprise, before the effulgent throne. c. c.

Rev. GIDEON DANA died at Oberlin, Ohio, May 9, 1872, aged 67 years. He was born at Oxford, Mass., on the 11th of September, 1805. His parents, Jeremiah and Polly (Crane) Dana, were professing Christians; his mother was a woman of rare excellence. In early life, Mr. Dana removed, with his parents, from Oxford to the adjoining town of Auburn. After enjoying ordinary school privileges, he commenced fitting for college with Dr. Enoch Pond, at that time pastor of the church in Auburn. He graduated at Brown University in 1830, and at the Bangor Theological Seminary in 1836; a part of his professional studies were pursued at Princeton.

The health of Mr. Dana was always delicate, and for the means of prosecuting his preparatory studies, he was obliged to depend chiefly on his own exertions. For these reasons, his course of study was often interrupted. He taught many schools, and was ever a faithful, indefatigable teacher.

After entering the ministry, he labored for a time at North Falmouth, Mass., and would have been settled there, but the climate proved unfavorable. His first settlement was at South Amherst, Mass., where he was ordained January 3, 1838. Shortly after his settlement a revival of religion commenced, which he speaks of in his journal, as the most interesting that he had ever witnessed. But it did not result in healing divisions which existed at the time of his settlement, and he was dismissed in 1840.

His next field of labor was at what is now Holyoke, Mass., where he continued about four years. Here, as was usual with him, the church was prospered, and the cause of temperance was greatly promoted.

Owing to a constitutional tendency to pulmonary complaints, Mr. Dana now resolved to leave New England and make trial of the climate of the West. After laboring in the service of the American Tract Society for about a year, he was providentially directed to the town of Harmar, in Ohio, lying opposite to Marietta, near the mouth of the Muskingum. He commenced his labors here in 1845, but was not installed until 1847. At this time, the first meeting-house

in the place — which had been erected chiefly through his influence — was dedicated.

Mr. Dana left Harmar, for want of pecuniary support, in 1850; and after spending several months in the service of the Western Seaman's Friend Society, he took charge of the Second Presbyterian Church in Delaware, Ohio. This church was then in a very feeble state, but it almost immediately revived under his influence. An old, dilapidated meeting-house was repaired and renovated, and a precious revival of religion followed. Nineteen were added to the church by profession, and fifteen by letter.

At the close of Mr. Dana's short residence in Delaware, his health was much impaired, and he had suffered from sickness and bereavement in his family. These circumstances led him to accept a call at Strongville, a rural town about fifteen miles from Cleveland. He commenced his labors here in June, 1852, and closed them in November, 1855. In this time, a neat church edifice was built, and forty members were added to the church.

On leaving Strongville, Mr. Dana removed his family to Oberlin, and rested from labor for a while, — except that he preached occasionally in different places, and was employed as an agent of the American and Foreign Christian Union.

In 1859, he was called to labor with the Congregational church in Bucyrus. But his health failed, and he was obliged to retire in the spring of 1861. He returned to his house in Oberlin, and for the next two years enjoyed a season of comparative rest.

In June, 1863, he was again summoned to the pastoral work. The field now calling him was Wauseon, a flourishing country-seat, where was a new church organization and a new meeting-house. Here, as in other places, his labors were much blessed. At nearly every communion season, during his three or four years' residence at Wauseon, his heart's desire was gratified in seeing new members added to the church. But the climate proved unfavorable to him. For the first time, he was here attacked with fever and ague, — a disorder which ultimately took his life. In the year 1868, he was obliged to return with his family to Oberlin.

By rest, and exercise on horseback, his health was gradually restored, so that he was able to preach in destitute places. But he seems, from this time, to have relinquished the idea of another settlement. He said: "The churches prefer young men; and perhaps the Lord has no more for me to do." But he soon had applications from three different churches at the same time. After some hesita-

tion, he concluded to remove to Weymouth, in Medina County. His wife was with him at Weymouth, where a parsonage had been provided, and he went back to Oberlin to superintend the removal of his furniture. But he never returned. He had a violent attack of chills and fever; and being among strangers, who knew not how to treat him, he soon fell a victim to the disease. His daughter was with him, but she felt no serious apprehensions. He retired at night expecting to be able to return to Weymouth in the morning; but before noon of the next day, he was a corpse.

Thus terminated the days of the usefulness of this good and faithful man. His funeral was attended by Professors Cowles and Ellis, of Oberlin College, and his remains are deposited in Westwood Cemetery, to await the resurrection of the just.

Of the character of Mr. Dana, I find it difficult to speak in fitting language without seeming to be extravagant. He was naturally modest and retiring, guileless and honest, truthful and conscientious. As much as this could be said of him in early life, previous to his conversion. And when these sterling qualities had all been sanctified and consecrated to the service of Christ, they constituted a character of rare excellence.

As a preacher, Mr. Dana was not sensational, or in the ordinary sense of the term, eloquent; but his sermons were always instructive and impressive, well aimed at the consciences and hearts of his hearers, and delivered with an unmistakable sincerity and earnestness. Hence their almost invariable effect in promoting revivals of religion and the salvation of souls. His pastoral labors, too, were abundant, and performed in the same spirit; and these added immensely to the power of his sermons. During the few weeks of his last labor at Weymouth, he is said to have visited more than seventy families.

“Soldier of Christ, well done;
Rest from thy loved employ.”

Mr. Dana was twice married: Oct. 23, 1838, to Miss Julia Ann Childs, of Barre, Mass., who died Nov. 4, 1840; and June 22, 1841, to Miss Hannah Clark, of Conway. He was blessed with six children, all of whom, with the exception of one daughter, were summoned before him to the eternal world. This daughter is spared to be the solace of a bereaved mother. May the blessing of the widow and fatherless rest richly upon them.

E. P.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE press has furnished us with another series of Music Hall Sermons.¹ This volume differs considerably from its predecessor. It is less florid in style, but, we are sorry to say, more objectionable in matter. It presents the direct and vigorous qualities of the author. It is inconsistent and contradictory; also, somewhat presumptuous and egotistical.

In the earlier writings of Mr. Murray there were some beautiful passages. In this volume there is but slight use of the imagination. Among the few instances of metaphorical language we notice that he says that a sermon written in "the old Calvinistic terminology" is "like the touch of a palm that has no bone in it." We had always supposed that the trouble with the old Calvinistic sermons was that they were composed too much of bones! Mr. Murray gives a new definition of inspiration. Speaking of Paul, he says, he "spoke through the medium of a human intelligence, assisted by the Divine Spirit, to an extent to ensure honesty of purpose and partial illumination of mind in respect to the great truths he strove to systematize" (p. 194). Is this, we are constrained to ask, Mr. Murray's boasted old-schoolism, or his "latest thought"?

He speaks of "the bigotry and dogmatism of orthodoxy"; disparages for the purposes of preaching the writings of Paul as "an *inferred* theology"; and yet says: "I yield to none in my admiration of what is called systematic theology." He asks, "Why does Christianity fail to convert the people"? and says: "You may go into any New-England village, and you will find that the majority of the professional and business men are non-professors, and connected with none of the many local churches in the place." If he had said that this is true in some villages, he could have substantiated his statement by an appeal to facts; but the form of his statement is extravagant, and the impression which he makes a false one.

There are numerous villages, and some of them conspicuous, in New England, where the reverse is true. The facts do not warrant his representation even as hyperbole. Nor is his statement consistent with other representations made by himself in this same volume, for he elsewhere speaks of religion as "intimately interwoven with the people's life," and declares that "the sceptics, when they attack the religion of New England, attack New England herself." And again he declares: "Nor do I forget that I am speaking to-day in that portion of the globe where the gospel has captured both the hearts and the heads of the people."

He tells us that "religion needs in every generation a restatement." The Scriptures represent the obstacles to the conversion of men as "the world, the flesh, and the devil." How does Mr. Murray state the case?

¹ Music Hall Sermons. By William H. H. Murray, pastor of Park-street Church, Boston. Second Series. Boston: James R. Osgood & Company. 1873. 12mo. pp. 207. \$1.50.

He says the causes why men do not come to God are of two classes, "the outside and the inside." The outside obstacles are: 1st. "Because the subject of religion is not *clearly, forcibly, and judiciously* presented to them." 2d. "The difference of views among religious teachers." 3d. Because "religion is advertised wrongly."

The inside obstacles are: 1st. "You have imbibed wrong views of God." 2d. "Those efforts which you have made in all honesty of purpose have been under the direction of a wrong impression of what is to be done." 3d. Because men "discuss more than they do." This surely is a new statement, if not a restatement. Meanwhile, we cannot forbear to ask, What has become of the old obstacles, "the world, the flesh, and the devil"?

In coming down to the more specific inquiry, Why men are not converted in New England, he gives the following reasons: 1st. "Because religion has been associated with cant and formalism." 2d. Because "the preachers have preached . . . a theology *inferred* from the gospel through the epistles of Paul." 3d. "Another reason why many are not converted is to be found in the weakness of the pulpit." This is his restatement of the case; whether it is such as the present generation *needs*, we will not presume to decide. We are quite certain it is one which a portion of the present generation *wants*. Under these general heads, Mr. Murray gives a vivid picture of "the devotional stupidity and pious ignorance" of some professors of religion, of the "inquisitorial" and "offensive" examinations conducted by "over-earnest and bigoted" church committees, of the hypocrisy of the deacon with "two faces and two sets of tones in his voice," and of the weakness of the pulpit.

We would suggest the inquiry whether it is not about time for Mr. Murray to let the deacons rest? It is pitiable when a man allows his own experience of conflict with an officer of his church to lead him to open fire upon church officers generally, — and then, like Beecher's dog "Noble," to keep forever after "barking at that same old hole."

If ministers, under his attacks, need any consolation, they may find it in the fact that he is about as hard on the apostle Paul as he is on them.

He accuses ministers of indolence and of "preaching old sermons." We wonder what ever suggested such an idea to *him*! If ministers are so weak, he does not explain why religion "has captured both the hearts and the heads of the people." If the reason why no more "professional and leading business men" are converted is because ministers preach Paul, instead of Christ, — he does not explain why so few of these classes were converted under the preaching of Christ himself!

He says: "The people are wearied with the proclamation of the gospel in theologic form." The Unitarians and Universalists, whom he seems so anxious to conciliate, maintain that through their influence the present generation of orthodox ministers do not preach in theologic forms. We leave the matter of fact to be settled between these two conflicting witnesses! Mr. Murray mentions Theodore Parker and T. Starr King among the

"men of God who have qualified themselves to preach the gospel," and to whom "the church and the nation are indebted for enlargement of knowledge, the liberalizing of sentiment, noble ambition and impulses, progress in virtue, and reforms in church administration"! p. 54.

There are strong points and good things in these sermons, but there are few positions which he illustrates more strikingly than his own declaration, that "one leader is slandering another leader"; few points which he proves more conclusively than his own assertion, that "even when you find a preacher who preaches clearly and forcibly, he often does not preach *judiciously*."

A BEAUTIFUL tribute to the patient, disinterested, faithful love of the Redeemer of the world, is a volume, in Mr. Randolph's best style, the theme of which is the *Christus ad Portam*,¹ so often represented by art and in the songs of devout souls. The selections of which it is made up are drawn from several languages, in part from recent writers, but largely from those that have become classic; and some of the pieces will probably be wholly new to many into whose hands the book will fall. Taken together, they present the central idea in a great variety of forms. Miss Ward has shown good taste in the choice of her materials and in the arrangement of them under the two general heads, — Christ Knocking at the Door, and Christ a Guest; and the running notes and commentary on the pieces are singularly felicitous.

A volume on such a theme, and so well conceived and executed, ought to be a favorite, and be found in many a Christian's closet. It is a book for the "still hour." A careful reading of it by those who are persistently refusing to open the door to the divine Friend would seem admirably fitted so to touch and move the heart as to secure Him a prompt admission. What diviner conception of a Redeemer and Saviour of men is it possible to form, than this of the Lord of Life, the Light of the world, manifesting His pity for the sinful by long and patient waiting at the door of the heart, — grieved, yet waiting still, — reluctant to depart, because he longs to bless and save! We trust that the author of this volume will be found not to have presented this conception so effectively without rich results.

THE second volume of the Speaker's Commentary² has been published, containing the books of Joshua, Judges, First and Second Samuel, and First Kings. We have in a previous number expressed our opinion of this valuable work. The conciseness and vigor of the notes render it peculiarly acceptable to that numerous class of Bible readers who want the pith, the results of the best scholarship, without the detailed processes by which such results have been reached. It is well to say that this commentary is for

¹ Christ at the Door. By Susan Hayes Ward. New York: A. D. F. Randolph & Co.

² The Bible Commentary, with a Revision of the Translation by Bishops and other Clergy of the Anglican church. Edited by F. C. Cook. Vol. II. Joshua — 1 Kings. New York: Scribner, Armstrong & Co. 8 vo. pp. 624. \$5.00.

those who believe the Bible, — and there are some of those good, old-fashioned people left among us, — that is, the editors do not take it for granted that the reader approaches every page, or every difficult point, in a pre-determined scepticism. It has been objected to this work, by an English review, that it does not manfully meet and discuss all the knotty questions of translations, doctrine, or fact that now so largely engage the attention of Bible students. Perhaps it does not; but it does discuss those of vital importance to the integrity of the text or the statement of doctrine; while the scores of unsettled matters, about which scholars and thinkers are disputing, are purposely left unmentioned. The common reader would not understand the discussion; his mind would be befogged needlessly; and he would be oftentimes thrown into a state of doubt, with no light ahead. It is not wise to destroy or weaken faith without offering any satisfactory substitute. As fast as disputed points are really settled, let the results go forth to the world; but in a commentary like this, why should the great public be loaded down with the contradictory theories of the study? *Cui bono?* We think the editors have exercised a wise discrimination, and are furnishing a work that is of great practical value, and that will have, as it certainly deserves, a wide circulation.

“**SUCCESS OF EVIL**”¹ is the apt and felicitous title of a book just issued by the Congregational Publishing Society. This volume consists of twenty chapters, illustrative of its theme. The first chapter is devoted to a “statement of the case.” Accepting the facts as they exist, the author inquires, “Why evil, against reason and revelation, — against the best welfare of soul and society, — should come to a success so respectable?” The titles of a few of the chapters will indicate the tenor of the book: “Minifaction of Sin,” “Sin respectable in its Show,” “Concealment of Sin,” “Misconceived Unnaturalness of Religion,” “Dominance of Social Institutions,” “Fury of the Passions.”

The theme is admirably chosen, and the treatment of it is well conducted. The author has a philosophical mind, and good powers of analysis. He is a vigorous thinker, and remarkably correct in his philosophical views; but his work is marred by rhetorical and grammatical faults. The following are illustrations: —

“If worse were done with humanity, what else could it be than to have sin rage and ravage as now?” p. 10. “Worse” should be “worst,” and have an article before it, and even then the sentence would not be particularly elegant. “The Kingdom of Evil has not yet had full hearing. However possible at any time its subjects may be put to writhing under conviction of their wrong, yet respite of condemnation also possible, is as human experience in sin shows.” p. 13. We confess our inability to get any definite idea from this statement. “Whatever faith may see in the deeper under-current of history, the plainest things upon its record are the

¹ Success of Evil. Elements of Success in the Kingdom of Evil. By A. S. Kedzie, pastor of the Congregational Church in Dexter, Mich. Boston: Congregational Publishing Society. 1873. 12 mo. pp. 248. \$1.25.

doings and triumphs of the Kingdom of Evil." p. 15. Query: Does faith *see*? The apostle opposes faith to sight. It may be that he intends here to personify faith, and uses *see* metaphorically. It is a little remarkable that soon after he speaks of "the personality of sin." p. 17. He uses the verb "resent" as though it were a noun. pp. 113. "Into the spirit of the sinner God looks, finding what would overturn his throne of righteousness, but for the restraint of impotence." p. 116. Here he ascribes a positive influence to a negative quality. Speaking of the impenitent, he says: "Even in this life they give distinct intimation of preference for anything than fellowship with the godliest." p. 118. What a sentence! "Not always revolted state of heart, oftentimes constricted range of thought, lead to denial of the eternal consequences of sin." p. 123. Here is a plural verb, with a subject in the singular. "If men deny the plain revelations of God's word, and the deep longings of their souls, by consenting to annihilation . . ." p. 123. The word "revelments" is obsolete. Embracing the doctrine of annihilation is not "consenting to annihilation." "This they do in denial of the perfect justice of benevolence and often minifying sin, as though what has flooded the world with woe, and cost God the death of his Son, would be a trifle." p. 123. We do not speak of the justice of benevolence. There is no such word as "minifying." It is not in good taste to speak of the Divine sacrifice for the redemption of the sinner in such terms as are here used; — but even accepting the sentence in other respects, the "would be," in the last clause, should be "were." "The life of sin, which comes so handy." p. 124. Handy!

Even in his brief preface he says: "Of these, the Author has not treated, because incompetent to do so to his satisfaction, and because thereby unable to keep the discussion within desired limits." Here he evidently says just the opposite of what he means. It is unfortunate for the public, when a work of such decided merit is allowed to appear in such an unscholarly form. And this book suggests that if "the Committee on Publications" have not time to attend to the work, the Congregational Publishing Society should have a secretary, whose duty it shall be to edit the books which it issues.

WE group together several valuable books that have come into our hands from Robert Carter & Brothers, New York.

First, we have "Studies of Character from the Old Testament," by the late Dr. Guthrie, one of the most eloquent of Scotch divines. This strikes us as one of his freshest and most readable volumes. The several characters are sketched with spirit, ingenuity, and power. The style is animated, often truly eloquent, and holds the attention of the reader. It is a book from which to read a chapter in connection with one's daily seasons of devotion for the quickening of both intellect and heart.

Next is a sweet little volume, full of tenderness and beauty, entitled "The Master's Home-Call." It is a brief memorial of Alice Frances Bickersteth, by Rev. E. H. Bickersteth, the distinguished author of "Yesterday, To-day, and Forever." It presents a touching illustration of the

power of divine grace in taking away the fear of death, and making the parting hour welcome, even to one in the very bloom of youth, and surrounded with all that can give a charm to earthly life. As a father's tribute to the memory of a lovely daughter, it is a model of good taste.

"The Curate's Home" belongs to the class of "Shady Side" literature. It presents a picture, drawn from actual facts, of the inadequacy of the support of the clergymen in the Church of England, who, in fact, perform the greater part, or at least the most ungenial part, of pastoral labor. It will probably surprise many to learn that, in the church of England and Wales, provided for by the state, and in which a few in high positions have princely revenues, "it is found that there are no less than five thousand curates with incomes under eighty pounds a year, and five thousand benefical clergymen, with incomes under one hundred and fifty pounds a year!"

The book paints in strong colors the inevitable results to the curate's home and family of such a state of things. The tale is touching, and ought to do good in this country as well as in England.

"Robin Tremayne" is a beautiful volume, by the author of "Isoult Barry," and is a semi-historical tale of the time of the Bloody Mary. Many of the characters and incidents are drawn from authentic documents, and the aim of the writer has been to present a graphic and life-like picture of the period, and of the trials to which those who loved Christ and his truth were constantly subjected. It seems to us a more readable book even than "Isoult Barry," as having greater continuity of narrative and description. Like all the books of this writer which we have seen, it will richly repay perusal, and will be likely to be read more than once.

The "Life of Dr. James Henderson" is a pleasing sketch, autobiographical in part, of a good and useful medical missionary to China. Like Dr. Peter Parker, from our own country, Dr. Henderson was brought by his professional skill into close contact with different classes of the Chinese; and the facts and incidents connected with his medical practice and his opportunities of doing good, as well as his own personal history, make the book attractive.

PHILOSOPHICAL AND EDUCATIONAL.

MESSRS. LEE & SHEPARD have shown their confidence in the ability of the community to appreciate solid works, by issuing several massive volumes on mental science. Among these is one entitled "Autology."¹

After an explanatory introduction, the work is divided into five parts: "The Will. The Affections. The Intellect. The Conscience. The Personality."

¹ *Autology*: An introductive system of Mental Science; whose centre is the will, and whose completion is the personality. A vindication of The Manhood of Man, The Godhood of God, and the Divine Authorship of Nature. By Rev. D. H. Hamilton, D. D. Boston: Lee, Shepard and Dillingham. 1873. Royal octavo. pp. 720. \$5.00.

merely to see plants and animals in a general manner, without a special object in view. Their attention must be directed to characteristic likenesses and distinguishing differences in the objects which they notice. They need to be trained in the comparison of those prominent *forms* and *habits* of animals and plants which cause naturalists to group them into families, classes, etc.

To be able to examine single animals with a view to placing them in groups with others having like characteristics, children must be furnished with the means of observing these distinguishing features in several animals of the same group successively, in order to become familiar with those prominent characteristics which belong to each group.

Children, even, may be trained to notice these things, and acquire habits of careful observation, which will become invaluable to them in after years. All this can be accomplished without interfering, in the least, with their progress in any of the important studies now pursued in school. Indeed, the habits of self-acquisition in knowledge which this training to observe nature will give, would materially aid their progress in other subjects.

But beyond and better than all else, children become ennobled in their tastes and manners by studying these works of God. From the observation of the structure and wonderful adaptation of the several parts of birds and quadrupeds to their habits of life, children may easily be led to recognize the wisdom of God in their creation. To watch the habits and observe the structure of animals will cause children to love them more, and treat them with greater kindness. The careful observation of the beautiful forms and colors of plants and flowers, will exert a refining influence upon the minds of the young.

Prang's Natural History Cards furnish the *opportunity* for seeing such representations of nature as will readily *show children how to observe* those real objects that come within their reach. They have been prepared to enable teachers and parents to train children in observing plants and animals, in the most simple and effective way for accomplishing the best results. They are *Cards of Introduction to Nature's School-Room*.

These cards comprise illustrations of two sizes. Each large picture contains a single animal as a representative of a family, also some of the parts, distinguishing its family, enlarged; and is intended to be accompanied with twelve smaller ones, showing other animals having the same general structure, and belonging to the same family. Each illustration contains the *common name* of the animal, also the *order* and *family* to which it belongs, its usual size, and where found.

The illustrations for *Plants* are arranged in a similar manner; and the entire Series, prepared not only with the artistic taste of Mr. Prang, but also with the scientific accuracy of Prof. Calkins, appears to be well adapted to accomplish the object in view.

POETIC.

REV. RAY PALMER, D. D., so long known as the writer of beautiful hymns, has recently presented to the public a poem composed of four parts,

and occupying over a hundred pages.¹ The theme is, *The Christian Home*. The author, after a varied prelude, starts with a newly-married pair and goes with them through the successive experiences of life to its triumphs in the home of the blessed above. The design is to give a picture of a model Christian family. As our idea of a generic man is not entirely dissociated from the individual members of the race, so it was essential to the form of this poem that it should have somewhat of locality and name. The scene, therefore, is laid in New England, and names are given to the parties, but it is not designed to be personal, historic, or local. The poem is not startling or brilliant, but high-toned in its moral sentiment, calm, winning, and beautiful. The language is select, smooth, elegant. There was never a period when its publication would have been more timely, for no institution is in greater peril now than the family. The first edition sold rapidly, and a second has already been issued. All who appreciate natural affection, love home, and delight in charming verse, will welcome this tasteful volume.

REV. J. E. RANKIN, D. D., writes very prettily in the dialect of Robert Burns, and many of his Scotch poems have been widely circulated in the newspapers and magazines, and are favorites with those among us who like to trace their descent from the Scotch Presbyterians of old Derry times. These waifs have now been gathered into a very attractive volume,² well illustrated, and, we presume, in this better and more permanent form, they will take to themselves a greater popularity and a more enduring fame. The opening poem, "The Auld Scotch Mither," is a pleasing, simply-told tale of domestic life, well suited to please its readers, and scattered through the book are numerous pieces, which are very sweet. The lectures of the distinguished author, George McDonald, have called attention anew to the beauties, peculiarities, and capabilities of the Scotch language, and Mr. Rankin's volume appears at an opportune time.

A VOLUME of poems,³ by Mary Ellen Atkinson, contains "many a gem of purest ray serene." We have been both surprised and pleased at the true poetic beauty of some of the shorter pieces, while the more ambitious poem, that gives title to the volume, has touches of real merit, both in idea and structure. The book makes its appearance without any flourish of trumpets, and modestly asks a candid perusal; such we have given it, and can cordially praise its many good features. The beautiful poem, "A Stray Lamb," is worthy of Bonar, and very much in his style of sentiment and expression, yet without imitation. A fine picture of the cathedral at Cologne makes an appropriate frontispiece, and in its typography the book is unexceptionable.

¹ Home; or, *The Unlost Paradise*. By Ray Palmer. New York: Anson D. F. Randolph & Company. 12mo. pp. 131. \$2.00.

² "The Auld Scotch Mither," and other poems, in the dialect of Burns. By J. E. Rankin. Boston: D. Lothrop & Co. 12 mo. pp. 126.

³ "The Architect of Cologne," and other poems. By Mary Ellen Atkinson. Boston: D. Lothrop & Co. 12 mo. pp. 101.

BAYARD TAYLOR'S last poem, "Lars,"¹ is his best. It is a beautifully told story, of a highly moral, even Christian tone, and one that can be read and re-read with ever-increasing pleasure. The scenes lay in Norway and in Pennsylvania, and the life-pictures of these differing regions are admirably sketched; indeed, the character of the Quakeress Ruth is one of the most touching in modern poetry. The structure of the poem is dignified and well sustained, and the impression upon the reader deep, abiding, and elevating.

HISTORICAL.

THE publication of a complete edition of the "Works of Charles Sumner,"² was begun about three years ago, and up to this date seven of the proposed ten volumes have been issued, in a style worthy the man and the matter. This edition will comprise the orations, senatorial addresses, letters and papers of Mr. Sumner, through his whole public life. Every page has received his direct personal supervision, and he has brought to bear upon the compilation the rich maturity of his marvellous powers, until in completeness, accuracy, and in wealth of annotations, it must ever be an honor to its author and to the nation. It is impossible not to recognize the fact that, for the period of a generation, Mr. Sumner has been identified with nearly every important question affecting the prosperity and the integrity of the country, and that, during this period, he has been, and now is, the acknowledged leader in the cause of human rights. Persons may differ from him on many points, but his most zealous political opponents must say, with the poet Whittier: "Whoever wishes to understand the legislation and political and moral progress of the country for the last quarter of a century, must study these remarkable speeches;" or with the Hon. Caleb Cushing: "Whatever difference of opinion there may be in the country concerning the various political doctrines, which in his long senatorial career he has so earnestly and so steadily maintained, certain it is that his productions constitute an essential part of our public history, as well in foreign as in domestic relations; and they are characterized by such qualities of superior intellectual power, cultivated eloquence, and great and general accomplishment and statesmanship, as entitle them to a high and permanent place in the political literature of the United States." Indeed, the history of our country for the past generation would be as vitally defective without the full record of the words and deeds of Charles Sumner, as the story of the Revolution without the life of Washington, or of the Rebellion without the victories of Grant or Sherman.

Mr. Sumner's public life may be said to have begun in 1845, when he delivered a Fourth of July oration before the citizens of Boston, on "The True Grandeur of Nations," one of the most able arguments against war ever presented, and peculiarly pertinent at that time, when the relations of our

¹ "Lars: a Pastoral of Normandy." By Bayard Taylor. Boston: James R. Osgood & Co. 16 mo. pp. 144. \$1.

² The works of Charles Sumner. Vols. I-VII. Boston: Lee & Shepard. 8vo. \$3 00 per vol. Published by subscription.

government and that of Mexico were in a disturbed and ominous condition. The celebrated Richard Cobden, of England, pronounced it "the most noble contribution made by any modern writer to the cause of peace."

Before this, Mr. Sumner had contributed articles to the "American Jurist," and was for some time editor of that magazine. For three successive winters he gave lectures in the law department of Harvard University, besides editing several law-books. While in Paris, in 1837, at the request of Hon. Lewis Cass, he wrote a defence of the American claim to the northeastern boundary. In 1843, he lectured again in the Law School at Cambridge, and in 1846, he edited an edition of Vesey's Reports, in twenty volumes. His career as the uncompromising champion of freedom dates from the agitation of the question of the annexation of Texas, and with his speech in opposition to it in Faneuil Hall, November 4th, 1845.

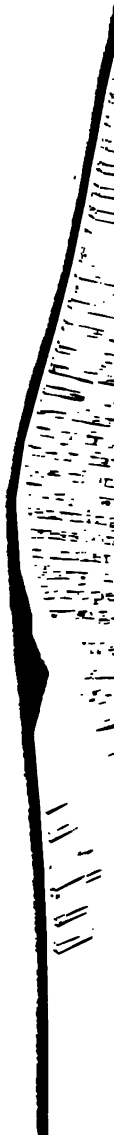
Mr. Sumner succeeded Daniel Webster as Senator, and presented his credentials at the opening of the Thirty-Second Congress, December 1st, 1851, and on the 10th of that month made his first congressional speech, a "Welcome to Kossuth." But his senatorial life may more justly be said to have begun on August 26, 1852, when he made his celebrated speech, "Freedom National, Slavery Sectional"; and for the more than twenty years that have since intervened, he has never lost an opportunity to wage war against all kinds of oppression, to assert and vindicate human rights, until his name, the wide world over, is synonymous with liberty and justice. At the same time, he has never been a "man of one idea," a "theorist," a charge often brought against him in years past; he has been identified with nearly all the important measures brought before congress during his whole career, and the record of no senator shows more varied or more eminently practical labor.

An examination of the seven volumes now under notice gives ample proof of this. While the cause of human rights, and the hard-fought warfare against slavery, were doubtless uppermost in his mind, especially in those earlier days of the conflict when it required both physical and moral courage to speak and act against the assumptions and enormities of the slave power, — a state of things we can hardly appreciate, although so recent, — he never neglected the interests of his constituents or the country at large, and he has done valiant service, as well as performed tiresome but necessary drudgery, on topics purely practical, and oftentimes opposed to his tastes and habits. From the day when first in the senate chamber he threw down the gauntlet to the slave power, and stood forth as the champion of freedom, he never lost sight of the end in view; and through storm and sunshine — it mattered little to him which — he fought on, and oftentimes single-handed, but always brave, in earnest, uncompromising, and hopeful. Defeat never discouraged him; he believed in his cause, in the final triumph of right; in Bryant's words, that, —

" Truth crushed to earth shall rise again;
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amid her worshippers."

The first volume of "Sumner's Works" opens with his oration on "The True Grandeur of Nations," and then follow, in strict chronological order, all the speeches and miscellaneous papers that make up the sum of his herculean labors, and contribute so largely to the history of the most important epoch in our country's existence. Each speech, etc., is prefaced or supplemented by brief, but comprehensive, historical memoranda, so judiciously prepared, and so intimately interwoven with the subject-matter, that a consecutive reading of the volumes is like reading a connected narrative of public political events. For instance, his speech, "Freedom National, Slavery Sectional" (Vol. III, p. 87), has eight closely-printed pages of introductory matter, in which all the attending circumstances, the remote and proximate causes, are succinctly given in such a way as to make the whole subject, in all its bearings, clear to the reader. Notably is this the case in his celebrated speech, "The Crime Against Kansas." With this, Mr. Sumner gives a hundred pages of explanatory and historical matter, which, we venture to say, is one of the most vivid and painful narratives in our country's annals, for it comprises the story of the Brooks assault upon the Massachusetts senator, and its effect upon the nation, north and south. It is possible that there are politicians among us to-day who do not look back with satisfaction upon their course at that exciting time! Perhaps there are some among us, high in rank in the republican party, even, who would dislike to have brought too prominently to their notice their then condemnation of Mr. Sumner, if not, in fact, their super-table sympathy with Preston Brooks! But it may be that there is repentance even for professed politicians. Again, accompanying his great speech on "The Barbarism of Slavery" (Vol. V, p. 7), there are fifty pages of interesting memoranda, which give a complete picture of that exciting time, and, while reading the narrative, we only wonder that such things could have been in this nineteenth century.

Of course, in the limited space at our control, we cannot enter upon the details of Mr. Sumner's work as senator and statesman. There are certain of his speeches which make distinct epochs in our nation's history, which involve principles and necessitate actions vitally affecting the whole body politic. We must refer our readers to the volumes. As, perhaps, more directly pertinent to our own pages, we cannot refrain from referring to his masterly vindication of the three thousand New-England clergymen who protested against slavery in Nebraska and Kansas, on the night of May 25th, 1854. The speech was brief, but powerful, impassioned, and noble. Exception was taken to the protest by the pro-slavery members, and especial abuse was poured upon the reverend men, and upon the opening clause of their protest: "In the name of Almighty God, and in his presence." It was midnight, and there was no time for long speeches; but Mr. Sumner was determined both to enter the protest and vindicate its signers. A few sentences are quoted to show the vigorous way in which he brought the subject to the attention of the senate. After a pithy introduction, Mr. Sumner said: —



“With pleasure and pride I now do this service, and at this last stage interpose the sanctity of the pulpits of New England to arrest an alarming outrage, believing that the remonstrants, from their eminent character and influence as representatives of the intelligence and conscience of the country, are peculiarly entitled to be heard; and, further, believing that their remonstrances, while respectful in form, embody just conclusions, both of opinion and fact. . . . ‘In the name of Almighty God and in his presence, these remonstrants protest against the Nebraska bill.’ In this solemn language, most strangely pronounced blasphemous on this floor, there is obviously no assumption of ecclesiastical power, as is previously charged, but simply a decent observance of the Scripture injunction, ‘Whatsoever ye do in word or deed, do all in the name of the Lord.’ . . . I am unwilling, particularly at this time, to be betrayed into anything like a defence of the clergy. They need no such thing at my hands. There are men in this senate justly eminent for eloquence, learning, and ability; but there is no man here competent, except in his own conceit, to sit in judgment on the clergy of New England. Honorable senators, so swift with criticism and sarcasm, might profit by their example. Perhaps the senator from South Carolina (Mr. Butler), who is not insensible to scholarship, might learn from them something of its graces. Perhaps the senator from Virginia (Mr. Mason), who finds no sanction under the constitution for any remonstrance from clergymen, might learn from them something of the privileges of an American citizen. And perhaps the senator from Illinois (Mr. Douglas), who precipitated this odious measure upon the country, might learn from them something of political wisdom. Sir, from the first settlement of these shores, from those early days of struggle and privation, through the trials of the Revolution, the clergy are associated not only with the piety and the learning, but with the liberties of the country. New England for a long time was governed by their prayers more than by any acts of the legislature; and at a later day their voices aided even the Declaration of Independence. The clergy of our time speak, then, not only from their own virtues, but from echoes yet surviving in the pulpits of their fathers. For myself, I desire to thank them for their generous interposition. Already they have done much good in moving the country. They will not be idle. In the days of the Revolution, John Adams, yearning for independence, said, ‘Let the pulpits thunder against oppression!’ And the pulpits thundered! The time has come for them to thunder again. So famous was John Knox for power in prayer, that Queen Mary used to say that she feared his prayers more than all the armies of Europe. But our clergy have prayers to be feared by the upholders of wrong,” etc., etc.

We have space for only one more reference. There has been much local excitement over a resolution introduced into congress, a year ago, by Mr. Sumner, deprecating the inscription upon the national flags of the names of the battles of the rebellion. Our last legislature passed a vote of censure, or disapprobation, of Mr. Sumner’s resolution, and the subject has been vigorously, and perhaps not very judiciously, discussed during the present session. We only refer to it in order to show that Mr. Sumner is consistent in his measures, — that his late recommendation, wise or otherwise, was no new idea, but an old one restated. In May, 1862, thirteen years ago, immediately after the capture of Williamsburg, General McClellan inquired whether he was “authorized to follow the example of other

generals, and direct the names of battles to be placed on the colors of regiments." Whereupon Mr. Sumner moved the following resolution :—

Resolved, That in the efforts now making for the restoration of the Union and the establishment of peace throughout the country, it is inexpedient that the names of victories, obtained over our fellow-citizens, should be placed on the regimental colors of the United States."

This resolution naturally excited comment at the time ; the "National Intelligencer" remarked :—

"Now that public attention has been for the first time called to the subject, we presume there will be, on the part of many, an instinctive approval of the grounds on which Senator Sumner condemns the custom thus originated and practised by 'other generals.' . . . When the Union is restored, and peace has been re-established, we take it that the regimental colors of the United States will preserve no trace, either of Union *victories* or Union defeats."

A citizen of New York, Mr. Alfred Pell, wrote that, "exactly what congress should do with base secession standards and flags was pointed out by Mrs. Brownrigg, who

'Whipped her female 'prentices to death,
And hid them in the coal-hole!'"

Lieutenant-General Scott at that time was in full sympathy with Mr. Sumner's resolution ; and in his "Memoirs," quotes it, adding the comment : "This was noble, and from the right quarter."

Our only object in referring to this point is to show that Mr. Sumner, in presenting the recent resolution which has raised so much excitement among his constituents, was simply carrying out his honest convictions publicly expressed eleven years ago, in the midst of the war, and that it was no new "freak," a sudden impulse, or misplaced magnanimity, as has been charged. The resolution, in its original, or in its later form, may or may not have been expedient, — we do not discuss that issue ; it was in consonance with Mr. Sumner's principles, as manifested through his whole senatorial career. But it may be said, with great propriety, that as we look back upon the mighty sweep of events in the last twenty-five years, as we call to mind the fact, apparent to all, of whatever political bias, that in every great public question Mr. Sumner has always taken a prominent part, that he has been the leader in all measures for the assertion and vindication of human rights, that he has shrunk from no responsibility, has never quailed before vast majorities or personal threats, we cannot but be astonished at the few mistakes he has made ! Where are they ? What are they ? And if, for he is but human, he has at some time ventured to differ in opinion from his friends on some minor matters, shall they forget his life-long services, his noble, courageous, and successful devotion to the honor of his country, and the freedom and elevation of the enslaved ? He is too honest to be politic. He once remarked, in private conversation : "Before God, I never knowingly sacrificed truth or honesty to carry any political ends ; let them fall

first!" Ralph Waldo Emerson has written these words, the truth of which all will admit:—

"Few public men have left records more important, — none more blameless. Mr. Sumner's large ability, his careful education, his industry, his early dedication to public affairs, his power of exhaustive statement, and his pure character, — qualities rarely combined in one man, — have been the strength and pride of the republic. In Massachusetts, the patriotism of his constituents has treated him with exceptional regard. The ordinary complaisances expected of a candidate have not been required of him, it being known that his service was one of incessant labor, and that he had small leisure to plead his own cause, and less to nurse his private interests."

Indeed, the mere idea of Mr. Sumner descending to the arts of "electioneering" for himself, is absurd. He has strictly attended to his public duties, and left the rest to his constituents.

It only remains to say a word as to the elegant edition of Mr. Sumner's works now in process of publication. It is complete in all its details; the typographical execution of the volume is unexceptionable, and in all respects it is eminently satisfactory. Those who would have a history of our country for the last generation must familiarize themselves with these books; history without them is unworthy the name. As we close our examination of the seventh volume, and think of the three others that will complete the series, we realize what a monument here is to the heroic labors of a great man in a great cause; and while envy, or even honest dissent, may discover here and there a flaw in the remarkable record, it still stands forth transcendent in beauty, purity, and power. A grateful nation and coming generations will never fail to honor Senator Sumner and his deeds so long as human rights are worth living or dying for.

BRIEF NOTICES.

WE can only call attention to several books which should receive more extended notice. "Lange's Commentary on the Psalms" is the last volume issued in that incomparable series. Its bare announcement is sufficient to stimulate our readers to its purchase. (Scribner, Armstrong & Co.)—For more popular use, Rev. Dr. Cowles's "Commentary on Psalms," recently published, is to be recommended; it has the same general characteristics that have made his other works popular and valuable, and which have been often referred to in these pages. (D. Appleton & Co.)—Rev. Dr. Hanna has written a compact account of the "Wars of the Huguenots"; it is fascinating, and only too true, and may be read with profit, not only as a veritable history, but as a warning to those who profess to see no danger in Romanism. (Robert Carter & Brothers.)—J. R. Macduff discusses, in a handsome 12mo volume, the story of "St. Paul at Rome." He invests the subject with a new interest, and weaves in history and incident in such a way as to make his work not only valuable in its recital of facts, but attractive as

a story and biography. (Robert Carter & Brothers.)—"Thought Hives" is a very poor name for a very good book by Theodore L. Cuyler. It is as full of excellent thoughts as a "hive" is (or should be) of honey. The fine portrait will be highly prized by the author's many friends. (Robert Carter & Brothers.)—The man who first made a catalogue attractive must have been a genius, and he who has had the supervision of the new catalogue of educational books published by A. S. Barnes & Co., New York, is undeniably a wearer of his mantle. We have nearly read it through, and are convinced that the aforesaid firm publishes text-books in all departments of education of sterling merit and deserved popularity. We have not space to review in detail the merits or demerits of the legion of school-books; but we suggest to those who want reliable information, to send twenty-five cents to A. S. B. & Co., for this valuable pictorial catalogue.—Among the excellent juveniles, we may mention "Sunday Chats with Sensible Children"; the "Little Canary Series," four volumes, by Mrs. M. A. Osgood; "Little Grandmother," by Sophie May, the fourth volume of the "Flyaway Series"; "The Charlie Roberts Series," four volumes, and the "Dick Travers Series," four volumes, all published by Lee & Shepard, Boston.—"His Level Best, and Other Stories," is a collection of stories by Edward Everett Hale, and this is equivalent to saying that it is a book to be read and enjoyed. How Mr. Hale manages himself and his time so to do so much work is a wonder to us all; but then he does, and we and the great public are more than satisfied. Mr. Hale has a purpose in whatever he writes, and his stories have a life-likeness that is apt to deceive the easy-going reader. There are many, even to-day, who will insist that "The Man Without a Country" is a true tale. (J. R. Osgood & Co.)—"Myths and Myth-Makers" is a learned and interesting book on old tales and superstitions, as interpreted by comparative mythology, written by John Fiske, of Cambridge, a scholar and writer of eminent ability, although may not always coincide with his theories and conclusions. The volume imparts much curious information, upsets many old legends, and traces the history of others with tact and good scholarship. There is enough suggestive writing in it to demand the long criticism we should like to give. (J. R. Osgood & Co.)—The same house have published, in a neat volume, what they call "The Household Whittier," containing all his poems, including his last, "The Pennsylvania Pilgrim" (noticed in the "Quarterly" for October, 1872). The volume is published in the same style as "The Household Tennyson."

Vick's Illustrated Floral Guide for 1873, issued quarterly, pp. 132, at 25 cents a year, a merely nominal price, by James Vick, Rochester, N. Y., is perfectly elegant. Those who want beautiful plants or good vegetable will do well to send for it.

BOOKS RECEIVED

From Lee & Shepard, Boston.

God-Man. Search and Manifestation. By Prof. L. T. Townsend. 1 vol. 16mo. pp. 444. \$1.50.

The Young Deliverers. By Elijah Kellogg. 16mo. Illustrated. pp. 304. \$1.25.

The Sword and Garment ; or, Ministerial Culture. 16mo. pp. 238. \$1.50.

Art ; or, Its Laws, and the Reasons for Them. Collected, Considered, and Arranged, for General and Educational Purposes. By Samuel P. Long, R. A. 1 vol., with steel plates and wood engravings. pp. 248. \$3.00.

Dick and Daisy Series. By Miss A. F. Samuels. 4 vols. Illustrated. 50 cents per vol.

The Cruise of the Casco. By Elijah Kellogg. 16mo. Illustrated. pp. 326. \$1.25.

Ruby Duke. By Mrs. H. K. Potwin. 16mo. pp. 421. \$1.50.

The Doctor's Daughter. By Sophia May. 12mo, pp. 330. \$1.50.

Social Games. A new series of Games for Parties, uniform with Patience. By Mrs. E. D. Cheney. pp. 134. \$1.00.

Cloud Pictures. By F. H. Underwood, A. M. 16mo. pp. 640. \$1.50.

Singular Creatures ; or, Tappy's Chicks. By Mrs. George Cupples. Being Studies and Stories from the Domestic Zoölogy of our Scotch Parish. 16mo. Illustrated. pp. 333. \$1.50.

An American Girl Abroad. By Miss Adeline Trafton. 16mo. Illustrated. pp. 246. \$1.75.

The Life that Now Is. Sermons by Robert Collyer. 1872. 12mo. pp. 351. \$1.50.

From J. R. Osgood & Co.

Park Street Pulpit. By Rev. W. H. H. Murray. 12mo. \$2.25.

Their Wedding Journey. By W. D. Howells. Illustrated by Hoppin. 1 vol. 12mo. \$2.00.

Child Life. By J. G. Whittier. Profusely illustrated. 1 vol. 16mo. \$3.00.

The Dickens Dictionary. By G. A. Pierce, with additions by Wm. A. Wheeler. With portrait and illustrations. 1 vol. 12mo. \$3.00.

From the Congregational Publishing Society, Boston.

Lectures on the History of the First Church in Cambridge. By Alexander McKenzie. 1873. 8vo. pp. 289. \$2.00.

From Hurd & Houghton, New York.

Prophetic Imperialism ; or, the Prophetic Entail of Imperial Power. By J. L. Lord. 1871. 16mo. pp. 96.

From Roberts Brothers, Boston.

Life of Samuel J. May. 12mo. pp. 279. \$1.50.

low, and to facilitate a wide circulation, for the purpose of unifying the denomination and giving it efficiency.

Yet not one half of the ministers of our denomination are subscribers, and it is very rare that a minister secures us a subscriber among his parishioners.

We do not speak of this complainingly, nor do we ask for any personal favor; but we confess that it would cheer us in our midnight toils, and we think it would promote the interests of our denomination, if the "Quarterly" had a much wider circulation. Ought we not to issue at least 5,000 copies? We cannot, at the present price of the "Quarterly," employ agents. Would it not be easy for ministers to encourage their brethren to become subscribers? Could not each one readily secure one subscriber or more among his intelligent parishioners? Brother, what say you?

IN our present number we are called to record the death of Rev. Milton Badger, D. D. Although his prolonged illness had led us to anticipate his departure, we note the event of his death with unfeigned sadness. One of the standard-bearers has fallen. Few men in this country have done so much as he for the denomination to which we belong, and no one has ever administered a great public trust more faithfully. In the management of the great benevolent enterprises of the church, no man in our land has shown more sanctified common sense, or a higher order of skill. His memory is blessed, — his works follow him.

QUARTERLY RECORD.

CHURCHES FORMED.

1872.
A MOILLE, Io., Dec. 14, 9 members.
OST NATION, Io., Dec. 26.
OSCEOLA, N. Y.
 1873.
BOSTON HIGHLANDS, Mass., Ch. of the
 Hollanders, Feb. 20, 36 members.
BROOKVILLE, Kan., Feb. 23, 13 members.
CRESTON, Io., 12 members.
HAYS CITY, Kan., Feb. 12.
HILLS SPRINGS, Kan., Feb. 12, 16 mem-
 bers.
ITHACA, N. Y., Reformed Ch.
MINNEAPOLIS, Minn., 19 members.
OSBORNE CITY, Kan., 36 members.
PARSONS, Kan., Jan. 15.
PLEASANT VALLEY, Io., Jan. 26, 20
 members.
PORTLAND, Me., Williston Ch., Feb. 5, 24
 members.
ROADHOUSE, Ill., Jan. 3, 11 members.
RUSSELL, Kan., Feb. 11, 18 members.
SAN FRANCISCO, Cal., Bethany Ch.,
 Feb. 23.
SOUTH FRAMINGHAM, Mass., Jan. 2, 50
 members.
SYCAMORE, Mo., 20 members.
TIBLOW, Kan., Mar. 26, 20 members.
WET GLAZE, Mo., March 9.

MINISTERS ORDAINED.

1873.
BARBER, GEORGE W., to the work of the
 Ministry in Hallowell, Me., Feb. 25.
 Sermon by Rev. George W. Field, D. D.,
 of Bangor. Ordaining prayer by Rev.
 Thomas Adams, D. D., of Winslow.
BEEBER, THOMAS E., over the 1st Ch. in
 Georgetown, Mass., Jan. 30. Sermon by
 Rev. Theodore T. Munger, of Lawrence.
 Ordaining prayer by Rev. John L. Tay-
 lor, D. D., of Andover Seminary.
BOYNTON, L. D., to the work of the Min-
 istry in Parkersburg, Io., Jan. 2. Ser-
 mon by Rev. Ephraim Adams, of Deo-
 rah.
BREED, D. P., to the work of the Ministry
 in Utica, Mich., Jan. 15. Sermon by
 Rev. Samuel M. Freeland, of Detroit.
EDWARDS, WILLIAM P., to the work of
 the Ministry in Mineral Ridge, O.
FISHER, WILLIAM P., to the work of the
 Ministry in Hartford, Ct., Feb. 2. Ser-
 mon by Rev. M. B. Riddle, D. D., of
 Hartford Seminary. Ordaining prayer
 by Rev. Nathaniel J. Burton, D. D., of
 Hartford.
GLEASON, JOHN F., over the 1st Ch.
 in Williamsburg, Mass., Jan. 7. Sermon
 by Rev. Samuel T. Seelye, D. D., of East-
 hampton.
GLOVER, W. B., to the work of the Min-
 istry in Dyersville, Io., Jan. 15. Sermon
 by Rev. Loren W. Brintnall, of Win-
 throp.
HAGEMAN, S. MILLER, over the Ch. in
 Paterson, N. J., Feb. 6. Sermon by
 Rev. William M. Taylor, D. D., of New
 York City. Ordaining prayer by Rev.
 Oliver E. Daggett, D. D., of New Lon-
 don, Ct.

- KILBOURN**, JAMES K., to the work of
 the Ministry in Hartland, Wis., Jan. 16.
 Sermon by Rev. Enos J. Montague, of
 Oconomowoc.
KINZER, A. D., over the Chs. in Union
 and New Providence, Io., Feb. 15.
MOORE, ALBERT W., over the Ch. in
 Blackstone, Mass., Jan. 22. Sermon by
 Rev. John L. Taylor, D. D., of Andover
 Seminary.
POPE, G. STANLEY, over the Ch. in Sel-
 ma, Ala., Feb. 12. Sermon by Rev.
 Michael E. Strieby, of New York
 City. Ordaining prayer by Rev. George
 W. Andrews, of Montgomery.
SUMNER, C. E., over the Lincoln Park Ch.
 in Chicago, Ill., Feb. 27. Sermon by
 Rev. Leander T. Chamberlain, of Chi-
 cago.
TALBOT, HENRY L., over the Ch. in Dur-
 ham, N. H., Jan. 1. Sermon by Rev. J.
 M. Talbot, D. D., of Providence, R. I.
 Ordaining prayer by Rev. John L. Tay-
 lor, D. D., of Andover Seminary.
TAYLOR, J. G., over the Ch. in Nebraska
 City, Neb., Jan. 9. Sermon by Rev.
 Samuel R. Dimmock, of Lincoln.
WILLIS, NATHAN E., over the Ch. in
 Marion, Ala., Feb. 11. Sermon and or-
 daining prayer by Rev. Michael E. Strie-
 by, of New York City.
WOODRUFF, H. O., to the work of the
 Ministry in Brooklyn, N. Y., Feb. 18.
 Sermon by Rev. William M. Taylor, D. D.,
 of New York City. Ordaining prayer by
 Rev. Richard S. Storrs, Jr., D. D., of
 Brooklyn.

MINISTERS INSTALLED.

1872.
SMITH, Rev. J. M., over the Ch. in Am-
 herstburg, Ont., Dec. 15.
 1873.
ADAMS, Rev. FRANKLIN W., over the
 Ch. in Olathe, Kan., March 4. Sermon
 by Rev. William Kincaid, of Leaven-
 worth.
BAILEY, Rev. B. H., over the 2d Ch. in Mar-
 blehead, Mass.
BARD, Rev. GEORGE I., over the Ch. in
 Meredith Village, N. H., Jan. 2. Ser-
 mon by Rev. S. Leroy Blake, of Concord.
 Installing prayer by Rev. William F.
 Bacon, of Laconia.
BARTLETT, Rev. EDWARD O., over the
 1st Ch. in Pittsfield, Mass., Jan. 1. Ser-
 mon by Rev. Dwight K. Bartlett, of
 Rochester, N. Y. Installing prayer by
 Rev. Mark Hopkins, D. D., of Williams
 College.
BROOKS, Rev. CHARLES S., over the Ch.
 in South Deerfield, Mass., Jan. 14. Ser-
 mon by Rev. Samuel T. Seelye, D. D., of
 Easthampton. Installing prayer by Rev.
 David A. Strong, of Coleraine.
CARTER, Rev. CLARK, over the South
 Ch. in Lawrence, Mass., Jan. 30. Ser-
 mon by Rev. Theodore T. Munger, of
 Lawrence.
CLARK, Rev. ISAAC, over the Elm Place
 Ch. in Brooklyn, N. Y., Jan. 9. Sermon
 by Rev. Henry M. Scudder, D. D., of

Brooklyn. Installing prayer by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn.

CORWIN, Rev. ELI, over the Ch. in Jamestown, N. Y., March 13. Sermon by the Rev. Edward Taylor, D. D., of Binghamton. Installing prayer by Rev. John C. Holbrook, D. D., of Syracuse.

DANFORTH, Rev. JAMES R., over the Ch. in Newtonville, Mass., Jan. 2. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Stephen R. Dennen, of Lynn.

DIMMOCK, Rev. SAMUEL R., over the 1st Ch. in Lincoln, Neb., Jan. 2. Sermon by Rev. A. F. Sherrill, of Omaha.

DUDLEY, Rev. HORACE F., over the Ch. in Wareaw, N. Y., Jan.

EASTMAN, Rev. EDWARD P., over the Ch. in Wilton, Me.

FREE, Rev. S. B., over the Ch. in Southfield (New Marlboro'), Mass., Feb. 4. Sermon by Rev. Mason Noble, Jr., of Sheffield. Installing prayer by Rev. Sullivan F. Gale, of New Marlboro'.

FRY, Rev. GEORGE V., over the Ch. in Ruggles, O., Feb. 11. Sermon by Rev. Horatio N. Burton, of Sandusky.

HALLOCK, Rev. LEAVITT H., over the Ch. in West Winsted, Ct., Feb. 13. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. William Thompson, D. D., of Hartford Seminary.

HARTSHORN, Rev. J. W., over the Ch. in Hinadale, Ill., March.

KARL, Rev. WILLIAM S., over the 1st Cong. Ch. in Cambridgeport, Mass., Jan. 15. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. Henry M. Parsons, of Boston.

KELSEY, Rev. HENRY S., over the Ch. in Woburn, Mass., March 19. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Charles E. Bliss, of Wakefield.

KNOWLTON, Rev. STEPHEN, over the Ch. in New Haven, Vt., Feb. 5.

MERRILL, Rev. GEORGE R., over the Plymouth Ch. in Adrian, Mich., Jan. 2. Sermon by Rev. Jeremiah Butler, of Fairport, N. Y.

PRICE, Rev. LEWIS V., over the Ch. in Woodstock, Ill., Jan. 9. Sermon and installing prayer by Rev. Joseph E. Roy, D. D., of Chicago.

SANDERSON, Rev. JOHN G., over the Ch. in Ottawa, Ont., Feb. 20.

SCOFIELD, Rev. W. C., over the 1st Ch. in Norwich, Ct., Feb. 20. Sermon by Rev. Zachary Eddy, D. D., of Chelsea, Mass. Installing prayer by Rev. Thomas L. Shipman, of Jewett City.

SEWALL, Rev. ALBERT C., over the Ch. in Williamstown, Mass., Feb. 26. Sermon by Rev. John S. Sewall, of Bowdoin College.

SNOWDEN, Rev. R. B., over the Ch. in Darien, Ct., Jan. 14. Sermon by Rev. Edwin C. Bissell, of Winchester, Mass. Installing prayer by Rev. Benjamin J. Relyea, of Westport.

THOMPSON, Rev. R. M., over the Ch. in Columbia, O., Feb. 20. Sermon by Rev. Henry D. Moore, of Cincinnati.

TIMLOW, Rev. HEMAN R., over the Ch. in Southington, Ct., Feb. 27. Sermon by Rev. Noah Porter, D. D., of Yale College.

Installing prayer by Rev. Robert G. Vermilye, D. D., of Hartford Seminary.

VAN DER KREEKE, Rev. GARRETT, over the Ch. of the Hollanders in Boston Highlands, Mass., Feb. 20. Sermon by Rev. Augustus C. Thompson, D. D., of Boston Highlands.

WARREN, Rev. WILLIAM H., over the Cleveland Heights Ch., O., Jan. 16. Sermon by Rev. John M. Ellis, of Oberlin College. Installing prayer by Rev. Chas. W. Torrey, of Collamer.

MINISTERS DISMISSED.

1872.

WHEELER, Rev. JOHN E., from the Ch. in Gardner, Mass., July 9.

1873.

BEARD, Rev. EDWIN S., from the Ch. in Warren, Me., March 11.

BOYNTON, Rev. CHARLES F., from the Ch. in Eldora, Io., Feb. 19.

DOUGLASS, Rev. EBENEZER, from the Spring St. Ch. in Woonsocket, R. I., Jan. 23.

HIGGINS, Rev. LUCIUS H., from the Ch. in Lanark, Ill., March 5.

JOHNS, Rev. READING B., from the Talcott St. Ch. in Hartford, Ct.

KELSEY, Rev. HENRY S., from the Ch. in Holliston, Mass., March 6.

NORTON, Rev. JOHN F., from the Ch. in Fitzwilliam, N. H., March 31.

PARKER, Rev. WILLIAM W., from the 1st Ch. in Williamsburg, Mass., Jan. 7.

POPE, Rev. CHARLES H., from the Ch. in Benicia, Cal., Jan. 21.

ROSS, Rev. A. HASTINGS, from the Ch. in Springfield, O., Jan. 14.

SEGUR, Rev. S. WILLARD, from the Ch. in Gloucester, Mass., Feb. 13.

SQUIRES, Rev. N. J., from the Ch. in Portland, Ct.

STRONG, Rev. CHARLES, from the Ch. in Angola, N. Y., Jan. 22.

MINISTERS MARRIED.

1872.

RIGGS — FOSTER. In Bangor, Me., Dec. 26, Rev. Thomas M. Riggs, of Fort Sully, Dak. Ter., to Miss Nina M. Foster, of Bangor.

1873.

CHAPIN — PERRY. In Boston, Mass., March 28, Rev. George F. Chapin, of Brimfield, to Miss Isabelle Perry, of Boston.

FOLSOM — CLARK. In Bloomfield, Ont., Jan. 27, Rev. Omar W. Folsom, of Newbury, Mass., to Miss Belle Clark, of Bloomfield.

GAYLORD — ADAMS. In Worthington, Mass., Jan. 7, Rev. Joseph F. Gaylord, to Miss Lorea Adams, both of Worthington.

MEARS — SAWYER. In Sterling, Mass., Jan. 1, Rev. Lucian D. Mears to Miss Hattie Sawyer, both of Sterling.

ROGERS — BARRETT. In Winosaki, Vt., Jan. 16, Rev. Andrew J. Rogers, of Biddeford, Me., to Miss Gertrude J. Barrett, of Winosaki.

SCOTT — FOLGER. In Troy, N. Y., Jan. 15. Rev. Darius B Scott, of Milton Mills, N. H., to Miss Hepside Folger, of Troy.

MINISTERS DECEASED.

1872.

PRATT. Rev. ANDREW T., in Constantinople, Dec. 5.

1873.

BABCOCK. Rev. DANIEL H., in West Townshend, Vt., Jan. 14, aged 61 years.
BACON. Rev. JAMES M., in Ashby, Mass., March 5, aged 56 years.
BADGER. Rev. MILTON., D. D., in Madison, Ct., March 1, aged 72 years.
BARSTOW. Rev. ZEDEKIAH S., D. D., in Keene, N. H., March 1, aged 82 years.
BIXBY. Rev. T. K., in Rockford, Io., March 13.
BUSHNELL. Rev. JACKSON J., in Beloit, Wis., March 8, aged 58 years.
CHURCH. Rev. NATHAN, in Naples, Me., Jan. 27, aged 80 years.
GLEAVELAND. Rev. JOHN P., D. D., in Newburyport, Mass., March 7, aged 73 years.
DICKINSON. Rev. HENRY C., in Appleton, Wis.
LEAVITT. Rev. JOSHUA, D. D., in Brooklyn, N. Y., Jan. 16, aged 78 years.
MARSH. Rev. FREDERICK, in Winchester Centre, Ct., aged 93 years.
PULLAR. Rev. THOMAS, in Hamilton, Ont., March 19, aged 61 years.
SOUTHGATE. Rev. ROBERT, in Woodstock, Vt., Feb. 6, aged 55 years.
THOME. Rev. JAMES A., in Chattanooga, Tenn.
WARD. Rev. JAMES W., in New York City, Jan. 30, aged 69 years.
WILLIAMS. Rev. EZZEKIEL, in Hartford, Ct., Feb. 10, aged 72 years.

MINISTERS' WIVES DECEASED.

1872.

BROWN. Mrs. MARGARET G., wife of Rev. John, in Lanark, Ont., Dec. 27, aged 40 years.

1873.

BERRY. Mrs. DORA, wife of Rev. Augustus, in Pelham, N. H., March 15.
BURGESS. Mrs. E. F., wife of the late Rev. Asahel, in Westboro', Mass., Jan. 18.
FENWICK. Mrs. — wife of Rev. Kenneth M., in Kingston, Ont., Feb. 7.
GERRY. Mrs. SARAH, wife of the late Rev. David, in Chicago, Ill., March 19, aged 72 years.
JONES. Mrs. ELIZABETH S., wife of Rev. Darius E., in Lincoln, Neb., March 12.
KIMBALL. Mrs. MARY D., wife of Rev. James P., in Haydenville, Mass., Jan. 10, aged 38 years.
KINGSBURY. Mrs. CARRIE B., wife of Rev. Charles A., in Marion, Mass., Jan. 28, aged 35 years.
LATHROP. Mrs. STELLA D., wife of Rev. A. C., in Glenwood, Minn., Feb. 14, aged 60 years.
LEAVITT. Mrs. — wife of Rev. Harvey F., in Middlebury, Vt., March 20.
LYMAN. Mrs. MARCIA D., wife of the late Rev. Orange, in Maquoketa, Io., Jan. 9, aged 76 years.
MORGAN. Mrs. —, wife of Rev. John, D. D., of Oberlin Seminary.
NEWHALL. Mrs. SARAH B., wife of Rev. Ebenezer, in Cambridge, Mass., March 19, aged 73 years.
PARSONS. Mrs. SARAH B., wife of the late Rev. Isaac, in Charlton, Mass., Jan. 14, aged 82 years.
WHITNEY. Mrs. MERCY P., wife of the late Rev. Samuel, in Waimua, Sand. Isl., Dec. 26, aged 77 years.

AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

SINCE the first of January, the following appropriations have been paid by the Union : —

South Chicago,	<i>Ill.</i>	Cong. Church	.	.	.	\$500.00
Hampton,	<i>Io.</i>	" "	(Special,	\$323.30),		673.30
Ogden Station,	"	" "	(Special,	57.00),		257.00
Springvale,	"	" "	(Special,	262.00),		762.00
St. Mary's,	<i>Kan.</i>	" "	(Special,	56.00),		556.00
Morenci,	<i>Mich.</i>	" "	(Special,	266.00),		666.00
Dixon,	<i>Mo.</i>	" "	.	.	.	250.00
East Toledo,	<i>Ohio,</i>	" "	.	.	.	400.00
Hancock & Coloma,	<i>Wis.</i>	" "	.	.	.	400.00
						<u>\$4,464.30</u>

Since the commencement of its present financial year, in May last, the Union has aided in the erection of forty-two houses of worship, paying for the same the sum of \$24,647.71.

It has made pledges to fifty-two churches of aid to the amount of \$21,250 ; towards the payment of which, it has only about \$6,500 in the treasury. Thus we have fifty-two houses of worship now in the process of erection, and lack \$14,500 to meet pledges already made. And other churches are pressing their claims, while scores of other churches still are waiting impatiently for the way to become clear for them to make application and receive a favorable response.

Eleven months of the financial year of the Union have passed, and the treasury has not yet received one half of the \$100,000, which the National Council, at Oberlin, voted unanimously it ought to receive and disburse.

Our Presbyterian brethren are pushing this department of their benevolent work. The Methodists have raised \$400,000 as a loan fund, with the determination to increase it to \$1,000,000. The Baptists have raised \$300,000, with the prospect of soon securing \$500,000.

The Congregationalists have not one dollar as a loan fund, and are making but small contributions to meet the gratuitous grants which are essential to the life of the churches.

Alas ! one great difficulty is that many of our churches are giving to local charities and miscellaneous objects, and on that account leave the great denominational enterprises which the National Council commended to their care, comparatively neglected. Shall our churches act the part of the ancient Jews, and leave their brethren to learn in their experience the sufferings of Him who " came unto his own, and his own received him not " ?

The poor cry for help ; will not the churches listen and give relief ?

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.

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John Smully.



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JOHN SMALLEY.

THE life of Rev. John Smalley, D. D., who was for sixty-two years a settled minister over the First Congregational Church, New Britain, Conn., leads us back into the religious heart of New England in the last century, and exhibits a characteristic pastorate and parish of the olden time. His ministry was a model one, according to the high standard then prevalent, and affords a picture of the life and habits and customs of that age which was unique, even in New England. His life, from first to last, moved in the regulation routine of that period, meeting ably the heavy demands laid upon the ministry, and overflowing beneficently on every side. He was a progressive theologian and "new divinity man" of the Edwardean-Calvinistic type, standing in line with the best thinkers of his time, and by means of his genius for patient painstaking *work*, — the only genius he had, — he became eminent among the deservedly eminent in that little corner of the world where God was preparing the schoolmasters for a continent.

In his parentage and birthplace, in his early pastor and theological teacher, in his settlement and household, in his preaching and ministerial neighbors, in the students he taught, and in the books he wrote, he was noticeably fortunate, and came in contact with, and helped to exert, influences which were among the most important in the last century. The scenes in the midst of which he wrought lie in the stillness and silence

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of a past generation ; yet we cannot uncover these ancient customs of religious thought and work without finding them exceedingly refreshing and "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

One of the many praiseworthy services rendered by this "Quarterly," has been to keep fresh the memory of notable New-England divines. It has been thought altogether fitting that Dr. Smalley should have a place here with his great compeers, Edwards and Bellamy and Emmons. Yet what might properly fill a volume must be condensed into a few pages.

Rev. John Smalley, D. D., was the only son and child, so far as it appears, of Mr. Benjamin Smalley and Mary his wife. Benjamin Smalley was born in England, of humble parents, and brought up a weaver. He came to this country in early life, and married Miss Lydia Allen, of Litchfield, Conn. This brought him into connection with the famous Allen family, whose names are so intimately interwoven with the colonial history of Vermont. Mrs. Smalley was a sister of Joseph Allen, the father of the redoubtable Col. Ethan Allen, who took Fort Ticonderoga in "the name of the Great Jehovah and the Continental Congress," and of Ira Allen, an eminent civilian, and soldier of the Revolution; and he was the ancestor of Hon. Hernan Allen, formerly minister to Chili. Mrs. Smalley died early and without issue, when Mr. Smalley married Mary Baker, of Cornwall, Conn., a relative of the Allens, and a name also honored in the early history of the Green Mountain State. Remember Baker was among the stanchest of the frontier patriots, when patriotism in Vermont consisted in administering the "beech seal" to trespassing New-Yorkers, as well as in harrying and capturing the red-coated forces of General Burgoyne.

This second wife of Benjamin Smalley, the English weaver, was the mother of Dr. Smalley. His parents were plain, industrious, pious people, and made for their son a happy, godly home.

Especially spiritually-minded and devout was the mother Mary, distinguished through a long life for the symmetry and beauty of her Christian character. On their marriage, Mr. and Mrs. Benjamin Smalley moved to Lebanon, Conn., Colum-

bia parish, where John, the subject of this sketch, was born, June 4, 1734, seven years after the settlement of Jonathan Edwards at Northampton.

A century ago, Lebanon, like Litchfield, Conn., was one of the great centres of culture and influence in the State. It was the residence of His Excellency Jonathan Trumbull, the great war governor of Connecticut, and intimate friend and counsellor of Washington in the days of the Revolution, as it was the birthplace of His Excellency William G. Buckingham, the good war governor of Connecticut, and intimate friend and counsellor of President Lincoln in the days of the Rebellion. It was the home of William Williams, one of the signers of the Declaration of Independence; of Col. Trumbull, the painter, and Aid of Washington; and of other distinguished men. The names of the sons and daughters that have gone out from this quiet rural township, to fill useful and honorable positions in every sphere of society, would constitute a long and interesting catalogue. Its population to-day is but a handful, yet it has sent out at least fifty-three clergymen, among whom are such names as Rev. John Smalley, D. D., Rev. John Wheelock, LL. D., Rev. Samson Occum, Rev. Elijah Parish, D. D., and Rev. Walter Harris, D. D.

Lebanon was one of a cluster of towns in the same neighborhood where the theological giants in those days were born. Rev. Joseph Bellamy, D. D., the theological *teacher* of Dr. Smalley, and for fifty years the distinguished pastor of the church in Bethlehem, Conn., was born in the neighboring town of Cheshire, fifteen years before young Smalley. Rev. Nathaniel Emmons, D. D., the theological *pupil* of Dr. Smalley, and for fifty-four years the famous pastor of the church in Franklin, Mass., was born in the neighboring town of East Haddam, eleven years after the birth of Smalley. President Edward Dorr Griffin, D. D., was also born at East Haddam. Rev. David Brainerd, the celebrated missionary to the Indians in New Jersey, was born at Haddam sixteen years before the birth of Smalley. This town of Haddam has raised up ten ministers bearing the sainted name of the apostle to the Indians. Here, also, the sons of Rev. David D. Field, D. D., were born, — Rev. Henry M. Field, editor of the "New York

Evangelist," Hon. Cyrus W. Field, who laid the Atlantic cable, and David Dudley Field, Esq., of New York city.

One year after the birth of Dr. Smalley, Rev. Eleazer Wheelock, D. D., was settled over this parish of Columbia, in the town of Lebanon, and exercised there for thirty-five years an effective and powerful ministry. He began his work in 1735, — just previous to the "Great Awakening," — and he became an earnest and successful colaborer with President Edwards. His own people shared largely in the blessing which everywhere attended his labors. After the manner of his time he taught pupils who came to his house, and was constantly seeking the young men in his parish who were as "beautiful rods," and starting them in the way of a college education. One day in December, 1743, Samson Occum, a Mohegan Indian boy, aged about nineteen years, came to his study, and asked to enter his school. He was received by Dr. Wheelock into his family, where he remained five years, was educated, converted to Christianity, and became a very celebrated preacher in this country and in Great Britain. Other Indian boys came, and this led to the founding of "Moore's Indian Charity School" in Lebanon in 1755, which, after fifteen prosperous years, was removed, in 1770, to Hanover, New Hampshire, and grew into Dartmouth College, over which Dr. Wheelock, leaving Lebanon, became the first President; his son, John Wheelock, LL. D., succeeding him in the same office, which he held for thirty-six years. Dartmouth College has long been one of the great educational forces of the country. What a harvest to grow out of the visit of a timid Indian boy to a pastor's study!

But Dr. Wheelock came in contact with another boy whose detiny he shaped, and through whom his influence will never cease to live. The Smalley family had received large benefit and blessing from the ministry of their godly pastor. Their son John, an infant when Dr. Wheelock came to the parish, had grown up under him, and had his mind powerfully stirred by the gospel themes upon which Dr. Wheelock discoursed.

The faithful instructions and influence of his devoted mother were in happy accord with those of his pastor, and they both saw their desires speedily fulfilled. Coming into the house one day at an unusual hour, John found his mother kneeling in

earnest prayer for him. He was melted in contrition for sin, and began to pray himself for pardon and peace. Thus his Christian life began at an early age, and without that prolonged struggle for reconciliation with God which many of his associates passed through.

Observing that he was a young man of much promise, Dr. Wheelock laid his hand on his head affectionately, one day, and said, "John, come to my study with a Latin grammar, and I will fit you for college." John, although he had begun to learn a trade, joyously responded, with the approval of his parents, and was fitted for college by this able and beloved minister. His studies at the parsonage brought him into connection with some twenty Indian boys, besides other young men in the parish who were studying under their pastor, most of whom became hopefully converted. These days, therefore, were passed in the midst of the most quickening religious and missionary influence. He entered Yale College in 1752, at the age of eighteen.

In college his piety was very much deepened and intensified by what he often spoke of as a second conversion ; so that from the hour that Dr. Wheelock invited him to come to his study with the Latin grammar, there was never any doubt in his mind as to what his life-work would be. His mother, on her knees, had consecrated him to the ministry of the reconciliation.

While he was in college, his father became pecuniarily embarrassed, and could no longer meet the expenses of his son. He moved to Vermont with his family, where the Allens and Bakers had already gone, but soon died and was buried there, and his wife Mary returned to her old home in Cornwall, Conn., to live among her relatives. Meanwhile, the son in Yale College was not left without support. Dr. Stiles saw his promise, and generously aided him to finish his course and graduate with honor in 1756, at the age of twenty-two.

After graduation, he joined his mother at Cornwall, and they both united with the church there. Rev. Hezekiah Gold, for thirty-five years the able and successful pastor of that church, became a valuable friend and counsellor of this widowed mother and the child of her hopes and prayers.

Upheld and led by the "God of covenants and atonements,"

this weaver's son now turned his face towards the hills of Bethlehem, where the wonderful Dr. Bellamy was "prophet, priest, and king" of a parish that gloried in him, and argued at a red heat with him for half a century.

In that day this was the Mecca of divinity students in Connecticut. After Dr. Emmons, no divine, it is believed, has fitted so many students for the ministry as Dr. Bellamy. At this parsonage, — surrounded by fresh clover fields, the great doctor sitting among the young men, not the young men among the doctors, as now at the seminary, — heresies were exposed, philosophical difficulties created and solved, and all the churches made to buzz with the discussion of the last new bulletin which came in form of subtle doctrinal problem, or acute metaphysical proposition, from this school of the prophets. Dr. Bellamy was a very Daniel in the "shewing of hard sentences and dissolving of doubts," and there was no "dream" of error which he could not interpret, nor "brazen image set up" by any unsound divine which he could not take down, and show the *clay* in the feet. Here the "true religion was delineated." In this school Dr. Smalley sharpened his mind for clear definition and discriminating statement. Here he found his "gospel scheme," and eventually his wife; for buckwheat fields would bloom in the parish, and maiden cheeks grow fresh and rosy, in spite of the drastic theology and the white light of metaphysics.

Having finished his studies in 1757, the year after his graduation, and been licensed by the Litchfield South Association, he was ready to undertake the great work of the ministry, and, unlike the cases of Samuel Hopkins and Emmons, so soon as he was ready the work came.

In the northern part of the town of Berlin, Conn., there was a fine rich farming district, called New Britain, now an intelligent and wealthy manufacturing city of twelve thousand people. A small society had been formed there of members set off from the church and society in Kensington, another parish in Berlin. This New-Britain society was a lineal descendant of the band of godly men and women who came through the wilderness from Newtown, Mass., in 1636, under Pastor Hooker and Teacher Stone, to found the first church in Hartford. From

Hartford, a band went to Farmington, from Farmington to Kensington, and from Kensington to New Britain. Out of the church at Farmington fifteen churches have sprung, and the first church in New Britain is a granddaughter. This young society of New Britain, having heard Rev. John Smalley as a "probationer," voted unanimously, January 9, 1758, to "gather a church," and settle him in the ministry, "provided the approbation of the Reverend Hartford South Association could be obtained." This was within a short time after Mr. Smalley's licensure, and I cannot find that he preached at any other place. He was voted a settlement of £150 lawful money. Ordination then was marriage for life usually in that cluster of churches, and the "settlement" voted was the marriage dowry.

A salary of £50 a year for three years, and after that, £60 a year and twenty cords of firewood, were offered. In time, the salary was raised to £80 per annum, where it remained for thirty years. Mr. Smalley accepted this call, and the church was gathered, and the coming man ordained over the church, April 19, 1768. This great life-work he commenced when he was within two months of twenty-four years, and from that hour he carried increasing burdens as pastor, preacher, theological instructor and author, for fifty-two years, preaching occasionally for fifty-five years, remaining with his people sixty-two years, and dying and being buried with them at eighty-six years of age.

There was amazing toughness in him of mind and body, and of steady hard work he never wearied. Let us look in upon him and see him among his people and in his varied work. Everything wears a good, healthy look. His home was always a pleasant one. Mr. Smalley was unmarried when he came to his people. But he bought a house and farm for £300, and invited his beloved mother to come down from Cornwall and make her home with him, and be near him with her counsels and prayers. When he had his new duties well in hand, he was married to Miss Sarah Garnsey, of Bethlehem, who was six years younger than himself, and with whom he lived forty-four years, till she died. His mother married a worthy citizen, Samuel Galpin, of Kensington, and lived and died near her son. Mrs. Smalley was an energetic Christian woman, and a practi-

cal, frugal housewife. Six children were born unto them, all daughters. They spun flax and wool, and wove cloth, and made butter and cheese, and baked and brewed, and taught school, and thrived apace. Industry and economy and good sense prevailed. The doctor's purse rounded out, like his person, with increasing years. He loaned money, "kept one hundred and fifty head of cattle," according to President Stiles, and became "one of the wealthy ministers of the State."

Two of his daughters died in infancy. Two married worthy parishoners of their father, Roger Whittlesey, Esq., and David Whittlesey, a deacon in the church, and the first superintendent of the Sunday school; and two married theological students in their father's family, Mary becoming the wife of Rev. Isaac Porter, who was settled fifty years at Granby, Conn.; and Sarah, the wife of Rev. Israel B. Woodward, of Wolcott, Conn. Dr. Smalley left no heir to bear his name to posterity.

The parish of Dr. Smalley lies in the beautiful valley of the Connecticut, and among the finest New-England scenery. President Dwight, in his volumes of travel, draws the following picture of it, which will be read with interest: "No township within my knowledge, which does not border upon the ocean, or lake, or large river, is equally beautiful with this. It is composed almost wholly of a vast basin, studded with several fine eminences and the acclivities by which it is surrounded. The noble bluffs of the Blue Mountains in Southington is at the distance of ten miles; Farmington, west, five miles; West Mount, fifteen; and the peak of Mt. Tom, forty-five. The basin itself is a scoop of singular beauty and elegance. The soil is of the richest kind, the groves thrifty, the vegetation luxuriant, and the interspersion of churches, houses, and fields delightful."

The leading families of Dr. Smalley's parish were men and women of great excellence and worth, and his congregation constantly increased in intelligence and wealth and numbers. The hum of manufacture greeted his ears before he died, indicating the entire change that was to come over the town in its transition from a farming parish to a thriving business community. But he died too soon to appreciate the value of the foundations he laid for the multitudes following. The momentum of his noble work has kept right on through half a century

since his death, and the young city built on his foundation is one of the most orderly and benevolent and active in all Christian work in New England. The vase is broken, but the savor of his life abides there. Their house is builded on a rock. The new meeting-house where he preached, and which was afterwards repaired, was a good specimen of a house of worship in Connecticut one hundred years ago. An interesting account of it has been given by Deacon Alfred Andrews, of New Britain, to whom I am indebted for many facts in this article, and who has done great service by his faithful gleanings in the field of ecclesiastical history in his vicinity.

“The house was very plain, about eighty by sixty-four feet in size, with steep roof, without bell or belfry or cupola, and resembled in size or shape, except for the doors and windows, a nice, large barn. We have not the means of knowing how it was finished inside at its first building. It was ‘built over’ outside and painted immediately after the great revival of 1784-5, at an expense of some £90 or more. The house had large galleries; the two ‘high pews,’ one at each extreme corner, to the right and left of the pulpit, in the galleries, were so much raised as to require stairs to ascend and descend, and so high that a tall man could scarcely stand in the pew erect without touching his scalp to the wall overhead.

“The pulpit was built on the side of the house (opposite a large double front door with large bull’s eyes inserted), and had a huge ‘sounding board’ impending; the enclosure was small, and had a door each side, with a wooden button, and stairs on each side with railing. The body of the pulpit was ornamented with carved vine, with leaves and grapes (a wonder to the children). There was a seat for the deacons, under the front of the pulpit, between it and a communion table, which was made by a plain board hung with hinges on the railing of the seat, and when raised was supported with two curiously twisted ‘iron braces.’ A large but single door opened at each end of the house, and stairs led to the male side of the gallery at the extreme right corner of the minister, and a corresponding flight to the female side, on his left hand. The broad aisle (leading from the broad front door to the pulpit), in which stood our grandfathers and mothers when they entered into covenant

with God and the church, was a solemn place. It was not carpeted, but it received many tears of penitence, both from those joining the church, and from such as fell into gross sins and stood there while their public confession was being read. Then there was a narrow aisle leading quite round the house, leaving one tier of pews joining the wall, and leaving inside two squares called the 'square body.' These pews or pens were made square, with straight backs; top made with open work, and banisters inserted some eight inches apart, and seats extending quite round on every side, except barely the door, which was narrow, and fastened with a wooden button. The occupants faced inwards; of course some would sit with their backs to the speaker, and hence the habit of standing part of the time during the sermon, which was in the olden time from one to two hours long. The hour-glass which stood on the pulpit was turned at the reading of the text, and the audience felt slighted if the sermon ended before the sands had all dropped.

"The meeting-house was warmed chiefly by the sun; for a chimney, stove, or furnace was unknown for that purpose in those days. A poor substitute, however, was resorted to from necessity, namely, the 'foot-stove' and the 'Sabba-day house.' The matron of each family was careful in the coldest weather to have the foot-stove well prepared with living coals from the home hearthstone. The 'Sabba-day' houses were about sixteen feet square, with a small window on three sides, and chimney built of stone, or perhaps part brick, on the outside, with a large fire-place attached. This room was furnished with rough seats, and here the short intermission between the services was spent in mutual greetings, inquiries after health, and perhaps comments on the morning sermon.

"The sheds to protect the horses stood near by; and with all these appendages at the right and left wings to the meeting-house,—the grand old oaks, the rocks and boulders cropping out in great profusion,—the meeting-house yard was a place of great interest. It was the holy 'hill of Zion' to the parish; 'thither the tribes went up' by five different roads, or 'lanes,' which centred there. It was never called the park, or the green, but the 'parade,' and was used as a military parade,

from the days of the French war of 1762, through the Revolution, and down to the close of the war with England, February, 1815."

The great cause of Dr. Smalley's success was his conscientious faithfulness as a Bible student and preacher. He was a master of assemblies, because he carried the beaten oil of God's word into the pulpit, and led and fed his flock, "because he was *wise*," and "sought diligently to find out acceptable words." As an expounder of the great doctrines of salvation, "he still taught the people knowledge." This retained for him his position. This brought students to him and led him into authorship. This caused him to be sought after for counsel, far and near. His mind was not brilliant. He never was an eloquent speaker. He was large and tall, with a fine figure and dignified and commanding appearance; yet in the pulpit his "voice was nasal, his manner stiff, and his gestures awkward." He read his sermons from a little manuscript held near his eyes, — a tithing-man keeping the children in order with a rod, — and there was little external attractiveness in his service. Still he *taught the people knowledge*, with an acute and discriminating mind, and strong and profound as it was acute. He set forth the truths of revelation, and verified the saying of one of his eminent pupils, that if you "give the people something worthy of their attention, they will attend to it." He was not congenial in society. He was stern among his people and not easily approached; yet in the pulpit, as a thinker, he was always fresh and living and rich. His church grew rapidly for the times, and enjoyed frequent revivals; one hundred and nineteen were added on profession of their faith the year after his death, tracing their serious impressions back to him.

Progressive as a thinker and preacher, Dr. Smalley was conservative in politics. The Revolutionary war occurred during his pastorate, and his sympathies were strongly on the Tory side. His father came from England, and this might have given him a livelier interest in the royal cause. He was fifty years old when the battle of Bunker Hill was fought, — almost too old to change willingly his form of government. Besides, he was authoritative and dictatorial in his nature. He wore breeches and knee-buckles, and a three-cornered hat, and

taught the boys to bow reverently to him in the street, and did not allow a layman to exhort in public meetings. His famous election sermon, preached before the governor and legislators, was on the evils of a weak government. Men raised their hats whenever he passed. He believed in monarchy. "What," said he to his people when they began to drill companies for war, "will you fight your king?" Many of his people became indignant. Some fiery patriots surrounded his house at night, when he took refuge in a hay-loft in the barn and defended himself with a pitchfork. But he was taught by the logic of events, and came to approve the new government. In spite of these dissatisfactions, he held his place and power as a preacher. In 1800, the degree of D. D. was conferred upon him by Nassau Hall, and many of the great divines of New England visited him in his comfortable home.

Dr. Smalley was amply qualified as a theological teacher, and his fame as one of the foremost New-England divines drew young men about him. Dr. Asahel Hooker taught thirty-three students for the ministry; Dr. Charles Backus instructed about fifty; Dr. Asa Burton, about sixty; Dr. Bellamy still more; and Dr. Emmons one hundred. Dr. Smalley had in his home only some twenty-five or thirty, but among them was Dr. Emmons himself. Hon. Oliver Ellsworth, third Chief-Justice of the United States, and Jeremiah Mason, United States Senator from New Hampshire, both, on leaving Yale College, studied for a time with Dr. Smalley. The former was in the cabinet of Washington, and among the foremost statesmen of his time. For the latter, Webster had great admiration, and to him acknowledged large indebtedness. Rev. Ebenezer Porter, D. D., president of Andover Theological Seminary, was trained for the ministry by Dr. Smalley; also Rev. Andrew Rawson, the great revival preacher, who led Titus Coan to Christ, afterwards the missionary to Sandwich Islands who baptized seventeen hundred converts in one day. Through his mark on these distinguished men, Dr. Smalley's influence reached to the high places of the land, and touched almost every important interest. Dr. Bellamy studied with Jonathan Edwards; Dr. Smalley studied with Dr. Bellamy; Dr. Emmons studied with Dr. Smalley. What an illustrious line! The ministerial lives of the three last were, respectively, fifty,

sixty-two, and seventy-one years, after licensure. Their combined ages were two hundred and fifty-three years. They preached the gospel one hundred and sixty-five years. They were active pastors without colleagues one hundred and fifty-five years. They trained two hundred students, at least, for the ministry, and gave to the press several hundred publications. But the length of the labors of these men, wonderful as it seems in these days, is not altogether exceptional. There have been two hundred and forty Congregational ministers reared in Connecticut who have had a ministry of half a century and over. Dr. Smalley was surrounded by men of this class. On the southwest, in Southington, Rev. William Robinson was settled forty-one years. On the south, in the parish of Kensington, Rev. Benjamin Upson, D. D., forty-seven years, followed by Rev. Royal Robbins, forty-five years. On the east, in Newington, Rev. Joshua Belden was settled sixty-six years, and an active pastor fifty-eight years; and Rev. Joab Brace, D. D., sixty-one years, and an active pastor fifty-one years. These two ministers also followed each other. In Farmington, on the north, Rev. Noah Porter was settled sixty-one years, and was an active pastor fifty-five years. Then, in the bordering towns, and a little farther away in the same Association, were many other half-century pastorates, — Rev. Dr. Chapin, of Rocky Hill, sixty years, and Dr. Perkins, of West Hartford, sixty-six years, and so on. These men were given to the churches before they began to cheat in ministers, and God was in no haste to take them away.

Dr. Smalley exercised his commanding influence through his preaching, his students, and his books. One word in conclusion concerning his writings. In 1769, he published two sermons on Natural and Moral Inability, which widely circulated in this country and in Great Britain. In this treatise he made a substantial contribution to the theological thinking of his age, and one which will always remain. Natural ability has respect to faculties; these are not destroyed by sin. Man can discern between moral good and evil, and has the power of conscience and of self-determination, etc. Moral ability has respect to dispositions and inclination. Herein, man is only impaired by sin, and needs the regenerating power of the Holy Spirit. This, I suppose, is the substance of what he taught. I

have never been able to find the two sermons. It was a position which brought upon him furious charges from the older Calvinists, who held to the moral ruin of man's entire nature; but the "new light" made its way. Dr. Emmons has preserved an amusing record of his first experience with this new-divinity man:—

"When I first went as a pupil to Dr. Smalley, I was full of old Calvinism, and thought I was prepared to meet the doctor on all points of his new divinity. For some time all things went on smoothly. At length he began to advance some sentiments which were new to me, or opposed to my former views. I contended with him, but he quietly tripped up my heels, and there I lay at his mercy. But I had no thought of giving up so. I arose and commenced the struggle anew, but before I was aware of it I was floored again. Thus matters proceeded for some time,—he gradually leading me along to the place of light, and I struggling to remain in darkness. At length he gained the victory; I began to see a little light; it was a new point and seemed distant; by degrees it grew and came nearer. From that time to this the light has been increasing, and I feel assured that the great doctrines of grace which I have preached for fifty years are in strict accordance with the law and the testimony."

In 1785-6, Dr. Smalley published two sermons against the doctrine of Universal Salvation; in 1787, one on the Perfection and Usefulness of the Divine Law, delivered in the College chapel at New Haven. In 1800, the Election Sermon was published. This, too, was very popular and widely read. In 1803, a volume of doctrinal sermons was published. In 1809, Rev. Newton Skinner was settled as his colleague. September 26, 1813, Dr. Smalley preached his last sermon, but prepared another volume of sermons in the leisure of his declining years, and published it in 1814. "The remainder of his days," says Deacon Andrews, "were mostly spent in his pleasant home, midst books and friends, with many happy reflections on the past, and bright anticipations of the future. His earthly career was closed by a fit of apoplexy, which deprived him of his reason, except at some lucid intervals in which he expressed his submission to the will of God, and a humble hope in Jesus Christ." He died the first day of June, 1820, within three days of completing his eighty-sixth year, and was buried among the people with whom he had lived through two generations, but with whom his influence will live through all their posterity.

C. L. GOODELL.

St. Louis, Mo.

CLERICAL LIFE IN NEW HAMPSHIRE AN HUNDRED YEARS AGO.

No class of persons surely did more, and I think it safe to say none did so much, to mould the early civilization of New England, as did its clergy. They were a strong-minded, well educated, and pious body of men, largely endowed with a good native common-sense. Of this they ever made liberal use, and it often afforded them safe guidance in difficult times, when all precedents were wanting ; for although they studied faithfully the history of the past, but comparatively few of the lessons of its experience availed for the direction of their present.

The period they occupied was a transition period, in which old opinions and customs, matured under other skies and upon another hemisphere, were fast growing obsolete in a new land, under the dawning light of a new age. The elevated positions they held, the superiority of their attainments, and the respect with which they were regarded, gave them unbounded influence in their several localities. This distinguished confidence they never abused and were ever true to the great trusts committed to them, — proving equal to the requirements of the difficult times in which they lived. Their fidelity commands our gratitude, and their signal ability our admiration.

It has been frequently suggested that a sketch of the daily life of one of these early ministers, — the country parson, for instance, — just as it flowed on day after day, would be both profitable and interesting. But the depicting of such a life is no easy work. Materials exist in abundance from which to delineate its chief outlines, and even its more salient features ; but myriads of the lighter incidents, and less eventful, that give to it vitality and characteristic expression, have perished irrecoverably.

Good fortune brought to the writer's possession, some years since, the diary of one of these ancient worthies, wherein he had made a brief daily record of matters, either personal or for some reason particularly interesting to himself, for the year 1764. This seems to have been one of a series, which was

kept with great care during the active period of a long, and in some respects quite eventful life.

It occurred to him, while perusing its brief and simple entries; that they afforded many truthful glimpses of early clerical life, and that he could not turn to better account the few pages placed at his disposal, than by grouping and presenting some of them to the readers of the "Quarterly," indeed on account of their particular novelty or great importance, but rather as a slight contribution towards a fuller delineation than we yet possess of a picture of country clerical life in New Hampshire an hundred years ago.

The author of this diary was the Rev. Timothy Walker. He was of good old Puritan stock, and raised under good old Puritan training, in the ancient town of Woburn, Massachusetts. His great-grandfather was one of its early settlers, his grandfather a deacon of the first Woburn church, and his father one of the original members and a deacon of the church in West Woburn, or Burlington, as now called. He was born in 1705, and graduated, in a class of forty-five, at Harvard College in 1725, his name being the twenty-eighth on the roll of the class. Having taught school for a short period after his graduation, he studied theology, and was installed, on the 30th day of November, 1730, as "a learned orthodox minister," in the Plantation of Pennycook, afterwards called Rumford, and now Concord, N. H.,—a place designated by the Rev. Mr. Barnard, of Andover, who preached his ordination sermon, as one "where Satan, some years ago, had his seat and was wont to be invoked by forsaken salvages: a place which was the rendezvous of our Indian enemies." A hard place it was, according to this worthy divine, but it had just been settled by one hundred good men and true, with their families, from the old towns of Haverhill, Andover, and Bradford, under a grant of the General Court of Massachusetts Bay, which, as was usual at that time, made provision for the first settled minister, for the parsonage, and "for the school forever."

Like other ministers of the period, Mr. Walker was settled for life, and his people took him for better or for worse, giving him one full share of the lands of their township, as "an encouragement," and, in addition to the use of the parsonage, and

annual salary of one hundred and twenty pounds ; on condition, however, that, "if by extreme old age he shall be disabled from carrying on the whole work of the ministry, he shall abate so much of his salary as shall be rational." This was to be paid in whatever was "the medium of trade, for the time, in the Province, at silver seventeen shillings the ounce." His salary amounted, therefore, to about one hundred and fifty-six dollars of our currency, and must, as was well understood, be supplemented by such additional income as could be derived from the farm given him, and from the parsonage lands.

Prosperity attended this little settlement in the wilderness, forty miles back from the old frontier towns. The clearings upon the intervals of the Merrimack and upon the swells of the uplands expanded year by year, and luxuriant fields of grain and pulse, of flax and potatoes and grass, soon supplanted large areas of forest. The rude dwellings at first erected gave way by degrees to structures more comfortable. The block house, which had served the triple purpose of fortress, town-house, and church, was superseded by a commodious meeting-house. Its population increased, not rapidly indeed, but constantly. Frequent intercourse with the towns of northeastern Massachusetts and southern New Hampshire kept the new community informed of the general news of the time, and, as other settlements grew up around it, its isolation became less, and its inhabitants less lonely. It was a simple life they led ; as simple, indeed, as that of Acadie, but more intelligent, and animated by higher purposes,—for these people were of a different faith and had sprung from a different stock.

In 1764, Rumford had a population of about seven hundred and fifty souls. Two grave discouragements, which had hitherto retarded its growth, had just ceased to exist. The treaty of Paris, which the year before (Feb. 10, 1763) had given supremacy on this continent to the English, had terminated the Indian ravages to which it had been exposed. A long legal contest also, which had been waged from its very inception, and involved the validity of its land title, had just been favorably decided by the King in Council.

With this explanation we will now turn over the leaves of his diary of Parson Walker for the year 1764, that we may

catch what glimpses it can afford us of country clerical life in New Hampshire a century ago.

We at once find that the ministerial work was the great work of the country clergyman of those days. This received his first attention. His public religious duties consisted in conducting two services for divine worship on the Sabbath, and, upon stated occasions, in preaching a lecture preparatory to the communion. The half-way covenant was in general use, and persons duly propounded were permitted to own the covenant of the church; and, although debarred from a participation in the privileges of the sacrament, they yet enjoyed a kind of semi-church membership which allowed them to present their children for baptism.

The Rumford church, composed at first of but eight male members, was gradually increasing its numbers; and this year, as we learn from the diary, five new ones were admitted to full communion, while eighteen persons owned the covenant, and thirty-eight were baptised.¹

But the religious duties of its worthy pastor were not confined to Rumford. Quite a number of his flock had emigrated to Pigwacket, now Fryeburg, in Maine, where for a time they enjoyed but few religious privileges. Thither, as often as he could, he followed them and visited them in their new homes upon the Saco,—making the journey of some one hundred miles or more through the wilderness on horseback.

This is his brief record of such a journey in September of this year:—

Wed. 19. Set out for Pigwacket, comitane Capt. McMillen. Went through Epsom. Lodged at Capt. Cates'.

Thurs. 20. Breakfasted at Major Titcomb's. Dined at Mr. Stanyan's, and lodged at Kennebunk.

Frid. 21. Travelled and lodged at a meadow above the great Falls, on Saco River. Rained somewhat.

Sat. 22. Arrived at Pigwacket about 10 o'clock.

¹ There are now four Congregational churches in Concord, N. H., which have an aggregate membership of eight hundred and forty-seven, — nearly a hundred more than the entire population of the town in 174. The number of baptisms, however, in these churches in 1872, as reported in the "Congregational Quarterly" for January last, was but twenty-five, of which twenty were of adults and five of infants.

- Sun.* 23. Preached at Pigwacket ; about forty-five persons present.
Mon. 24. Viewed the interval and the great meadows.
Tues. 25. Viewed Lovell's Pond. Ye great — went round —.
Wed. 26. Dined at Mr. Spring's.
Thurs. 27. Visited up at y^e mills. Dined at Nathaniel Merrill's.
Frid. 28. Went into y^e great — with Col. Frye.
Sat. 29. Visited at sundry places.
Sun. 30. Preached. Baptized Elizabeth — of Jedediah Spring.
Mon. (Oct.) 1. Set out homeward with a large company.

Other diaries contain entries of the same character.

1766.

Sun. Sept. 28. Preached at Mr. Swan's, in Pigwacket. Arr'd 25th. Lodged at Capt. W.'s.

Mon. 29. Visited and Lodged at Mr. Day's. Bap. Judith, his daughter.

Oct. 5. Preached at Pigwacket. Bap. Susanna, daughter of — Holt ; Barnard, son of Timothy Walker, Jr. ; Susannah, daughter of Saml. Osgood ; Ann, daughter of Leonard Harriman ; Robert, son of David Page ; William, son of Jno. Evans ; Sarah, daughter of David Evans ; Wm., son of William Eaton ; Moses, son of James Osgood ; Wm., son of Ben. Osgood. 11 Bap. at Pigwacket.

It will be noticed that no less than three or four days were spent in making this journey from Rumford to Pigwacket, which, it is expected, may soon be accomplished in as many hours.

The minister of Rumford was conservative and always earnest in defence of the unity and quiet of his flock. He ever sought to exclude from his parish any influence tending to its disturbance. We accordingly find him, like many of his brethren in the ministry, showing little sympathy with the movements of Whitefield, who had been preaching in New England in 1740. Shortly after this, he felt constrained to utter his views upon the subject in a sermon entitled "The way to try all pretended apostles," which was published "at the desire of the hearers." He says, in this, to his people: "Nothing, I am well satisfied, has so much contributed to the evils that do so cloud the present day, and look with such a direful aspect upon us, as the indulging an unmortified itch after novelties, and having the persons of strangers whom we know nothing of, in admiration, and setting them up above the

place of instruments. If, therefore, you would not become accessory to the guilt of those who are endeavoring the subversion of our religious constitution, keep out of the way of temptation as much as may be. . . . But, if any of you think yourselves unable to manage a controversy with them, invite them to accompany you to my house, and I will gladly undertake this, or any other service I am capable of, for the benefit of your souls."

And when, thirty years later, in 1771, Hezekiah Smith, a Baptist elder, from Haverhill, proposed demonstrating to his flock the worthlessness of the baptism they had severally received at his hands, he prepared another sermon for the quieting of his Israel, entitled "Those who have the form of godliness, but deny the power thereof, described and cautioned against." This also was published "at the desire of many hearers." That these discourses answered the purpose intended, is evident from the fact that Mr. Walker remained the only minister of the only church in the town for the long period of fifty-two years, his pastoral office terminating only with his life.

The old New-Hampshire minister was, almost invariably, a well educated man, and the stable order of things in the country parishes an hundred years ago is due in very great measure to this fact. The expression, common in the old town charters, "a learned Orthodox minister," was by no means a conventional one merely. It appears upon examination, that of the fifty-two settled ministers in the Province in 1764, no less than forty-eight were graduates of colleges; while in the County of Rockingham, to which Rumford then belonged, thirty-one, certainly, of the thirty-two, and perhaps all, had received a liberal education, — one at the University of Scotland, one at Yale, and twenty-nine at Harvard.

And it is an interesting fact that some at least of these never forgot the classics they had studied while at college. In the diary, which was written hastily, and for no eye but its author's, are repeated uses of the Latin, its greater compactness of expression, perhaps, often rendering it most convenient for the hasty jottings of daily events. We find, for example: —

Jan. 1. Matrimonio conjunxi David George and Hannah Osgood.

April 20. Nihil memorabilia.

Aug. 2. Aequa continuit.

Sept. 19. Set out for Pigwacket, comitante Capt. McMillan.

Oct. 21. Preached. Sacramentum administravi.

And all matters of a delicate nature, connected with the management of the herd upon his farm, were invariably veiled in Latin.

The early clergymen were the patrons of sound learning and general education. When, at an excited town-meeting in Tamworth, N. H., some doubted the propriety of Parson Hadden's voting, the old patriot, full of righteous indignation, sprang to his feet with the exclamation:—

“I no right to vote! I, who have devoted my life to you; who, besides helping to fight through the Revolution, have baptized you, have prayed for you, have preached to you, and have *educated* you; you say I have no right to vote! Who of you can show a better?”

We find in the diary under the date of —

Dec. 14. Sent Thomas Spring to school.

Dec. 18. Carried a load of wood to y^e school-house.

Dec. 20. Prince cut up my wood at y^e school-house.

But for the devoted efforts of these early clergymen, our New-England civilization would have been a different product from what we now find it, and the great principles that were the soul of our Revolutionary struggle would never have nerved our colonial masses to the successful issue they attained. “But for the clergy,” said an able man, now dead, — “but for the clergy, our forefathers could never have successfully fought through the Revolution.”

When Benjamin Thompson, in his early manhood, and enthusiastic in his love for science, came to Concord, in the autumn of 1771, to teach the village school, he found at once an hearty welcome at the parsonage. His solid attainments and brilliant qualities made him a favorite in the town, and he ere long secured the heart and hand of the minister's eldest daughter. He never forgot the kindness then and there received; and when in after years, at the very zenith of his renown, the Elector of Bavaria, for important services rendered his people, made him a Count of the Holy Roman Em-

May. 16. Set out for Portsmouth. Lodged at Tilton's.

" 17. Went to Portsmouth. Entered y' action. Heard Dunstable and Derry case tried.

" 18. Post M. Returned home. Lodged at Mr. Moody's, New Market (Rev. John Moody, minister of New Market from 1730 to 1778).

" 19. Dined at Mr. Tucke's (Rev. John Tucke, minister of Epsom from 1761 to 1774).

When, many years afterwards, a descendant of his wished to take down the barn which the old minister had built, to gain room for a better one, his father, Judge Timothy Walker, absolutely forbid it, on the ground that it had been Parson Walker's barn, which had never been destitute of hay and provender for the horse of the traveller who had asked its owner's hospitality.

There were no public meteorological reports in 1764, and in all probability a thermometer had never been seen in Rumford. Yet the weather was watched with great interest, and rules for foretelling its changes were in common use.

All through the diary are records like these :—

Jan. 2. Very cold.

" 4. Ye weather moderated.

" 5. Snowed moderately.

" 14. Appearance of a thaw.

" 24. Snowed about three inches deep.

July 28. It has been a very hot week. No rain, but a very growing time.

" 29. Continues very hot but showery.

March 8. Moon passed by the Pleiades. Capt. Page's rule failed.

In fact, no less than one hundred and thirty-nine entries of similar import are scattered through this diary. In the others are memoranda of like character. We find in that of 1780 :—

Jan. 23. Preached all day—very cold—the coldest Sunday yt has been for years! ¹

May 19. A remarkable dark day although the clouds appeared thin.

Oct. 27. A remarkable eclipse of the sun.

The old pastors were in close sympathy with their people,

¹ At this time, the meeting-houses in New Hampshire possessed no means of warming, so that the worshippers were entirely dependent for their comfort upon the ardor of the minister's exhortations, and the fervor of their own religious emotions.

and mingled with them constantly and freely. Says the diary :—

July 11. Attended Mrs. Osgood's entertainment.¹

July 30. Visited at Jonathan Stickney's with other company.

Augt. 23. Attended Taylor's raising.

These raisings were great occasions, on which the neighbors attended to render gratuitous assistance. They were frequently enlivened by wrestling matches, and by generous potations more exhilarating than any of ordinary spring water.

Sept. 18. Dined with company at Capt. McMillan's.

Nov. 9. Went to Dunbarton training.

This freedom of intercourse rarely led to undue familiarity, and enhanced, rather than diminished, the minister's influence. On all occasions where neighborly assistance was wanted, it was freely rendered, either in person or by servants and teams.

Visiting was informal, and neighborly kindnesses were free and common. Says the diary :—

April 16. Visited Col. Rolfe. Pitched y^e place for his house.

May 31. Col. Rolfe raised his house.†

"Masting" was common in some parts of the Merrimack valley an hundred years ago, and required very large numbers of men and oxen to move the immense trees from the forests to the river's bank, whence they were floated to Newburyport, the port of their shipment abroad. One of these, cut in Rumford or vicinity, is said to have been eight feet in diameter at the butt end, and one hundred and ten feet long, requiring seventy yoke of oxen to draw it to the river. On such occasions, the

¹ "Mother Osgood," as she was called, was a positive character, and the landlady of the village inn.

² Col. Rolfe had long been a leading citizen of Rumford, and became subsequently the son-in-law of Mr. Walker. The house above alluded to, upon the death of Colonel Rolfe, became the property of his widow and son. She was married to Benjamin Thompson (afterwards Count Rumford) in 1772, and it was here that he lived during the latter part of his residence in Concord. It eventually descended to his daughter, the late Countess Rumford, who in 1852 founded a charitable institution for indigent and orphan females, called The Rolfe and Rumford Asylum, making this estate the seat of it. The fund, aside from the real estate left for its support, has since been accumulating, and now amounts to nearly sixty thousand dollars.

minister was always ready to join his neighbors in contributing to the assistance needed.

Says the diary:—

Jan. 17. At night, with one yoke of oxen, Prince went into y^e mast camp.

“ 18. Mr. Webster hauled his great mast at night.

“ 20. Prince returned from masting.

Prince, who was the negro slave of the minister of Rumford, was ever a good friend of his oxen. As the story runs, one season the corn in his master's garret was found to be disappearing with a mysterious rapidity, for which no one of the household, the negro included, could afford any explanation. At length, one day at twilight, the attention of the worthy parson was suddenly arrested by the dull sound of something apparently dropped upon the ground beneath his attic window. An unobserved exploration of the premises revealed a bag of corn lying there, which Prince, soon after appearing, carried quickly to the barn and there distributed to his oxen, as a mark of his tender and peculiar regard. As that kind of stealing was unknown to the statute, the warm-hearted African received no more severe punishment than he could comfortably endure, a fact which must surely meet the approval of this later and more humane age, when a white man may steal a railroad or a kingdom with impunity.

The early town ministers were often not only the spiritual, but the secular advisers of their people. This arose in a great measure from the fact that they were generally the only liberally educated men in their localities. With a single exception, the minister was the only one in Rumford for more than a quarter of a century after its settlement. We accordingly find very many of the early deeds, indentures, and petitions in his handwriting. He was also a frequent attendant at the proprietary and town meetings. The diary says:—

Jan. 23. Attended meeting of the inhabitants to choose assessors.

March 12. Attended town-meeting. Concluded to complain to the king, etc.

April 11. Prepared a petition to offer y^e General Court.

“ 12. Presented my petition, which was read in Council.

The latter entry reminds us of the fact that the minister was often made the agent of the town for the management of its more difficult matters of business abroad. The petition above mentioned was for the incorporation of Rumford as a town, which, owing to the embittered opposition of parties of commanding influence with the Provincial government, had never enjoyed town privileges since its separation from Massachusetts.

This was but a single occasion of many on which he had acted in such a capacity. A far more memorable one had occurred when a desperate attempt had been made by the same or kindred parties to dispossess his people and seize upon the little farms they had reclaimed from the wilderness.

As before stated, Rumford was settled under a Massachusetts grant, and was supposed at the time to be within the limits of that Province. At the time of its settlement the boundary line between Massachusetts and New Hampshire was undetermined, and when, some ten years afterwards, the running of this line threw this township into the latter Province, a company, previously chartered by the General Court of New Hampshire, and composed very largely of its leading judicial and legislative officials, sought to dispossess the *bona fide* settlers of their lands.

To effect this, writs of ejectment, made returnable to the Provincial courts, were brought against individual proprietors, to recover petty tracts of land, of so small a value as to preclude appeals to the higher courts of the crown, — the evident intention being, by repeated defeats, to exhaust the means of the defendants, and discourage them from further efforts to retain their homesteads.

It became ere long apparent to the settlers, and to those holding under them, that it was in vain to expect justice in courts where judges had personal adverse interests in the suits brought before them. Their only recourse, therefore, was that of a petition to the king; and of this, as a last resort, they availed themselves, appointing their minister their agent, and sending him no less than three times to England, in the years 1753, 1754, and 1762, to represent to the king in council their deplorable condition, and ask redress of their wrongs. The

bitter opposition and expensive delays he had encountered at home followed him to the Court of St. James. But success finally crowned his efforts, and he returned in the early part of 1763, bearing a royal decree, which reversed the decisions of the Provincial Courts, on the broad and equitable principle that the titles of authorized *bona fide* settlers in possession were not vacated by a change of Provincial lines.

We have before seen that a portion of the salary of the minister of Rumford was to be derived from the income of the farm given him as "an encouragement," as it was called, and from the lands of the parsonage. Indeed, no small part of his support came from these sources. Many of the old New Hampshire ministers were among the best farmers in the Province. The diary tells us many things of Provincial agriculture, and hints that all work upon the farm should be done seasonably:—

- Jan. 10. Sledged logs for my fence.
 " 16. My team sledged fencing stuff.
 May 29. Finished my cart and shoeing my sleds.

We see here that the sleds, shod six months beforehand, were sure of being ready for use on the first snow of the ensuing winter.

Other entries show that the variety of the minister's crops must have been as extensive as that upon any other farm of his parish.

- April 18. Sowed wheat, in Water Nummons's [field.]
 " 19. I sowed on the Island one bushel of rye, one peck of large peas, three pecks hotspurs, and five bushels oats.
 April 27. Deacon Hall sowed hay seed for me.
 May 5. Sowed a bushel of barley and more than a bushel of flax seed and harrowed it in.
 N. B. 26th of March, set out 63 young apple trees in a row, beginning next y^e road; then set two young plum trees; then 5 of best Winter apples; then 9 of the spice apple, making 79 in y^e whole.
 April 20. Set out 20 apple trees in the Island orchard and in y^e Joel orchard.
 April 23. Bot. 40 apple trees of Philip Eastman, brot. ym home and set ym out.
 April 24. Set out about 60 young apple trees in y^e house lot.

The controversy, before alluded to, having been settled the

year before, Mr. Walker now felt that the homestead he had occupied for thirty-four years was his own, and he proceeded to make improvements and embellishments which the uncertainty of his tenure had heretofore caused to be deferred.

- June 13.* Transplanted 250 cabbages.
July 6. Set the missing tobacco plants.
June 2. Prince began to weed my house lot corn.
July 6. Finished moulding my Island corn.
 " 27. Began to hill my Island corn.¹
Oct. 12. At night had a husking.

We have on record here, as raised this year, crops of wheat, rye, peas, oats, grass, barley, flax, tobacco, and corn. Others still there doubtless were, of which no mention is made.

Nor were these all that the minister's farm contributed this year to his support. The diary further says :—

Jan. 5. Killed four hogs.

Weight of my 1st Hog	.	.	165 lbs.
" 2d "	.	.	195 "
" 3d "	.	.	292 "
" 4th "	.	.	227 "
			879 "

Nov. 13. Killed a cow. Wt. about 90 pr. quarter.

Nov. 29 and Dec. 3. Killed 4 hogs. Wt. about 850.

Dec 3. Killed my Sullen heifer. Fore quarters weighed lbs. 234.

To turn from these grosser aliments to one which cheers, rather than nourishes, we find, on another page :—

- Sept. 4.* Raised y^e cider mill.
Oct. 16. Made 7 barrels cider.
 " 17. Made 2 barrels of water cider.
 " 18. Made 12 barrels of cider.
 " 20. Made 4 barrels of water cider.

Facts like these hint to us how the clergymen of the olden time contrived to get along on a salary of (\$156) one hundred and fifty-six dollars a year, supporting well his household, and keeping open doors to the traveller who claimed his hospitality. With a barn and granary thus filled, with two beeves and

¹ It may be interesting to note that the three dressings of the young corn were then respectively designated as, 1st, *Weeding* ; 2d, *Moulding* ; and 3d, *Hilling*.

eight porkers well salted in the cellar, supplemented by twenty-five barrels of sparkling cider, and the no longer "missing tobacco plants," clerical life, even upon the frontier an hundred years ago, was not without its comforts and attractions.

Frugal indeed and simple was then the style of living in these interior towns. Their people were an agricultural people, and their resources were limited, but their ideas were broad and their hearts warm. They revered religion, they cherished learning, and they loved their country. They were also, in a greater degree than they or we have been wont to think, the men and women their clergy made them.

When the little community of Rumford had settled their minister, they temporarily housed him and his young bride in a parsonage of logs, but with the intention that he should ere long have the best house in the parish. Three years later, when they had beaten back a little the wilderness, they met in public assembly and made him a grant of (£50) fifty pounds "for building of him a dwelling house."

Thus aided, he erected in 1733 a two-storied house, some forty feet long and twenty feet wide, with an ell of one story in the rear, both of which were covered with the gambrel roof then common. Tradition says, with how much truth we know not, that this was the first two-storied house between Haverhill, Mass., and Canada. It was made a garrison house in 1746, and at one time sheltered no less than eight different families.

But years elapsed before it was completed. It was finished by degrees, as the distractions of the times and the limited means of its proprietor allowed. We learn from the diary that something was done in this direction in 1764.

Jan. 19. Went with Mr. Timothy Bradley to look out clapboard timber.

Nov. 19. Brot. 600 thin boards from Nath. Abbot's.

" 22. Capt. Walker plastered my chamber entry.

" 23. He plastered the long entry.

" 24. He plastered the North room.

" 26. Capt. Walker began my stone chimney.

" 27. Finished my stone chimney.

This stone chimney, some five or six feet square, was taken down in 1847, and was found to be built of flat stones, laid

in clay mortar, its inner surface being covered with a coating of clay mingled with chopped straw. It extended only to the attic floor, and was topped out with bricks

Dec. 5. Capt. Walker laid me two hearths. Jona. Kimball came to help me lay my best room floor.

“ 8. Jona. Kimball finished laying my best room floor.

This best room floor, resting upon white oak sleepers, was held in place by wrought-iron nails, some three and a half inches long, made, very likely, by the village blacksmith. Its removal, after a service of eighty-three years, made certain the fact that Jona. Kimball had no idea that it was ever to be taken up.

To a modern builder, thirty or forty years may seem a long time for the building of a common dwelling ; but this one was built as fast as its proprietor's circumstances would warrant, and was built to endure. Four generations of his descendants have enjoyed its shelter, and it is as sound now, at the age of one hundred and forty years, as it was a century ago.

The early clergymen of New Hampshire brought with them to their rural parishes in the interior, more or less of the æsthetic culture then found in the olden towns near the coast. The four years' residence at Cambridge which most of them had enjoyed awakened a love for verdant lawns and o'erarching trees. It is by no means surprising, therefore, that we find the minister of Rumford, the year following his last return from England, embellishing his house lot with shade trees.

He says in the diary :—

May 2. Set out eight elm trees about my house. ¹

He had already, as we have seen, this year planted no less than one hundred and ninety-nine fruit trees in his orchards. These have mostly perished, but five of the elms still remain, growing more beautiful and stalwart and grand as the decades pass them by. The largest has now a girth of sixteen feet and ten inches, at a distance of three feet from the ground, and a top whose diameter measures an hundred feet.

¹ The one hundredth anniversary of the planting of these elms was appropriately observed on the second day of May, 1864, by a genial and appreciative company at the old parsonage.

Many of the early clergymen of New Hampshire, who were generally settled for life, had long pastorates, which no "unmortified itch after novelties," and no health-impairing fortunes of rich consorts was suffered to abbreviate.

Among the contemporaries of Mr. Walker, in New Hampshire, were :—

Rev. Ebenezer Flagg, the minister of Chester for sixty years—

Rev. John Wilson (Presbyterian), minister of Chester for forty-five years.

Rev. John Odlin, the minister of Exeter for forty-eight years —

Rev. William Allen, the minister of Greenland for fifty-three years.

Rev. Samuel Mac Clintock, the minister of Greenland for forty-eight years.

Rev. John Tucke, the minister of Gosport for forty-one years.

Rev. Jeremy Fogg, the minister of Kensington for fifty-two years.

Rev. William Davidson, the minister of Londonderry for fifty-one years.

Rev. Joseph Adams, the minister of Newington for sixty-eight years.

Rev. John Moody, the minister of Newmarket for forty-eight years.

Rev. Samuel Parsons, the minister of Rye for forty-eight years.

Rev. Jona Cushing, the minister of Dover for fifty-two years.

Rev. James Pike, the minister of Somersworth for sixty years.¹

No one of these had a pastorate of less than forty-one years, while seven of them had pastorates exceeding fifty, averaging indeed, fifty-six and four sevenths years.

But we will close the diary so often cited. For yet sixteen years its author continued to meet cheerfully the duties devolving upon him as a pastor, a neighbor, and a citizen. For fifty-

¹ Mr. Pike, of Somersworth, and Mr. Flagg, of Chester, were both classmates of Mr. Walker. The aggregate ministries of the three amount to one hundred and seventy-two years, making an average of fifty-seven and one third years.

two years he had gone in and out before his people, and been their only minister. But the time of his departure had come. On the first Sunday morning of September, 1782, while they were preparing to meet him in the sanctuary, their hearts were unexpectedly saddened by the intelligence that he had died since the dawn, and that the lips, vocal in prayer but the day before at the bedside of a dying neighbor, were sealed forever.

A few days after, followed by the great mass of his parishioners, his remains were borne forth from his dwelling by eight of his brethren in the ministry, each wearing the mourning ring, presented him by the town, to the ancient "God's acre," and to a spot where fell first the blushing beams of morning, and lingered longest the slanting rays of sunset. Here they buried him, beside Sarah his wife, "a good old man and full of years."

As one wanders through the old burial-grounds, and there reads the simple tablets erected by the towns in memory of their early ministers, he bows reverently his head, and the thought rises unbidden that, but for these, New England would not have been the New England we boast to-day. Theirs was, indeed, a simpler age than ours. It was their work to contribute liberally in laying deep and broad the foundations of a republic. Manfully and faithfully did they execute it. Heaven grant that the superstructure our century rears upon these be commensurate in excellence, and that both endure perpetually!

JOSEPH B. WALKER.

Concord, N. H.

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MEETING-HOUSE ERECTED IN 1870-72, WITH THE WASHINGTON ELM.

THE FIRST CHURCH IN CAMBRIDGE.

THE settlement of Cambridge was begun in 1631, and the place received the name of Newtown. It was designed to make it the capital of the Province of Massachusetts. It was thought afterwards that the neighboring peninsula presented superior advantages, and the government was accordingly established at Boston. This change caused an alienation between Winthrop, who had set up the frame of a dwelling-house at Newtown, and Dudley, who had completed his house and

* Under this tree Washington first took command of the American army, July 3d, 1775.

moved into it. "The ministers, for an end of the difference, ordered that the governor should procure them a minister at Newtown, and contribute some towards his maintenance for a time ; or, if he could not by the spring effect that, then to give the deputy, towards his charges in building there, £20." The governor promised to comply with this order, and the deputy had "so full a persuasion of the governor's love to him, and so high an estimate of it, that if he had given him £100 instead of £20, he would not have taken it."

The town received legislative patronage, and in some of the earliest years the annual election of the governor and magistrates was held here under an oak upon the common.

In 1632, the town received a considerable accession by the arrival of the Braintree Company, composed of persons who had in England enjoyed the ministry of the Rev. Thomas Hooker. He was a graduate and fellow of Emmanuel College, Cambridge. After leaving college he preached with success, but in 1630 he was silenced for non-conformity, and put under bonds to appear before the High-Commission Court. For a time he taught school, having as an usher John Eliot, who, under Mr. Hooker's influence, devoted himself to the Christian ministry. Mr. Hooker's bond was paid by a friend, and he crossed to Holland, where he remained for three years. He was not able to come to this country with his parishioners, but having returned to England in the following year he escaped with great difficulty and sailed for New England in company with John Cotton and Samuel Stone. The voyage was enlivened with three sermons or expositions on almost every day, and also by the birth of a son to Mr. Cotton. The child received the appropriate name of Seaborn. The people here could hardly fail to play upon the names of the ministers, and though they were grave Puritans liked to say, "that their three great necessities would now be supplied ; for they had Cotton for their clothing, Hooker for their fishing, and Stone for their building."

A church was organized at Newtown. Mr. Hooker was chosen pastor, and Mr. Stone teacher. Both had been ordained in England, but were again ordained to their offices by their own church, in the presence of neighboring ministers, who gave the right hand of fellowship. This was the eighth church in the

Massachusetts Colony. The meeting-house was a small, plain structure, probably built of logs, though the first meeting-house in Boston, which was built the same year, had mud walls and a thatched roof. The house here had a bell, though for some reason a drum was soon used to summon people to worship. The change from the parish churches of England to these humble buildings was more than balanced by the joy of preaching the gospel, in its purity and liberty, free men to free men.

In a few months the people of Newtown complained that they were straitened for want of room. They said there was not land enough, especially meadow, so that they could not maintain their ministers, nor receive more inhabitants. Mr. Hooker said it was an error that towns were set so near together. After protracted negotiation, leave to remove was granted, and in the summer of 1636 the church and congregation, a hundred in number, made their journey through a trackless wilderness, travelling by the compass, and driving their cattle with them. Mrs. Hooker, being in feeble health, was carried in a horse-litter. The company formed a settlement in Connecticut, where some preparation had already been made, and called the place Hartford, after the birthplace of Mr. Stone.

Before they left Newtown another company had arrived from England, who purchased the meeting-house and dwelling-houses and other immovable property which the Hooker settlers were compelled to leave. These new-comers did not design to remain here permanently ; but they found ample means of subsistence, and remembered that their lives were short, and that removals to new plantations were full of trouble ; and they prized the fellowship of the churches, which was a novelty and refreshment in the wilderness. They organized a church on the first day of February, 1636. It was the eleventh church formed in the Massachusetts Colony, and is the present First Church in Cambridge. There were about sixty members at the beginning. In Governor Winthrop's Journal will be found an account of this act of organization. The history of this church has recently been issued by the Congregational Publishing Society. The first minister was the Rev. Thomas Shepard, who was born in Towcester, England, in 1605, on the day "and

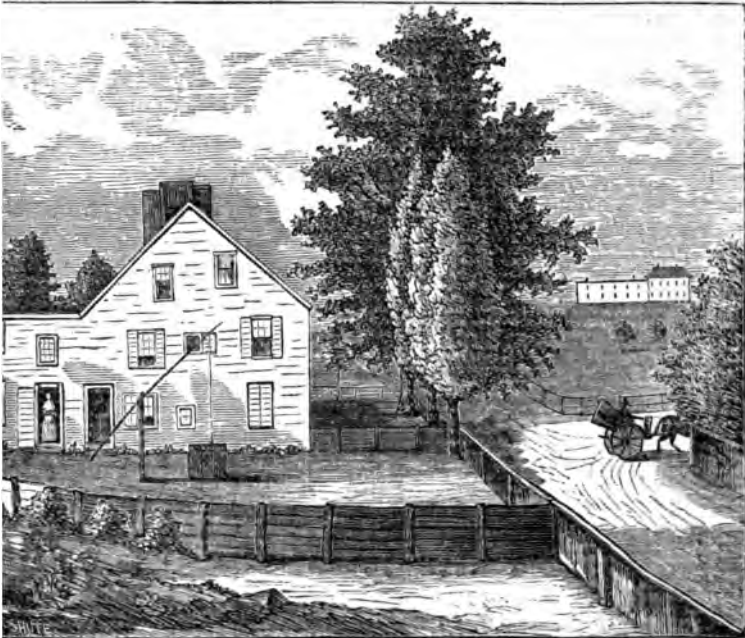
that very hour wherein the parliament should have been blown up." His father, to express his conviction that this plot would not be believed by his son when he should be told the story, named the boy for the doubting disciple. After a troubled youth, he entered Emmanuel College, where he acquired a high reputation for scholarship. While in college "the Lord gave me a heart to receive Christ, with a naked hand, even a naked Christ, and so he gave me peace." He was appointed a lecturer in the Church of England, and received deacon's orders. He was successful in his work, but soon came under the wrath of Bishop Laud, who sentenced him in this ecclesiastical language: "I charge you that you neither preach, read, marry, bury, or exercise any ministerial functions in any part of my diocese; for if you do, and I hear of it, I'll be upon your back, and follow you wherever you go, in any part of this kingdom, and so everlastingly disenable you." He was chaplain for a short time in Yorkshire in the family of Sir Richard Darley, whose kinswoman, Margaret Tauteville, became his wife. He was then, for a few months, in Heddon and a neighboring town, where he again came in contact with the church authorities. He preached up and down the country for a time, undecided what course to pursue. At length he started for New England, but was forced to return by a violent storm. Finally he stole away from England, possibly under a disguised name, and after a long voyage reached Boston, where he was made welcome. He came to Newtown with his friends, and they were formed into a church, as we have seen. There were notable men in the early membership. Those familiar with our history will recognize the names of John Haynes, Governor of Massachusetts; Roger Harlakenden, Richard Champney, Samuel Green, Matthew Day, Edward Winship, Henry Dunster, Thomas Danforth, Daniel Gookin, Herbert Pelham, Elijah Corlet.

The form of covenant agreed to has not been preserved. It was probably like that of the First Church in Boston and in Charlestown. Mr. Shepard died in 1649. His ministry was marked by the controversy with Ann Hutchinson and the Antinomians. The synod, to settle the difficulties which arose in consequence of this strife, met with the Cambridge Church.

Here also, in 1648, "the Cambridge Platform" was adopted by a synod, and given to the churches. This was the centre of missionary work among the Indians, in which Mr. Shepard was actively engaged. Eliot's translation of the Bible was printed here, and was followed by numerous other works in the Indian tongue. Let it be remarked that the first Protestant mission to the heathen in modern times began in Cambridge; the first Protestant sermon in a heathen tongue was preached here; the first translation of the Bible, by an Englishman, into a heathen tongue, was printed here; the first Protestant tract in a heathen language was written and printed here. In all these missionary works, this church, under the lead of its ministers, took a lively interest and bore an important part. It was in the year in which the church was formed that the first action was taken for founding a college. The college was established at Newtown, because this was "a place very pleasant and accommodate," and also because it was "under the orthodox and soul-flourishing ministry of Mr. Thomas Shepard." The name Newtown was soon changed to Cambridge. Mr. Shepard's publications are quite numerous. Among them is a large treatise on the parable of the ten virgins; one on the Sabbath; one entitled "The Sincere Convert"; another, "The Sound Believer." These are all worth reading now. The style is condensed, clear, nervous, rich in comparisons and similes. Some one has made the computation, that in Jonathan Edwards' Treatise on the Religious Affections, of the one hundred and thirty-two quotations, more than one half are from Thomas Shepard. He left nothing more interesting than his Autobiography, which is in a small leather-covered book, now in possession of his successor in the pastoral office. His preaching was effective. To some young ministers, who visited him just before his death, he said, "Your work is great, and calls for great seriousness. As to myself, I can say three things: that the study of every sermon cost me tears; that before I preached a sermon, I got good by it myself; and that I always went up into the pulpit as if I were to give up my account to my Master." His preaching was eminently sound, according to Puritan standards; but it was also spiritual and eminently practical. His influence

the students was marked. One of them became his imitate successor.

Nathan Mitchel was a Yorkshire boy, who came to this city when eleven years old, graduated at Harvard College 1747, and became the pastor of this church in 1750. He died in 1768. During his ministry came the trouble with the dissenting minister Dunster, in which the Cambridge minister was called to be prominent. But in his last will Dunster spoke of Mitchel as his reverend, trusty, and judicious friend. Mitchel was active in framing and defending the "Half-way Covenant." The last years of this ministry were eventful for England and for the colonies. But the work of the church went on. The terms of admiration which were lavished upon Shepard were renewed for the "matchless Mitchel." He took an active part in college affairs. President Mather exhorted the students: "Say each of you, Mitchel shall be the example whom I will imitate." Richard Baxter said of him, "that if there



THE OLD PARSONAGE: BUILT IN 1670.

could be convened an Æcumenical Council of the whole Christian world, that man would be worthy to be the moderator of it."

There is not space to trace the history of this church from the beginning. When so much is already in print, this is not necessary. Mitchel was followed in the pastorate by Uriah Oakes, 1671-1681; Nathaniel Gookin, 1682-1692; William Brattle, 1696-1717; Nathaniel Appleton, 1717-1784; Timothy Hilliard, 1783-1790; Abiel Holmes, 1792-1831.

The pastorate of Dr. Holmes was marked by the separation of the church from the parish. The majority of the parish became Unitarians, and insisted upon having Unitarian preaching for a portion of the time, either through exchanges, or the introduction of other preachers in connection with the pastor. They desired other changes in the same direction. Dr. Holmes could consent to no such proposals. The parish proposed to the pastor to unite in a mutual council to settle the matter. He consented, provided the church was made a party in the call.

The parish refused to unite with the church, and called an *ex-parte* council, composed entirely of Unitarians, which recommended to the parish to dismiss the pastor, which the parish at once proceeded to do. About one third of the members of the church adhered to the parish; the rest went with the excluded pastor to the Court-house, and instituted a separate service. The church and pastor called a council, which declared Dr. Holmes still the pastor of the church and parish, according to established usage, and advised him and the church to meet for worship as they had begun to do. A new ecclesiastical society was formed, to which was given the name of the first minister. On the 17th of December, Mr. Nehemiah Adams, Jr., was ordained as colleague pastor. The Lord greatly blessed the church. In a very short time the membership was doubled, and it has had a continual increase. In 1831, a new meeting-house was dedicated. In 1831, the portion of the church which remained with the parish demanded of the church the church funds, the communion service, the records, and a few minor things. Under the law, as it had been interpreted, the church was forced to relinquish the



MEETING-HOUSE ERECTED IN 1830-31.

property. The Supreme Court of the State had decided that, so far as the holding of property was concerned, the part of the church, be it ever so small, which adheres to the parish, is to be regarded as the church. If not a single member remains with the parish, a new church can be organized, which would be entitled to all the property. The decision never commended itself to the legal profession, and a recent decision in the Supreme Court of the United States makes the name and being of a church a matter for the ecclesiastical tribunals, and not the civil, to determine. But even the remarkable decision made here, under which so many churches suffered the loss of their goods, did not affect the ecclesiastical relations of a church. For purposes of worship and work, — that is, for the real purposes of a church, — there might be a church separate from the parish. It was for the church authorities to determine. The decision, therefore, which took from the church its property, left it in other respects what it had always been, and it remains

the First Church in Cambridge. It is interesting to know that the autobiography of Thomas Shepard, of which mention has been made, was the means of furnishing the church with a communion service after that which had been used so long was taken away. This book, which had wandered far away, came into the possession of Mr. Adams, who had it printed, and with the proceeds of its sale furnished the table of the Lord with the service which is still used. Thus does the first pastor minister now to his old people in holy things.

In 1834, Mr. Adams resigned, to become the pastor of the Union Church in Boston, an office which he still adorns, and in which he has largely blessed the people.

On the 15th of April, 1835, Rev. John A. Albro was installed pastor, and he remained in the office till the corresponding day of 1865. His presence and work are too fresh to need any comment here. He was held in honor while he lived, and his memory is precious. His work abides. His hallowed influ-



MEETING-HOUSE ERECTED IN 1756.

ence can never cease. He was worthy to stand in the long line of ministers with whose names his own is written. The present pastor was installed January 24, 1867.

A few facts will conclude this sketch. This church has had eleven pastors. The average length of the pastorates which have closed is about twenty-two years. Only one has left this church to become the minister of another. As far as can now be ascertained, there have been four ruling elders and thirty-two deacons. Only one minister and four deacons have had a middle name, and these are since 1834.

The church has had six meeting-houses. The first stood a little south of the college; the second, third, and fourth, on the college grounds, very near the site of Dane Hall. The fourth house was taken down in 1833. "In this edifice," said President Quincy, "all the public commencements and solemn inaugurations, during more than seventy years, were celebrated; and no building in Massachusetts can compare with it in the number of distinguished men who at different times have been assembled within its walls." During the investment of Boston in 1775, Washington, who had his army here, worshipped in this house with his companions-in-arms. In 1779, the delegates from the different towns of Massachusetts met in this house and formed the constitution of the State. When Lafayette was here, in 1824, upon his "triumphal visit," the address of welcome was given to him in this church. The accompanying picture will give an idea of this noted building. The meeting-house of 1830-31, of which a cut is also given, is that in which the ministry of Dr. Albro was passed, and which was the home of the church after the separation from the parish. This fifth house stood near the first, on Mount Auburn Street. The sixth is on Garden Street, corner of Mason, fronting on the common. It was dedicated May 22, 1872. This house is of stone. The style of its architecture is popularly known as the Norman, or round-arch Gothic, but the historic name is the Romanesque. It is cruciform in shape, with a gallery over the vestibule, and another at one end of the transept for the organ and choir. It is designed to seat twelve hundred persons. In arranging the interior, the good Congregational principle of having what was wanted has been

strictly followed. At the rear of the church and connected with it is a chapel for the Sabbath School and social meetings.

The people decided that the pews should not be sold; the house is, therefore, owned by the society, and not by separate individuals. A moderate rental was placed upon the pews for convenience, but any persons who do not feel able to pay the full price of the seats, are allowed to pay according to their own judgment of their ability.

By the doors of the church are boxes for the weekly offerings of those who desire to bring a gift when they come up to the house of the Lord.

Will those who read these notes upon this Puritan Church now pray for its peace and prosperity?

ALEXANDER MCKENZIE.

Cambridge, Mass.

NOTE.— Since the foregoing article was in type the Shepard Society has come into possession of the famous Cockerel which so long watched over the church in Hanover Street, and is now to surmount the lofty spire of the new church in Cambridge. This cockerel is of copper, and weighs some two hundred pounds. It measures between five and six feet in height, and also in breadth from the tip of the bill to the tip of the tail. It is of graceful form and very heavily gilded.

This bird was placed originally upon the "New Brick" Church, which was built in 1721. Tradition says that the design had an unfriendly personal reference to the minister of the New North Church, Rev. *Peter* Thacher, which is hardly credible. Early in the Revolution the Second Church, having lost its house of worship, united with the society of the "New Brick." The name of "Second Church" was given to the united body, which has now for a long time been under the pastoral care of the Rev. Chandler Robbins, D. D. In 1845 a new house was erected, which was afterwards sold to the Methodists, and which was taken down in the widening of Hanover Street in 1871. The cockerel had already come down in the great gale, September, 1869, and was not afterwards restored to its place.

For a hundred and fifty years it looked down upon the great city, and was the spectator of some of the most stirring scenes in our national life. It served an important purpose as a landmark for ships entering the harbor. After presiding over Puritans, Unitarians, and Methodists, it now returns to its native position over a Puritan church. It may be added that the house occupied by the First Church in Cambridge at the time of its separation from the parish was also surmounted by a cockerel. This seems indeed to have been the original form of a vane, as the name weather-cock indicates.

A. MCK.

THE ANTINOMIAN CONTROVERSY OF 1637.

[Continued from page 285.]

MUCH has been said, within a few years past and previously, of the intolerance, the exclusiveness, and the persecuting spirit of the fathers of New England. They have been called narrow-minded, illiberal, and bigoted. No sooner, it is alleged, had they escaped the fangs of persecution in their native land, than they went to persecuting others. They persecuted Roger Williams, they persecuted the Antinomians, they persecuted the Baptists and the Quakers. A man must believe just as they did, or be deprived of his civil rights, whipped, banished, or even put to death. Many believe all this; and the charge is constantly repeated in conversation, in newspapers, in books, in stately reviews. In the ensuing discussion, I propose to show that not one word of this is true.

Before I begin, let me ask by what rule shall the conduct of our fathers be judged? Shall it be by the light of the present day, or by the light which they themselves enjoyed? This may make an important difference. Let it not be forgotten that while truth of all kinds is ever essentially the same, it becomes more distinct to human view, and more operative on human affairs, as time rolls on. All the truths of astronomy, of chemistry, of mechanics, were the same three thousand years ago as at the present time. But they were not understood, and did not influence human conduct as they now do. It is so with the science of politics, the science of government. The time was, and not long ago, when it was but little understood. Its true nature, ends, and aims were grievously misapprehended. It is only of late that the true ends and methods of government have faintly appeared. As Macaulay well remarks, government is an experimental science, as much so as engineering, botany, or medicine.¹ It takes a long time for political science, like the other sciences, to work itself clear of falsehoods and impurities. Progress is almost daily made, and the human race is continually advancing in this very important

¹ Macaulay's Review of Sir James Mackintosh's *History of the Revolution of 1688.*

department. Doubtless there is room for further improvement. What we now regard as the perfection of knowledge, our posterity may treat as the mere alphabet of science. It would not be just, however, for them to look upon us with contempt because we have made no greater advances. All scientific knowledge is the result of experiment ; it can come in no other way.

Past ages must not be condemned for not acting according to the light we now enjoy. And yet all the censure, all the obloquy, which has been cast upon the fathers of New England, has arisen from a total disregard of this plain and obvious principle. It is folly and a burning shame to condemn them, as many do, for not coming up, in all respects, to what is now regarded as sound political science ; for not being enlightened with our knowledge. It was absolutely impossible for even the greatest and best of men, two hundred years ago, to be what a very simple and inferior sort of men may, and indeed must be, in our day.

The treatment of Roger Williams by the authorities of Massachusetts, and their proceedings in the Antinomian Controversy of 1637, have been fruitful topics of remark with those who accuse our fathers of being actuated by a malignant spirit. Let us see what was really done in both cases.

Roger Williams was born in the year 1606, in Conwyl Cayo, County of Carmarthen, South Wales ; entered as a student at Jesus College, in the University of Oxford. April 30, 1624, being then, according to the record, eighteen years old. It is said that at that time he enjoyed the patronage of Sir Edward Coke, and that, without finishing his course at the University, he studied law under that eminent jurist. He soon left the law for the gospel, and after a short exercise of his ministry in the established church, became a rigid separatist.

With his wife Mary, he landed at Nantasket, near Boston, from the ship "Lion," from Bristol, February 5, 1630-1. A few weeks only passed before the church at Salem invited him to succeed the saintly Higginson as their teacher. He soon contrived to make himself obnoxious to the government by denying the power of the magistrate to punish certain offences, which are still held to be criminal, and which in Massa-

chusetts, even at the present day, subject the offender to punishment, — such as perjury, blasphemy, and Sabbath-breaking. Not long after he withdrew from the Massachusetts jurisdiction, and during a residence at Plymouth of two years was one of the ministers of the church there, — the separatist, Ralph Smith, being the other. While there, according to Bradford, “he fell into some strange opinions, and from opinion to practice, which caused some controversy between the church and him, and in the end some discontent on his part, by occasion whereof he left them somewhat abruptly” and returned to Salem. Bradford describes him as “a man godly and zealous, having many precious parts, but very unsettled in judgment.” Indeed, the want of a sound judgment was his great fault; he was an impulsive and hot-headed young man, not long out of his teens, all the while exposing himself to trouble, and lacking that caution which the circumstances of the day rendered so imperative. He “refused to join with the congregation at Boston because they would not make public declaration of their repentance for having communion with the Churches of England while they lived there; and maintained that the civil magistrate should not punish any breach of the first table.”¹ If neither perjury, nor profane swearing, nor Sabbath-breaking may be punished, what becomes of human society?

In the winter of 1634–5, he caused great alarm by publicly maintaining that the patent under which the colony was settled was of no validity; that the king told a lie when he said that his subjects had discovered the country; that the king’s grant amounted to nothing; that the titles to land under it were absolutely worthless.”² The language employed by him not only created serious uneasiness in the colony, but it might occasion high displeasure at the English court, and expose the colony to the wrath of the king.

The relations of the colony to the royal government were at this time (1635) very critical. The king had demanded the return of the charter, and had appointed a council having full

¹ Winthrop, I, 53.

² Winthrop, I, 122. Felt’s *Eccl. Hist. of N. E.*, I, 174. Neal’s *Hist. of N. E.* (Ed. 1747), p. 158.

power to regulate all affairs, civil and ecclesiastical, in the English colonies. The conduct of Mr. Williams, therefore, tended to provoke the displeasure of the king, the speedy interference of this council, and the overthrow of the colonial authority.

To guard against this great and imminent danger, the General Court, in March, 1635, passed an order requiring all males over sixteen years of age, whether freemen or not, to take an oath of fidelity, obliging them to obey the government of the colony, to support it with their persons and estates, and to endeavor to the utmost to maintain its rights and its authority.¹ In direct opposition to this very important and needful requisition, Mr. Williams stoutly maintained that it is morally wrong for a magistrate to tender an oath to an unregenerate man; and that false swearing is not to be punished by the civil authority. This doctrine, of course, not only stands in the way of the common administration of justice, but of the defence of the country against invasion. It strikes at the very root of civil society. He also induced the church in Salem, of which he had lately been installed pastor, to write to the churches of which the magistrates were members, complaining of their official acts, and urging that they be disciplined for the same.² This was a plain moving of sedition; for had the magistrates been put under discipline, it would have amounted to disfranchisement, and consequently to deposition from office. He tried to induce the church at Salem to renounce all communion with the other churches of the colony; and when this was not done, he withdrew from fellowship with his own church, and even from his own wife, refusing to join in family prayer or grace at table with her, because she continued to frequent their communion.³

All this while, Mr. Williams was not a freeman of the colony; not entitled to vote; not a citizen; but merely a sojourner, a transitory resident, like our merchants and students in Germany; and of course not entitled to any part in public

¹ Felt's N. E., I, 178, 182, 203.

² Felt's N. E., I, 225. Palfrey's N. E., I, 411.

³ Winthrop, I, 162 *et seq.* Morton's Memorial, 153. Felt's N. E., I, 203, 212, 224, 232.

affairs. He refused to be made a citizen, *i. e.* a freeman of the colony. He was meddling with what did not belong to him. It is asserted by some who must be supposed to know,¹ that he advised Endicot, who was a parishioner of his, to cut the cross out of the royal colors, which amounted to a denial of the authority of the king.

It had now become evident that Mr. Williams could not, with safety to the colony, longer remain within its bounds. In view of the extreme peril in which they were placed by his proceedings, the General Court passed, September 3; 1635, the following order: "Whereas, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates, as also writ letters of defamation both of the magistrates and churches here, and yet maintaineth the same without retraction; it is therefore ORDERED, that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing: which if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the Court."²

The liberty to remain for six weeks was extended till the next spring, but on the express condition that in the interval he should "not go about to draw others to his opinions."³

In January, 1635-6, the Court of Assistants⁴ were informed that this condition had been utterly disregarded by Mr. Williams, and that he was still keeping up an excitement at Salem. The magistrates therefore felt justified in sending him away to England, where he properly belonged, in a ship ready to sail. They sent for him to come to Boston; and when he refused to come, they despatched Capt. Underhill in a pinnace to apprehend and put him on board the ship then lying at anchor at Nantasket. Underhill, arriving at his house, found that he had escaped into the woods three days before. It seems he was extremely reluctant to be sent to England, knowing

¹ Edward Winslow, though a friend to Williams, asserts this, in his *Reply to Gorton, Hypocrisy Unmasked*, pp. 65, 66. Hubbard also affirms it.

² *Mass. Col. Records*, I, 156. *Felt's N. E.*, I, 231. *Palfrey's N. E.*, I, 412.

³ *Felt's N. E.*, I, 237.

⁴ In modern parlance, the Senate or Council.

that there he would be more severely dealt with than here. The hardship, therefore, of travelling on foot through the woods, in the dead of winter, to the shores of Narraganset Bay, and "for fourteen weeks not knowing what bread or bed did mean," was a matter of his own choice.

The case of Mr. Williams was not a novel one in the colony. Before this time John and Samuel Browne, Christopher Gardiner, Thomas Walford, Henry Lynn, Thomas Gray, and others, had been sent away as persons whose presence was dangerous to the peace of the community. But they had not the ability of Williams to make a favorable impression of their case. It is a great mistake to represent, as the brilliant, but not always judicious and careful, Bancroft has done, that Roger Williams stood alone as the apostle and champion of religious liberty.¹ It cannot be fairly shown that the principle of religious freedom entered at all into this dispute. He was not charged with heresy. He was not punished for a mere opinion. He was dealt with as a turbulent man, a disturber of the public peace, and for nothing else.

Mr. Williams was doubtless a man of great private worth. He was eminently pure, disinterested, conscientious, kind, free from malice and personal rancor. Those who differed from him, those who banished him, allowed him the possession of great virtues. He was, nevertheless, a very dangerous man, and the more so from his many good qualities. His very conscientiousness pushed him to dangerous extremes. Of all the evils that have ever afflicted mankind, none have exceeded those which have arisen from a misguided conscience. It was so in the case now under review. Because the consent of the Indians to our occupancy of the country had not been previously obtained, he stiffly maintained that the charter was a mere nullity, and should be sent back to the monarch who gave it. That monarch he taxed with uttering lies and blasphemy in that document. Of course, if the charter was a nullity, all the rights of property acquired under it were void. If the charter was a nullity, how was the colony to be protected against the efforts of Gorges, Mason, and the English hierarchy? He taught, moreover, that the oath of fidelity, imposed by the

¹ Bancroft, *Hist. of U. S.*, I, 374 *et seq.*

ral Court, was unlawful, and this, too, at a time of extreme when the government of the colony and all good citizens needed to be assured of the fidelity of every person residing within its bounds. He would not himself take the oath; he from the beginning refused to take the "freemen's oath," thereby had forfeited the protection of the government.

Mr. Williams is freely accorded the merit of good intention. It is no less true that his efforts were imperilling the existence of the colony, and of American liberty in all time. He was weakening the bonds which hold society together; he was sapping the foundations of social and order. Ignorantly, perhaps, but really, he was engaged in the same game which Laud and the high-church party of England were then pursuing. He was, certainly not to that extent, but really, pursuing a course of intolerance.

The questions between Mr. Williams and the fathers of Massachusetts were questions of civil government. The treatment which he suffered was no invasion of the rights of conscience. *He was not in any sense a martyr to the truth.* He had full liberty to entertain what opinions he chose, considered his opinions merely. His relations with his Maker were never a matter of inquiry. The authorities had no wish, and never attempted, to interfere with any matter between his soul and God.

He was banished because he was disturbing the civil order of the community. He was stirring up civil strife and anarchy. He was sent away from the jurisdiction because it was no longer safe for him longer to remain within it.

Mr. Williams himself, in a book published by him in London in 1643,¹ states the grounds of his banishment to have been the following opinions:—

1. That we have not our Land by Pattente from the King, but that the Natives are the true owners of it:² and that we ought to repent of such a receiving it by Pattente.

¹ Intituled "Mr. Cotton's Letter, lately printed, examined and answered."

² Our fathers always bought land of the Indians, when they could find owners, as in the case of the Pequot and Narraganset lands, which they obtained by right of purchase.

The "Pattente" protected them only against claimants from Europe. It was never designed to operate against the rights of the Indians, nor ever used for that purpose. Our fathers paid the Indians all it was worth to them, who used it for agriculture, but for hunting. The Indians declared themselves satisfied with the price. See Palfrey's *Hist. of N. E.*, I, 387.

about the year 1592. He was educated at Sydney-Sussex College, Cambridge, where he took the degree of A. B. in 1614, and that of A. M. in 1618. He was married, November 8, 1621, to Mary Storre, daughter of Rev. Thomas Storre, vicar of Bilsby, a small parish in the near vicinity of Alford. How long he lived with this wife is not known; but it is certain that in a few years she died, and he married Mary Hutchinson, born 1605, daughter of Edward and Susanna Hutchinson, of Alford. He succeeded his father-in-law in 1623, as vicar of Bilsby, but was silenced for non-conformity in 1632. Finding himself unpleasantly situated in England, he determined to remove to this country; and accordingly, with his wife and five children, and his wife's mother, landed at Boston, May 26, 1636. He and his wife and her mother were admitted to the church in that town on the 12th of June following.

Mrs. Anne Hutchinson was the daughter of Rev. Francis Marbury, of Alford, in Lincolnshire, and was baptized at Alford June 22, 1591. At the age of twenty she was married to William Hutchinson, eldest son of Edward and Susanna Hutchinson, of Alford. William Hutchinson was therefore the brother of Mary, the second wife of Rev. John Wheelwright. He was a prosperous merchant of that place.

Mrs. Hutchinson and her husband early embraced the principles of the Puritans. With her husband, and their family of ten children, she landed in Boston from the ship "Griffin," Sept. 18, 1634. In the same ship came about two hundred passengers, among whom were Rev. John Lothrop and Rev. Zechariah Symmes. Mrs. Hutchinson came for religion's sake, and apparently to enjoy the preaching of Rev. John Cotton, formerly her neighbor in Lincolnshire, who came to the New-England Boston the year before. Mr. Hutchinson was admitted to the church in Boston on the 26th of October,

¹ This ship had brought to Boston, in September, 1633, those famous ministers, John Cotton, afterwards of Boston, Thomas Hooker, afterwards of Hartford, and Samuel Stone, also of Hartford, together with John Haynes, afterwards governor. It has always been understood that the Indian locality Shawmut, at first called by the English Trimountain, received its name of Boston out of respect to Mr. Cotton. But as that name was imposed by the Court of Assistants, at their session held Sept. 7, 1630, it must have been under the expectation that Mr. Cotton would be the minister there, though he did not arrive till three years after.

and his wife on the 2d of November, one week later. The delay in her case arose from some misgivings entertained by the church, occasioned by statements made by the Rev. Zechariah Symmes, a fellow-passenger with her in the "Griffin." On the voyage, she had startled him and other passengers by some eccentricities and speculations of hers in matters of religion, and especially by "revelations" she professed to have received. According to her own statement at her trial, November, 1637, revelations from heaven were with her matters of frequent occurrence. Being then asked how she knew herself to be correct, she answered by "immediate revelation." After Mr. Cotton came to New England, "it was revealed to me," she said, "that I must go thither also, and that there I should be persecuted, and suffer much trouble."¹ She also said, "Nothing of any importance ever happened to me without being revealed to me beforehand."²

At the time of which we are about to speak, she was forty-five years of age. Her husband, "a very honest, peaceable man," was a deacon of the church in Boston, having been chosen to that office November 27, 1636. Her sons, Edward, Richard, and Francis, and her daughters, Faith and Bridget, were members of the same church.

Mr. Wheelwright, on his arrival, found the colony in an anxious, alarmed, unsettled state. Only four months had elapsed since Roger Williams, to avoid being shipped off for England as a disturber of the public peace, had taken to the woods, and made the best of his way to Rhode Island. The removal by Endicot and others of the cross of Saint George from the royal ensign had exposed the colony to the suspicion of disloyalty.³

It amounted in fact to a renunciation of the royal authority; and the enemies of the colony in England were prepared to

¹ "A Short Story of the Rise, Reign, and Ruine of the Antinomians," p. 38.

² See Hutchinson's Hist., Vol. II. Felt's Eccl. Hist. of N. E., I, 261.

³ Not only had the cross been cut out of the flag used by the train-bands of Salem: the same thing had been done in other places. The unmutated flag was not to be found even in the fort on Castle Island. The cross was regarded by the Roman Catholics with superstitious reverence, and was therefore held by our fathers to be a relic of Antichrist. "The Papal Cross is an abomination that no Puritan could bear." Felt's Eccl. Hist. of N. E., I, 291 *et seq.*

take advantage of it. The charter had been demanded by the Privy Council,¹ and a compliance being delayed, a writ of *quo warranto* had been filed in Westminster Hall against the Massachusetts Company.² The Pequot war, then imminent, threatened the speedy destruction of all the English settlements north of Virginia. The very existence of the colony was at stake; and a crisis had arisen, demanding the utmost circumspection and prudence on the part of the guardians of the infant commonwealth.

It was at such a time as this that Mrs. Hutchinson began to promulgate her eccentric views, and to acquire for them an influence which greatly increased the public agitation and danger.

That we may not anticipate too much of the eventful story we will here say, that five months after the arrival of Mr. Wheelwright in Boston, it was proposed by some of the adherents of Mrs. Hutchinson,³ that he should be associated with Cotton and Wilson in the spiritual oversight of the church there. The proposal was altogether insidious, since a vote to that effect would have ensured the ascendancy of the new party in Boston, and perhaps in the colony. Winthrop had the address to parry the blow, by suggesting that the church already had two ministers, a pastor and a teacher, which were all that the Congregational polity allowed; and moreover, he feared that the peace of the church might be endangered by calling Mr. Wheelwright to office, "seeing he was apt to raise doubtful disputations." Mr. Wheelwright had lately advanced, in a public exercise, some novel, and, it was thought, erroneous and even dangerous sentiments. He had said that the believer was more than a creature, and that the Holy Ghost and the believer are united.⁴ Being called on in the church to explain his meaning, he did not deny that he said this. He was already committed to the views of Mrs. Hutchinson, of which this was one. But to gratify the friends of the new doctrines as far as possible, the church voted that

¹ April, 1634.

² September, 1635.

³ She had already been in Boston twenty months.

⁴ Winthrop, I, 202. Palfrey's N. E., I, 475. Felt's Eccl. Hist. of N. E., I, 263.

Mr. Wheelwright have liberty to preach at Mount Wollaston.¹ In pursuance of this vote, which was passed October 30, 1636, Mr. Wheelwright preached at "the Mount" about a year. He had a grant from the town of Boston of two hundred and fifty acres of land at Mount Wollaston, February 2, 1636-7.²

Drake, in his *History of Boston* (p. 220), supposes, singularly enough, that Mr. Wilson was unwilling to accept Mr. Wheelwright as a colleague, lest this "brilliant young minister" should eclipse him! But Wheelwright was now forty-five years of age, and only four years younger than Wilson.

Before proceeding further, we must take notice of a fact in our early history which has scarcely ever been adverted to by those who have written of those times, though vital to the whole matter. The fact is this. It was a CHURCH OF CHRIST which settled on these shores in 1628 and the following years. They came for religious ends, and for no other. Everything was shaped by religion and subordinate to it. The State was an outgrowth from the Church, was its offspring and its handmaid. In all affairs, civil as well as ecclesiastical, the Church took precedence of the State, and its interests were paramount. The whole civil administration necessarily partook of the character thus imparted. The complaints we sometimes hear about a union of Church and State, in the early days of Massachusetts, are thoroughly idle, silly, and gratuitous. In the circumstances of the case, it could not have been otherwise. For it was literally true, that the State was only the CHURCH acting in secular and civil affairs. That the fact was as here stated, is manifest from all our early documents and all our early historians. This singular fact explains many things

¹ Records of First Church in Boston. Several members of the Boston church resided at Mount Wollaston, — now the town of Quincy, — and others had plantations there. They had previously attended meeting in Boston, eight miles distant. This was found very inconvenient, especially in bad weather, and they petitioned, August 24, 1636, — just before what is noted in the text, — for a separate church. The church in Boston were not willing to part with so many of their members, many of whom were able men; and as a compromise, the Mount Wollaston people were allowed to have Mr. Wheelwright preach there. There was no church there, distinct from that in Boston, till September 17, 1639, nearly three years after this time.

² Town Records of Boston.

otherwise inexplicable, and answers many objections otherwise unanswerable.

It explains, for instance, and fully justifies that famous order, passed May 18, 1631, at the second General Court held after the transfer of the charter to these shores, providing that none but members of the church, in good standing, should be freemen of the colony, and exercise the right of suffrage. It explains and justifies the conduct of the government of Massachusetts in the case of Roger Williams, of John and Samuel Browne, Thomas Walford, and now in the case of Mr. Wheelwright, Mrs. Hutchinson, and their adherents. It is a total, inexcusable mistake to suppose and to say, that these persons were punished merely because of their opinions. *They were not punished at all*, in the customary acceptation of that word. They were simply excluded from the church planted on these shores. This church had the right to say who should cohabit with it, and it chose to exercise the right; it owned the whole territory, and by charter had the right to say who should live upon it. It had the same right that every householder has to decide who shall occupy rooms in his house, and come to be and board in his family; the right every man has to choose his own company.¹

This state of affairs did not make a "Theocracy,"² as is sometimes inconsiderately, nay, foolishly supposed. If Massachusetts was then a "Theocracy," then every Christian church, and every Christian family, and every mercantile establishment conducted on Christian principles, is now a theocracy; for in neither case was anything done beyond this, to live according to the mind and will of God, as signified to us in the Holy Scriptures. In neither case is any direct and immediate revelation from God enjoyed or expected, as in the theocracy of old.

Mrs. Hutchinson is first brought to our notice by Governor Winthrop, in his Journal, under date of October, 1636, in

¹ Their charter gave them the right to exclude all persons who would not concur in their main design. The land was theirs as much as a man's farm is his.

² The word "Theocracy" is defined by Webster: "Government of a State by the immediate direction of God; or, the State thus governed. Of this species the Israelites furnish an illustrious example. The theocracy lasted till the time of Saul." Worcester's definition is, "A government directed by God." The etymology of the word should be sufficient.

these words: "One Mrs. Hutchinson, a member of the church in Boston, a woman of a ready wit and bold spirit, brought over with her two dangerous errors: first, that the Person of the Holy Ghost dwells in a justified person; second, that no sanctification can help to evidence to us our justification. From these errors grew many branches; as, first, our union with the Holy Ghost, so as a Christian remains lead to every spiritual action, and hath no gifts nor graces, other than such as are in hypocrites, nor any other sanctification but the Holy Ghost himself." ¹

The author of the "Short Story of the Rise, Reign, and Ruin of the Antinomians," etc., who could be no other than Governor Winthrop himself, ² thus describes Mrs. Hutchinson:

"She was a woman of a haughty and fierce carriage, of a nimble wit and active spirit, and a very voluble tongue, more bold than a man, though in understanding and judgment inferior to many women." ³

Edward Johnson, in his "Wonder Working Providence," calls her "the master-piece of women's wit." ⁴ The anagram of her name — "The Nonesuch" ⁵ — shows the estimation in which her talents were held by the people. None at the present day will doubt that she was a woman of rare ability. Her husband is described by Winthrop as "a man of a very mild temper and weak parts, and wholly guided by his wife." ⁶

¹ Winthrop, I, 200. Palfrey's N. E., I, 473. Felt's New England, I, 261.

² Rev. Robert Baillie, Principal of Glasgow, a Scots Covenanter, in his "Dissuasive from the Errors of the Times," published 1645, speaks of Winthrop as the author of the "Short Story," which book had appeared only the year before. Rev. Samuel Rutherford, professor of divinity in the University of St. Andrew's, Scotland, in his "Survey of the Spiritual Antichrist," London, 1648, cites the "Short Story" as Winthrop's. He says of the book, "penned, as I am informed, by Mr. Winthrope, Governour, a faithfull witness, and approved by Mr. T. Weld, in his preface to the book," and then quotes largely from it. "Survey," p. 171.

In 1648, Cotton's "Way of the Congregational Churches Cleared," refers to the "Short Story" as the testimony of Mr. Winthrop and "Mr. Wells," meaning by the latter, Rev. Thomas Welde, of Roxbury, who wrote the preface. A careful comparison of some passages in Winthrop's Journal with some passages in the "Short Story," will satisfy the reader of the identity of the authorship in both cases, being in each case word for word.

³ "Short Story," p. 31.

⁴ W. W. Providence, c. 62.

⁵ The letters are the same as in HUCHENSON. Magnalia, Hartford edit., Vol. I, p. 447. Grahame, I, 177.

⁶ Winthrop, I, 295.

delight; and she averred that after he and Mr. Wheelwright were silenced [about 1630] there was not one minister in England whom she felt it safe to hear.¹ On one occasion, when the excellent Wilson rose to speak, she abruptly left the church.² A similar affront was offered to other preachers.

In addition to her meetings for women, Mrs. Hutchinson had a meeting at which both men and women were present.³ On these occasions she urged her opinions with no small energy and zeal, and with remarkable success. Such were the talent and the address with which she maintained her views, that she found herself at the head of a powerful party, including Vane,⁴ the governor, Dummer and Coddington among the

¹ "Short Story," p. 38. Felt's *Eccl. Hist. of N. E.*, I, 261.

² Palfrey's *Hist. of N. E.*, I, 475.

³ On her trial, in answer to a question from the deputy-governor, Mr. Dudley, she said she held two meetings weekly at her house, one of which was open to both sexes. Felt's *N. E.*, I, 324.

⁴ Henry Vane, afterwards Sir Henry Vane, was born in 1612, and was therefore now only twenty-four years of age. He was of an ancient and eminent family in England. The honor of knighthood was conferred on his ancestor, Sir Henry Vane, for his valor at the battle of Poitiers in 1356. His father, Henry Vane, was knighted by James I in 1611, and continued for more than thirty years to exert a controlling influence in Parliament and in the cabinet. In September, 1639, he was made principal secretary of state. At the time of which the text speaks, William Laud, Thomas Wentworth, afterwards earl of Strafford, and the elder Vane, were the most powerful subjects of the English monarchy.

The younger Vane arrived in Boston, Oct. 3, 1635. The father belonged to the high-church party in England; the son had adopted the cause of the Puritans, and remained steadfast in this attachment to the end. The father had obtained from the king, who was quite willing to spare him from England, a license that the son might leave that country, and abide here three years. Neal (Daniel, author of the *History of the Puritans*) calls him "a warm, hot-headed young gentleman," and says his father was averse to his going to New England; but the king, being informed of the son's earnest inclination to go, obliged him to consent to his absence for three years. [*History of New England*, p. 161.] The people of "the Bay" thought so highly of him, that they elected him governor in the May following his arrival, with the mature and discreet Winthrop, nearly twice as old, as his deputy! According to Mather, "he was elected to office by the industry of some who thought to make a tool of him." *Magnalia*, III, 77.

Disappointed at the turn of public affairs in Massachusetts, and chagrined at the loss of his popularity, as manifested by the election of Winthrop to succeed him in May, 1637, he left the country forever, Aug. 3, 1637. In June, 1640, he received from Charles I the honor of knighthood. He was an active and influential member of the Long Parliament, being elected for Kingston upon Hull, and was a member of the Council of State after the execution of the king. As treasurer and commissioner for the navy, he had almost the exclusive direction of that im-

magistrates, all the members of the Boston church, save Wilson, Winthrop, and three more, besides some individuals in other towns. "All sorts of persons were found to have been attracted by her spells, and involved in her tenets." The rapid spread of the new doctrines was due in no small degree to the talents and influence of Vane. But the country ministers, — not inferior, on the whole, to those of Boston, — Eliot and Field of Roxbury, Symmes of Charlestown, Shepard of Cambridge, Phillips of Watertown, Peter of Salem, and others like them, were strongly opposed to her sentiments and to her proceedings.

The main points of the sharp controversy which now ensued, which indeed had been smouldering for a year or more, and which is known in our history as the ANTI-NOMIAN CONTROVERSY, — were these. The ministers of the country towns, and Mr. Wilson, pastor of the church in Boston,¹ held that a

important branch of the public service. The brilliant successes of Blake and Monk in the war with Holland were the result, in great part, of his wise and efficient administration. He was not one of those excluded from Parliament by "Pride's purge," but was so disgusted with that proceeding that he vacated his seat, and so had no hand in the trial and execution of Charles. When the remains of the Long Parliament, deservedly called "The Rump," were, after sitting more than twelve years, contriving ways and means to perpetuate their power, and were, one and all, banished out by Cromwell, Sir Henry Vane was one of the excluded members. Attempting to remonstrate, he was bluffed off with that famous speech of the Lord General, — "O, Sir Harry Vane! Sir Harry Vane! the Lord deliver me from Sir Harry Vane!"

Sir Henry Vane was, in violation of the king's express promise, executed on Tower Hill, June 14, 1662. He was doubtless a man of eminent ability, and a true patriot; "incorrupt and disinterested," says Hallam, "inflexibly true and just, but too much of a theorist for those stirring times." "Sir Henry Vane, the younger," says Bancroft, "was a man of the purest mind; a statesman of spotless integrity; whose name the progress of intelligence and liberty will erase from the records of fanatics and traitors, and insert high among the aspirants after truth and martyrs for liberty." *Hist. of United States*, I, 383.

He has been too much underrated by the Massachusetts writers, with the exception of Upham, who has perhaps erred in the other extreme. His course in Massachusetts we cannot think very creditable to him. His subsequent career in England was brilliant and honorable. He stood in the front rank of debaters in the Long Parliament; the contriver of the Solemn League and Covenant, and the leader of the Independent party. Milton's magnificent sonnet to him was well deserved.

The other minister, Mr. Cotton, was not the pastor, but the *teacher*, of the church.

man, in order to possess evidence of being accepted of God and in the way to heaven, must exhibit the fruits of inward piety in a truly religious outward life ; that genuine religion in the heart would show itself in the conduct ; in the language of the day, they held that sanctification is the only sure evidence of justification. Mrs. Hutchinson and her adherents maintained that nothing of this kind is necessary. They held to an immediate witness of the Spirit, a direct revelation from God coming in the form of a promise, and certifying to the believer's good estate. Christ formed in the soul, the Holy Ghost in the believer, these were sufficient ; a holy life was no evidence of acceptance with God ; in the phrase of the day, sanctification was no evidence of justification.¹ Mrs. Hutchinson, moreover, was understood to maintain that a man is justified, or accepted of God [and therefore in a state of salvation], *before* he believes ; that faith is in no sense the cause of our justification ; that the Holy Ghost is personally united to the believer ; and that revelations from God to the soul, having equal authority with the Scripture, and indeed superseding it, are to be expected and are actually enjoyed.²

The able and clear-headed leaders of the Massachusetts colony felt these to be matters of deep and solemn import. What can be of higher moment to any man than the question of his standing in the sight of God, — his well-being for eternity ?

Some attempts have been made to show that the strife between the two parties was one of mere words. Even the

¹ Mr. Shepard puts it thus : "The principall opinion and seed of all the rest was this, viz, that a Christian should not take any evidence of God's special grace and love towards him by the sight of any graces or conditionall evangelicall promises to fayth or sanctification in way of ratiocination ; for this was evidence, and so a way of woorks ; but it must be without the sight of any grace, faith, holiness or special change in himself, — by immediate revelation," etc. That is, we are entitled to feel ourselves in the way to heaven, — not because we are conscious of a great spiritual change ; not because we do believe in Christ, that we accept his offers of mercy, and trust wholly in him for salvation, and that we are really endeavoring to obey him and keep God's commandments ; nothing of this sort is necessary ; an immediate revelation from God that we are safe, supersedes it all. Of course, self-inquiry and self-examination are useless. Autobiography, p 59.

² Neal's Hist. of N. E., edit. 1747, p. 183. "Short Story," the Preface. Felt's Eccl. Hist. of N. E., I, 267, 268. Hutchinson, her descendant, gives the same account in his History, II, 46.

screet Shepard, of Cambridge, though opposed to the new opinions, in the election sermon of May, 1637, endeavored to make it appear that the difference between the contending parties was not fundamental. Perhaps it was not. Both parties held the great Protestant doctrine of justification through the merit of Christ alone, and of a radical change of heart by the special operation of the Holy Spirit. Mr. Cotton, having been for a full year in apparent harmony with Mrs. Hutchinson, came to see that his own views were not dissimilar from those of his colleague and the country ministers. The points on which they agreed were of far more importance than the points on which they differed. In the heat of controversy, it is common for points of difference to be greatly exaggerated.

There is room for supposing, notwithstanding the sharp contention of the time, that Mrs. Hutchinson was truly a Christian woman, and that both she and her opponents held the essential truths of the gospel, as commonly professed by the Protestant churches. The question between them amounted to this: How am I to know that I am in the way to heaven? Mr. Wilson and the country ministers maintained that it must be by careful and thorough self-examination, and that the evidence must, partly at least, be furnished by a holy life, and therefore patent to the view of others. Mrs. Hutchinson and her adherents held that the evidence need not, any part of it, be visible to others; that indeed the evidence is of such a nature that it cannot be seen by others; that it is wholly a matter between a man's own soul and God, so much so that the most exemplary life does not, and cannot, to ourselves, increase the evidence of our acceptance with God. They insisted very strongly on an inward witness of the Spirit, amounting to an immediate revelation from God, that I am in a state of favor and acceptance with him. It is a promise from God of my salvation, made personally and immediately to my soul, — superseding all other evidence of my good estate, rendering all other evidence vain and worthless. This they said was salvation by grace; if I seek other evidence, if I try by self-examination to find out whether I truly submit to God, accepting his offers of

mercy and sincerely endeavoring to live in obedience to his commands, this is salvation by works.¹

Such was the teaching of Mrs. Hutchinson, of Mr. Wheelwright, and of others who went with them. A great Scriptural truth was at the bottom, to wit, that salvation is wholly of grace; nothing that we can do, or that we can be the subjects of, furnishing the meritorious ground or basis of our pardon. But false and fatal inferences were drawn from it: first, that a man may be sure of salvation without a holy, and even without a moral life; secondly, that salvation is assured to us by a direct revelation from heaven. And then it naturally followed, that revelations from God to the soul are to be expected, and are actually enjoyed; not only touching the affair of our salvation, but in reference to the more important concerns of life, these revelations having equal, and, indeed, superior authority to the Scriptures. It followed, also, and was maintained th

¹ How different was this woman's religion, and her whole deportment, from that of the missionary, David Brainerd, who has been regarded, and not without some just reason, as being the holiest man, the man who lived nearest to God, of any in modern times!

"I have had occasion," says Edwards, "to read his diary over and over, and very particularly and critically to review every passage in it, and I find no one instance of a strong impression on his imagination, through his whole life. There was no hearing God or Christ immediately speaking to him; no sudden suggestions of words or sentences as immediately spoken to him; no new objective revelations; no strong suggestions of secret facts. There is no record, from beginning to end, of any supposed immediate witness of the Spirit, or inward immediate suggestion, etc. No supposed high illuminations and immediate discoveries," etc. "He told me that he never had what is called an *impulse*, or a strong impression on his imagination, in things of religion, in his life." "He detested enthusiasm in all its forms, and condemned whatever in opinion or experience seemed to verge towards Antinomianism. He regarded with abhorrence the experiences of those whose faith consists in believing that Christ died for them in particular, and whose assurance of their good estate arises from some immediate testimony, or suggestion, etc. He greatly abhorred everything like noise and ostentation in religion, and the spiritual pride of those laymen who set themselves up as public teachers, and decry a learned ministry."

Of himself during his last sickness, and when expecting every day to be his last, Brainerd says: "In a review of my life, though I could discover much corruption attending my best duties, . . . yet God was pleased to let me see that I had from time to time acted above the influence of mere self-love; that I had longed to please and glorify him as my highest happiness, etc. I had a present feeling of the same divine temper of mind. I felt pleased to think of the glory of God, and longed for heaven as a state wherein I might glorify God perfectly, rather than as a place of

either the law of God, nor the example of Christ, is the rule of life; that the commission of sin, of flagrant sin, even murder itself, should not occasion doubt of our salvation, after it has been revealed to us that we are saved; that we are not bound to pray in our families, or in secret, unless the Spirit moves us; that a church, in admitting members, is to pay no regard to holiness of life or the want of it; and much more of the same sort; all turning on this pivot, that immediate revelation, and not the Holy Scriptures, should be the guide of our lives.¹ Accordingly, Mrs. Hutchinson relied much on direct impulses and revelations, made to her personally, for the direction of her conduct; and she felt that while acting under such guidance, she must be right, and everybody who opposed her must be wrong.

This lets us into the whole difficulty; this key unlocks the whole affair. As long as Mrs. Hutchinson claimed to have supernatural impulses and revelations, nobody could foresee what direction they might take, or what line of conduct they might prescribe for her followers. Suppose she had a revelation for her followers to take the sword; what then? This is the main source of apprehension to the government of

piety for myself. This feeling of the love of God in my heart was sufficient to give me full satisfaction. . . . I did not now want any of the suggestions with which many are so pleased. No! my soul abhorred those delusions of Satan, which are thought to be the immediate witness of the Spirit. . . . the suggestions come to the mind by Satan of certain facts not revealed in Scripture," etc. and well he might abhor them. Mrs. Hutchinson pretended she had certain revelations revealed to her which are not revealed in Scripture. Certainly this was adding to God's words; and God says that if anybody adds to his words, he will add to him the plagues that are in Scripture denounced against his enemies. Rev. xxii. The revelations which Mrs. Hutchinson professed to enjoy, were substantially the same as the Essenes, about the time of the apostles, and after them the Gnostics, in the primitive ages of Christianity, and in the Middle Ages some recluses in the cloister of Rome pretended to have, and still later the English Enthusiasts in the time of Cromwell. All these pretended to extraordinary experience, and immense revelations from heaven. In all these cases, it was Satan transforming himself into an angel of light. They were delusions of the devil, assuming the appearance of great spirituality, and leading many headlong to destruction. In all these cases the effect was the same as in the case of Mrs. Hutchinson, viz., to induce these persons with an exalted sense of their own goodness, and to lead them to undervalue and despise others.

All this was developed and clearly proved before the Synod of 1637, and fully admitted by Wheelwright. Felt's *Eccl. Hist. of N. E.*, I, 313 *et seq.*

Massachusetts, and the principal reason for her banishment. It is distinctly set forth in the order for her exclusion from the colony, as we shall see in the sequel.

The promulgation of Mrs. Hutchinson's views, in the manner and style which she chose to adopt, soon raised a prodigious ferment. Not content to propound these doctrines calmly for belief, she must utter the most unsparing denunciations against all who did not believe them, and especially against all the ministers who did not preach them. This of course was slander, and consequently criminal in the eye of the law. She and Mr. Wheelwright undertook to run a line of demarcation through the whole religious community, dividing it into two parties,—those who were under a covenant of works, and those who were under a covenant of grace. The former were the opponents, the latter the adherents, of Mrs. Anne Hutchinson. Her party was very strong in Boston, including many influential persons, some of them in the high places of power.¹ Her doctrine suited well the pride and self-sufficiency of the human heart. Governor Vane,² young, ardent, impulsive, and inexperienced, employed his great talents in promoting the spread of the new opinions. William Coddington, a most estimable man, who came with Winthrop in 1630, and who but for his connection with Mrs. Hutchinson would have been governor of Massachusetts, had a share in this unfortunate business.

It cannot be denied that Mrs. Hutchinson did offend against the rules of common decency, in thus setting up herself as a public teacher of religion, where there was no lack of very competent and excellent ministers; in holding stated weekly

¹ "Now by this time they had some of all sorts and quality in all places to defend and patronize them; some of the magistrates, some gentlemen, some scholars and men of learning, some burgesses of our General Court, some of our captains and souldiers, some chief men in townes, and some men eminent for religion, parts and wit. Wheresoever the opinions came in agitation, there wanted not patrons to plead for them. . . . In towne meetings, military trainings, and all other societies yea, almost in every family, some were ready to rise up in defence of them, ever as of the apple of their owne eye." Welde, Preface to the "Short Story," etc.

The list of those who were disfranchised and disarmed in November, 1637, which will appear in the sequel, shows who were the abettors of the new doctrines.

² The new "opinions were raised up to a great height by Mr. Vane, too suddenly chosen governor." Shepard's Autobiography.

tures for both sexes ; in entering upon and obstinately maintaining a heated warfare with the ablest men in the colony, and assailing the reputation of learned and useful ministers. Her eminent talents, her unquestionable ability, affords no excuse. We are forcibly reminded of the fierce and stalwart women whom ancient fable represents as having come, in full company, to the help of beleaguered Troy :—

Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.¹

Mrs. Hutchinson, by entering into this contest, unsexed herself, and invited the injuries which a bold and daring woman will always receive when stepping into the arena of angry public debate. It was easy for her to make disparaging criticisms, and to launch forth burning invectives against those who were tired of her way of thinking, and she soon found that the same course was open to her opponents. It was not to be expected that a people who carried their reverence for their spiritual guides to an extent that would now be thought excessive, would submit in silence to the harsh censures, the severe denunciations, uttered against these men every week in Mrs. Hutchinson's lectures, pointing them out in unmistakable words, repeated at every social gathering and at every fireside. Censure, therefore, was met with censure ; crimination produced crimination. There were faults on both sides ; but it is abundantly evident that the Hutchinson party were the first movers in this lamentable business, and must therefore bear the chief responsibility.

Measures were early taken to compose the warring elements. In October, 1636, and again in December, the ministers of the colony had an informal meeting in Boston, at a session of the General Court, to talk over the subject, and to see if harmony could not be restored.² All efforts in this direction proved unavailing. Mrs. Hutchinson and her party continued to reproach and denounce their opponents. Able, faithful, and earnest ministers, — such ministers as John Eliot of Roxbury,

¹ Virg. *Æneid*, I, 490-493.

² Felt's *Eccl. Hist. of N. E.*, I, 261, 266. Palfrey's *N. E.*, I, 475, 476.

Thomas Shepard of Cambridge, and John Wilson of Boston, — men of the purest character, men who deserve, as they have received, the veneration of the New-England churches in every succeeding age; such men were stigmatized as unfit to be spiritual guides, as preaching no gospel at all, as preaching, in fact, a covenant of works, the very opposite of the gospel of Christ. They were, it was said, no better than priests of Baal, popish factors, scribes and pharisees, the opposers of Christ himself, with the very mark of Cain upon them.¹ The adherents of Mrs. Hutchinson, even half the congregation, when Wilson rose to speak, abruptly left the house. When they attended lectures out of town, and heard anything differing from her teachings, they publicly objected, and thus caused much disturbance.

Such a disparagement of ministers had a far deeper meaning, and inflicted far deeper wounds, than can now easily be conceived. To denounce, at the present day, a clergyman as a knave or a drunkard, would not be a greater offence than it was then to call a minister a legalist.²

The agitation continuing to increase, a fast was appointed by the General Court, to be held on the 19th of January, 1636-7.³ The reasons assigned for it were, the distresses endured by the Protestants in Germany, in consequence of the victories gained by the imperialists; the sufferings inflicted on faithful ministers in England who refused to submit to popish ceremonies and doctrines; the dangers with which the colony was threatened from the Indians;⁴ and the religious dissensions then flagrant in the colony.

¹ "Short Story," Preface, and p. 32. "Oh the sore censures against all sort that opposed them, and the contempt they cast upon our godly magistrates, churches, ministers, and all that stood in their way!"

"Now the faithfull ministers of Christ must have dung cast on their faces, and no better than Legall Preachers, Baal's priests, popish factors, Scribes, Pharisee and opposers of Christ himself.

"Now they must be pointed at, as it were with the finger, and reproached name. Such a church officer is an ignorant man, and knows not Christ; such one is under a covenant of works; such a pastor is a proud man, and would make a good persecutor," etc.

² Palfrey's Hist. of N. E., I, 490.

³ Winthrop put this fast on the 20th January, but the Colony Records make he 19th.

⁴ The Pequots had assumed a hostile attitude the autumn previous.

The fast was intended for union and peace ; but through human infirmity it proved to be the means of greatly increasing the alienation already existing. Mr. Wheelwright, having, perhaps, preached in the morning at Mount Wollaston, was present at the afternoon service in Boston. Mr. Cotton preached in the afternoon from Isaiah lviii : 4, " Behold, ye fast for strife and debate," etc., and showed that strife and debate, contention and provocation, did not accord with the idea of a fast, but that the proper design and effect was to produce harmony and reconciliation, and used many arguments in support of this view.

After Mr. Cotton had finished, the church desired Mr. Wheelwright "to exercise as a private brother, by way of prophecy."¹ No set, formal discourse was expected from him, but only a few brief, desultory, impromptu remarks, such as were often heard from unofficial members.

Mr. Wheelwright, however, had prepared for the occasion an elaborate, carefully-written discourse. He came forward, and delivered it. The text was in Matt. ix : 15, " And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them ? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Never was any proceeding more ill-advised, more ill-timed, or more mischievous in its consequences. After lumbering in manuscript two hundred and thirty years, during which period it had probably been seen by not more than two or three persons, this famous sermon has lately been given to the public.²

¹ " Short Story," p. 52. " To prophesy," in the phrase of those times, was to make a brief, informal, religious address, as a private brother, as Winthrop, Dudley, Nowell, and other leading laymen did, when the minister was absent, or by his leave, when he was present.

It appears that Mr. Wheelwright, on that Fast Day, was not invited to *preach*, and was not expected to preach, and had no right or permission to occupy the time with a formal discourse, but only to offer a few extempore remarks. Such is the statement of one who was present at the time. Was it discreet, was it fair, was it altogether upright, to preach at all, and especially to preach such a sermon at such a time ? Can we wonder that the indignation of all who were not Mr. Wheelwright's personal friends was aroused ?

² It is printed in full, *verbatim et literatim et punctuatim*, in the Proceedings of the Massachusetts Historical Society for 1866-1867, pp. 256-274. It is also printed, in like manner, in the (New York) Historical Magazine for April, 1867, and, in the orthography now current, in the (Boston) Panoplist for July and Au-

To the modern reader, the sermon may appear to be a very harmless affair. Language loses its meaning when taken out of its connection with the *time*, the *place*, and the *person*. Words, having a deep meaning of suggestion and insinuation in the manner and time of utterance, often, when put on paper, fail of their original effect, and seem perfectly innocuous. Tones, inflections, gestures, the aspects of the countenance, and the known sentiments of the speaker or hearers, frequently give a potent energy to what would otherwise be tame and insignificant. We must be on the spot, and hear what is said, and under what circumstances, to catch the full meaning of the utterance. In that day of anxiety and alarm, what construction other than that which was actually given, could have been put on such expressions as I shall now proceed to quote?

After showing "that the onely cause of the fasting of true beleueers is the absence of Christ," he tells his hearers how they ought "to cary & behaue themselues on that day of humiliacōn" [the Fast Day of January 19] and then proceeds: "The second vse of exhortation, & it serueth to exhorte vs al, in the feare of God, to haue a spetial caire, that we p^{te} not wth y^e Lorde Jesus Ch: if we p^{te} wth Ch we p^{te} wth our liues, for Ch is our life, saith Paule, Col. 3, 4, the Lorde Jesus Ch is not onely the author of our life, but is the uery seate of the life of God's children, & al there life is deriued from Ch. for he is y^e roote & he conuayeth life to y^e branshes, & thos y^t are y^e children of God, they liue by y^e faith of y^e sonne of God, Gal. 2. 20. they haue faith to lay houlde on the sonne of God, & y^e son of God conuayeth life to them: therefore if we p^{te} wth Ch. we p^{te} wth our liues, therefore it standeth vs all in hande to haue a caire Ch be not taken frō vs, if we belonge to the election of graise, Ch can not be holy taken away from vs, yet may be

gust, 1867. Of the publication last mentioned, my friend, Mr. Ebenezer Wheelwright, of Newburyport, a lineal descendant from Mr. John Wheelwright, was the editor.

Mr. Wheelwright delivered a copy of his sermon into the court, held March, 1636-7, as a true copy. This no doubt is the copy still existing in the possession of the Massachusetts Historical Society. That the sermon was preached in Boston on the Fast Day, and not, as some suppose, at Mount Wollaston, we know from an indorsement on the sermon itself, as well as from the statement in the "Short Story."

taken away in some degree, therefore let vs haue a caire to keepe ye Lorde Jesus Ch.

“Ob : It may be heare demanded, what course shal we take to keepe the Lorde Jesus Ch. ?

“A : The way we must take, if soe be we wil not haue y^e Lorde Jesus Ch taken from vs¹ is this we must al of vs ppaire for a spiritual combat, we must put on y^e whole armor of God, Eph. 6. 11, & must haue our loines girte, & be ready to fight : behould the bed y^t is Solamōs, there is threskore valient men abought it, valient men of Israel, euery one hath his sworde in his hande, & being experte in warre, & hath his sworde girte on his thie, because of feare in y^e night, if we wil not fighte for y^e Lorde Jesus Ch. Ch. may come to be surprisid. Solamon lyeth in his bed, & there is such men abought the bed of Sollamon, & they watch ouer Sollamon, & wil not suffer Sollamō to be taken away : & who is this Sollamon, but y^e Lorde Jesus Ch : & what is y^e bed, but y^e church of true beleeuers, & who are those valient men of Israel, but al the children of God, they ought to shew themselues vallient, they should haue there swords readie, they must fight, and fighte wth spiritual weapens, for the weapens of our warfaire are not carnal, but spiritual &c. 2 Cor. 10. 4., therefore wheresoe euer we liue, if we would haue y^e Lorde Jesus Ch to be abundantly p^r sent wth vs, we must all of vs ppaire for battel, & come out ag^t y^e enymies of y^e Lorde, & if we doe not striue, those vnder a couenant of works wil p^r uaile. We must haue a spetial caire therefore to shewe our selues coragious, al y^e vallient men ot David, & all y^e men of Israel, Barak, & Debora & Jael, all must out & fight for Ch : curse ye Meroz, because they came not ought to helpe y^e Lorde ag^t ye mighty, Judg : 5. 23 — therefore if we wil keepe y^e Lorde Jesus Ch. & his p^rsence, & power amongst us, we must fight.”

Of course, this may all be understood in a spiritual sense, of such fighting as we read of in the Pilgrim's Progress and the Holy War. But unfortunately it is all capable of another construction, and the other construction was the natural and necessary one at the time. The resolute men of Boston, who

¹ All through the sermon it is represented and implied that his hearers wer in great danger of having Christ taken from them.

had arms in their hands, and knew how to use them, could hardly suppose they were to be limited to the use of spiritual weapons in the combat for which they were exhorted to prepare. He tells his hearers, over and over again, "We must fight." Against what enemies? "Against the enemies of the Lord — those under a covenant of works, who are trying to take away Christ from us." And who were they but the party opposed to Mrs. Hutchinson and her doctrines? The whole history of the time shows that this, and nothing else, was his meaning.

The careful reader of the sermon cannot fail to see that there is in it a great lack of that mild, gentle, benevolent spirit which should ever characterize the utterances of a minister of the gospel. The expressions are many of them, to say the least, quite indiscreet, and there is a severity of style and manner approaching to violence.

It was claimed by the party adverse to Mrs. Hutchinson, that the whole design, or at least the whole tendency of the sermon, from beginning to end, was to stir up indignation and strife against all who did not receive the new opinions. The preacher spoke of some in that community who were "enemies of the Lord," and were "the greatest enemies of the State!" What did he mean by asserting so strongly, and so often, — repeating it twelve times over, by actual count, and all through the sermon, — that his hearers were in very great danger of having Christ taken away from them? Who were to inflict this mighty wrong, and how was it to be prevented? Over and over again he says, "We must fight!" All through the sermon he divides the community into two classes: some that were of his opinion, and were under a covenant of grace; and others who were under a covenant of works, and who might be known by this, that they "evidence their good estate by their sanctification." These latter he compares to Herod, who would have slain Christ as soon as he was born; to Pontius Pilate, who delivered Christ to be crucified, and tried to prevent his resurrection; and to the Philistines who stopped the wells in Isaac's day. He calls them Antichrists, and exhorts his hearers to deal with them as such, and to oppose them to the utmost, making a plain allusion to the story of Moses, who killed the Egyptians, leaving it to the hearers to draw their own inferences.

Did any of the hearers doubt as to the persons against whom is vehement philippic was aimed? Mr. Wheelwright himself, at his trial in the March following, acknowledged that he meant thus to designate his opponents in doctrine.¹ And who were they? John Wilson and John Winthrop of Boston; John Eliot and Thomas Dudley of Roxbury; Zechariah Symmes and Increase Nowell of Charlestown; Thomas Shepard of Cambridge; Peter Bulkley of Concord, and others of like character, — ministers and magistrates, the fathers of our civil and ecclesiastical polity, men who had suffered much in their native land for the sake of a pure conscience; men who had endured exile and hardship to plant the standard of the cross in these distant and inhospitable shores, and were striving with their utmost strength to uphold the cause and kingdom of the Lord Christ. Whether the preacher knew it or not, he grossly misrepresented the opinions and conduct of these excellent men. It is not necessary to question the goodness of his intentions; but it is evident that he and his adherents were impelled by a false, headlong zeal, which transported them beyond all just or reasonable bounds.

He himself, at the very time, seems to have had some expectation that the sermon would lead to civil disturbance, perhaps to bloodshed. "It will be objected," he says, "that this will cause a combustion in Church and Commonwealth. I must acknowledge it will do so; but what then? Did not it come to sende fier vpon y^e earth? Luke, 12. 49, and what if y^t it were already kindled? and it is y^e desier of y^e spirit of y^e saints y^t this fier were kindled." "If we wil ouercome, we must not loue our liues, but be wiling to be killed like sheepe. It is vnpossible to houlde forth y^e truth of God wth carnal peace and quietness. If we wil p^ruaile, we must be wiling to lay downe our liues, and shal ouercome by soe doeing. Iohn slew more at his deathe than in his life: and soe we may p^ruaile more by our deathes than by our liues." At the same time, he exhorted his hearers not to suffer "y^e Lord Jesus Ch" to be taken away from them. The inference could not fail to be drawn, that they were to resist by all means in their power.

Translated into plain English, the sermon reads thus:

¹ Preface to the "Short Story." Felt's *Eccl. Hist. of N. E.*, I, 273.

“There are men among you, clothed with power, rulers in Church and State, who are endeavoring to deprive you of all that is dear to your hearts. You must take your measures accordingly. You must resist them to the utmost of your ability, by all the means in your power, reckless of consequences.” Taking everything into the account, nothing else can be made of it. Certainly it was so regarded at the time, by both parties. The able editor of Winthrop’s Journal, in a note, calls this “an inflammatory discourse.”¹ The calm and candid author of the Ecclesiastical History of New England, says: “In the circumstances of the time, it was casting oil on the flame.” “He must have perceived that his positions would be generally regarded as presumptuous, and treated as a libel on the character of the colonists.” “He must have seen that it was increasing the jeopardy of having the whole country fall into the hands of the Lords Commissioners, with Laud at their head.”² The judicious, impartial, accurate Palfrey describes the sermon as having “a character which is common with skilful agitators. Along with disclaimers of the purpose to incite to physical violence, it abounds in language suitable to bring about that result.”³ We cannot doubt that the preacher foresaw the possibility of civil disorder and bloodshed, and the consequent loss of the charter, as the natural result of his efforts on that day. Any man, possessing common-sense, must have foreseen it.

Grant that he was sincere in his opinions, and upright in his motives, he knew he was dealing with combustible materials, and careless in the use of them. It is perfectly clear that on that occasion he committed a grave political offence; an offence against the peace and safety of the Commonwealth, which the General Court, as the constituted guardians of the public welfare, could not overlook. The affair had now passed out of the domain of religious discussion into the department of civil administration. It had now assumed a thoroughly political character. No matter how the dispute originated, it was now endangering the very existence of the colony.

¹ Savage’s Winthrop, I, 215.

² Felt’s Eccl. Hist. of N. E., I, 270.

³ Palfrey’s New England, I, 479.

DOES CHRIST SAVE, AND HOW?

WHAT is salvation? What is the relation of the provisions of it, and the processes of it, to the real and full attainment of it?

These topics surely are not new, but as surely they are old topics which, from time to time, we need to consider afresh. Christian teachers and disciples are necessarily occupied for the most part with the details of a religious life, as circumstances seem to prescribe them, or as usage makes them familiar.

Accordingly we may easily lose sight of the design and meaning of details, of the bearing they have on the great end to be attained. We use the word salvation so often in respect to single and special aspects of the great fact it signifies, that we are in constant danger of confounding the fact itself with subordinate, and it may be unimportant, aspects of it. Thus narrowness, or may come, one-sidedness, narrowness of mind, bigotry. The redemption of Jesus Christ, as we think of it and represent it, loses both in reality and in comprehensiveness, is robbed of divine grandeur and divine power.

The word salvation implies, of course, previous existence of danger, processes of destruction already begun, a final ruin threatening and impending. It is a not infrequent assumption, therefore, that the experience of it must be preceded by some adequate apprehension of danger, some more or less vivid sense of impending ruin. The assumption seems not to be altogether warranted. The Scriptures do not affirm the indispensable necessity of an adequate apprehension of danger to begin with, or of any apprehension at all; reason does not affirm it. The danger may be apprehended or may not. There are children whom the process of salvation seems clearly to have begun who are not yet mature enough to have any genuine and personal apprehension of danger. There are adults in whose experience the impelling motives to a Christian life were the beauty and worthiness of it, the winsomeness of God's grace, the constraining power of his love. The mode of many a sinner's salvation is instructive. By parental sagacity and providence, many a child has been saved from ruin of health, and possibly ruin of character, without knowledge of its own, from

first to last, that either were endangered. By the watchful care and persuasive wisdom of others, many a youth has been saved from making wreck of position, prospects, character, without vivid sense of danger to either. He was toying with temptation, but knew not how fatal it was ; was indulging evil passion, without sense of the terrible power which was becoming roused. In his own apprehension he was merely indulging in self-gratification for the time, negligent of the highest capacity and noblest opportunities. He had no sense of danger, and it may be that no attempt was made to awaken such a sense. He was merely pointed to a better way ; gentle, and in part indirect, efforts were made to secure his entrance upon it. He allowed himself to be persuaded, inspired, won. He was saved, none the less really, because from beginning to end he had no adequate sense of peril. In after years, when manhood has grown and ripened, he looks back upon that crisis with fuller understanding ; sees that it was a crisis ; shudders, perhaps, to think how narrow was his escape. Even so also in the great salvation, sense of danger may be most distinct after escape has been made.

Sense of danger is far less needful than some degree of an intelligent sense of spiritual need. The danger from which Christ came to rescue is not primarily danger of misery here or hereafter ; the salvation is not merely or chiefly a securing of happiness. It is often so represented ; sometimes inadvertently, sometimes more deliberately. It could not be more seriously misrepresented. A greater mischief can scarcely be done than by turning attention to the gratifications of susceptibility, instead of fixing it upon the dignities of highest, holiest worthiness. Doubtless misery is involved on the one hand, blessedness on the other ; but the chief danger which threatens is the danger of making wreck of divinest worthiness, of completely losing the image of God, of ruining immortal manhood and womanhood. It is the danger of a confirmed sinfulness, and of the chaos and ruin which that most surely involves. The highest goodness is not spontaneous in the world ; the predominant moral currents of human life run in other directions. Goodness increases only by struggles ; selfishness prevails and fills the world with conflicts ; misdoing abounds and brings manifold

curse ; practical godlessness is common ; practical likeness to God, and daily fellowship with him, uncommon. These are the facts : moral condition tends to the worse, to a ruin which, according to God's word, is at length hopeless ; we need to be *saved* from it. The nature of salvation may be stated in very various forms of words, all substantially true, but differing because of the different aspects which are presented. Salvation is deliverance from the guilt, power, pollution, and curse of sin. It is restoration to holiness. It is the restoring and perfecting of humanity. It is the purifying and quickening, the true renewal, of human nature and life. It is the restoration of a divine order among human powers and faculties, the deliverance of the will from bondage to evil passions. It is the restoration in man of the divine likeness and blessedness. It is restoration to union with God and fellowship with him. In principle these restorations are not dissimilar, as matter of fact any one of them includes all the rest, — at least in germ.

No great salvation is ever wholly self-attained. Whoever needs to be saved needs help from others. Whoever needs to be saved from corruptions of personal being needs divine help, since no man can get above or behind himself to transform himself. By constitution, however, our moral being is free being ; our character is the moral temper of our freedom wrought into all our life by our own acts. Just as truly, therefore, as salvation of the moral nature requires divine help, does salvation of character require our own consent to God, our active, continuous, strenuous endeavor in holiness. The two things are never really separated, never can be. A real salvation implies a life-giving, guiding, divine agency, a recipient, responding human agency, working in some measure together from the first. As the apostle phrased it, we must work out our own salvation, for God works in to will and to do. Of course the divine agency logically precedes the human ; but it has been well said that an agency of God on the will, or in it, implies a simultaneous activity of the will itself. Since God provided salvation, His help is never lacking ; it has to some extent already been received by every one in whom there are upward yearnings.

We come thus to the provisions, means, processes of salva-

tion ; correct understanding of them will greatly help to true and adequate understanding of the salvation itself. The first provision is general, and yet most important and indispensable. It is made in the construction of the world, beforehand, with reference to a possible need and the full supply of it ; in such a creation of man in the divine likeness, that capacity of renewal could not be lost at once and forever ; in the constitutional hunger of the soul for God ; in the ordaining of law, governing of the general course of events, and presiding over all details in such manner as to facilitate and promote salvation. But provisions of creation and providence do not secure salvation,— they only prepare for it. The second general class of provisions includes all special preparations for the coming of Christ, his advent and work. Expressly, and in some sense alone, he is Saviour ; in his very coming, manifestation of divine grace, of the eternal life which was with the Father, and which gives life to the world. There are two questions respecting Jesus Christ of greatest practical importance. One of them is, As matter of fact *does* he save ? Affirmative answer to that is here assumed. The other, which also has here a wholly practical meaning, is, How does he save ? There have been many answers : none, perhaps, without its element of truth, each sufficient to satisfy the most urgent need of some soul in some hour of experience ; not a few, surely, very imperfect if taken as comprehensive answers.

One frequent answer has been, He saves by the atonement that he made. The Scriptures unquestionably teach that Christ was propitiation ; that God might be just, and the justifier of him who believes. Just as surely is it evident to human understanding that under a government absolutely perfect, there can be no system of pardons by mere prerogative. That would take from law its sacredness of obligation ; would make the sanctions of law a farce, a nullity ; would bring the very majesty of God as sovereign into disregard and contempt. By coming into this world, assuming our nature, putting himself under the law, taking upon himself the substance of its curse, our Lord did make the exercise of pardoning and redeeming grace consistent with the maintenance of righteousness. That was propitiation ; by which is meant, not at all the awak-

ing of love and mercy in God, for love is eternal in him, and redeeming love is but one modification or aspect of Divine love, a species under the genus. As Dr. Hodge has most recently defined it,—propitiation is the provision, because of which there may be a *righteous exercise* of love and mercy in the salvation of the sinful. Thus, also, there is a sense in which our guilt was taken away, by which is not at all meant our criminality in the past. That never can be taken away; that is an accomplished fact, henceforth unalterable. Again to quote Dr. Hodge: by guilt is here meant our obligation to satisfy justice because of criminality in the past. Into discussion of the precise mode in which these results are made possible, it is not needful here to enter. Our present concern is with the relation of the atonement to salvation, and for that we need only recognize it as propitiation, without considering the vexed questions respecting mode of propitiation.

Just here it is needful to remark that, even as hitherto defined, the word salvation has two very different senses. Through lack of discrimination there has sometimes been much obscurity and confusion of thought, and no little vehemence of opposition between disputants, who misunderstood one another rather than differed from one another. In some uses, "salvation" is a name for certain general, divine provisions, of which the atonement is one. There are some persons to whom the word carries this as its predominant meaning in all uses. But the word is also a name for the actual and complete renewal of men into the divine likeness. It is very unfortunate that the usage of words important in religion has been so loose and vague. We need some single word which shall always be a name for the whole work of bringing man back to God, including divine provisions and human transformations. If it could be agreed upon and always used in this comprehensive sense, salvation would perhaps be the fittest word. Then we need a stricter use of two other words,—one to signify divine provisions and agencies, the other to signify actual processes and results in human character and life. Though not wholly suitable, perhaps redemption and renewal might be used with such strictness of meaning. As matters now are, words are used vaguely and with widely different applications. "Salvation" is used of divine

provisions irrespective of their actual efficacy, and used just as freely with exclusive reference to transformations really taking place in human character and life. The one is a merely potential salvation, the other an actual. The actual cannot be without the potential ; but surely, as regards multitudes of men, the potential may be without the actual. In its further use in this article the word salvation will be employed to signify a something actual, — spiritual transformations in men which really take place.

Returning to the atonement, it remains to be said that, *by itself alone*, that accomplishes no salvation, and furnishes no ground of assurance. It makes no man one whit better, delivers no one from his sins, saves no one. Or else, if we believe in a general atonement, it saves all men. In fact, however, it is but a provision needful to be made, preparatory to salvation. It is the removal of certain pre-existent obstacles, not the practical imparting of life. There seem to be some who very much rely upon the atonement, as if that were of itself a large part of salvation. There are some of our hymns which refer to it as if it alone were everything, as if in it everything had been done once for all. Quite possibly the emphasis of language is owing to inadvertence merely ; the writers were thinking of a great and indispensable divine provision, and for the time lost sight of everything else. But certainly the hymns do very great harm to some readers and singers. Men and women are encouraged to do what they are already mischievously inclined to do, namely, to rely for salvation wholly upon a something long past, completed before they were born. They are encouraged to rely on what they call exercise of faith in the atonement which in them is practically a dead faith, a name, a nullity, appearing itself by no works, no transformation. It is not *saving* faith, and may have no particle of saving quality in it. To those who thus rely upon it, it may give assurance, but an assurance quite unwarranted by the Scriptures.

Christ did more than make atonement or propitiation. He wrought works which proved a divine commission and revealed a divine love, and then he called men to follow him, receive his teachings, obey his requirements, allow themselves to be moved, inspired, transformed by his influence and the power

of his spirit in them. Through self-surrender in each of these modes, some working power of an actual salvation was really received. Men did grow better, did become transformed; some actual restoration of the divine likeness did take place in them. The self-surrender was faith; it was what he meant when he spoke of believing on him. Repeatedly he told men that in him was life; told his disciples that they could not get life from him once for all, but must receive it little by little continually. They must abide in him as the branch abides in the vine; must uninterruptedly yield soul and life to his inspiration and control. Without this they could have no eternal life, no salvation. He promised that, after his departure from visible form, he would come again spiritually; the Holy Spirit would come with his power to fill his place. The Spirit they must receive as before they had received him. The Spirit should be to them inwardly what he had been hitherto, and even more. Apparently an influence which they could receive or reject; but so far as they should receive it, much more than an influence, a divine power inwardly transforming, a divine friend ever present. They were still to continue their obedience to all his own word; continue and make more perfect their imitation of his example; by prayer continually to seek the Father in Christ's name; and continually, as they should need, the Spirit would help them in every thought, feeling, word, and work. Thus their salvation would continually go on; enduring thus to the end, salvation should at length become complete.

After Christ's departure the Spirit did come, with marvellous manifestations, displaying a divine power, and fulfilling the words of Christ. He had always been in the world, indeed; because of his presence and power, men had been saved before the incarnation as truly as afterwards. But only through the work of Christ was preparation made for the full *manifestation* of the Spirit, the full revelation of a divine indwelling and in-working in all who would receive it. The work of the Spirit consists in the practical, inward *application* of the work of Christ. In that personal application is found the working power of a practical salvation. We must now believe in Christ in the same sense as of old, receive his teachings, obey his

commands, imitate his example, receive the Spirit in his name inwardly to enlighten, inspire, renew. Life, inward and outward, is to be heartily, fully surrendered to God, in Christ, through the Spirit. So that the entire humanity may receive divine quickening, divine fashioning; receive it steadily, continually. Thus comes salvation, and thus only. There is no salvation in masses; it is real for any individual only as the individual receives it by responsively working it through and working it out. There is no salvation by general provisions, but only by the personal application of them. The offer of salvation is truly made to all, but by itself the offer avails nothing; it must be practically accepted. The mere throwing of a rope to a drowning man, no matter how lovingly and helpfully, does not save him. He must actually grasp it and cling to it. The call of God's grace sounds out, and sounds in each soul; there is no more saving power in that call by itself than in the call to a drowning man to grasp the rope. Grace is truly imparted to each soul, works in each to awaken, to give better apprehension of the law of life, to excite some hunger for God. We call it common grace; it is common, in its nature it is saving grace too, but becomes effectual unto salvation only in those who yield the whole soul and life to it.

What is called conversion is not of itself salvation, and does not always involve even the beginnings of salvation. Alas, how many cases of what is *called* conversion might better be called by any other name, being little more than brief fits of religious sentimentalism, ultimately leaving men farther from God than ever. The world is growing somewhat sceptical respecting what is thus called conversion, because the name has been indiscriminately applied to things very different, and to some things which are contemptible. The scepticism will become still greater, unless there come a better wisdom in religious instrumentalities, and greater care in religious judgments. Conversion proves itself real by its fruits. Real conversion implies true faith and actual regeneration, either which involves the other. Of faith something has already been said; it remains only to say with great distinctness, that regeneration or the new birth is not salvation. It has often been identified with salvation; religious degeneration ar

great practical mischiefs have been the result. It is only the beginning of salvation. The Scriptures nowhere represent it as more than the beginning; they distinctly, constantly speak of salvation as including very much in addition. The intentionally used figure of birth is itself very instructive. Full, complete, matured manhood is not attained when an infant is born into the world, frail and helpless. The years, a whole lifetime, even an immortality of development lie between birth and completed manhood. In order to an earthly completeness the earthly years must be filled with noble endeavors, truly manly in their aim and the aspiration which prompts to them, filled with struggle, conflict, achievement little by little, with a complete manhood attained only at length, as result of them all. Great stress is sometimes put upon the time, place, manner of the new birth. These matter little, or matter not at all, if one is really born into the kingdom who grows on unto the stature of the perfect in Christ Jesus. The *fact* is of chief importance, and of the fact of birth—the new birth or any other—the present existence of real life is sufficient proof. It matters not whether any but God has knowledge respecting the time when life began, or the manner of its beginning.

As regards the relation of the new birth to salvation, it will, of course, be said that the Scriptures teach the perseverance of the saints. The real meaning of that word perseverance is, however, often wholly overlooked. True saints will *persevere*, *i. e.* will continue to exercise faith, will go on in obedience, will hold themselves perpetually open to divine inworkings, will continue to work out the grace given them to its fullest results. Thus shall they also at length work out their salvation.

It will also be said that He who hath begun a good work in them will carry it on. Very true; but the beginning of a thing is not the whole of it. The only evidence that a good work has been begun, in the sense of the apostle, is the evidence that in spirit and life there is continual union with Jesus Christ, evidence which can be given only in facts. In practical effect it makes infinite difference whether we say, A progressing salvation gives evidence of union with Christ, and therefore we believe there has been regeneration; or say, We believe there has been regeneration, and therefore salvation will go on to

completion. We have too often used the latter form of words, too seldom the former. Apart from continual and increasing fruits we have no evidence of life, and therefore no evidence of the reality of birth. We have, however, attempted to determine the spiritual processes by which regeneration is effected, attempted to make a theory or philosophy of the new birth as process. And then we have, most foolishly, made these supposed processes, or our theory of them, the tests by which we judge spiritual condition. As matter of fact, chief stress has been laid upon emotions rather than affections, upon exercises and usages which may easily become conventional. Whereas the Master said, By their fruits ye shall know them. When we have examined fruits, our tests have too often been taken from one side of life merely, the side technically called religious. Whereas, in true discipleship, everything becomes religious; the spirit of the Master penetrates everywhere, works in all the life, and produces the likeness of God in it all. Only thus is any man saved. Even when real, the new birth is but the beginning of salvation. God knows the real, we know only the apparent. As matter of fact, we have often, if not commonly, confounded real and apparent. We have confidently affirmed of the appearance what could only be true of the reality; confidently and wellnigh constantly affirmed of the new birth what is true only of salvation. Every year in some of our churches there are seasons of refreshing and ingathering; and every year at the close of some of these seasons it is said that a certain number of souls have been saved. No word could be more untrue; none, surely, more likely to be harmful. In fact, there have been a certain number of apparent conversions. Not one soul has yet been saved, though it may be hoped that the saving process has been begun in all. In consequence of very lamentable abuse of language, every year men, women, and children, who have had certain religious experiences, consider their good estate secured. Nothing remains for them but to profess discipleship and join the church. Some who thus come into it come not as new members of a working religious association, that by their fellowship they may be quickened in work, and may work to better advantage; but, as error becomes apparent, they come that they may lie down on

church cushions, and in passivity be borne, as by invisible powers, to a Mohammedan paradise. For the heaven of their thought is in its essential characteristics the very same with the paradise of the Mohammedans. The facts are notorious; instances of them can be found in almost all our churches. They are results of a confounding of apparent regeneration with real and full salvation. So prevalent has become the tendency to make such confusion, that many are affected by it of whom highest hopes are rightfully entertained. Soon after reception to church membership, they begin somewhat to slacken from their activity, relax from their earnestness, cease somewhat from the sensitive honor of their Christian faithfulness.

To give the sum of the matter, men are saved through vital union with Christ. Salvation begins when they begin to have His life in them, to be themselves animated by it predominantly, continually, increasingly. Because they are in Him his atoning work avails for them, as regards the past, and also as regards present and future, until salvation has become complete. The first completeness is reached when the spirit, having overcome hitherto, and in Christ still, triumphs over the last earthly enemy, which is death. The final completeness is reached with the consummation of all things at the resurrection. So long as men remain here, their salvation is not yet complete. It is to be worked out, to go on towards completeness by continual work. It is God that worketh within: receiving the inworking powers of a divine life, we are ourselves responsively to work out the practical fact. When those powers have been worked into and worked through the whole soul and the whole life, and thus worked out to the end, then transformation will be complete; then we shall be saved, not before.

WILLIAM W. ADAMS.

Fall River, Mass.

CONGREGATIONAL NECROLOGY.

Rev. ROWLAND HUSSEY ALLEN was born in Norton, Mass., August 13, 1840, and died at Neponset, Boston, Mass., September 12, 1872. His parents were Rev. Cyrus Williams and Mary (Folger) Allen. At the age of six years, while playing with some schoolmates, he overheard one of them using profane language, and at once said to him, Don't you know it says in the Bible, "Swear not at all"? It seemed, as one said of him at that time, that he was a preacher then. At the age of fifteen he entered Phillips Academy at Andover, Mass., and graduated after a term of two years study. During this period he gave his heart to Christ, and formed the resolution to preach the gospel. He soon after united with the church in Hubbardston, Mass., of which his father was then pastor. He never regretted his early choice, but rejoiced that he was thought worthy to preach Christ and Him crucified. Nay, he was willing to suffer, if need be, for one who had done so much for him.

He entered Amherst College at the age of seventeen. His rank in scholarship was high, and he received at graduation the appointment of "first class oration." The Hardy prize for improvement in extemporaneous speaking was also awarded him; also, a prize in mathematics. At one time, being rather straitened in his pecuniary affairs, he wrote his friends that he felt he could even be contented with less, if he might be permitted to work for the Master. On leaving college, he entered the Theological Seminary at Andover, Mass., and completed his education at the age of twenty-four.

He was ordained and installed as pastor of the Congregational church in Canton, Mass., November 1st, 1865, and dismissed at his own request April 1st, 1867. He subsequently supplied for several months the pulpit of the Crombie Street Church, Salem, during the absence of the pastor-elect in Europe, and also the church in Peabody. He was installed pastor of the Trinity Congregational Church, Neponset, February 8th, 1870, where he remained to the time of his death. During his ministry here several were added to the church "of such" (we trust) "as shall be saved."

Mr. Allen had a delicate physical organization, which was over-matched by his mental energy. As a preacher, he had clear views of truth, was a polished writer, and especially excelled in extemporaneous discourse.

Mr. Allen was remarkably genial and courteous; constant and true

in all the domestic and social virtues ; ever ready to extend a helping hand to those less favored than himself. His beaming smile betokened the cheerfulness and hope which always characterized him.

Among the products of his pen was the beautiful book, entitled, "New England Tragedies in Prose," which, as has been said, should be placed beside Longfellow's Poem on the same subject. He contributed largely to the newspaper press, was the Boston correspondent of the "Advance," and his monthly letters were always hailed by his many friends with delight. His humorous lecture, "Popular Proverbs," was a charming production.

On the 15th of April, 1866, he married Miss Willianna Brooks, of Chelsea, Mass. She and an only child survive him. A short time before his death he was offered the responsible position of Secretary of the American Tract Society, New England Branch. He accepted this office and was about to enter upon its duties when "God called him."

Thus ended with Christian triumph and cheerfulness this useful and beautiful life on earth. To our poor vision it seems a mystery ; but "what we know not now we shall know hereafter." The bud of promise which bloomed so fragrantly on earth, has only been transplanted that it may yield a richer perfume in the paradise of God.

W. B. A.

Rev. JOHN MARVIN CHAPIN was born in Springfield, Mass., May 15, 1844, and died at the same place October 25th, 1872. His parents were Marvin and Rebecca (Stowe) Chapin. Devoted to God in infancy under the seal of baptism, his early religious impressions were vivid and strong. The desire to be a minister was manifested at this period, and was strongly shaped and printed on his heart, by the prayers and counsels of his sainted grandfather, Deacon John Stowe, late of Westfield, Mass. At the age of ten, he went to the family school of Rev. Sandford Lawton, of Longmeadow, Mass, and continued with him three years. Then for two years he was under the care of Mr. Hall, of Ellington, Conn. Here he was led to find the Saviour. It was in connection with the day of prayer for colleges. Mr. Hall was deeply interested in the spiritual welfare of his students, and wrote to those parents whom he knew to be Christians, asking special supplication at the mercy-seat on that day. The day was one ever to be remembered by young Chapin, and by many souls whom God has touched and led to Christ through his young servant. He made confession of his Lord

in the First Church of Christ, in Springfield, May, 1858, in his fifteenth year. The desire to preach the gospel now burned within stronger than ever. Accordingly, he commenced fitting for Yale College, first at Westfield Academy, then at Williston Seminary, and for the last two years of preparation, under the excellent tuition of the late Rev. Henry Martyn Colton, of Middletown, Conn. While here, in the winter of 1863, he very narrowly escaped death by drowning. He was skating with companions upon a very deep pond, and blinded by the driving wind and snow, fell suddenly into an air-hole, covered only with the thinnest ice. By the heroic exertions of a young man, who saw his extreme peril, while sinking the last time he was rescued and resuscitated. This made a marked impression on his mind. He felt that life was really given back to him from the grave, and a more settled devotedness to the Master rested upon his heart. In 1864, he entered Yale College, and passing through the course with diligent application, and the honorable esteem of instructors and classmates, graduated in the class of 1868. The following winter he engaged for a short time in business, as clerk in an insurance office in his native city, but soon was sought by the Home Evangelization Committee of Hampden County to do service for the church in North Blandford. So acceptable was he in public and private ministrations, that the people urged him to remain with them, and not pursue his plan of study in theology. But his own judgment coincided with that of friends, who thought a thorough seminary course an indispensable training for a man who hopes to accomplish much good as a pastor in New England. He entered the Theological Institute of Connecticut in the fall of 1869, and graduated June 12, 1872. His industry and holy life during this course of study were a great comfort to his teachers, and were attended with marked influence for good upon his associates. He was licensed to preach by Hampden East Association in the winter of 1871, and was heard with acceptance in many places. After graduation, he received a call to the pastorate of the old parish church of West Springfield.

While a most difficult field, in some respects, for a young man to occupy, especially as following in a line of most eminent ministers, famed for pulpit and pastoral gifts, yet Mr. Chapin felt called of God to attempt, in this ancient church, the work he so desired to follow. He therefore, with great self-distrust, accepted the call, and was ordained and installed pastor of the church June 19, 1872. In four months his ministry ended. His work on earth was done. His young life opened full of promise, exhibiting rare qualities and gifts.

as a pastor among all classes of the people. His memory is very precious among his people. The infant class and the saints of four-score years, to whom alike he had become closely endeared, mingled their tears, in heartfelt grief, at parting with their loved friend and pastor, as he was borne from the shadow of his first pulpit to sleep with kindred dust in the beautiful cemetery at Springfield. His works do follow him. The precious seed sown in his brief ministry on earth is evermore bearing fruit unto eternal life.

H. M. P.

Mrs. SARAH BUDD PARSONS, widow of the late Rev. Isaac Parsons, of East Haddam, Ct., died at Charlton, Mass., January 14, 1873, at the house of her son-in-law, Rev. Warren C. Fiske, in the 83d year of her age.

She was born in Rye, Westchester County, N. Y., May 14, 1790, the second daughter of Underhill and Mary (Halsted) Lyon. Her father died when she was five years old, leaving to her mother the care of four little daughters. The mother being a lady of much energy and refinement, gave her personal attention largely to the instruction of her children. Feeling the need of greater advantages for their education, she removed with them to New Haven, Ct., in 1811. The younger daughters attended Mr. Herrick's school; but Sarah, feeling herself too old (as she afterwards said her *pride* told her she was) to attend school, availed herself eagerly of other facilities for adding to her book knowledge, and obtained a very creditable proficiency in Latin and other studies pursued by the young ladies of that day. At this time she was very fond of fashionable amusements, and a stranger to the love of God. But these vain delights lost all their charms for her when she found the pearl of great price.

In 1815, Dr. Nettleton was invited to visit Mr. Herrick's school. Most of the young ladies in it became very seriously impressed, and the work of grace extended into the churches. At this time, Miss Lyon became a hopeful subject of grace, and soon after united with the First Congregational church, under the care of Rev. Nathaniel W. Taylor.

She married the Rev. Isaac Parsons, of East Haddam, January 21, 1819. They had six children: Mary, wife of Dr. S. E. Swift, of Colchester — not now living; Harriet, wife of Rev. W. C. Fiske, of Charlton, Mass.; Henry M., colleague pastor of the Union Congregational Church, Boston, Mass.; and Elizabeth I., wife of Zechariah Cone, Esq., of East Haddam. The other two died in infancy.

Mrs. Parsons removed her connection to the church of which her husband was pastor early in the year 1820, and remained a most consistent and worthy member of it until her death. She was a high-toned Christian, intelligent, and settled in her views of truth and duty. Having renounced the beggarly elements of the world, she had no desire to come again into bondage. One was her Master, even Christ, and it was her wish and purpose to have every thought brought into captivity to Him.

She was a model minister's wife. To fervent piety, she added a quiet dignity, an easy affability, an habitual cheerfulness, untiring industry, and wise economy. "The heart of her husband safely trusted in her." "She did him good, and not evil, all the days of his life." Not only at home, but also in the parish, she was a helpmeet for him. The testimony is one and the same from all who knew her in the days of her activity, and the sphere of her life work, namely, that she was a woman of rare gifts and graces, of rare discretion and usefulness.

As a mother, she was wise in counsel and faithful in training, while she was tender in affection and genial in sympathy. "Her children arise up and call her blessed."

The end of life came to her suddenly, but death was neither unlooked for nor unwelcome. She had been enfeebled by partial paralysis for two or three years, but the "inward man was renewed day by day." In a true Christian life of almost sixty years, the joy of the Lord had been her strength, and we cannot doubt that in death were underneath her the everlasting arms.

Her funeral was attended by a large assembly of friends at the First Congregational Church in East Haddam, Jan. 17. The pastor, Rev. Salmon McCall, selected as a text, having fit illustration in her life, Luke ii : 37, 38. "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem."

Rev. Samuel Willard, of Colchester, assisted in the services. Her remains were reverently laid by the side of her honored husband, in the assured hope of a joyful and glorious resurrection.

S. MCC.

Rev. JOHN EVANS BRAY died at Newburyport, Mass., April 30, 1873, aged eighty-five years five months and two days. His father, Rev. Thomas Wells Bray, was pastor of the church in North Guilford,

Conn., from Dec. 31, 1766, to April 23, 1808 ; and during his long and successful ministry aided many young men in their studies preparatory to entering college, among whom was Lyman Beecher.

The subject of this sketch was born at North Guilford, Nov. 28, 1787. His mother's maiden name was Sarah Robinson. He was the sixth son, and ninth born, of eleven children. He lived at home till 1806, when he went to reside with a brother in Portland, Me., and the next year entered the academy at Fryeburg, to complete his preparation for college. The death of his father, in 1808, recalled him to his native place, and compelled him to abandon the hope of obtaining a collegiate education. Until 1816, he engaged in various kinds of business, teaching school a part of the time. His desire to enter the Christian ministry now revived, and became so strong that he relinquished other pursuits, and began the study of theology, under the direction of clergymen then settled over the churches in Portland. In the fall of 1818, he was licensed to preach the gospel by the Cumberland Association, and for several months following was employed as a missionary in Newfield and vicinity. The painful and protracted illness of a brother recalled him to his native State, and made such demands upon his time as to prevent him from seeking a settlement. Meanwhile he supplied vacant pulpits, and in the winter of 1821 taught a select school in North Guilford. In 1823, he engaged in missionary labor in Northern Vermont, and the next year received a call to settle over a church in St. Johnsbury, which he accepted ; but owing to unsettled difficulties in the church, he finally declined to be ordained. May 16, 1827, he was ordained and settled over the church in Columbia (now Prospect), Conn., where he had already preached two years as stated supply. After a successful pastorate of five and a half years, he was dismissed, Aug. 19, 1832, at his own request ; and two years afterwards received a call from the same church to become again its pastor, which he declined. From 1832 to 1834 he preached at Westfield, a village within the limits of New Haven, and through his instrumentality a church was there organized. From 1834 to 1842, he was acting pastor of the church in Humphreysville (now Seymour), where his labors were greatly blessed. But over-exertion in times of special religious interest impaired his health to such a degree that he was compelled to withdraw from the active duties of the ministry.

Removing to Clinton he purchased a small farm, in the care and cultivation of which he hoped to regain his health. This hope was partially realized, but he was never able to resume the stated duties

of his loved profession. In 1855, he removed to Brooklyn, N. Y., where he resided until 1867, when he became a resident of Newburyport, Mass., where, with the exception of two years at Elizabeth, N. J., his remaining days were spent in the family of his only surviving son, and where, after a brief illness, he quietly fell asleep in Jesus.

Mr. Bray was a man of active mind and tender heart; resolute in purpose, catholic in spirit, and eminently genial and social. He loved the work of the ministry; he loved to preach; he loved to labor in revivals; he loved the cause of missions; and, to the last, felt a lively interest in everything pertaining to the kingdom of Christ. The evening of his life was marked with Christian serenity and cheerfulness. Though impaired vision had passed into total blindness, he retained a good degree of physical vigor and mental sprightliness until prostrated by his final sickness. A few days of suffering, and he was not, for God took him.

In January, 1821, Mr. Bray was married to Miss Esther Parmele, of Clinton, Conn., who died Sept. 20, 1866. Their children were John Henry, born June 20, 1824, died Jan. 1, 1836; Edward Parmele, born Oct. 17, 1829.

D. T. F.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE Catholic Publication Society has issued two books¹ which may be read with profit by those who would understand the present position and claims of the papacy, as presented by its ablest adherents and advocates. Archbishop Manning, of England, is a man whose abilities are not to be trifled with, and we must believe that his sincerity is not to be doubted, and therefore whatever he utters, by mouth or pen, is to be examined with care and weighed with candor. In the second volume of "Sermons on Ecclesiastical Subjects," just published, he discusses topics of especial interest to his own adopted church, to the world at large, and Italy in particular. We cannot even outline his themes, for his whole volume is a model of compact writing, and his style is singularly clear and forcible. His chief object is to present the condition of Rome and Italy to-day from a Roman Catholic point of view, to vindicate the Pope, and to hold up to execration those who now compose the Italian government. He traverses the whole subject in its various and far-reaching ramifications, and finds that all those upheavings of mind and soul, all those manifestations of liberty, civil and religious, that have for a generation astonished and gratified the Protestant and freedom-loving nations, — all evidences of the decay and ultimate downfall of papal rule, at least in its temporal features, — are so many signs of fearful spiritual degeneracy, of a departure from the infallible teachings of the church, of a wide-spread and increasing infidelity that is enveloping the thinking, scientific, and scholastic world in a shroud of darkness. We will not stop to enlarge upon our wonder that Mr. Manning, with his broad culture and constant contact with the world, can be so wedded to the most egregious assumptions of the Pope and the Romish church; it is one of the singular phenomena of the times, a rebound from utter scepticism to unquestioning belief. Thus, he affirms, in regard to the temporal power of the Pope, in its political aspect, (1) that it is a power ordained of God; (2) that it stands at least upon the same basis as all other rightful authority; (3) that it is sacred by every right common to other powers, and by rights and sanctions which transcend those of all other authorities on earth; (4) that it therefore cannot be resisted, nor can any one excite resistance against it, without sin against not only political justice, but against the ordinance of God. From these positions, carefully presented and defended, he deduces that the

¹ Sermons on Ecclesiastical Subjects. By Henry Edward, Archbishop of Westminster. Vol. II. New York: Catholic Publication Society. 12mo. pp. 311. \$2.00.

My Clerical Friends and their Relations to Modern Thoughts. New York: Catholic Publication Society. 12mo. pp. 324. \$1.50.

overthrow of the temporal power of the Pope — as if it had not been overthrown — would be, in an exceptional and eminent sense, both unjust and dangerous to the Christian civilization of the world. Much that the archbishop says in regard to the prevalence of scepticism, and the eradication or exclusion of religion from educational and civil institutions, is true, and is set forth with great ability; and what he says as to the fundamental importance of religion in all matters pertaining to human welfare, is also well put; but when he claims that both spiritual and temporal power belong to the Pope, and are always to be asserted and exercised by him, save when, as now, the Lord, for some wise purpose, interrupts the workings of the well-laid system, we dissent, and with us the enlightened thought of the age.

The other book above referred to is a keen, well-written, and extremely plausible recital of the author's journey from the discordant realms of the Established Church of England to the happy and unified dominion of the Pope. To say that the book is entertaining, is but small praise; there is a quaint humor lurking on every page, that continually surprises the reader, and the weak points of the English Church are set forth with a precision, a completeness, and an unctiousness that would be amusing were it not so humiliating. The "sects," of course, have due attention given to them, and the author proves by his own experiences and observations, to his own satisfaction, at least, that only in Rome can the earnest or weary soul find peace. In discussing the vocation of the clergy he says, with much truth, that "the very idea of a vocation to the ministry has died out of English society. The mass of our countrymen have so little esteem for the doctrines of the Christian priesthood and the apostolical succession, that they can hardly be persuaded to treat them seriously. Even the vast majority of Episcopalians, both in England and the United States, neither believe their clergy to be true priests, nor wish them to be so. They respect them, often with good reason, for many pleasing qualities and personal merits; but they do not regard them as dispensers of the mysteries of God, and would be much astonished if they claimed to be so." This feeling is, we fear, not limited to Episcopalians!

The differences of belief in the Church of England are commented upon with much force; and he quotes the present bishop of Winchester, Dr. Wilberforce, as saying, "The church of England had always within her persons of *extreme divergences of doctrine*, a thing as inevitable as having different countenances on different men." St. Paul said of any man who should introduce certain variations of doctrine: "*Let him be anathema*." The bishop of Salisbury also says: "If legislation were to take place on many of these points," *i. e.* to attempt to enforce a uniform creed, "it would break up the church." "No one," says this writer, "entering an English parish church for the first time, could ever guess beforehand, if left to his own resources, what particular form of Christianity he was to hear, or even in what kind of ritual he was to take part." "At present," remarks an English periodical, "the church of England is an embodiment of *three*

religions. It teaches one religion which can hardly be distinguished from Deism; another which is almost identical with Romanism; and another which may be defined as a sort of Methodism." Naturally, after amplifying upon this prolific theme, which he expands so that it covers all Protestantism, he portrays the unvarying doctrine of the Romish Church in warm colors, and by the contrast makes a very plausible impression. In this country the author sees the land of rest, — the land of promise for the Catholic church; he is enthusiastic over the prospects of his faith in this western world, — over its inexhaustible vitality and its unexampled progress. We do not wonder at this; we only wonder at the apathy of Protestants in view of the very apparent truth of his statements on this point. The Catholic has a right to be proud of his success here, — a right to laugh at the supineness of those whose civil and ecclesiastical institutions he is so vigorously and evidently too effectually assaulting.

ANOTHER commentary! Rev. Dr. Cowles adds to his list of valuable books a critical, explanatory, and practical commentary on the Psalms,¹ which he bases on the sound principle that any just interpretation of the Scriptures must assume that they were written so as to be readily understood by the average mind of their first readers, and especially must this be true of compositions prepared for the public worship of the sanctuary, to be sung or listened to by minds of the ordinary grade of culture. In his treatment of the Psalms, Dr. Cowles aims to present the special history that belongs to each, — the author, date, the occasion, the facts and the purpose, — and supplements these studies with the bearing of the practical points upon Christian experience, and upon the moral duties of man to his Maker. More extended discussion has been allowed to difficult, controverted, and important Psalms, such as those which are supposed to be prophetic of the Messiah, and those generally called "imprecatory." As an annotator, Dr. Cowles is judicious, and his series of commentaries has great practical value.

A NEW Cyclopædia of Illustrative Anecdote² has been issued by Messrs. Randolph & Co. A book of this sort, if judiciously prepared, has many uses. It furnishes interesting reading for a leisure half-hour, or even a few minutes, when a continuous treatise would hardly be taken up. Good anecdotes are sure to fix the attention of almost any class of readers, and they commonly enforce some lesson not difficult to be understood. For those who would illustrate truth in the Sabbath-school class or the pulpit,

¹ The Psalms: with Notes, Critical, Explanatory, and Practical; designed for both Pastor and People. By Rev. Henry Cowles, D. D. New York: D. Appleton & Co. 12mo. pp. 554. \$2.00.

² The New Cyclopædia of Illustrative Anecdote, Religious and Moral, Original and Selected. With Introduction by the Rev. Donald McLeod, D. D. New York: A. D. F. Randolph & Co.

the common-school room or the popular lecture, apposite facts and incidents are often exceedingly effective. Yet few persons can be expected to have very varied resources of this kind, and the attempt to supply the want so arising is no new thing.

So far as we have been able to examine, this collection appears to be a judicious one. It of course contains things old as well as new. Great pains have been taken in gathering the facts from a variety of sources, and they are conveniently arranged under distinctive heads, or titles, so that what is wanted can easily be found. The design of the compiler seems to have been executed in detail with judgment and skill. The greater part of the anecdotes are such as some occasion might call for, and such as, if rightly used, in any form of public speaking or teaching, might add vividness and power to truth. Of course to a teacher or speaker it is a great advantage to have at command anecdotes that are fresh; but even when the fact itself is not new, the mode of putting it may give it the effect of novelty to a good degree. We think the volume likely to be found an available one for the general purpose for which it was intended. It strikes us as richer than any similar collection we have seen.

"THE Missionary World,"¹ issued by the same house, is quite different in its character from the one just noticed. It is designed to be a treasury of condensed and accurate information in regard to the great work of Christian missions. It is a notable fact that Christian missions have created a distinct department of literature; it is rapidly becoming, too, a very rich and extensive department,—one that no person can be ignorant of, and justly claim to be well educated. Geography, history, ethnology, and philology,—not to mention several departments of natural science,—are greatly indebted to the observations and labors of Christian missionaries, the results of which have been embodied in missionary publications.

In this book an attempt is made to present a condensed summary of information in relation to the entire missionary work throughout the world. The materials are well arranged in sections, and a tabular view of missionary societies at the present time, together with a good index, are added at the end. Of course it is but a bird's-eye picture of the vast field of evangelizing labor that can be presented in so small a compass; yet even thus a great amount of information is made easy of access.

The author's or compiler's idea is good, but the execution unsatisfactory. It is only fair to state that the book is English, and has the usual faults of such books, in either lamentable ignorance or reprehensible omission of American matters. The grand operations of our missionary societies are passed over with very light touches; and important facts, such as are indispensable to a proper understanding of the present condition of the heathen world as related to missionary effort, are wholly omitted. Statis-

¹ *The Missionary World: Being an Encyclopædia of Information, Facts, Incidents, Sketches, and Anecdotes relating to Christian Missions in all Ages and Countries, and all Denominations, etc.* New York: A. D. F. Randolph & Co.

tics are not brought down to recent dates, men and matters known the wide world through are passed by in silence ; and the reader can only regret that what should and might easily have been a valuable contribution to religious literature falls far short of its aim. It is not wise for our publishers to reprint English books without a careful revision.

PHILOSOPHICAL.

W. R. GREG is a man who is troubled by various "Enigmas of Life"¹ which he cannot solve, a state of mind with which all can sympathize to a greater or less extent. He discusses them fearlessly, and with no little originality, but at the end is no nearer a satisfactory result than when he began ; indeed, his reasonings and deductions only seem to depress and confuse him. The difficulty is, he tries to comprehend the incomprehensible, to know the unknowable, to explain the inexplicable.

The topics he selects are those which very largely engage the thoughtful minds of the day, which involve man's present and future welfare. He evidently has no pet theories to advance, and is outside of any and all theologies. He expresses a belief in only two things, — a Creator, and a continued life beyond the grave ; and even this belief is without reason, is but a mere assumption, — a relic, he surmises, of early religious training, when the mind is

"Wax to receive, and marble to retain."

There is no cogent proof of a Creator, and visible and ascertainable phenomena give no countenance to the theory of a future or spiritual life ; yet he admits the possibility, and perhaps the probability, and so has a basis for his discussions. In his first essay, "Realizable Ideals," he attempts to show that our highest ideals may possibly be reached, that evil may be eradicated, that sin and suffering, caused by man, may be cured by man. But he finds, *per contra*, that as the race improves (if it does), "our growing tenderness to suffering is accompanied with a corresponding gentleness towards wrong. Our morality grows laxer as our hearts grow softer. We are nearly as charitable to the sinner as to the sufferer. We condemn nothing very bitterly. We punish nothing very severely. . . . Christianity condemns riches and the love of riches, as a snare, a danger, and almost a sin. Yet in England and America, perhaps the two most sincerely Christian nations in the world,—one the cradle, the other the offspring, of Puritanism,—the pursuit nearest to the universal one, the passion likeliest to a national one, is money-getting."

Mr. Greg next discusses the famous Malthusian theory, and is inclined to believe that, notwithstanding serious hinderances, the race may reasonably indulge hopes of indefinite progress and attainment. He frankly admits that he can discern no flaw in the premises or argument of Malthus ; that, while population increases in a geometrical ratio, food can increase only in an arithmetical ratio, and that, ultimately, there must be great suf-

¹ Enigmas of Life. By W. R. Greg. Boston : J. R. Osgood & Co. 12 mo. pp. 322. \$2.00.

fering and misery ; but, on the other hand, he detects traces of laws that may operate successfully in an opposite direction. Then follow essays on "The Non-Survival of the Fittist," the "Direction of Human Development," and the "Significance of Life." In the essay "De Profundis," he attacks Calvinism bravely and pointedly, and, as is usual in such efforts, he sees nothing good, nothing logical, nothing but a horrible incubus on the human soul, and he sums up by questioning whether a Calvinist believes his creed. But an opposite creed does not satisfy ; as, for instance, a Calvinistic father spends his married life "in furnishing souls for Satan," because, according to his creed, an overwhelming majority of souls are to be eternally lost ; while the believer in a creed of universal salvation "has the privilege of calling into being nearly as many deferred angels as he pleases, of creating reversionary heirs of glory" ; and no matter whether he can support them or not, or give to them healthy bodies and moral training, "for what is any amount or severity of transient suffering in a probationary state, in comparison with that marvellous and enduring felicity, which, once in life, is their secure inheritance at last ? and thus the doubting man finds no comfort in either creed !" But here he reaches a remarkable conclusion : "It is, therefore, just this special claim to certainty, to absolute, authoritative truth, which is the inspiring and life-giving power of all religions, which is also the one false element common to them all . . . that religions hold and exercise their mighty and elevating sway over human imagination and volition by virtue of the one fundamental assumption or assertion common to them all, which in all alike is false." The discussion on prayer is more sharp and ingenious than convincing, and he finds that the only consistent prayer, if there be such, is, in substance, "Guide us aright, and deliver us from evil." The last essay is, in many respects, the most satisfactory, and yet it leaves the reader in a confused, if not depressed state of mind, at a loss what to believe about himself either in this world or the next. The author would fain destroy without building up ; take away what we now believe and give no substitute ; create doubts and leave us doubting ; propound a score of troublesome enigmas with no hints for their solution. We have given some space to the book that our readers may know something of the direction of speculative modern thought. Mr. Greg is always reverent, serious, evidently in earnest, and has a forcible way of expressing his ideas ; but he flounders beyond his depth, and fails because he attempts to comprehend that which can be known to God alone. A well-balanced, calm mind can read the book with profit ; to others it will only be a prolific source of scepticism.

MISCELLANEOUS.

ONE night last summer we looked up from our broiled blue-fish at the table of the Sea View House, at Martha's Vineyard, as a quiet, modest-appearing gentleman took a seat opposite, and called for supper in a manner that showed that he knew the proprieties and capabilities of the English language in its relations to the human stomach. The conventional table-talk began to be enlivened by pithy remarks, so compounded of sense and

humor that we sat longer than was our intention, and ate more than was for our good. The mild-mannered man, with hair sprinkled with gray, and with a bright, self-possessed eye that looked through the spectacles (not eye-glasses) with keen observation, was reserved than otherwise; but each and every remark was so really good — so apt — that when we rose we felt that our double meal for body and mind was to be remembered.

A little while after we were introduced to our table friend, and found in him Charles Dudley Warner, whose "My Summer in a Garden" had made us and the public his debtors for all time to come. *Then* we understood the genial table-talk, and were pleased to find the man as pleasing as the author, — to find that his writings, instead of being mere flashes of genius, were true transcripts of what might be his every-day conversation.

This by way of episode; but it serves to introduce his last book, "Back Log Studies,"¹ one of the most charming, enlivening, humorous, and sensible books of the year, — one that appeals "to every generous thought and grateful feeling"; and while it is in the highest degree entertaining, it has an undercurrent of seriousness that conduces to the solid profit of the reader. Hundreds of those who read the book never have seen a "back log," and perhaps cannot tell what the words mean; hundreds, too, know nothing of the cheery comfort of an open wood-fire, with real "andirons," and a chimney that opens its broad throat to the sky; but even these unfortunates can imagine that of which they read, and, to an extent, appreciate Mr. Warner's musings. One great charm of the book is the continual outcropping of genuine, crisp humor, in places and in ways that are delightfully surprising and surprisingly delightful. The reader feels that nothing is attempted artificially by the author, but that the thoughts flow out naturally, that the effervescing humor must and will sparkle and bubble on every page. The opening paragraph is a fair sample of the humorous features of the book, while it also shows that appreciation of good points, that readiness and aptness in illustration, that go far towards making up the general character of the volume: —

"The fire on the hearth has almost gone out in New England; the hearth has gone out; the family has lost its centre; age ceases to be respected; sex is only distinguished by the difference between millinery bills and tailors' bills; there is no more toast-and-cider; the young are not allowed to eat mince-pie at ten at night; half a cheese is no longer set to toast before the fire; you scarcely ever see in front of the coals a row of roasting apples, which a bright little girl, with many a dive and start, shielding her sunny face from the fire with one hand, turns from time to time; scarce are the gray-haired sires who strop their razors on the family Bible, and doze in the chimney corner."

If this is not enough to tempt one to purchase and peruse the book, read this passage, which will be well appreciated by every one who knows what the cellar of a country-house is, and what it contains: —

¹ Back Log Studies. By Charles Dudley Warner. With twenty-one illustrations by Augustus Hoppin. Boston: James R. Osgood & Co. Small quarto. \$2.00.

"Who can forget the smell that comes through the open door [of the cellar],—a mingling of fresh earth, fruit exhaling delicious aroma, kitchen vegetables, the mouldy odor of barrels,—a sort of ancestral air, as if the door had been opened into an old romance? Do you like it? Not much. But then I would not exchange the remembrance of it for a good many odors and perfumes that I do like."

Of Hoppin's illustrations to the book, we can only say that we could wish them either omitted or better.

WISHING-CAP PAPERS,¹ a new collection from Leigh Hunt's writings, is one of the most entertaining books of the season, and it will have more than an ephemeral popularity. These essays are on divers attractive topics, and are full of good sense enlivened by humor, by charming descriptions of nature, and by racy comments on authors and books. None of these papers are long, and none are dry and tame. Each has its peculiar beauties, and the reader is led on from one to another in a very pleasant and alluring way. We are carried back a generation by some of them, but always with entertainment and profit. Mr. Babson, better known to the world of letters as "Tom Folio," has shown remarkable diligence and zeal in rediscovering these essays; indeed, with a very few more years of life, we are sure there would be nothing that ever came from the pen of Charles Lamb or Leigh Hunt which would escape his eye. His notes of explanation, and his brief, but always pertinent, comments, add much to the value of the volume, and make plain all the little mysteries that might otherwise trouble the general reader.

We give the titles of two excellent text-books, which we commend to school committees and teachers: *Compendious Grammar of the Greek Language.* By Alpheus Crosby, Professor Emeritus of the Greek Language and Literature in Dartmouth College. Woolworth, Ainsworth & Co. New York and Chicago. 1871. 12mo. pp. 370. *Independent Sixth Reader:* containing a Complete Treatise on Elocution, both Scientific and Practical, illustrated with diagrams; select and classified readings and recitations: with copious notes, and a full supplementary Index. By J. Madison Watson. A. S. Barnes & Co. New York and Chicago. 1872. 12mo. pp. 456. \$1.50.

BOOKS RECEIVED.

From Scribner, Armstrong & Co., New York.

Illustrated Library of Travel and Adventure. Siam, The Land of the White Elephant, as it was and is. Compiled and arranged by George B. Bacon. 12mo. pp. 347. \$1.50.

The Foreigner in Far Cathay. By W. H. Medhurst, H. B. M. Consul, Shanghai. 1873. 12mo. pp. 204. \$1.25.

Year-Book of Nature and Popular Science for 1872. Edited by John C. Draper, M. D., Prof of Natural History and Physiology in the College of the city of New York, etc. 1873. 12mo. pp. 333. \$1.25.

¹ *Wishing-Cap Papers.* By Leigh Hunt. Now first collected. Boston: Lee & Shepard. 16mo. pp. 455. \$1.50.

The Lake Regions of Central Africa. Compiled and arranged by Bayard Taylor. With map and numerous illustrations. 1873. 12mo. pp. 397. \$1.50.

Index to Systematic Theology. By Charles Hodge, D. D. 1873. 8vo. pp. 81. \$1.00.

The Gospel according to Matthew, together with a General Theological and Homiletical Introduction to the New Testament. By John Peter Lange, D. D. Translated from the German by Philip Schaff, D. D. 1873. 8vo. pp. 568. \$3.00.

A Commentary, Critical, Expository, and Practical, on the Gospel of Matthew, for the use of Bible Classes and Sabbath Schools. By J. J. Owen, D. D., LL. D. 1873. 12mo. pp. 415. \$1.25.

The Gospel according to Matthew, explained by Joseph Addison Alexander. 1873. 12mo. pp. 456. \$1.25.

From A. D. F. Randolph & Co., New York.

The Historic Origin of the Bible. A Handbook of Practical Facts from the best recent authorities, German and English. By Edwin Cone Bissell, A. M. With an Introduction by Prof. R. D. Hitchcock, D. D. pp. 732. \$2.50.

From Dodd & Mead, New York.

Play and Profit in my Garden. By Rev. E. P. Roe, author of "Barriers Burned Away." 16mo. pp. 349. \$1.50.

Questions of the Day. By the Rev. John Hall, D. D., Pastor of the Fifth Avenue Presbyterian Church, New York. 1873. 12mo. pp. 343. \$1.75.

American Pioneers and Patriots. Ferdinand De Soto, the Discoverer of the Mississippi. By John S. C. Abbott. 1873. 12mo. pp. 351. \$1.50.

From Ivison, Blakeman & Taylor, New York and Chicago.

Analysis of Letter-Writing. By Calvin Townsend, Counsellor-at-Law. 1873. 8vo. pp. 180.

The Chapel Hymn-Book, with Tunes, for the Worship of God. 1873. 12mo. pp. 292. \$1.25.

From Providence Press Co.

Manual of the First Congregational Church, Bristol, R. I. 1687-1872. Compiled by J. P. Lane, Pastor. 12mo. pp. 233.

From J. R. Osgood & Co., Boston.

The Other Girls. By Mrs. A. D. T. Whitney, author of "Faith Gartney's Girlhood," "The Gayworthys," "Hitherto," "Leslie Goldthwaite," "We Girls," "Real Folks," etc. With Illustrations by J. J. Harley. 1873. 12mo. pp. 463. \$2.00.

Literature and Dogma; an Essay towards a better Apprehension of the Bible. By Matthew Arnold, D. C. L. 1873. 16mo. pp. 316. \$2.00.

From W. F. Draper, Andover.

Suggested Emendations of the Authorized English Version of the Old Testament. By Elias Riggs, D. D., Missionary of the A. B. C. F. M., at Constantinople. 1873. 16mo. pp. 130. \$1.25.

From Lee & Shepard, Boston.

The Jubilee Singers, and their Campaign for Twenty Thousand Dollars. By G. D. Pike, with Photographs. 1873. 12mo. pp. 219. \$1.25.

Dialogues and Dramas ; Public and Parlor Readings for the use of Dramatic and Reading Clubs, and for Public, Social, and School Entertainment. Edited by Lewis B. Monroe. 1873. 12mo. pp. 341. \$1.50.

From Roberts Brothers, Boston.

Work : a Story of Experience. By Louisa M. Alcott. 12mo. pp. 443. \$1.75.

From American Tract Society, Boston.

The Ministry we Need. By S. Sweetser. "The harvest truly is great, but the laborers are few." 16mo. pp. 123. 75 cents.

From A. S. Barnes & Co., New York.

Logical Bookkeeping. The Logic of Accounts ; a new Exposition of the Theory and Practice of Double Entry Bookkeeping. Illustrated by Examples and Memoranda for Students and Business Men. By E. G. Folsom, A. M., Proprietor of the Albany Bryant & Stratton College. 1873. pp. 442. \$2.00.

The Nature and Utility of Mathematics, with the best Methods of Instruction, Explained and Illustrated. By Charles Davies, LL. D., Emeritus Professor of Higher Mathematics in Columbia College. pp. 418. \$1.50.

Responsive Worship ; a Discourse, with Notes. By Wm. Ives Budington, D. D. 1873. 16mo. pp. 84. 60 cents.

Independent Child's Speller : Printed in imitation of Writing. 16mo. pp. 80. 25 cents.

English Grammar for Beginners. By Stephen Clark, A. M. 12mo. pp. 192. 60 cents.

The Young Declaimer ; designed for the use of Pupils in Intermediate Schools. By Charles Northend, A. M. 1872. 16mo. pp. 205. 75 cents.

PAMPHLETS RECEIVED.

The Sanitarian ; a Monthly Journal. A. W. Bell, A. M., Editor. A. S. Barnes. \$3.00 a year.

The Upbuilding of Manhood. Sermon preached in the Broadway Congregational Church, Norwich, Conn., January 26, 1873. By Rev. Daniel Merriman. Norwich, Conn., Bulletin Printing Office. 1873.

The Memorial Pulpit. Sermons preached at the Presbyterian Memorial Church, corner Madison Avenue and Fifty-Third Street, New York. By the Pastor, Rev. Charles S. Robinson, D. D. Commenced January 1, 1873, and published each week by A. S. Barnes & Co. \$3.00 per year, or 10 cents single. Nos. 1-27, inclusive.

Manual of the Congregational Church, Hallowell, Me. 1790-1873.

Eleventh Annual Report of the Directors and Treasurer of the General Theological Library, 12 West Street, Boston, April 21, 1873.

The Publishers' Weekly. Official Organ of the Publishers' Board of Trade. F. Leyboldt, Editor and Publisher, 37 Park Row, New York. Vol. III, No. 23.

An Examination of the Demonstrations of Davies' Legendre. Showing how the Polygon becomes the Circle, by the Method of Newton. By Charles Davies, LL. D., author of a full Course of Mathematics. New York : Published by A. S. Barnes & Co., 111 and 113 William Street. 1873. 16mo. pp. 36.

QUARTERLY RECORD.

CHURCHES FORMED.

BLOOMINGTON, Ill., April 3, 90 members.
 BOISE CITY, Idaho, May 4, 10 members.
 BYRON, Geo., March 30.
 CENTRE POINT, Io., May 2, 11 members.
 CLEAR CREEK, Kan., March 12, 12 members.
 DELL RAPIDS, Dakota Ter., 7 members.
 HARTFORD, Ct., Wethersfield Avenue
 Ch., 24 members.
 MACON, Neb.
 MODESTO, Cal., March 25, 8 members.
 OLYMPIA, Washington Ter., April.
 PEARL, Kan.
 POWHATTAN, Kan., May 24, 12 members.
 REDDING, Cal., April, 6 members.
 ROCKWELL, Io., April 29, 14 members.
 SMITH CENTER, Kan., April 27.
 VALLEY BROOK, Kan., May 28.
 WHITE CLAY, Kan., May 18, 15 members.
 WORTHINGTON, Minn., May 13, 17 members.
 WYOMING, Ill., April, 14 members.

MINISTERS ORDAINED.

BEACH, GEORGE L., over the Ch. in Rootstown, O., May 21. Sermon by Rev. Heman Geer, of Edinburg. Ordaining prayer by Rev. Horace W. Palmer, of West Andover.
 BRAGDON, JOHN, to the work of the Ministry in Goshen, N. H., April 9. Sermon by Rev. George R. W. Scott, of Newport. Ordaining prayer by Rev. Levi Rodgers, of Claremont.
 CHANDLER, JOHN S., to the work of the Ministry in New Haven, Ct., May 8.
 CHILDS, TRUMAN D., over the Ch. in Chagrin Falls, O., May 21. Sermon by Rev. Hiram Mead, D. D., of Oberlin Seminary.
 DAVENPORT, HENRY A., to the work of the Ministry in Stamford, Ct., June 18. Sermon by Rev. H. T. Ford, of Norristown, Pa. Ordaining prayer by Rev. Stephen Hubbell, of Long Ridge, Stamford.
 DEAN, H. B., to the work of the Ministry in Prescott, Wis., May 20. Sermon by Rev. John W. Ray, of Lake City, Minn.
 DEXTER, H. MORTON, over the Union Ch. Whittenton, Taunton, Mass., April 30. Sermon by Rev. Henry M. Dexter, D. D., of Boston. Ordaining prayer by Rev. John O. Means, D. D., of Boston Highlands.
 HOWLAND, SAMUEL, to the work of the Ministry in Conway, Mass., May 7. Sermon by Rev. George M. Adams, of Wellesley. Ordaining prayer by Rev. Robert Crawford, D. D., of Deerfield.
 HOWLAND, WILLIAM S., to the work of the Ministry in Conway, Mass., May 7. Sermon by Rev. George M. Adams, of Wellesley. Ordaining prayer by Rev. Robert Crawford, D. D., of Deerfield.
 HUTCHINS, HENRY L., over the Taylor Chapel Ch., in Newhallville, New Haven, Ct., May 27. Sermon by Rev. James W. Hubbell, of New Haven. Ordaining prayer

by Rev. Leonard Bacon, D. D., of Yale Seminary.
 JENNEY, E. W., to the work of the Ministry in Hopkinton, N. H., June 4. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass. Ordaining prayer by Rev. John K. Young, D. D., of Hopkinton.
 KILBON, CHARLES W., to the work of the Ministry in Springfield, Mass., March 10. Sermon by Rev. G. Buckingham Willcox, of Jersey City, N. J.
 LEAVITT, BURKE F., over the Williston Ch. in Portland, Me., May 8. Sermon by Rev. George R. Leavitt, of Cambridgeport, Mass. Ordaining prayer by Rev. Jacob J. Abbott, of Yarmouth.
 OLLERENSHAW, SAMUEL, to the work of the Ministry in St. Paul, Minn., April 2. Sermon by Rev. James W. Strong, D. D., of Carleton College.
 SCHLICHTER, J. B., to the work of the Ministry in Peace, Kan.
 SMITH, JAMES F., to the work of the Ministry in Beecher, Ill., May 6. Sermon by Rev. William H. Beecher, of Chicago. Ordaining prayer by Rev. Moses Smith, of Chicago.
 SPRAGUE, WILLIAM P., to the work of the Ministry in New Haven, Ct., May 8.
 STONE, CLAKENDON A., over the Ch. in Southville, Southboro', Mass., April 2. Sermon by Rev. Francis N. Peloubet, of Natick. Ordaining prayer by Rev. John Colby, of Southboro'.
 TILTON, GEORGE H., to the work of the Ministry in Hopkinton, N. H., June 4. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass. Ordaining prayer by Rev. John K. Young, D. D., of Hopkinton.
 TITSWORTH, A. J., over the 1st Ch. in Westfield, Mass., June 4. Sermon by Rev. William B. Tyler, D. D., of Amherst College. Ordaining prayer by Rev. Ralph Perry, of Agawam.
 WEST, P. B., to the work of the Ministry in Franklin, Io., May 29. Sermon by Rev. Samuel C. Fessenden, of Washington, D. C.

MINISTERS INSTALLED.

AIKIN, Rev. WILLIAM P., over the Ch. in Vergennes, Vt.
 BEASLEY, Rev. T., over the Ch. in Antioch, Cal., April 29. Sermon by Rev. James H. Warren, of San Francisco. Installing prayer by Rev. A. F. Hitchcock, of Rio Vista.
 BELL, Rev. JAMES M., over the Ch. in North Hadley, Mass. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing prayer by Rev. Warren H. Beaman, of North Hadley.
 BENNETT, Rev. JOSEPH L., over the Ch. in Springfield, O., May 27. Sermon by Rev. Robert G. Hutchins, of Columbus. Installing prayer by Rev. A. Hastings Ross, of Columbus.
 CLARK, Rev. FRANK G., over the Ch. in Rindge, N. H., June 3. Sermon by Rev.

William J. Tucker, of Manchester. Installing prayer by Rev. Rufus Case, of Jaffrey.

CRUMB Rev. JOHN H., over the Plymouth Ch. in Pittsburg, Pa., March 30. Sermon by Rev. James H. Fairchild, D. D., of Oberlin College.

DOUGHERTY, Rev. JAMES G., over the Ch. in Wyandotte, Kan., May 20. Sermon by Rev. L. F. Kenyon, of St. Joseph, Mo.

HITCHCOCK, Rev. A. F., over the Ch. in Rio Vista, Cal., March 15. Sermon by Rev. T. Beasley, of Antioch.

JONES, Rev. C. J. K., over the Ch. in Orient, L. I., N. Y., April 2. Sermon by Rev. Henry M. Scudder, D. D., of Brooklyn. Installing prayer by Rev. E. Whitaker.

LEE, Rev. W. B., over the Ch. in Portland, Ct., May 8. Sermon by Rev. Thomas S. Childs, D. D., of Hartford Seminary.

MONTAGUE, Rev. ENOS J., over the Ch. in Fort Atkinson, Wis., May 6. Sermon by Rev. Charles W. Camp, of Waukesha.

PALMER, Rev. CHARLES M., over the Ch. in Meriden, N. H., March 27. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College. Installing prayer by Rev. Alonzo B. Rich, D. D., of Lebanon.

SEGUR, Rev. S. WILLARD, over the Ch. in West Medway, Mass., May 7. Sermon by Rev. Mortimer Blake, D. D., of Taunton.

TILLOTSON, Rev. GEORGE J., over the Ch. in Hampton, Ct., May 29.

TITUS, Rev. EUGENE H., over the Ch. in Farmington, N. H., April 29. Sermon by Rev. George B. Spalding, of Dover. Installing prayer by Rev. Harvey M. Stone, of Rochester.

MINISTERS DISMISSED.

ABBE, Rev. FREDERICK R., from the Cottage St. Ch. in Dorchester, Mass., June 4.

ABBOT, Rev. EPHRAIM E. P., from the Ch. in Meriden, N. H., March 27.

ALDRICH, Rev. JEREMIAH K., from the Union Ch. in Groton, Mass., May 13.

ALLEN, Rev. FREDERICK D., from the Ch. in Canandaigua, N. Y., April 2.

AVERY, Rev. JOHN, from the Ch. in Lebanon, Ct., April 29.

BASSETT, Rev. EDWARD B., from the Ch. in Warwick, Mass., March 13.

BENNETT, Rev. JOSEPH L., from the Plymouth Ch. in Indianapolis, Ind., March 24.

BLISS, Rev. J. HENRY, from the Ch. in South Hadley, Mass., May 1.

BOWKER, Rev. SAMUEL, from the Ch. in Raymond, N. H., April 22.

COGSWELL, Rev. JOSEPH S., from the Ch. in Holden, Me., May 1.

COLBY, Rev. JOHN, from the Pilgrim Ch. in Southboro', Mass., April 20.

COOK, Rev. ILAS P., from the Ch. in Windsor, Vt., May 15.

CUTLER, Rev. MARSHALL M., from the Ch. in Ashland, Mass., March 31.

EMERSON, Rev. THOMAS A., from the Ch. in Wolfboro', N. H., May 14.

FAIRLEY, Rev. SAMUEL, from the Ch. in Wellfleet, Mass., April 19.

FOBES, Rev. WILLIAM A., from the Ch. in Halifax, Mass., April 29.

HALLOCK, Rev. LEAVITT H., from the Ch. in Berlin, Ct., Feb. 5.

HAYWARD, Rev. SYLVANUS, from the Ch. in South Berwick, Me., April 8.

HIGGINS, Rev. LUCIUS H., from the Ch. in Lanark, Ill., March 5.

HUDSON, Rev. ALFRED S., from the Ch. in Burlington, Mass., June 3.

JEROME, Rev. THEODORE C., from the Pacific Ch. in New Bedford, Mass., March 25.

JEWETT, Rev. WILLIAM R., from the Ch. in Fisherville, N. H., April 1.

KITCHEL, Rev. CORNELIUS L., from the 1st Ch. in Guilford, Ct., March 24.

MERRILL, Rev. TRUMAN A., from the Ch. in Bernardston, Mass., May 1.

MOORE, Rev. HENRY D., from the Vine St. Ch. in Cincinnati, O.

NOYTON, Rev. JOHN F., from the Ch. in Fitzwilliam, N. H., March 31.

PELTON, Rev. GEORGE A., from the Ch. in Candor, N. Y., May 1.

RICHARDSON, Rev. CYRUS M., from the Ch. in Plymouth, N. H., April 1.

SEWALL, Rev. D. B., from the Ch. in Fryeburg, Me., May 1.

SKEELE, Rev. JOHN P., from the Ch. in Hatfield, Mass., April 29.

TREAT, Rev. CHARLES R., from the Ch. in Marlboro', Mass., April 24.

VOIRCE, Rev. JUBA H., from the Ch. in South Meriden, Ct., May 1.

WALKER, Rev. GEORGE L., D. D., from the 1st Ch. in New Haven, Ct., May 19.

WARREN, Rev. H. VALLETTE, from the Ch. in Granville, Ill., July 1.

WATTS, Rev. JAMES, from the Ch. in Union Grove, Wis., May 1.

MINISTERS MARRIED.

BREED—**BRIGGS**. In Chesterfield, Mich., April. Rev. D. P. Breed, of Utica, to Miss — Briggs, of Chesterfield.

BURNHAM—**WELLS**. In Farmington, Me., March 11. Rev. James Burnham to Miss Mary L. Wells, both of Farmington.

FINKS—**ROGERS**. In Geneva, N. Y., Rev. D. W. Finks to Miss Nettie V. Rogers, of Geneva.

KIDDER—**GORHAM**. In Jamestown, Ind., May 1. Rev. Corbin Kidder, of Poplar Grove, Ill., to Mrs. Maria C. Gorham, of Brooklyn, N. Y.

KILBON—**KNOX**. In Manchester, Conn., April 8. Rev. Charles W. Kilbon to Miss Mary B. Knox, of South Manchester.

KINZER—**TURNER**. In Hannibal, Mo., May 13. Rev. Addison D. Kinzer, of Union, Io., to Miss Katie B. Turner, of Hannibal.

SMITH—**WOODWARD**. In Chicago, Ill., April 23. Rev. Edward H. Smith, of Morrison, Ill., to Miss Jennie G. Woodward, of Chicago.

MINISTERS DECEASED.

BATES, Rev. PHILANDER, in Ludlow, Vt., April 9, aged 82 years.

OLARK, Rev. HOLLIS S., in Genoa Bluffs, Io., May 28, aged 35 years.

DAWLING, Rev. SAMUEL D., in Oakfield, Wis., May 8, aged 66 years.

DAVIES, Rev. J., in Radnor, O., aged 77 years.
 EDWARDS, Rev. J. ERSKINE, in Longwood, Mass., April 8, aged 66 years.
 GOULD, Rev. DAVID H., in Schroon Lake, N. Y., Feb. 16.
 KENDALL, Rev. CHARLES, in Windham, N. Y., March 19, aged 60 years.
 MAYNARD, Rev. JOSHUA L., in Williston, Vt., April 26.
 SABIN, Rev. LEWIS, D. D., in Templeton, Mass., June 8, aged 66 years.
 TERRY, Rev. JAMES P., in Albany, N. Y., April 20, aged 61 years.
 WILD, Rev. DANIEL, in Fairfield, Vt., May 14, aged 71 years.

MINISTERS' WIVES DECEASED.

BYGRAVE, Mrs. CLARA, wife of Rev. Hilary, in West Boxford, Mass., March 13, aged 21 years.
 CHAPMAN, Mrs. —, wife of Rev. Calvin, in Windham, Vt., April 14.
 CHENEY, Mrs. —, wife of Rev. L. W., in Mankato, Minn.
 CUTLER, Mrs. SARAH D., wife of Rev. Calvin, in Auburndale, Mass., May 11, aged 34 years.

FRANCIS, Mrs. HATTIE M., wife of Rev. C. W., in San Rafael, Cal., aged 36 years.
 MERRY, Mrs. MELINDA G., wife of Rev. Thomas T., in Machias, Me., April 8.
 NEWELL, Mrs. ESTHER M., wife of the late Rev. Israel, in Minneapolis, Minn., May 24, aged 68 years.
 ROCKWOOD, Mrs. EMILY W., wife of the late Rev. Elisha, D. D., in Peabody, Mass., May 21, aged 74 years.
 ROWLAND, Mrs. TACE W., wife of Rev. Lyman S., in Saratoga, N. Y., March 23, aged 37 years.
 RUGGLES, Mrs. NANCY W., wife of the late Rev. Samuel, in Fort Atkinson, Wis., Feb. 26, aged 82 years.
 SMITH, Mrs. MARY S., wife of Rev. John C., in Rocky Hill, Ct., May 15, aged 68 years.
 STRONG, Mrs. MARGARET S., wife of Rev. Edward, D. D., in West Roxbury, Mass., June 6, aged 52 years.
 WALLACE, Mrs. SUSAN A., wife of Rev. Cyrus W., D. D., in Manchester, N. H., May 15, aged 64 years.
 WHITE, Mrs. PENELOPE R., wife of the late Rev. Morris E., in Boston, Mass., April 6.
 WRIGHT, Mrs. SOPHIA C., wife of Rev. Abiel H., in Cambridge, Mass., March 23.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Twentieth Annual Meeting of the American Congregational Association (agreeably to notice in the "Congregationalist") was held May 27, 1873, at 12 M., in Pilgrim Hall.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. S. L. Gerould, of Goffstown, N. H.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and of the Treasurer, were read, accepted, and referred to the Board of Directors for publication.

The following officers were then chosen for the ensuing year :

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Hon. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, 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.
 Hon. CALVIN DAY, Hartford, Conn.
 Rev. WILLIAM M. TAYLOR, 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.

A. FINCH, Esq., Milwaukee, Wis.
 Rev. WILLIAM E. MERRIMAN, D. D., Ripon, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, Canada.

Directors.

Hon. EDWARD S. TOBEY, Boston.	JAMES P. MELLEDGE, Esq., Cambridge.
JOHN FIELD, Esq., Arlington.	Hon. RUFUS S. FROST, Chelsea.
Rev. ALONZO H. QUINT, D. D., New Bedford.	J. RUSSELL BRADFORD, Esq., Boston.
EZRA FARNSWORTH, Esq., Boston.	S. D. WARREN, Esq., Boston.
Rev. H. M. DEXTER, D. D., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
HENRY D. HYDE, Esq., Boston.	Rev. N. G. CLARK, D. D., Boston.
Rev. JOHN O. MEANS, D. D., Boston.	RICHARD H. STEARNS, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. DANIEL P. NOYES, Boston.

Auditor.

JOSEPH N. BACON, Esq., Newton.

After some informal remarks, the meeting was adjourned.

DANIEL P. NOYES, *Rec. Sec'y.*

THE
TWENTIETH ANNUAL REPORT OF THE DIRECTORS
OF THE
AMERICAN CONGREGATIONAL ASSOCIATION,
PRESENTED MAY 27, 1873.

HOME at last! Only the workers in the interest of the Congregational House and Library can fully realize the relief and joy the completion of the one, and the good beginning — with an earnest of the ultimate finishing — of the other most surely afford. True, there are many details to be looked after, and some heavy bills to be paid, and a large funded debt to be cancelled at some day, and alcoves and plastering and tiles for the floor of the fire-proof library building to be provided, to secure the convenience and safety of our increasingly valuable collection of books and pamphlets which have been the work of years to accumulate; and so there is still a necessity for generous gifts; but the success now realized in the comfortable and convenient apartments already occupied by the active agencies of our great benevolent societies, in our Pilgrim Hall for ministerial and social gatherings, in our pleasant committee-room for associations and conferences, trustees and directors of educational and religious institutions, in our family house, as a whole, simple, substantial, grand, fittingly symbolizing the principles and polity of the founders of Christian and civil liberty here, — central in this their early headquarters, "*this success now realized,*" places Congregationalism in a new attitude in its relations to other branches of the great Christian household, and in a much more favorable position to act its part in the world's conversion to Christ. The directors of this association cannot, therefore, refer to the work of the last twelve months but with devout thanksgivings to God, and with sincere gratitude to kind and sympathizing friends.

The year, now just closing, opened with the two estates already purchased, known as the club and Gardner houses, at the corner of Beacon and Somerset Streets, on their hands, without income, and available only for the proposed transformations. The plans prepared by the architects were found to require an outlay quite beyond the

means at even hopeful command. It was believed, however, that one hundred thousand dollars might be relied on as available by the time the work would be completed. Eighty-one thousand was in hand and pledged, the remaining sum was guaranteed by members of this Board, in the event other sources should fail. In the building committee, absolutely necessary changes in the two buildings to unify them and sketches for the new portions were outlined, which, when reduced to working plans, were found to be generally acceptable, and estimates brought the cost of substantially all that has now been done, within the assured sum of one hundred thousand dollars. This plan contemplated very little change in roofs, floors, partitions, plastering, cornices, doors, and general arrangements of the buildings already erected. To cut these apart, interlocked, as they were, by alternate layers of granite from top to bottom, both front and rear, and united by a sixteen-inch brick wall the entire width and from foundation to peak, to raise such ponderous structures, the one six feet, the other twelve feet, moving the latter twenty inches forward, bringing windows, floors, halls, and the solid granite ashler in each to perfect horizontal lines with the other, making, every way, one building out of the two, was both a delicate and difficult undertaking. As this seemed the only safe alternative, contracts were immediately made by the architects, Messrs. Cummings & Sears, for all the heavier work; and this has been performed, generally, quite to the satisfaction of the committee in charge. It should be borne in mind by all the friends of this enterprise, that very little opportunity was afforded this Board for consulting their tastes or preferences in style or decorations, or appeals to the eye, any way. They found themselves pressed between the two iron necessities of making the most and the best of the possibilities of the case, or of abandoning the enterprise altogether. They chose the former, and the result, they can but hope, will be generally satisfactory.

It was confidently expected that the rooms and stores would be ready for occupancy early in November, surely before the end of the year. But there were unexpected delays in adjusting the old to the old, and the old to the new, so as to make them harmonize in the one structure, besides an indefinite number of unforeseen, and so unforefended interventions. It was not until the first of February, 1873, that any part of the building was fit for occupancy. The close of that month found the different societies contemplating a present residence here in their places, and it is believed that they have come to feel themselves quite at home. The American and Woman's Boards occupy thirteen rooms, the New-England Secretary of the American

Missionary Association two, the Massachusetts Home Missionary Society two, the American Peace Society two, the City Missionary Society one, the New-England Secretary of the American Congregational Union one, the Congregationalist three, the Congregational Publishing Society occupies the corner store with its large basement, and the New-England Secretary of the American Seaman's Friend Society has his desk there. All the Congregational benevolent societies, having offices in Boston, except the Education Society, are now here, found under one roof, doing the one great Christian work our churches furnish them the means of doing.

The main building is now finished, and the stores are all under rent. The interior of the library, to complete which twenty-five thousand dollars will be required, has not been commenced. The walls, the windows with iron shutters, iron doors, iron, brick and cement floor are waiting the anxiously looked-for, prayed-for, and expected receipt of the sum named above, to give us, ere long, the best, chiefly because the most secure, library building in New England. Two large rooms on the fourth floor, now occupied by parts of the library, the large part of it being packed away solid in the attic, will be available for rent as soon as the library building is finished. Two parlors fronting Beacon Street, on the second floor, have not yet found the desired occupants. But it is believed these will soon be called for, thus filling the only vacancies in the entire structure.

The directors have felt themselves justified in affording the rooms occupied by our benevolent societies at a rental nearly twenty per cent below what would be deemed a fair mercantile price. They had dared to hope that the responses from the churches to their numerous appeals would have been such that these rents would have been scarcely more than nominal.

In raising funds, either by new subscriptions or contributions, or even the redemption of pledges relied upon, success has not been equal to our hopes or needs. The Fair, which opened propitiously, and for which ample provision had been carefully made, was greatly embarrassed by the breaking out of the epizootic on its third day, cutting down the receipts of the second day of over twenty-three hundred dollars to sums ranging from five to seven hundred dollars a day; so that instead of realizing the full twenty-five thousand dollars, as was reasonably expected, something less than fifteen thousand dollars were secured. The great fire of November 9th immediately supervening, disabled not a few of our best givers, and cut down or entirely cut off some of our pledged subscriptions, and compelled ~~and~~

outlay of over three thousand dollars for reinsurances, and to pay assessments on broken or crippled offices. These unlooked for drawbacks, together with a year's interest on the two mortgages of one hundred thousand dollars each, general running expenses for the same period, and "the thousand and one" little things, with some not so little, necessarily incidental to such an undertaking, have given us a floating debt of something over twenty-five thousand dollars, for which it is necessary now to provide. This, with an equal sum to complete the library, shows an immediate want of the sum of fifty thousand dollars. With this in hand all would be complete and usable, and paid for except the mortgages, which could be provided for in due time.

It is further to be said that but very few churches have contributed anything during the past year. It is still one of the unsolved mysteries of the age, how the ecclesiastical descendants of the Pilgrims anywhere, especially in New-England, and more especially in Massachusetts, can withhold the small pittance of one fair contribution for this national, memorial, family, and, confessedly, much-needed home. As it is not now too late to lend "the helping hand," it may be hoped that the two fifths of all the Congregational churches in Massachusetts, and three fifths in Connecticut, and more than three fourths in the rest of the country that have, as yet, given nothing, will come to the rescue even now, and so identify themselves with this every way useful and important undertaking. It is quite certain that no similar object in behalf of and by any other branch of the great Christian household would be doomed to receive only such reluctant and scanty aid, such feeble and hesitating co-operation; and yet not one of these branches so much needs just this unifying, assimilating and invigorating home and centre of influence as the branch to which these very non-giving churches belong.

The directors wish to express most cordial thanks to the executive committee, the treasurer, the officers, attendants and workers for the several tables, and all the contributors to the Fair which was socially so eminently and singularly pleasant; and from no fault of theirs did it fail of satisfactory financial success.

For receipts at the various tables, and an account of various direct contributions, and summary of expenses, see pages 14 and 15.

The Library has received comparatively little attention except from the assistant librarian, who is continuing the slow but important work of cataloguing the pamphlets. For particulars, see report of library committee.

For financial statement, see treasurer's report, page 16. It should

be said that of the eighty-one thousand dollars pledged and in hand at the commencement of this closing year, about six thousand dollars have not been paid ; upon only a part of it can the directors confidently rely as ultimately available.

The dedicatory services of the Congregational House were held in Pilgrim Hall, February 12, 1873, at 2 o'clock P. M. The principal address was delivered by the Rev. William Ives Budington, D. D., of Brooklyn, N. Y. Brief remarks were added by a number of distinguished friends. The address, remarks, prayer of dedication, brief history of the association, together with its charter, constitution, by-laws, and present officers, have been printed in a neat octavo volume of one hundred pages, having the engravings of the front elevation, second floor, and small map which appeared sometime since in the "Congregationalist." It is well bound in cloth, and will be sold for one dollar, and will be sent to any address, postage paid, on the receipt of that amount by the corresponding secretary. Only a very small edition has been issued.

The directors wish to make especial mention of the generous and unsolicited gifts of different gentlemen, as follows, viz., the beautiful and substantial door hinges, handles, knobs, bolts for double doors, and locks, by members of the two Congregational churches of New Britain, Ct. ; the fine chandelier in the librarian's room, together with the pendants and brackets in the Beacon-street corridors, from Messrs. Cornelius & Sons, of Philadelphia, through Messrs. G. & C. P. Hutchins, of Providence, R. I., the latter adding the fixtures and putting them up with their own hands ; the gift of fifty dollars towards the chandeliers in Pilgrim Hall, from William Carlton, Esq., of Charlestown ; and the gift of pendants, fixtures, and putting up the same in Somerset-street corridors, by N. W. Turner, Esq., of this city.

The directors can but hope that the next annual report will chronicle the completion and occupancy of the library building, and the commencement of a sinking fund that will doom the two mortgages to an assured extinction.

By order of the directors.

ISAAC P. LANGWORTHY,

Corresponding Secretary.

REPORT OF LIBRARY COMMITTEE.

committee on the library have little to say, except that the old pamphlets, and other articles of value belonging to the library, have been safely removed to the new building, where they are stored as suitably and conveniently as seems possible under the circumstances.

The number of bound volumes is fifteen thousand eight hundred and thirty, — an increase of five hundred and eighty-eight over last year. The number of pamphlets added during the year is five thousand and seventy, making, it is estimated, nearly sixty thousand in all.

Several valuable manuscripts have also been added to our collection during the year, and among other matters of interest, a portrait of the well-known Parson Milton, of Newburyport, presented by his daughter, Mrs. A. M. Long.

It is greatly to be desired that before another anniversary the new building should be completed, and our invaluable collections placed in safety and in a position where they may be open to convenient consultation.

For the Committee.

HENRY M. DEXTER,

Chairman.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
., Salem, O.	1	
Antiquarian Society, Worcester		2
Board of Commissioners for Foreign Missions, Boston	37	609
Peace Society, Boston	1	
Rev. Rufus, D. D., Boston Highlands	5	121
F. D., Concord, N. H.		1
v. E. B., Warwick	1	
Mrs. C. R. D., Lowell	71	1,380
v. N. G., Poquonock, Ct.		1
College, Brunswick, Me.	1	
Rev. David, Bridgewater		8
Henry J., Ahmednuggur		2
Miss Martha C., Dedham		22
C. P., D. D., New York City	2	
N., Melrose		56
Rev. F. W., Rocky Hill, Ct.	3	

	Vols.	Pgs.
Chapman, Geo. H., Saybrook, Ct.	2	
Chapman, Rev. Jacob, Kingston, N. H.	1	
Clapp, J. B., Boston	1	
Clark, Rev. S. D., Post Mills, Vt.	1	
Coffin, A. C., and Mrs. Henry Hill, Groton	2	
Congregational Publishing Society, Boston	166	
Cowles, J. D., Peacham, Vt.		1
Cushing, Deacon Andrew, Boston	1	24
Drake, S. G., Boston	2	
Dresser, Rev. Amos, Linwood, Neb.		1
Eaton, Rev. J. M. R., Medfield		1
Edwards, Rev. Jonathan, Dedham, 3 Manuscripts.		
Eggleston, Rev. N. H., Enfield, Ct.		1
Ely, R. W., Chester, Ct.	2	4
Ely, Mrs. R., Chester, Ct.	8	16
Everts, Mrs. —, Killingworth, Ct., 2 Manuscripts	2	13
Frost, Hon. Rufus, Chelsea	4	
Giles, Joel, Esq., Boston	10	
Gilman, Rev. E. W., New York City		5
Green, Samuel A., M. D., Boston	8	45
Hallock, Rev. William A., Jamestown, N. Y.	102	66
Hammond, Rev. William B., Acushnet		1
Hanks, Rev. S. W., Boston, Newspapers.		
Holmes, Rev. J. M., Estate of, Jersey City, N. J.		102
Hooker, Rev. H. B., D. D., Boston	1	
Hyde, Rev. H. F., Pomfret, Ct.	11	
Ketchum, Rev. Silas, Bristol, N. H.	62	247
Kingman, Abner, Boston	14	320
Kirk, Rev. E. N., D. D., Boston	1	
Kyte, Rev. Joseph, Alfred, Me.		1
Long, Mrs. A. M., Chelsea, Portrait	3	
Massachusetts Home Missionary Society, Boston		165
McKenzie, Rev. A., Cambridge		1
Means, Rev. James H., Dorchester		11
Merriman, Rev. William E., Ripon, Wis.		2
Miller, Rev. William, Killingworth, Ct., 13 Manuscripts	2	67
Newcomb, Miss H. D., Westminster, Vt.	7	
Packard, Prof. A. S., Brunswick, Me.		7
Parsons, Rev. E. G., Byfield		62
Punchard, Rev. George, Boston, Manuscripts	7	
Raine, Canon, York, Eng.	1	
Rice, Rev. C. B., Danvers		1
Rupp, David C. M., Boston Highlands	3	
Scotford, Rev. John, Neosho Falls, Kan.	1	
Scudder, M. S., Boston	22	415
Shute, Eben, Boston	1	
Silliman, Miss Lydia, Chester, Ct.	1	
Stockwell, S. N., Boston	1	200
Thacher, Rev. George, D. D., Iowa City, Io.		57
Thornton, J. Wingate, Esq., Boston	1	
Tobey, Hon. E. S., Boston	1	2
Wheeler, Mrs. M. L., Burlington, Vt.	9	161
Willard, Rev. S. G., Colchester, Ct.		3
Winslow, Mrs. Myron, Boston	17	
Winthrop, Hon. R. C., Boston		1
Woods, Samuel, Malden		92

CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS.

MAINE.

Rev. H. S. Loring	\$1 00
Prof. Wm. M. Barbour	5 00
Rev. D. Garland	1 00
Child, John W. Coffin	25 00
Union Cong. Ch. and Soc.	25 80
and Dover Cong. Ch. & Soc.	55 00
and Mother in Israel, by Rev.	10 00
Hayes	1 00
Rev. H. Richardson	10 00
Rev. Wm. Warren	10 00
Joint, Dea. Charles Duncan	1 00
Rev. Joseph Smith	10 00
Centre, Joel Spalding	1 00
North Harbor, Rev. Henry M.	2 00
and wife	3 00
and 3 individuals	3 00
East, Herbert A. Loring	1 00
Individuals	3 00
North, 1st Ch. and Soc.	12 00
North, Cong.	6 70
North, 1st " "	45 65
	<u>\$219 15</u>

NEW HAMPSHIRE.

New Cong. Ch. and Soc.	\$3 00
North, Rev. Jas. Holmes	5 00
North, Dea. Wm. G. Brown	1 00
Cong. Ch. and Soc.	20 00
West, " "	14 00
West, " "	28 00
Rev. O. P. Osborne	5 00
North, Rev. Wm. R. Jewett	25 00
North, Rev. Wm. T. Savage, D. D.	25 00
North, A. B. Closson	1 00
North Centre Cong. Ch. & Soc.	4 00
North, Individuals	18 00
North Bridge Cong. Ch. and Soc.	5 50
Rev. Rufus Case	3 00
North, Rev. E. D. Eldredge	3 00
North, Rev. Jacob Chapman	5 00
North, Cong. Ch. and Soc.	17 00
Rev. Daniel Goodwin	1 00
North, Cong. Ch. and Soc.	7 75
Cong. Ch. and Soc., add'l	5 00
North, Rev. H. A. Hazen	25 00
Rev. Geo. Goodyear	1 00
	<u>\$225 25</u>

VERMONT.

Cong. Ch. and Soc.	\$5 50
" " "	20 00
" " "	11 51
North, West. Sab. Sch.	5 00
North, Insley Dow	1 00
North, L. B. M.	1 00
North, Cong. Ch. and Soc.	11 10
" " "	6 00
North, Mr. and Mrs. E. C. Cham-	10 00
North, Rev. T. S. Hubbard	1 00
North, Sarah J. Williams	1 00
North, West, Cong. Ch. and Soc.	13 00

St. Albans, Gyles Merrill	\$25 00
Stowe, Rev. B. F. Perkins	2 00
Swanton, C. C. Long	1 00
Townsend, West, Rev. Daniel H.	
Babcock	1 65
	<u>\$115 75</u>

MASSACHUSETTS.

Abington, 1st Ch. and Soc.	\$25 80
" 2d " " (South),	
additional	22 60
Adams, North, Cong. Ch. and Soc.	30 00
Amherst, E. S. Snell	10 00
" No. Parish	41 00
Arlington, Sew. Cir., Individuals	8 00
Athol, Cong. Ch. and Soc.	16 24
Attleboro' 1st Cong. Ch. and Soc.	4 00
(West) additional	8 00
Ayer, Individuals	10 00
Belmont, Waverley, a friend	36 00
Berkley, Trin. Cong. Ch., Individuals,	25 00
Berlin, Rev. Wm. A. Houghton	1,150 00
Boston, Shawmut Ch. and Soc.	434 25
Highland " " add'l	200 00
Dorchester 2d Cong. Ch. and	
Soc., additional	200 00
Park St. Cong. Ch. and Soc.,	
additional	5,000 00
Ezra Farnsworth, add'l	3,000 00
E. S. Tobey	1,500 00
J. C. Tyler & Co.	1,000 00
Alpheus Hardy	1,000 00
J. P. Melledge	600 00
R. H. Stearns, in part	500 00
Fogg, Houghton & Coolidge,	500 00
A. D. Lockwood	500 00
J. M. Pinkerton	250 00
D. T. Colt, M. D.	250 00
Chas. Carruth	200 00
C. C. Walworth	127 50
Jordan, Lovett & Co.	100 00
Thank-offering	50 00
Rev. Geo. Gannett	50 00
J. A. Howard	5 00
Otis Clapp	5 00
Mrs. M. G. Leavitt	5 00
W. H. Wentworth	1 00
Jas. Cooley	1 00
Albert Barnes Cooley	1 00
Miss Sarah E. Lane	15 00
Boylston, Cong. Ch. and Soc.	1 00
Braintree, Mrs. E. R. Waterman	3 00
Bridgewater, Rev. Isaac Dunham	
and family	10 00
Brookfield, O. C. Howe, additional	1 00
Sarah E. Gilbert	65 20
Cambridgeport, Pilgrim Ch. and Soc.,	
E. D. Goodrich	500 00
Joel W. Fletcher	34 00
Charlemont, Cong. Ch. and Soc.	7 00
Charlestown, 1st " " in part,	250 00
Rev. Jas. Aiken	1 00
Chelsea, Miss A. M. Dutch	10 00
Miss Elizabeth Davenport	5 00
Miss M. I. Chittenden	2 00
Chesterfield, Rev. Edward Clarke	5 00
Richard Clarke	5 00

Cong. Ch. and Soc.	\$66 81
Goshen Society	18 00
Rev. John Avery	2 00
wn, 1st Ch., Individuals	32 00
k, Cong. Ch. and Soc.	37 55
ain, So. Ch. and Soc.	37 57
en, Rev. L. Bacon, D. D.	10 00
don, 1st Ch. and Soc.	101 56
2d " "	218 86
ord, Cong. Ch. and Soc.	124 76
" " "	40 00
rook, " " "	38 24
" Rev. B. F. Northrop	1 00
" Thomaston, Cong. Ch.	54 64
loc	8 00
Abington, Cong. Ch. and	21 00
Cong. Ch. and Soc.	6 80
" " "	20 39
" Deep River, Cong. Ch.	4 00
loc	5 00
" West, Cong. Ch. and Soc.	20 00
" n, Rev. Thos. Tallman	5 00
" Rockville, 2d Ch.	5 00
" " Rev. Giles Pease,	15 00
" " M. D.	3 00
Talcottville, Cong. Ch. and	4 75
8 friends of the new build-	10 00
ton, Cong. Ch. and Soc.	41 65
" New Preston, Rev. Hen-	39 89
" son	5 00
" k, Cong. Ch. and Soc.	4 00
" er, West Winsted, Cong.	17 36
" l Soc.	5 00
" Misses Hayden	5 00
" y, Cong. Ch. and Soc.	4 00
" North "	17 36
" k, Rev. N. Beach	5 00
	<hr/>
	\$1,897 84
NEW YORK.	
Felsh Ch.	\$2 00
od, E. F. Richardson	2 00
" Clinton Av. Ch. and Soc.	150 00
" Rev. W. H. Whittemore	5 00
" Cong. Ch. and Soc.	11 00
" Felsh Ch.	2 00
" out station	4 00
" Levi S. Stearns	10 00
" lace, Rev. Aaron Snow	1 00
" k city, Broad. Tab. Ch. and	256 78
" k city, Chas. L. Mead	50 00
" Cong. Ch. and Soc.	42 37
" Miss Sophia Glover	1 17
" Welch Ch.	4 00
" Rev. J. C. Holbrook, D. D.	5 00
" Cong. Ch.	7 00
	<hr/>
	\$563 32
NEW JERSEY.	
Trin. Cong. Ch.	\$10 00
PENNSYLVANIA.	
g, Rev. T. R. Jones	\$1 00
hila, Cen. Ch. and Soc.	30 00
" Jas. Smith	100 00
" Mrs. Augusta E. Rus-	1 00
	<hr/>
	\$132 00

DISTRICT OF COLUMBIA.	
Washington Cong. Ch. and Soc.	\$57 92
SOUTH CAROLINA.	
Beaufort, John Conant	\$25 00
GEORGIA.	
Atlanta, Rev. C. W. Francis	\$9 00
ALABAMA.	
Athens, 1st Ch. and Soc.	\$3 50
Marion, " " "	5 50
	<hr/>
	\$9 00
MISSISSIPPI.	
Hamilton, Cong. Ch.	\$1 00
TENNESSEE.	
Nashville, Un. Ch. and Soc.	\$10 00
KENTUCKY.	
Camp Nelson, Ch. of Christ	\$5 00
OHIO.	
Charlestown, Rev. Hinds Smith	\$1 00
Mantua, 2 ch. members	2 00
Randolph, W. G. Dickinson	6 00
Tallmadge, Benev. Soc. (of which	22 27
" from Rev. Chas. Cutler, \$10)	
	<hr/>
	\$31 27
ILLINOIS.	
Chicago, Rev. Wm. Patton, D. D.	\$32 00
" Mrs. Comings	15 00
" Rev. G. S. F. Savage	2 00
" K. A. Burnell	1 00
Danvers, Rev. H. D. Platt	1 00
Galesburg, 1st Cong. Ch. and Soc.	32 00
Lisbon, Rev. A. W. Curtis	55
Morrison Rev. E. G. Smith	5 00
Ontario, Rev. H. M. Tupper	1 00
Providence, Cong. Ch. and Soc.	18 00
Springfield, 1st " "	74 70
	<hr/>
	\$177 25
MICHIGAN.	
Allegan, Cong. Ch. and Soc.	\$4 00
Battle Creek, Rev. J. Malle	1 00
Detroit, M. J. Messinger	2 00
Mattawan, Cong. Ch. and Soc.	5 00
Port Sanilac, Rev. Daniel Berney	1 00
	<hr/>
	\$13 00
WISCONSIN.	
Appleton, Rev. Edward Ebbs	\$1 00
Arena, Rev. D. M. Jones	5 00
Beloit, Rev. A. L. Chapin	10 00
Bristol, Rev. Thos. Gillespie	5 00

Delavan, Cong. Sab. Sch.	\$5 00
East Troy, Cong. Ch. and Soc.	3 03
Fond du Lac, " "	34 72
" " Rev. F. B. Doe and family	5 00
Kenosha, 1st Ch. and Soc.	7 00
Royalton, Rev. M. L. Eastman	1 00
Stoughton, Rev. R. Sewell	1 00

\$77 75

MINNESOTA.

Hutchinson, Rev. S. R. Butler	\$1 00
Northfield, Rev. Jas. H. Strong	5 00
Prairieville, East, Rev. L. C. Gilbert,	2 00
Wassioja, Rev. Chas. Shedd	3 00

\$11 00

IOWA.

College Springs, Rev. D. R. Barker, Council Bluffs, Cong. Ch. and Soc.	\$1 00
Danville, Rev. E. P. Smith	3 00
Decorah, Rev. E. Adams	1 00
Fairfax, Cong. Ch. and Soc.	7 05
Glenwood, Rev. L. S. Williams and wife	2 00
Kellogg, Rev. Richard Hassell	1 00
Manchester, Cong. Ch. and Soc.	6 00
Marshalltown, " "	7 15
New Hampton, Rev. Thos. Bayne	1 00

\$39 20

MISSOURI.

Brookfield, Cong. Ch. and Soc.	\$7 00
Laclede, Rev. E. D. Seward	5 00
Neosho, Cong. Ch. and Soc.	5 00

\$17 00

KANSAS.

Junction City, Rev. Isaac Jacobus	\$2 00
Manhattan, Cong. Ch. and Soc.	3 40

\$5 40

NEBRASKA.

Columbus, Cash	\$2 00
Jalapa, Rev. Thomas Pugh	1 00
Santee Agency, Rev. A. L. Riggs	5 00

\$8 00

CALIFORNIA.

Antioch, Cong. Ch. and Soc.	\$2 50
Benicia, Rev. W. L. Jones	2 25
San Francisco, Rev. J. Rowell	10 00
" " Rev. J. H. Warren	1 13

\$15 88

MISCELLANEOUS.

Ahmednuggur, India, Rev. H. J. Kruce	\$25 00
Constantinople, Rev. M. H. Hitchcock,	5 00
Eaton, P. Q., S. A. Hurd	3 70
Erzroom, Turkey, Rev. J. E. Pierce,	5 00
Two friends	2 50
Medal Money	276 34
Pamphlets	1 00

\$418 04

SUMMARY.

Maine	\$219 15
New Hampshire	225 25
Vermont	115 75
Massachusetts	30,157 89
Rhode Island	1,584 00
Connecticut	1,907 84
New York	563 23
New Jersey	10 00
Pennsylvania	132 00
District of Columbia	57 92
South Carolina	25 00
Georgia	9 00
Alabama	9 00
Mississippi	1 00
Tennessee	10 00
Kentucky	5 00
Ohio	81 27
Illinois	177 25
Michigan	13 00
Wisconsin	77 75
Minnesota	11 00
Iowa	39 20
Missouri	17 00
Kansas	5 40
Nebraska	8 00
California	15 89
Miscellaneous	418 04

\$35,825 98

RECEIPTS OF THE CONGREGATIONAL FAIR.

TABLES I. Confectionery, \$174.75. II. Cottage Street, Dorchester, \$256.31. III. Newton, \$503.00. IV. South Boston, \$952.85. V. Mt. Vernon, \$708.80. VI. Winthrop Church, Charlestown, \$426.68. VII. Framingham, \$344.64. VIII. Union, \$1,224.60. IX. Shawmut, \$916.61. X. Chelsea, \$816.35. XI. Cake, \$182.92. XII. 1st Parish, Charlestown, \$497.75. XIII. Dorchester, \$792.84. XIV. Newburyport, \$369.50. XV. Donation, \$290.83. XVI. Lynn and Swampscott, \$615.16. XVII. Cambridge and Arlington, \$438.32. XVIII. Children's, \$176.05. XIX & XX. Highlands, \$1,059.12. XXI. Park Street, \$1,822.15. XXII. Woburn, \$315.97. XXIII. Mr. and Mrs. Baldwin, \$110.17. XXIV. Flower, \$549.80. XXV. Fruit, \$85.60. XXVII. Restaurant, \$1,216.50. Door, \$1,569.79. Secretary's desk, \$377.94. Hat and Coat room, \$51.62. Total, \$16,346.64.

Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Columbus, Neb.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., New Haven, Ct.
 Rev. SAMUEL HARRIS, D. D., New Haven, Ct.
 JAMES SMITH, Esq., Philadelphia, Pa.
 Hon. MARSHAL JEWELL, Hartford, Ct.
 A. S. HATCH, Esq., New York.

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Rev. CHARLES P. BUSH, D. D.	Rev. G. B. WILCOX.
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ROBERT D. BENEDICT, Esq.	Rev. S. B. HALLIDAY.
Rev. T. J. HOLMES.	Rev. GEORGE M. BOYNTON.

Officers appointed by the Board of Trustees : —

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 20 Cong. House, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 69 Bible House, New York.

The meeting then adjourned.

N. A. CALKINS,
Rec. Sec.

ANNUAL STATEMENT OF THE TRUSTEES.

MAY, 1873.

DURING the year which we now review, the Rev. Milton Badger, D. D., late senior secretary of the American Home Missionary Society, and for many years a trustee of the American Congregational Union, has finished his useful life, loved, honored, and lamented by all who knew him, and especially by all who had lived in close relations with him. His virtues and services have been already publicly and fully commemorated, and we need not speak particularly of them here. We recall, with tender memories, our long association with him in the business meetings of this Board, from which he was almost never absent, and how much we were refreshed by his genial and Christian spirit, instructed by his wise counsels, and encouraged by his faith. During his protracted illness we have missed him; and now that we are sure that we shall see his face no more, we desire to place on record our testimony to his exalted worth. He was eminently a good and able man, and accomplished a noble work, and he has left a name that the Congregational churches will hold in enduring veneration.

With the present anniversary, the American Congregational Union completes the twentieth year of its existence. Originating in a want widely felt, especially by the young churches out of New England, of a centre of intelligence and intercommunication in relation to common interests, and an agency for various forms of service connected with the multiplication and increased activity of our churches, it has wrought steadily on for a score of years. It has put into successful operation the system of effort originally projected. Its office in the Bible House has been a rallying point, to a certain extent, to the Congregational ministry in New York and vicinity, and to those who have come to the city from the remote parts of the country. Its annual reunion during anniversary week, by its example of Christian catholicity, has attracted no little attention even from the secular press, and has done something, it may be hoped, to promote a fraternal acquaintance and a spirit of mutual respect and sympathy among those of different names who are actuated by a common devotion to the divine Master. It has borne an important part in the organization of those new movements among our churches which have characterized the period covered by its existence, and have rendered their co-operation more effective; and above all, it has carried for-

ward, with a success beyond anticipation, the great work of aiding the new churches that were too weak to build from their own resources, in providing themselves with houses of worship. As the co-ordinate agency and necessary complement of the American Home Missionary Society, it has helped to give the missionaries of that society a permanent position for effective labor, and has so saved thousands of dollars to its treasury by putting the missionary churches in a condition to be self-sustaining. The trustees desire on this twentieth anniversary to congratulate the friends of the Union on the good which, in various ways, through the blessing of God, it has been enabled to accomplish.

CHANGES THAT TWENTY YEARS HAVE WROUGHT.

The review of our Congregational history during the last twenty years is very interesting and suggestive. Our position as a great fellowship of Christian churches has materially changed within this period. The new spirit awakened and the new measures inaugurated at the convention in Albany in 1852, prepared the way for the great council at Boston in 1865. That in its turn set influences at work which resulted in the council at Oberlin, and the decision to hold hereafter a regular triennial meeting for the promotion of Christian fellowship, and for consultation and incitement in regard to the work providentially imposed upon our churches. It has so come to pass that, as compared with twenty years ago, there is to-day among us far more of unity of purpose and greater facilities for effective co-operation and juster appreciation of our responsibilities to Christ, to our country and to the world. Our organizations for Christian action have been so adjusted in relation to each other that they are working in perfect harmony. They are now so few in number that every Congregational church can each year contribute to all of them without feeling itself overburdened, and still leave room for such calls as may be occasional and special. What is most desirable now is, that all our ministers and churches enter with heartiness and energy into the great work upon our hands. If all were ready to co-operate and to contribute, each year would witness a much more rapid multiplication of our churches and a wider application of our principles. No body of Christians could well desire better opportunities than are now open to us.

THE WORK OF CHURCH BUILDING.

When Christian work has been wisely undertaken and prosecuted it has generally happened that the fruits, after a time, have been

found to be much richer than were looked for at the beginning. This has been true in regard to the work of church-building, for which the Union became the chosen agent of the churches soon after it was organized. The necessity of this work and the great importance of it as related to the whole home missionary movement, were but partially understood at first. Every year has more clearly shown the wisdom of the policy of laying permanent foundations for Christian institutions in the new settlements at the very beginning. If it is not done then, the golden opportunity is lost. The possibility of receiving aid has encouraged new settlers to attempt building, when they would not otherwise have thought of such a thing. So the organization of churches has been stimulated and the demand for a regular ministry increased. The result is, that a noble band of churches and ministers, representing the convictions and the spirit of New England, are found to-day established and influential at the more important points of the great States and territories into which multitudes are pressing.

The whole number of churches to which grants have been paid to aid them in the erection of their houses of worship, from the beginning of the church-building movement to the present time, is over eight hundred, — a number greater than that of all the Congregational churches in Massachusetts and Connecticut taken together, and *more than half as many as are found in all New England.* Would even the most sanguine have dared to hope, at the beginning, for such results within so brief a period? To this church-building work it is largely owing that Illinois already reports but fifty-three less Congregational churches than Connecticut; Ohio three more, and Iowa twelve more than Vermont; Michigan but seven less, and Wisconsin but five less than New Hampshire; and that the number of Congregational churches *out of New England*, as reported by the "Congregational Quarterly" for January, 1873, *exceeds the number in it by three hundred and fourteen!* These results certainly exhibit a progress beyond our faith, and ought to inspire us with new courage.

WORK OF THE PAST YEAR.

At the beginning of the present year, reckoning from May to May, about eighty applications for aid were on our hands. This was a greater number than the Board had any reason to expect the churches would furnish the means of meeting within the year. It was deemed necessary, therefore, to request the superintendents of the American Home Missionary Society on the ground, to discourage other applications for a time, except in cases where the necessity for building

was really pressing. At the same time, the facts have been constantly urged on the attention of the churches with appeals for the needed funds. If the remote effects of the burning of Chicago, and of the more recent conflagration at Boston be considered, and also the depression of the business of the country, and the stringency of the money market, occasioned by the severity of the winter, and other causes, it is not perhaps to be wondered at that the responses to these appeals have not been all that could have been desired. Still they have been such as enabled the trustees to go steadily forward with their work. The treasurer has, in nearly or quite every case, remitted the money pledged as soon as the requisite papers have been forwarded. Within the year, grants have been paid, in whole or in part, to fifty-six churches that have completed their houses of worship, these grants paying the last debts. But all the while new applications have been coming in, less rapidly, however, than would have been the case but for the great number known to be already on our files. It is an occasion for thankfulness that so many churches have been helped to the conclusion of their struggles. At the same time, we cannot but regret that a work so fundamental to the enlargement and prosperity of our Congregational heritage should in any degree be held in check for the want of more ample means.

The churches to which grants have been paid during the past year are distributed among seventeen States and Territories.

CARE OF PROPERTY IN CHURCHES AIDED.

The entire value of the property invested in the churches that have received aid, is now considerably in excess of three millions of dollars. The churches owning these edifices stand in a special relation to the Congregational Union. They covenanted with it in an instrument duly signed and delivered, when they received its gift or loan, and as the conditions of the same, to do the following things, viz. :—

1. To adhere permanently to the Congregational faith and polity.
2. To maintain, perpetually, evangelical Congregational worship in the houses they were aided to build.
3. To keep said houses insured, without interruption, in responsible companies.
4. To aid the Union in its work of assisting other churches to build, by making an annual contribution to its funds.

5. Finally, in case of failure to fulfil strictly these conditions, they bound themselves and their successors to repay the money originally received, to the treasury of the Union, to be used for the benefit of others needing help.

There is a great task imposed on the Board of Trustees and the executive officers of the Union. It is necessary to look constantly and carefully after the fulfilment of these conditions. Without any intention to do wrong, it is found that these churches are very liable to fail of keeping them. Sometimes, doubtless, the failure is through a very culpable negligence. But in many cases it may happen that the minister and the officers who signed the papers, and were acquainted with the terms of the contract between the people and the Union, are speedily removed by change of residence or death, others taking their places who do not understand the pledges that have been given. In some season of discouragement a people are tempted to sell their church edifice to some other denomination ; or they suffer it to stand closed for months, or even years ; or they allow its insurance policy to expire ; or they neglect to make the promised annual collection, or in some other way violate the engagements into which they entered when they accepted aid. In every such case they lay themselves under obligation to refund the money granted them. It legally reverts to the Union, and the trustees may at once call for its repayment. Thus a great and ever-growing work of care and supervision, often involving protracted correspondence, and sometimes the employment of legal counsel, is imposed on the executive officers. Experience has clearly shown that in many cases it would prove but a waste of funds to build churches and leave the matter there. The Union, of course, has no power whatever, as it has no wish to meddle with the affairs of any church it has assisted. But it can, and must, if its officers are faithful, hold each church to the fulfilment of the legal contract executed when it drew the money which was granted it.

THE WISE EXPENDITURE OF MONEY.

It will readily be understood that in such a work as this of aiding in the erection of church edifices at so many remote points, great pains will be necessary in order to a wise expenditure of money. It will by no means do to give at random. From seventy-five to a hundred applications are annually on our files. Those who send these are liable, as persons interested, to deceive themselves and us by a wrong estimate of the advantages of the proposed position. Before a grant of money can be voted by the trustees of the Union, it must

be ascertained with certainty, by impartial testimony, gathered outside of the place from which the application comes, that it does not originate in a scheme of land speculators, or in the mere wishes or impracticable projects of settlers themselves, but on the actual needs of churches judiciously organized at the proper time and place. Such testimony is in many cases furnished by pastors of churches in other places in the neighborhood. But the greatest reliance is placed on the knowledge and judgment of the superintendents of the American Home Missionary Society, who are placed in their several positions on purpose to explore the whole ground, and to organize churches where the demand for them is real. Of these superintendents, Illinois has two, Michigan two, Iowa two, Indiana, Wisconsin, Minnesota, Missouri, Kansas, Nebraska and California, one each ; and with them a direct correspondence is maintained. No application is favorably received without the endorsement of the superintendent of the district from which it comes, and this is ordinarily accompanied by one or more letters of explanation. Of course it is not to be expected that, of any hundred churches planted, every one should prove ultimately successful. No wisdom can foresee, in a new country, all changes of the currents and eddies of population. But through the superintendents, or others, on the ground, the most reliable information is obtained before any action is taken by the board.

DIFFICULTIES CONNECTED WITH THE PAYMENT OF GRANTS.

It is the well-known policy of the Congregational Union, in assisting churches to build houses of worship, that every house erected by its aid shall be finished free of debt. Great difficulty, involving often tedious correspondence, sometimes attends the closing transaction between the treasurer and those representing churches to which grants have been voted, when they desire to draw the money. As the Union is pledged to the givers of its funds to appropriate and pay them only under certain express conditions, nothing is left to the discretion of the treasurer. He has *no right* to pay any grant till *every condition has been complied with in good faith*. Of course, in the great majority of cases this has been done when it has been so certified. The trustees feel obliged, however, to say, though they do it with reluctance, that in some exceptional instances there has not been that honorable frankness of statement and strict integrity in dealing which ought always to be expected of Christian men. In the paper entitled the "Certificate and Agreement," taken in connection with the "Conditions," distinctly stated in the form of

application always used, it is emphatically declared when the money granted in a given case is to be drawn, that *all the conditions of the grant have been faithfully complied with*. In affixing their names to this paper, the officers of the church, or corporate body, aided — including usually the minister, deacons and trustees — solemnly certify, among other things, these three, viz. : that the lot on which the house stands is held in fee simple ; that the house itself is insured in a reliable company, and that there is no outstanding claim on the house, *in law, equity, or honor*. It will seem hardly credible when we state that, in some instances, after such a certificate had been given, it was ascertained that the lot was *not* held in fee simple, or that the house was *not* insured, or was *not* free from debt ! Probably those signing declarations not warranted by facts, have themselves sometimes been deceived for want of sufficient care. They have reckoned as paid, debts informally assumed by individuals ; and the persons so relied on have afterwards become embarrassed in business, or left the place, or died, without having made provision for the payment of them. But in more than one instance it has happened that one of the very persons who signed the certificate in which it was declared that no claim against the church existed but what the grant of the Union would pay, has *himself afterward brought forward a claim and urged it against the property*. In the judgment of upright business men, transactions of this sort must be regarded as intentionally fraudulent, and a flagrant sin against the Christian charity that holds out a helping hand. If all debts are not *actually paid*, they must be so assumed, that those assuming them become *legally responsible* for them ; those to whom the money is due accepting the arrangement and giving the corporation holding the church property a full release, before the certificate and agreement can honestly be signed. It is earnestly hoped that every church to which an appropriation is made, will, when the time comes to ask the payment of it, rigidly conform in all truth and honor to the express terms of the grant.

THE THEORY OF THE CHURCH-BUILDING WORK.

It has been sought from the beginning so to systematize the work that the greatest practicable amount of aid may be rendered with the least possible discomfort to the pastors and churches contributing to the object. To effect this, it was seen to be necessary that by one contribution each year to the Union, each church should secure itself and its pastor against repeated private appeals. The efforts made

by the trustees in this direction have come to be pretty generally understood and appreciated. There is less and less disposition to attend to individual applications on the part of pastors and churches. Having taken up their contribution for church building for the year, and paid it over, they refer the applicant to the Union, that he may obtain his fair proportion of the common fund. They, with good reason, protest against being subjected to perpetual solicitations. When personal friends, or particular churches, having a special interest for any reason in a given case, make contributions which they wish to have applied to that case, in addition to the ordinary grant of the Union, these contributions are now very generally given through the treasury of the Union as special grants, being credited to the donors and secured to Congregational uses. The advantages of this course, and the danger of loss in giving funds without such security, become more and more apparent. The increased conviction of the wisdom of conveying all moneys raised for church erection through the Union, in trust, has recently led the churches in New York and vicinity to form an organization, the design of which is to make permanently secure, by means of the Union, all the sums raised there for local church extension. The Central Church, at Philadelphia, which last year placed in the keeping of the Union the larger portion of the fund raised for building its own edifice, has added to this another instalment the present year. It is thus that the Union is fulfilling its original intention, and promoting, by well-considered measures, the best interests of the Congregational churches. It is reducing to order and system the efforts of the churches in this department of Christian work, and giving unity and effectiveness to the movement.

PASTORS' LIBRARIES.

As in other years, the Board has made some small appropriations for pastors' libraries, but far less than could have been wished. They have appropriated a sum, not to exceed two hundred dollars, to send the "Congregational Quarterly," furnished at a reduced rate by the proprietors, to ministers. They have also sent a number of copies to those ministers whose churches have contributed and sent more than five dollars to the treasury of the Union during the year. A few copies of the "Bibliotheca Sacra" and of the "New-Englander" have been furnished to ministers not able to become subscribers, whose churches contributed more than twenty dollars. A few sets of the back volumes of the "New-Englander," supplied for the

purpose by the publisher, at a very generous reduction, have been sent to individuals whose great need came to our knowledge. How these have been received, may be seen from such quotations from letters of acknowledgment as the following :—

“I received your circular asking me to subscribe for the ‘Quarterly.’ This I would do most cordially, were it in my power, having taken it and its predecessor the ‘Year-Book,’ from the commencement up to the point of absolute pecuniary inability. I need scarcely say that I have always prized the ‘Quarterly,’ the more so from the fact that I have been for the most part of the time for forty years the stated clerk of the Ecclesiastical Body with which I have been connected. Having never received a salary more than barely enough to keep soul and body together, I now find myself utterly unable to secure the *precious* privileges of literary enjoyment in the religious periodicals of the day.”

“I have received so many favors from you and from others through your influence that I am ashamed to ask for more, and yet, I do want the ‘Congregational Quarterly’ exceedingly, but am not able to pay for it, as I am now a little over seventy-six years of age, and my general health is not good, though I try to preach on the Sabbath, and to live on a salary that in New York or Boston would be called no salary at all. Our church is poor, and our parish also.”

“A delightful surprise came to us last evening in the form of the ‘Congregational Quarterly.’ Wife and I sat up nearly half the night feasting from its pages. I was quite ambitious to have my church self-supporting; but with self-support come many deprivations. When the salary falls short I have to go without it and curtail expenses. One by one I have had to give up the magazines until the last one has been surrendered. You may judge, then, with what delight I look over these pages. It is next thing to a family reunion, and I can hardly keep back the tears.”

As the offer of these periodicals has in some instances not been rightly understood, special attention is requested to the following restatement of it, made as explicit as possible :—

1. The offer is *not* made to those who are already subscribers, and able to take the publications for themselves.
2. The “Quarterly” will be sent to any minister not included in the above-named class, *when he sends* a contribution of five dollars or more, and *distinctly requests it*. If a part of the year is past, the back numbers will be sent.
3. The “Bibliotheca Sacra,” or the “New-Englander,” will be forwarded, if asked for, when the contribution, sent with the request, is twenty dollars or upwards. Back numbers forwarded as above.
4. Money paid to the treasurer in repayment of loans from the Union, or money paid to be made a special grant to some church named, does not entitle to the periodicals. The offer relates to money *directly given to the treasury*.

5. The periodicals cannot be sent on the *promise* that a collection *shall be* taken and forwarded during the year. It is impossible for the officers of the Union to take the responsibility of collecting bills in cases where such promises fail. The minister may change his residence, or be removed from his post by death, and no collection be taken.

We trust that these explanations will leave no room for misunderstanding, and the requests of brethren, in accordance with them, will in all cases be attended to with promptness.

THE BOSTON OFFICE.

The completion of the Congregational House in Boston, and its use by the various co-operative Congregational societies as their centre of operations, has involved a change in our office in that city. We have secured room No. 20 for our work, especially as connected with New England.

The Union will act as publishers of the "Congregational Quarterly," and thus this valuable magazine, so useful and so honorable to the denomination, will be more fully than ever before the organ of the Union, and be issued from its office in Boston. While the Union sustains this new relation to the "Quarterly," we are happy to announce that the proprietors of the "Quarterly" do not hold the Union to any pecuniary responsibility in respect to it, but, on the other hand, meet a part of our office expenses.

It is hoped that the advantages involved in our new office will be the means of bringing the secretary at Boston into still closer contact with the pastors and members of our churches.

WHAT THE TIME DEMANDS.

As a Board of Trust, standing between the contributing churches and the churches needing aid, the trustees are painfully impressed with a sense of the insufficiency of the funds placed in their hands, as compared with the number and urgency of the appeals made to them for help. *They deeply feel that the work ought to go forward on a more liberal scale*; that aid ought to be extended to a greater number of churches, and at some of the more important points larger grants, by loan or otherwise, should be made. But they can only lay the facts before those who love Christ, and freely offer their services for the safe transmission and careful appropriation of the funds committed to them. They beg again to ask, — in view of the wants of our country and the calls made on us as Congregationalists, — if there is

no possibility of inducing *every ordinarily prosperous Congregational church to contribute something annually* to aid in establishing, in permanent form, free, evangelical, Scriptural churches at the many points where they are so urgently demanded. Except in the single year after the national council at Boston, *the Congregational churches, as a body*, have never taken hold of this work with the *esprit du corps* and the enthusiasm which the importance of the work requires. Of the New-England States, the following statistics may be given. Maine has two hundred and thirty-nine Congregational churches. Of these only *sixteen* gave anything to the treasury of the Union last year. New Hampshire has one hundred and eighty-seven, of which only *twenty-six* contributed anything. Vermont has two hundred and one, of which only *twenty-seven* contributed. Massachusetts, five hundred and three, of which only *one hundred and seven* contributed. Connecticut, two hundred and ninety-four, of which only *seventy-six* contributed. Rhode Island, twenty-five, of which only *five* contributed.

Of the churches out of New England, taking a few States as specimens, it is found that of the two hundred and fifty-three Congregational churches in New York, but *thirty-nine* gave anything. Of the two hundred and four churches in Ohio, but *twenty-nine* gave anything. Of the one hundred and eighty churches in Michigan, but *fifty-two* gave anything. Of the two hundred and forty-one churches in Illinois, but *fifty-seven* gave anything. Of the two hundred and thirteen churches in Iowa, but *sixty-three* gave anything. From these statements it appears that in these eleven States only about twenty per cent of the churches contributed to the funds of the Union, and it is quite plain that when each minister, in all the States, shall hold himself bound to see that his church fairly bears its part in the great work of church building, the result must be at least one hundred thousand dollars placed annually in the treasury of the Congregational Union. Are the majority of our churches content to be mere lookers-on, while some of their sister churches, with generous zeal, are doing so grand a work, and to have no share in the pleasure and the blessedness attending it? Strong resolutions in great meetings, calling on those who administer the several parts of the work of home evangelization for the continent, to enlarge and urge forward their operations, accomplish very little indeed if they are not made effective by liberal contributions throughout the year to enable them to do so. Let the funds be furnished, and the work will be promptly done.

INVESTED FUNDS.

It is confidently hoped that many who have ample means, have made, or will not fail to make, provision in their wills for the devoting of a portion of their property to the building of Christian sanctuaries, so that even when they shall be themselves in heaven with Christ, they may still be helping effectually the progress of his kingdom on the earth. Very liberal legacies in some instances have been given and applied to the building of churches, which have become hallowed by scenes of Christian labor and privilege, and memorable as the birth-places of souls. In what way can any Christian invest a portion of his property with such certainty that it will bless his fellow-men and perpetuate his own good influence?

The work of the Union would be greatly facilitated by the possession of a fund so invested that it would afford annually a certain amount which could always be relied on to supplement the occasional failure of adequate annual contributions, and to meet special exigencies as they arise. If fifty or a hundred thousand dollars could by means of liberal legacies, or direct gifts for the purpose, be secured and invested in this way, the power of the Union for effective work would be greatly augmented. Who will help by his bequest or benefaction to establish such a fund,—a fund by the income of which several churches may be built every year for generations to come?

It only remains for the trustees of the Union to express the hope that the coming year of Christian work may be signalized by a far more complete co-operation of the prosperous churches, east and west, in the work of church erection, in which so much has already been accomplished, and so much more waits to be done. United effort, contributions from all our well-established churches, will give us all the resources we need, and rapidly add strength to our Congregational division of the great Christian host.

RAY PALMER,

CHRISTOPHER CUSHING,

Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union, in Account with N. A. CALKINS,
Treasurer.*

Cr.

1873.					
May 1.	By Balance in Treasury May 1, 1872	.	.	.	\$8,726.57
	" Contributions received				
	from California	.	.	.	\$313.10
	" Colorado Territory	.	.	.	9.10
	" Connecticut	.	.	.	4,611.81
	" District of Columbia	.	.	.	57.93
	" Illinois	.	.	.	2,425.16
	" Indiana	.	.	.	50.00
	" Iowa	.	.	.	1,708.93
	" Idaho Territory	.	.	.	57.00
	" Kansas	.	.	.	781.30
	" Louisiana	.	.	.	49.80
	" Maine	.	.	.	154.82
	" Maryland	.	.	.	69.81
	" Massachusetts	.	.	.	6,968.90
	" Michigan	.	.	.	6,555.79
	" Minnesota	.	.	.	1,246.68
	" Missouri	.	.	.	453.51
	" Nebraska	.	.	.	82.50
	" New Hampshire	.	.	.	1,056.42
	" New Jersey	.	.	.	430.19
	" New York	.	.	.	9,230.91
	" Ohio	.	.	.	1,131.64
	" Oregon	.	.	.	10.00
	" Pennsylvania	.	.	.	15,239.46
	" Philippine Islands	.	.	.	25.00
	" Rhode Island	.	.	.	2,251.81
	" Vermont	.	.	.	1,549.35
	" Wisconsin	.	.	.	580.08
	" Wyoming Territory	.	.	.	100.00
	" Sundry sources for Fort Scott, Kansas	.	.	.	4,473.68
	By interest on Funds in Trust Co.	.	.	.	235.92
					<u>\$61,898.50</u>
					\$70,626.07

Dr.

1873.					
May 1.	To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—				
	At Modesta,	California,		\$350.00	
	" Stockton,	" (Special)		152.16	
					\$502.16
	" Yankton,	Dakota Territory,		\$500.00	
	" " "	" (Special)		1,575.00	
					2,075.00
	" Beecher,	Illinois,		\$200.00	
	" " "	" (Special)		88.00	
	" Chicago, New England Church,	" (Special)		213.50	
	" Chebanee,	" "		350.00	
	" Des Plaines,	" "		400.00	
	" " "	" (Special)		400.00	
	" Mattoon,	" "		300.00	
	" " "	" (Loan)		200.00	
	" South Chicago,	" "		500.00	
					<u>2,651.50</u>
	Amount carried forward				\$5,228.66

	<i>Amount brought forward</i>			\$5,228.88
At Bloomfield,	Iowa,		\$400.00	
" "	"	(Special)	205.00	
" Hampton,	"		450.00	
" "	"	(Special)	223.30	
" Lawler,	"		450.00	
" "	"	(Special)	14.00	
" Newell,	"		450.00	
" "	"	(Special)	429.00	
" Ogden,	"		200.00	
" "	"	(Special)	57.00	
" Springvale,	"		500.00	
" "	"	(Special)	262.00	
" Stuart,	"		400.00	
			<hr/>	4,048.30
" Centralia,	Kansas,		\$400.00	
" "	"	(Special)	420.00	
" Cottonwood Falls,	"		400.00	
" "	"	(Special)	50.00	
" Dry Creek, 1st Welsh Church,	"		300.00	
" "	"	(Special)	400.00	
" Fort Scott,	"		5,000.00	
" Louisville,	"	(Special)	490.00	
" Muscotah,	"		350.00	
" "	"	(Special)	500.00	
" Neodesha,	"		450.00	
" St. Mary's,	"		500.00	
" "	"	(Special)	55.00	
			<hr/>	9,228.00
" Croton,	Michigan,		\$450.00	
" "	"	(Special)	445.00	
" Grand Ledge,	"	(Special)	501.30	
" Grand Rapids, 2d Church,	"		400.00	
" "	"	(Special)	1,765.00	
" Morenci,	"		500.00	
" "	"	(Special)	166.00	
" Mt. Morris,	"		300.00	
" "	"	(Special)	126.00	
" Napoleon,	"		300.00	
			<hr/>	4,943.30
" Audubon,	Minnesota,		\$68.00	
" Cannon City,	"	(Special)	300.00	
" "	"	(Special)	50.00	
" Detroit City,	"		500.00	
" Douglas,	"		300.00	
" "	"	(Special)	125.00	
" Duluth,	"		500.00	
" "	"	(Special)	627.00	
" Excelsior,	"		400.00	
" "	"	(Special)	40.00	
" Glyndon,	"	(Special)	50.00	
" Paynesville,	"		500.00	
" "	"	(Special)	833.00	
" Princeton,	"		500.00	
" "	"	(Special)	462.00	
			<hr/>	4,755.00
" Dixon,	Missouri,		\$250.00	250.00
" Greenwood,	Nebraska,		\$400.00	
" "	"	(Special)	763.50	
" Palmyra,	"		300.00	
" Syracuse, Nursery Hill Church,	"		400.00	
			<hr/>	1,863.50
" Goshen,	New Hampshire,		\$150.00	
" "	"	(Special)	264.31	
			<hr/>	414.31
" Brooklyn Park Church,	New York,	(Special)	\$4,774.11	
" Little Valley,	"		200.00	
" Parkville,	"	(Special)	500.00	
			<hr/>	5,474.11
" Paterson,	New Jersey,	(Loan)	\$500.00	500.00
" East Toledo,	Ohio,		\$400.00	
" "	"	(Special)	25.00	
" Marysville,	"	(Special)	30.21	
			<hr/>	455.21
	<i>Amount carried forward</i>			\$37,150.39

<i>Amount brought forward</i>			\$37,150 39
At Philadelphia, Central Cong. Church, Pennsylvania,	(Special)	\$15,000.00	
" Knoxville,	(Special)	208.00	15,208.00
" Jamaica,	Vermont,	\$250.00	
" "	"	250.00	500.00
" Hancock and Coloma,	Wisconsin,	\$400.00	
" Mukwonago,	"	400.00	800.00
" Olympia,	Washington Ter.,	(Balance) \$154.00	
			154.00
Total amount paid to fifty-six Churches,			\$53,812.39
To amount paid to Cong. Church at Altona, New Hampshire, for Parsonage,	(Special)		67.00
To amount paid to Pastors' Libraries,			390.90
To Salaries of officers and clerks,		\$7,881.00	
" Rent of offices, New York and Boston,		869.54	
" Office furniture and expenses,		221.83	
" Travelling expenses of Secretaries,		501.93	
" Postage, Telegrams, Express, and Stationery,		210.38	
" Printing Annual Reports and Circulars,		561.93	
" Home Missionary, for use of one page for the year,		200.00	
" Subscriptions to papers for office,		6.50	
" Life Members' Certificates,		23.35	
" Anniversary Meeting in Boston,		18.77	
			10,495.23
Balance in Treasury May 1, 1873,			\$70,625.07
Amount pledged to forty-seven Churches,		\$19,800.00	
" " in excess of funds in Treasury,		13,940.45	

We have examined the vouchers for receipts and disbursements in the annexed account and find them correct.

DWIGHT JOHNSON, }
JAMES W. ELWELL, } *Auditors.*

May 8, 1873.

SAMUEL BURNHAM.

FOR the second time, death has broken our editorial circle. On Sunday morning, June 22, Samuel Burnham fell asleep. Our readers need no testimony as to the vigor of his mind, the keenness of his wit, the breadth of his knowledge, or the kindness of his heart. All his life engaged in literary work, and particularly successful in periodical literature, he gave to the "Quarterly" his most affectionate labor. Especially many of the just but sparkling criticisms which drew to our literary review the frequent notices of the press, were from his facile hand. Although in poor health for years after his graduation at college, there was little in contemporary literature which escaped his notice, so indefatigable was his industry. The amount of work done by him while feeble in body, was marvellous. It was always done cheerfully, genially, uncomplainingly. He had regained health when he came to the "Quarterly" and he brought to it all his experience. His last work, on this number, was done only a few days before his death.

We remember with more than common sorrow, his cheerful disposition, his honorable character, and his faithful friendship.

In all his writings, we do not believe there is a single line calculated to hurt the feelings of any human being, or one inconsistent with the highest Christian principle.

A full notice of his life will appear hereafter. It is sufficient now to say that he was born in Rindge, N. H., February 21, 1833; graduated at Williams College in 1855; was then a member of the church in Rindge, of which his father, Rev. Dr. Amos W. Burnham, was so long the honored pastor; engaged at once in literary work, and continued in it, happy in the work and in a delightful home, until in Christian peace, he was suddenly called to his reward.



1840

Lewis Sabin.



Lewis Sabin.

T H E

Congregational Quarterly.

WHOLE No. LX.

OCTOBER, 1873.

VOL. XV. No. 4.

LEWIS SABIN.

THE pastor of a country church in New England, half a century or more ago, belonged to a "species" which, if not now "extinct," is passing so rapidly away that we do well to photograph and describe it while we may. Settled for life, he dwelt among his own people, mingled in their society, participated in their private and public affairs, baptized their children, solemnized their marriages, and buried their dead, till he felt himself to be identified with all their interests for this life and the next; and they, in turn, could not but connect him with all their most hallowed associations. United to them by a bond scarcely less sacred than the marriage contract, he was, as it were, the head of a family which embraced the entire population of the town, who looked up to him as a wife to a husband, or as children to a father, sat at his feet for instruction, went to him for advice and counsel, and took for granted that nothing but death could remove him from the relation in which God had placed him. Educated probably at Cambridge or Yale, he was the repository of the arts and sciences, the fountain of wisdom and knowledge, the arbiter of disputed questions, the umpire of conflicting interests, the reconciler of contending parties for the whole community. Sometimes he was the teacher of the town school, oftener he fitted the boys of the neighborhood for college, and taught the young men of the section "divinity," *training* them at the same time *practi-*

Entered according to Act of Congress, in the year 1873, by CHRISTOPHER CUSHING, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

cally for the pastoral office, thus making the pastor's study at once the academy and the theological seminary of his times. Frequently he was not only the scholar, teacher, and preacher, but also the lawyer and justice, perchance also the doctor of the town, — in short, as Cotton Mather says of Thomas Thacher, the first pastor of the Old South Church in Boston, he was "Aliquis in Omnibus, and that too without the blemish usually but sometimes unjustly annexed unto it, Nullus in Singulis." In the case of this early divine, by the way, the same authority says: "To all his other accomplishments there was this added, that he was a most incomparable scribe: he not only wrote all the sorts of hand in the best copy-books then extant, with a singular exactness and acuteness, but there are yet extant monuments of Syriac and other oriental characters of his writing which are hardly to be imitated." This last, we think, is *not* "a lost art" among the ministers of our day. Not a few of them seem to write *Syriac*, or some other strange characters, with such "exactness and acuteness" that common people are quite unable to "imitate" or decipher their chirography. "He had likewise," continues the historian of our Magnalia, "a certain mechanic genius which disposed him in his recreations to a thousand curiosities, especially the ingenuity of clock-work, wherein, at his leisure, he did things to admiration."

With a farm given him as a part of his "settlement," the early New-England minister was very generally a farmer, and a thrifty one too. Sometimes the farm was more fruitful than the church, as "Father Howe," of Hopkinton, told his people was the case with his, because he was obliged to leave *his* business, the care of the church, and attend to *theirs*, viz. the support of the minister. Sometimes, on the other hand, the minister, like Dr. Emmons, for example, refused to put his hands to the rake or the pitchfork if the hay *did* get wet, and yet the farm was well managed, while at the same time the preaching stirred, formed, and fashioned the people. Very often the minister's sons found in the farm and parsonage an industrial school in which they were trained for business and thrift on a larger scale, and not a few of them, like the sons of Father Williston, of Easthampton, became princes in trade and manufactures as well as in active benevolence.

While he was thus in a sense master of all arts, sciences, trades, and professions, our old-fashioned pastor was also instead of all books, magazines, and newspapers. There were then no quarterlies, monthlies, or dailies, — perchance no weeklies that circulated in the country parish. The pastor, not the editor, was then the oracle of the country. There were no lectures, conventions, theatres, or circuses. The people looked to the pulpit for their entertainment scarcely less than for their instruction. Seldom, however, were they entertained there with political discussions, still more rarely with disquisitions on literature, science, or philosophy. The grand staple of the preaching was the fundamental doctrines of Christianity, and those usually of the Calvinistic type, cast in a logical and argumentative form, addressed primarily to the understanding and the reason, and only through them to the conscience and the heart. It was a rare people, found only in New England and old Scotland perhaps, that could be either interested or instructed thus. Neither preacher nor hearer then ever imagined that the doctrines could be separated from the duties, that the truth was not essential to the life. The common, not to say the universal, sentiment was, that men must believe the truth if they would be saved, that they must grow in knowledge if they would grow in grace, and that they must be convicted of sin by the law of God, before they could be either justified or sanctified by the gospel of Christ. Thus fully persuaded that the preaching of the word in due order and method was the divinely appointed means of salvation, the old-fashioned New-England pastor magnified his office as a preacher, preaching indeed usually only two sermons on the Sabbath and one religious lecture perhaps in the middle of the week, but studying those thoroughly, writing them out with great care, charging them with “the distinguishing doctrines,” and delivering them with few of the graces of the orator, but with not a little of the solemnity and awfulness of one of the old prophets. At the same time he magnified also his office as a pastor, visiting the sick and the afflicted with conscientious fidelity, and going periodically, officially, perchance magisterially, through his entire flock in pastoral visitations. Perhaps the impression which he left by his visits and his presence was generally one

of awe rather than love. Yet these old pastors could unbend, and did sometimes lay aside their official gravity. And then they were among the most genial and attractive men in the world. None so welcome in the families which they visited; none so social and joyous, not to say jovial in their association with each other. Even the ministerial Association (in its technical sense) was often enlivened by sharp hits, bright rejoinders, and sallies of wit and humor; and when two or three of them met socially, they cracked jokes and told stories in which the lawyers and doctors were no match for them, and which have immortalized many of them as wits and boon companions. Before the Temperance Reformation, the pipe and the decanter were essential elements, not only in the social scenes, but in the meetings of ecclesiastical Associations. But when the principle of total abstinence was once discovered and proclaimed, the slanderous assertions of the Free Religionists to the contrary notwithstanding, the Beechers and Humphreys and Hewits, and the clergy generally, blew the trumpet loudest, and became the standard-bearers of reform. Such men as Dr. Hopkins were equally in advance of the times in their opposition to slavery, and were among the foremost to unfurl the banner of universal emancipation. In short, these old-fashioned *pastors* deserved the name. They realized the idea. They were emphatically *shepherds*: leaders and feeders of the flock, teachers and guides of the people. Together with the magistrates, and perhaps even more than the magistrates themselves, these ministers formed the character, founded the institutions, and shaped the history of New England. The people were by no means passive recipients of their opinions and influences, as the Catholic laity are moulded by their priests like clay in the hands of the potter. The influence was mutual and reciprocal, the pastor acting upon the people and the people reacting powerfully on the pastor. But this almost extinct species of pastors have done more than any, perhaps more than all other human agencies to make New England what it has been in the first two and a half centuries of its history.

The subject of this article did not by any means belong exclusively to the old school of New-England pastors. He lived in a transition period, and partook more or less of the charac-

teristics of such a period. But he retained in large measure the best traits of the ministers of former generations, and his life and character were in many respects strongly suggestive of the good old times, while at the same time he adopted and cherished all the best features of the new era in which he lived and labored.

Lewis Sabin was born in Wilbraham, Mass., April 9, 1807. His father, Thomas Sabin, an industrious, intelligent, and respectable farmer, is still living and in comfortable health; and, in the full possession of all his powers and faculties, at the age of ninety, he was present at the funeral of a son who had himself almost reached the age of threescore years and ten. His mother, Abigail Sabin, died in 1857. She was a woman of more than ordinary intellect and excellence, uniting in herself the mental capacity, the amiable disposition, and the consistent piety which were so happily blended in the character of her son. Both his parents were exemplary members of the Congregational church. They had five children: three sons, one of whom was a minister, and the other two deacons of Congregational churches; and two daughters, both church members. Of these children, Lewis was the oldest.

At six years of age he removed with his father to Belchertown. Although living nearly three miles from the centre of the town and the meeting-house, and often, if not generally, obliged to walk to singing-schools, lectures, and religious meetings, he availed himself of every opportunity for mental, moral, and religious improvement which the town afforded. He became a member of the church at thirteen, and at that early age lived an exemplary Christian life. Having mastered the three R's and all the other branches which were then taught in the public schools, and graduated with honor at the district school in the neighborhood, he commenced studies preparatory to college with Hon. Myron Lawrence, of Belchertown, and completed his preparation under Rev. John A. Nash, in Hopkins Academy, Hadley.

Entering Amherst College at the inauguration of the "Parallel Course," so called (which allowed of the substitution of the modern languages and the physical sciences for the mathematics and ancient classics), he was not carried away by the novelty

or the popularity of the new curriculum, but with the wisdom and conservatism by which he was always distinguished, he chose the old time-honored course, and prosecuting it entire with indefatigable industry, graduated with the highest honors of one of the largest and best of its more than fifty classes, — the class of 1831, — and delivered the Valedictory Oration at Commencement. I doubt if he was ever absent from a College exercise. I know he never “flunked” nor “ponied” nor slighted a lesson. And his Christian life in college was no less exemplary than his life as a student. After his graduation he was the standing secretary of his class, and in 1866 he published a second edition of the history of the class, in which good sense and good taste, affection for his classmates, and loyalty to his alma mater, are alike conspicuous.

On leaving college he engaged in teaching, as a principal of Hopkins Academy, — then a popular and flourishing institution, — where he continued four years, excepting a part of 1832 and 1833, which he spent in the Theological Seminary at Andover. While teaching, he continued his theological studies under the direction of that sound theologian and excellent pastor, Rev. Dr. Brown, of Hadley. Here too he found in the daughter of one of the deacons of Dr. Brown's church that “good thing” from the Lord, a good wife. He was married Nov. 28, 1833, to Miss Maria P. Dickinson, daughter of Dea. William Dickinson. Of the rare wisdom, excellence, and usefulness of Mrs. Sabin, who was a fit companion and helpmeet of such a husband, we may not speak, as she is still living. They have had no children.

In August, 1835, he was licensed to preach by the Hampshire Association, and in June, 1836, he was ordained, and went as a missionary of that Association to the eastern townships of Canada, where, chiefly at Stanstead, he labored with much satisfaction and success during his first year in the Christian ministry. “The church had previously been nearly broken up by divisions,” — I quote from a history of Stanstead published in 1861, — “but those divisions had been in a measure healed, and the time of his stay forms one of the brightest pages of its history.”

On the twenty-first day of September, 1837, — at the age

of thirty, in the full maturity of his powers, and with no ordinary treasures of wisdom and experience,—he was installed pastor of the Orthodox Congregational Church in Templeton, Worcester County, Mass., and thus entered upon his first and only pastorate, which, continuing for thirty-five years, was terminated September 24, 1872, at his own request, with the reluctant consent of the church and congregation. The history of that ministry, its scenes and events, its labors and results, its sermons and lectures and meetings for prayer and conference, its baptisms and marriages and funerals, its revivals of religion and stated additions to the church, and seasons of special in-gathering, its public services and private interviews, personal conversations, and visits from house to house,—none of these can we relate in detail. Nor need we. He has left on record his own recollections and impressions of them in his Quarter Century Sermon and his Farewell Discourse. What a record! Four thousand sermons, five hundred funerals! How suggestive of study and labor, of fellowship with sorrow, of sympathy and comfort under affliction, of instruction in all the duties of this life, and of preparation for a better life beyond the grave! Two hundred and fifty-seven additions to the church! What a harvest! Baptisms, marriages, prayer-meetings, and pastoral visits he does not enumerate. They were almost too numerous to mention. And he was not anxious to magnify the number or perpetuate the memory of his good works. The labors of a faithful pastor, who remains twenty-five, thirty-five, forty, or fifty years with the same people, exceed even the far-famed labors of Hercules. Those were but twelve in all, with long intervals of ease and pleasure. The labors of a long pastorate run on from a quarter to half a century, day and night without cessation, and with no end till the end of life. If we were to seek a parallel for the life-work of such a pastor in the mythology of the imaginative Greeks, it would be Atlas, who was fabled to support the heavens day and night, year after year, without a day or an hour's rest for his weary and heavy-laden shoulders. Well did an eloquent preacher turn and emphasize the language of the Apostle, making him to say: "He that desireth the office of a bishop desireth a *work*." But it is a *good work*. The

rewards and results are commensurate with the labors. So Dr. Sabin considered them. So he found them to be in his own experience. "I have been happy in my work," he says, "and happy for having work to do, and such work as involves the highest aims, the best qualifications, the most pleasing and delightful duties, and brings richer rewards than any other calling, — rewards not in wages and pecuniary profit beyond other professions or employments, but in the endearing ties of affection and confidence, in the joy of winning souls to Christ, and in the approving smile of the Master."

There were at least four seasons of special revival during his ministry, which were emphatically harvest seasons, feasts of ingathering, times of refreshing, when he who went forth weeping, bearing precious seed, came again with rejoicing, bringing his sheaves with him. Each of these revivals brought an addition of twenty, thirty, thirty-five, forty members to a church which was in its infancy when he came there, and had only eighty-eight members at the time of his settlement. Besides these special in-gatherings, there were additions of one or more at almost every communion, thus making up a sum total of two hundred and fifty-seven additions, and a membership of three hundred and forty-five in the course of his entire pastorate, and leaving a small net gain after all the deaths, dismissions, and fluctuations incident to churches, especially churches in our small towns, which are losing rather than gaining in population. This is a good record, and owing doubtless very much to the fact that, while everything else was changing, and the people, the young especially, were passing away, the pastor held on and the pastorate was permanent. I believe in long pastorates. Dr. Sabin believed in them, and gave good reasons for so believing, — reasons which have been fully justified and demonstrated by experience in his own ministry, and the history of his church. If this long pastorate should be followed by a succession of short ones, with perhaps long intervals without a pastor (which may God forbid), it will not take thirty-five years for them to learn by sad experience how much they have been indebted to his wise, constant, persevering labors for keeping them together, a united, prosperous, and happy people.

I bow low before any man, — it is a remark which I have

often made, — I bow low before any man who, in these fast and changing times, when everybody is running to and fro, has remained a half or a quarter of a century the pastor of any church, especially a country church, and above all a small church in a small town which is all the while stationary, — perhaps losing in wealth and population. That is a *wise* man, a *wiser* man, and a *greater* man too, than many who receive such loud calls from the gold and silver trumpets of our great and wealthy congregations. And it is a *wise people* that have the good sense to appreciate such a pastor, and the steadfastness and the Christian principle to keep him as long as he is willing to remain with them. There are few more beautiful and touching passages in all our Christian literature than that in Dr. Sabin's Quarter Century Sermon, in which he speaks of his contentment with his place and work in that pleasant country-town, his peaceful life and abundant labors in that intelligent and attentive congregation, his heart-felt satisfaction with his generous and confiding people. "To young ministers," he says, "there is a fascination about a magnificent church edifice and a very large congregation which sometimes kindles their ambition and makes them uneasy in their humble sphere. I can think of college companions and competitors filling distinguished places in life, and of this and that friend in the ministry who preaches to as many people on one Sabbath as I do in five. They are worthy men, and I am sure they are faithful, laborious, able, and devoted ministers. May God bless them all. I do not envy them, nor covet their stations. I do not shrink from work and responsibility. But I say with the Shunamite when the prophet asked her, 'Wouldst thou be spoken for to the king, or to the captain of the host?' And she answered, 'I dwell among mine own people.'"

He was a student from the beginning to the end of his long life. He studied his sermons thoughtfully, and wrote them with care and painstaking. He studied the Scriptures in the original, and drew the matter of his discourses directly from the fountain — the word of God. He kept up his study of the classics and mathematics, and taught them with rare clearness and force, with much satisfaction to himself and great interest to his pupils, not only in the academy, but to private pupils in

his study. In his habits of study and exercise he was the very impersonation of method and system. He retired early and was an early riser. He took his exercise before and after breakfast, and that for the most part in the care of his horse, in sawing his own wood, by working in his garden, and other useful labors. When that was finished he dressed for his study, which was literally his home, even for the reading of his papers. Like most other great brain-workers, he did the greater part of his writing and study, his brain-work, in the former part of the day. In the afternoon he would take his horse, and drive off to visit his people. He kept a list of the families of his congregation, and a memorandum of his calls, so as not to omit calling upon all at least once during the year ; and when sickness and bereavement occurred, he repeated his visits as often as the circumstances seemed to demand. He welcomed, also, the visits of his people at his own house ; and fond as he was of his study, he always met those that called to see him, at whatever hour of the day, with the utmost cordiality. His visits, whether pastoral or social, were always welcome to his people. The young of both sexes gathered about him in the parlor, attracted by his genial, sympathizing manner, and his pleasing as well as edifying conversation, and he was the centre and the charm of the social circle. The children were very fond of him, and it was a common thing, when he was sawing wood or at work in his garden, to see two or three little boys in animated conversation with him. For many years he held a maternal meeting, in which he met the mothers once a quarter in the vestry, and heard the children recite the Assembly's Catechism. He was in the habit of keeping the Catechism and Watts' Divine Songs to give to children.

His sermons were marked by great plainness, simplicity, and directness, both in their composition and their delivery. He used very little gesture. His voice was not musical ; it wanted flexibility and variety. He made no attempts after rhetoric and oratory. At the same time there was weight in his words, there was power in his arguments, there was eloquence in his manifest sincerity and earnestness. The character of the man spoke. The truth was eloquent, and it was often accompanied by the demonstration of the Spirit.

But Dr. Sabin's work and influence were by no means *confined* within the limits of his own parish. As a leading member of the School Committee, he rendered invaluable service to the public schools. The town of Templeton had no better adviser than he was, in town affairs and public interests. As he was never afraid to exercise his right of suffrage as a citizen, so he never hesitated to express his opinion in any matter that concerned the general good; and he was not only heard with attention, but his opinion, his judgment, always had great weight in the decision of the question. All the inhabitants of the town, without distinction of sect or party, found in him a true friend and wise counsellor, a good neighbor, and a peacemaker. Neighboring churches sought his advice in all their difficulties, while their young ministers looked up to him as a father. He was never absent from meetings of the Association, and never failed to perform his part in the exercises. For many years he was almost the standing moderator of the numerous councils, to which he was so often invited. The college where he was educated, and which in 1857 conferred upon him the honorary degree of Doctor of Divinity, in 1862 elected him a member of the Board of Trustees; and no member of that Board was more reliable than he for constant attendance, wise counsel, and devoted service. "I shall miss him greatly at our annual and our special meetings, where I expected always to see him, and always leaned on his good sense and practical wisdom for counsel and support." So said President Stearns, when he heard of the death of Dr. Sabin. And the prayer which he offered in the chapel on the morning of the funeral, showed how much he felt his own loss and the loss of the college, and how earnestly he desired that it might be sanctified to officers and students.

Deeply interested in whatever concerns the welfare and progress of mankind, and keeping himself acquainted with passing as well as past events in human history, he labored to inspire his people with an intelligent interest in the cause of universal liberty and philanthropy as well as Christianity. By precept and by example, he inculcated a missionary spirit with such success that his church, though neither large nor rich, contributed during his pastorate not less than twenty thousand

dollars directly to the several forms of missionary work, while it has also *living* representatives in the missionary fields of our own country and of other lands. At the same time, with equal courage and prudence, he went before his people as their spiritual leader in the moral conflicts of our age and country against intemperance, slavery, and the great rebellion, and to his influence the town is largely indebted for its noble record of heroes and martyrs in the late war.

The catalogue of his labors and services is not complete without adverting to some of a more personal and partly secular kind. Mr. Sabin was an indefatigable worker and a distinguished scholar, and, like the leading pastors of the last generation, he turned his untiring industry and his high scholarship to good account by sometimes taking private pupils. One of the best services which he rendered to his beloved college was by consenting to take into his family and under his instruction students whom, for bad conduct or poor scholarship, or because they did not know what else to do with them, the Faculty were obliged to send for a few weeks or months into the country. Hence the parish and parsonage of Dr. Sabin became familiarly known in Amherst College by the facetious but classical name of "the Sabine Farms." Nor did the young men themselves feel under less obligations to the good Doctor and his excellent wife than the college. They always came back saying, they had not only had good instruction and good care and keeping, but they had had a good time. It is only a few days since that one of them who now occupies a high position under the very eaves of the College said to the writer: "It was about the best thing Amherst College ever did for me, when she sent me to spend six months under the roof of Dr. and Mrs. Sabin."

There was one thing in which Dr. Sabin went beyond even the old-fashioned country minister of former generations. He wrote wills, settled estates, took care of widows and orphans, and if he could not be considered as the lawyer and justice of the town, he at least in no small measure superseded the necessity of any lawyer or justice of the peace in that community. Perhaps he might be said to have been the physician also of the place, since by precept and example he contributed so largely

to the health of the neighborhood ; and while he almost never had occasion to call the doctor to his own house, did all he could to help his neighbors dispense with the doctor's services. He deemed it his *duty* to take care of his health. He thought it his duty to take care also of property, whether it was his own or intrusted to him by others. He studied political economy, understood the laws of wealth, inquired into the relative value of stocks, and knew what were the most promising investments. In this matter, as in all others, he was as sagacious as he was conscientious, and was rarely mistaken in his calculations. It is often charged upon ministers that they know nothing about business and are destitute of worldly wisdom. They are sometimes as ignorant but not as innocent as children in such matters. But no man who knew Dr. Sabin would lay this to his charge any more than on the other hand they would reproach him with being an unspiritual and worldly-minded minister, who took better care of the salary and the parsonage than of the pulpit or the parish. By his practice as well as his preaching he taught his people that economy is a virtue, the handmaid of charity, and the helper of piety,— a lesson than which there is scarcely another which we so much need to learn in our age and country. And by economy and good management, although his salary was only six hundred dollars, and never exceeded a thousand, he had a comfortable livelihood, and gradually accumulated a property which made him and his family independent. In short, Dr. Sabin might have sat for every line and almost every stroke of that charming picture of the country pastor in Goldsmith's *Deserted Village*.

“ A man he was to all the country dear,
And passing rich with forty pounds a year.
Remote from towns he ran his godly race,
Nor e'er had changed nor wished to change his place ;
Unskilful he to fawn, or seek for power,
By doctrines fashion'd to the varying hour ;
For other aims his heart had learnt to prize,
More bent to raise the wretched than to rise.
Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side ;
But in his duty prompt at every call,
He watch'd and wept, he prayed and felt for all ;

And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way."

I have no time to analyze his character, and I need not. It was as open and ingenuous, as genial and sensible as his countenance, which is faithfully represented in the accompanying engraving. Like that ancient hero and prophet of whom the Greek tragic poet draws so attractive a picture, it was his ambition "not to *seem*, but to *be* the best" of men. Always and everywhere he was the same living impersonation of good common-sense, sound judgment, solid learning, orthodox faith, unwavering Christian principle, and unerring practical wisdom. Without any of those brilliant qualities which dazzle the eyes of the multitude, he had that perfect balance of faculties which commands the unchanging respect and confidence of all classes. He had too little imagination and emotion, and too little action, in the comprehensive sense in which Demosthenes used the word, to shine in the pulpit, or even be a popular preacher, in these days of novels, romances, magazines, and sensational sermons. At the same time, in all the earlier part of his ministry, no man was more acceptable in his own, or more welcome in all the neighboring pulpits than Dr. Sabin. And he was always a model pastor. He was, as one of his ministerial neighbors expressed it, a born leader, — born, educated, and trained to organize forces, to plan and execute measures, to manage private and public affairs. With the love of Christ and the love of souls uppermost in his heart, such a man could not but be a model pastor. And such a pastor, who at the same time preaches sensible and instructive sermons, although without any very high order of pulpit eloquence, cannot but be a power in the parish, and impress himself in the course of a long pastorate upon every person and every thing in the community. Dr. Sabin would have made a good home secretary of one of our great national benevolent societies. He had many prime qualifications for a Secretary of the Treasury in the National Government. And I have sometimes thought it required more talent and tact, more wisdom and prudence, to manage a small, poor, feeble country church, than it does to govern a State or rule over a great nation.

In the just judgment and for the most part in the fitly chosen words of another, who was his nearest ministerial brother for eleven years: "He was not brilliant as a preacher, his range of literary reading was not extensive, but his acquaintance was thorough with such subjects as he considered pertinent to his ministerial work. His treatment of subjects assigned to him in the meetings of the Association was always satisfactory, often able. He had a logical mind and rarely took a position that he could not sustain. He seldom made mistakes of any kind, and so was always felt to be a safe adviser in matters of difficulty. If he erred at all in such matters, it was by excess of caution rather than in the opposite direction. He had in very large measure the confidence of the whole community in which he lived, a majority of whom were opposed to him in his religious views. Few minds were more evenly balanced than his, as was shown not only in his treatment of themes, but as well in his whole work. He neglected none of the interests of his people, but cared for them, — had his eye everywhere, and thought nothing of too little importance for his notice that affected the welfare of his parish, or of its individual members. Patient, careful, judicious, far-seeing, would that the leading traits of his character were more common and better appreciated than they are wont to be."

Another and still nearer neighbor writes: "My acquaintance with him has been short but very pleasant. I leaned upon him for counsel. I was accustomed to go to him in all matters where my own wisdom was at fault, and rarely did I deem it safe to depart from his judgment. Sometimes I felt that he was too cautious, and was strongly tempted to follow my own impulse rather than his counsel, but in the event I always found that his counsel was wiser than my impulse. His kind, genial smile always cheered me. I loved to spend an hour in his study. I think he had a remarkably cheerful view of the ministry. The last time that I preached in Templeton, before his death, he said to me as I was dining with him at his invitation: 'I have been happy in my work, and now that it is ended in this particular field, I am happy in the knowledge that it is done. I expect if I live, still to preach as God gives me opportunity, and I think that I enjoy the work now as well

as I ever did.' He said he never had any other plan than to do God's will, and gave, from his own experience as a pastor, some interesting illustrations of the wisdom of following humbly and unhesitatingly the leading of Divine Providence and the Divine Spirit, although it may be in opposition to one's own inclination and the solicitation of others."

One word more than any other contains the main secret of Dr. Sabin's character and life. He was *faithful*,—faithful in every duty, faithful to every trust. He was complying and obliging just as far as he could be consistently with his sense of duty, but no further. There he stood firm and unshaken. And he was able to be so *faithful* and steadfast because he was *full of faith*. His firmness was the result of his Christian principle, his fidelity was the fruit of his strong faith. He believed the great doctrines of Evangelical Christianity as the truth, the whole truth, and nothing but the truth. He believed with all his heart what he preached, and what he preached he practised more perfectly than is often done by our imperfect human nature. As there was a rare equilibrium in the balance of his faculties, so there was a remarkable consistency and a beautiful symmetry in his character, and the priceless value of such a character is the great lesson of his life.

As his life had been tranquil, so was his end peace. About four weeks previous to his death his physician informed him that his disease was of the heart. "Then," said he, "my hold upon life is uncertain at the best, and it may be very short." Thereupon, with characteristic calmness and promptness, he began at once "to set his house in order." He had a long conversation with his wife, and though she was at first overcome, his calm strength helped her to look undaunted, as he did, at the event which even then overshadowed them. He made the arrangements for the funeral service, alluded to the *lot*—a generous gift some years before of a loved parishioner—where they would lay his body, and gave directions in regard to all that would make the path easier for her who was henceforth to walk alone in her earthly pilgrimage. A day or two after this his breathing became so difficult that he could say but little. To a brother in the ministry he remarked: "I have no ecstatic views, but I know that my Redeemer liveth.

I have a firm trust in the gospel I have preached to others, and there I am willing to leave it."

A friend said to him: "As you draw near to the valley of the shadow of death and feel that you are passing into it, how does it look to you?" — "O," said he, "no shadows, *no shadows.*" The last few days he was unconscious except at short intervals, but during these days and weeks of suffering from labored breathing, not a murmur of impatience escaped him. At six o'clock on Sunday morning, June 8th, he passed peacefully and sweetly from the dawn of the earthly Sabbath to that of a Sabbath which will know no evening.

The people of Templeton, without distinction of denomination or party, were present at his burial. The neighboring churches were represented by their pastors and members. Business men of wealth and standing, from distant towns and cities, who had been brought up under his ministry, and owed to him their character and success in this life and their hopes for the next, were there to express their respect and their sense of obligation. The writer of this sketch preached a sermon from Acts xi: 24, He was a good man and full of the Holy Ghost and of faith. No better description could be given of him than in these words of sacred history touching that Apostolic Father whose name was given him because he was a Son of Consolation to the early Christians. Two of the neighboring pastors poured out their sorrows and those of the people in prayer, and commended the mourners and the bereaved church and congregation to the God of all grace and comfort. And then we followed him to the same sweet resting-place, amid protecting pine groves, where he had committed so many of his people, "dust to dust, ashes to ashes," there to slumber till the morning of the resurrection. And as we left him there, we could not but say and feel: Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors, and **THEIR WORKS DO FOLLOW THEM.**

W. S. TYLER.

Amherst, Mass.

CHURCH AND STATE.

To an American eye, the words which we have placed at the head of this article present a question which is so entirely settled, as to require no further discussion. In this country at least no one needs to be convinced that the State has no right to govern the Church, and that the Church has just as little right to govern the State ; and that, therefore, whatever government may be legitimate in the Church, it should, on the one hand, be divested of all political power, and on the other it should be entirely independent of the State. Having, as we think, settled this question finally and forever, the words at the head of this article suggest no question which seems to us to require either thought or inquiry.

This is the view of the subject presented by De Tocqueville in his profoundly philosophical treatise on "Democracy in America." He argues with great force and conclusiveness, that it is indispensable that religion, in order to exert its proper influence on society, should be severed from all connection with political power. He seems to assume that if the Church is only quite separated from the State, it is no longer of any importance, in a political point of view, what either its doctrines or its government may be. This is the view of the subject which is generally entertained at the present time by men of advanced thought everywhere.

But is it a true view? If Church and State were completely severed in France, would the Roman Catholic hierarchy of that country cease to be of any political importance? If the Church of England were disestablished, to use Mr. Gladstone's resuscitated word, would it cease to be a political power? Have the numerous Church governments which are dividing the people of the United States, no influence on the working of our free institutions? Are they of no importance and no significance in relation to the future political condition of this country? Is it of no political consequence whether one of these systems or another gains ascendancy over the national mind?

We can surely be at no loss for an answer to these questions. "If the human mind be left to follow its own bent, it

will regulate the temporal and spiritual institutions of society upon one uniform principle." Spiritual despotism will tend towards despotism in the state, and religious freedom will tend towards civil liberty. It is unwise to expect any long and peaceful reign of civil liberty, in any country, unless the people of that country are enjoying, in all their religious organizations and arrangements, the freedom of the Lord.

The subject proposed for this article does, then, suggest a question, which not only has not been settled, but which has not, so far as we are informed, been discussed. It is the question, *What principles of church government are most favorable to the full development and permanent reign of republican liberty?* This question opens a field of inquiry which is in a great measure unexplored by our religious thinkers. There is a reason why it is so, which it is of great importance to the end we have in view to state at the outset. The attitude of the public mind in the religious world is unfavorable to all such inquiries, and tends greatly to discourage the efforts of any who might be disposed to engage in them. In the midst of, and in spite of, all our sectarian rivalries and jealousies, there is a feeling widely prevalent among Christian people, that these things are disgraceful to our religion, and greatly diminish its beneficent influence over human hearts and human society. Such is the strength of this feeling that it creates a necessity of an earnest effort to discountenance and rebuke all manifestations of a sectarian spirit. The steady growth in the churches of all denominations of an aversion to sectarian broils and conflicts, and of a longing desire for a more satisfactory manifestation of the oneness of the Christian brotherhood, is one of the most encouraging signs of this time, — one of the most cheering omens of a future for the Church of Christ, brighter, purer, and better than the past.

But while we are cheered and encouraged by the growth of this better spirit, we cannot help seeing that, along with it, there is a false assumption which, while it is adhered to, must prove an impassable barrier to all progress towards the realization of these devout longings. That assumption is, that the existence of rival governments is a legitimate and inevitable consequence of religious freedom, and must therefore be per-

petual; and that, therefore, the harmony of the Christian brotherhood is to be preserved only by promoting kindly relations between these several divisions of the common household of faith, just as the peace of a neighborhood is to be promoted by keeping up kindly relations among its several families.

According to this assumption, we must discountenance all comparisons as invidious; we must abstain from all criticism, and all discussion of matters about which Christian sects differ, and apply all our endeavors to the perfection of arrangements for dividing up the Christian world among these high ecclesiastical powers, with as much good feeling as possible. While this assumption is adhered to, any one who proposes to examine the subject-matter about which the sects differ, and to make honest comparisons between them, for the sake of eliciting the truth, will be likely to be regarded as a bitter sectarian, and a disturber of the blessed harmony of the ecclesiastical world so devoutly longed for, and yet so certain never to be enjoyed while the present order of things exists. Such a comparison we are about to institute, at whatever hazard of being thought to violate the truce — and it is only a truce — which at present exists between the high contracting powers that assume to govern the religious world.

Against the above mode of viewing things, we enter our solemn protest. The sects of modern Christendom are not divinely constituted families, but man-made schisms in the body of Christ. Not one of them has any right to exist for an hour, unless the principles of its organization are true, and according to the gospel of Christ. These principles are open to the scrutiny of all the world. This is a legitimate field of inquiry, which all are at liberty to enter who love truth, freedom, and righteousness. The harmony of the Christian brotherhood can only be attained and securely enjoyed in the long future, by subjecting this whole matter to the most earnest and searching investigation, till we have learned what is the mind of Christ, what is the conception according to which he intended to found his church. There is no subject to which the motto of the Apostle is more applicable: "Prove all things; hold fast that which is good."

History teaches us, by innumerable examples, that as a prime condition of human freedom, religion should be placed in its true relation to the powers by which society is governed. It is one of the strongest and most permanent forces of the human soul. He who knows not this, who thinks that humanity can ever be argued or educated out of its religion, may know physical science perhaps, but he is ignorant of what is much better worth knowing, — human nature. Man's faith cannot be limited by the visible and the tangible, nor his hope by the transient and the perishing. He will stand in awe of invisible powers, and anticipate immortality and retribution. This is religion, and human nature can no more be divested of it than of the appetites of hunger and thirst.

Those who have sought to be the rulers of the world have been well aware of the existence of this permanent force, and of its potency, and have in all ages endeavored to seize on it as one of the chief instruments of their power. Despotisms have always sought to enforce the terrors which physical pains and penalties excite, by the awe which religion inspires. Hence, through much the greater portion of all human history, religion has been an affair of the State, and men have been reduced to a submissive acceptance of such religion as the State imposed, just as they accept such soil and climate as divine Providence gives. Thus mankind are doubly enslaved. Liberty is quite impossible to a people thus trembling before a resistless power, armed with all the secular penalties known to the rulers of this world, and with the wrath, present and future, of those invisible powers of which religion teaches us.

It is one of the conditions of the existence of any real freedom in the world, that religion should be rescued from the usurping grasp of the civil ruler. Man must learn that he has a conscience, a moral and religious nature, over which the governments of the world have no control whatever; that every man owes an allegiance to the God of heaven, with which no human power has any right at all to interfere. The first step which can be taken towards real freedom in this world, is to teach secular governments to confine themselves within their own sphere, and leave religion to be a matter between every man and his God.

This lesson the religion of the Bible has been powerfully teaching men in all the ages of its history. Moses taught it before Pharaoh, and the whole land of Egypt. Nathan the prophet taught it, when he said to King David, "Thou art the man." Daniel taught it in the court of Darius, when, in defiance of the king's threatenings, he knelt in his house with his windows open towards Jerusalem three times in a day, and prayed and gave thanks before his God as he did aforetime.

But it was in the rise and progress of Christianity that this principle was to receive its fullest illustration, and ultimately to triumph in the world. In the appeal of Peter and John to the Jewish council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," we see the beginning of that battle of the ages which was after many centuries to end in victory for human freedom. Every convert who embraced Christianity in those early ages, declared his faith in the supremacy of God over the conscience of man. Every Christian society which the apostles organized, was founded on a basis which involves the same great truth. And if Christianity could have made its way over the empire in uncorrupted purity, liberty would have dawned upon the world fifteen centuries earlier, and "the dark ages" would have had no place in history.

But the triumph of freedom was not to be yet. There were only precious seeds sown in the earth, to spring up and bear their fruit in far distant ages. In that terrible struggle in which the paganism of the Roman empire was overthrown, and its millions were incorporated into a nominal connection with Christianity, the church itself was deeply corrupted, by introducing into it the ideas and the customs of the paganism which it supplanted. And when at last the cross became the badge of the empire, both the forms and the spirit of the church had been radically changed. Its simple local societies had given place to a more or less stately hierarchy, and it succeeded without any reluctance to substantially the same relation to the State in which the old paganism had so long stood. In the estimation of every Roman, religion was altogether an affair of the State. It was by the operation of this principle that Christianity had been forced to pass through the fires of ten

persecutions. Yet now she mounts the throne, and takes up the very persecuting sword which for three centuries had been used against her. So is it ever in this world's bloody history : the oppressed makes haste to become the oppressor. This is the origin of that union of Christianity, so called, with the secular power, which enslaved Christendom and enslaved Christianity for fifteen dreary centuries.

In one important respect, however, the position of Christianity in relation to the State differed from that of the old paganism. The latter was a part of the State ; it never had any separate organization or existence. But the church was always a power by itself more or less in alliance with the State, weak and in subjection, when the State was strong, — domineering and despotic when the State was weak. The empire rapidly decayed ; the church gained strength by its weakness. The empire perished ; but the church, under the hierarchal organization which had been growing for ages, survived the empire, and the Bishop seized the sceptre which the emperor could no longer hold. For a thousand years the Bishop of Rome wielded over the world the more than imperial power which he grasped as the empire fell.

In the fifteenth century, the great monarchies of modern Europe sprung up. But they were all the allies, or rather the vassals, of the church. The Pope still wielded a power before which the proudest monarch stood in awe. The church was the ruling force ; Christendom was one vast theocracy.

In the sixteenth century came the Reformation, resisted indeed by the Pope, and by all the monarchs that adhered to him. And yet it became an established fact over nearly half of Europe. But the Reformation brought no deliverance of the church from its unnatural alliance with the secular power.

Nothing seemed more shocking to the Reformers than the doctrine of religious freedom, as we understand it. Where the different Protestant churches separated themselves from Rome, they hastened to ally themselves with the governments of the several States, that the civil powers might always be at hand to punish heresy, and prevent dissent and schism. This alliance was contracted under different forms in different countries, — in England under the Episcopal forms, in Scotland and

Geneva under the Presbyterian, and in Germany under the Lutheran.

All the leading Protestant religious bodies of this country, except the congregational (the latter including, of course, the Baptist churches), are in one form or another offshoots of these European national churches. Nearly every country of Europe has sent swarms of emigrants to the United States, and these emigrants have brought with them, and established among us, the forms of church organization to which they were accustomed in the countries from which they came, so far as that is possible where no union of Church and State can exist. Hence our Episcopal, Presbyterian, Reformed, and Lutheran churches. The Methodist Episcopal church was never a state church; but it is modelled after the pattern of the English Episcopal church, by the organizing genius of John Wesley. It retains the episcopate, and a national hierarchy scarcely less compact than that of the national church of which it is a modification.

All these are then offshoots of the state churches of the Reformation; they are as truly political in their structure as our government at Washington. They have all a system of legislation and adjudication, which is strictly national in its jurisdiction, and aspires to become not only national but universal. They are to all intents and purposes national theocracies. They cannot fine men, imprison them, nor put them to death. But they can and do legislate and adjudicate by a system of machinery which is strictly political, and often more than national in the extent of its jurisdiction over the precious rights and privileges of a Christian people.

Our inquiry is not now whether such great national and hierarchal organizations of the so-called church are scriptural. Is it not too plain to require any argument that they can derive absolutely no countenance either from the authority of Christ or the practice of the Apostles? Our inquiry is, whether they are consistent with the full development and peaceful reign of republican liberty.

The hasty survey which we have taken of the history of the question conducts inevitably to one conclusion, the importance of which must be apparent to every one. For the most part, in all the past ages of the world, the control of religion has



been one of the most important functions of government, and from the exercise of that control the civil rulers of the world have derived a very important portion of their influence over their subjects. By the separation of the church from the state, the government is quite divested of this function. This is inevitable. It cannot therefore fail to be a question of the greatest importance to governments and to nations,—What is to become of this function? In whom or in what is it to be vested? Into whose hands is that power to fall of which the civil ruler has been deprived? It is not to be annihilated, for religion is one of the great permanent forces of human nature. Who, then, or what is to wield that power when religion is completely severed from the state? What influence is the power that wields it to exert on human liberty? We repeat what we said at the outset: This is a new question. We are entering an unexplored region.

But two answers to the question are in the nature of things possible. Either we must construct one or more religious sovereignties, standing side by side with the secular, having indeed no material or corporal pains and penalties at disposal, but taking care of the religious well-being of the people as the state does of its secular interests, by legislative, judicial, and executive powers, and securing obedience by such spiritual penalties as may be thought most expedient or useful; or else we must regard that function of which the state has been divested as vested in no human or earthly sovereignty, but in God alone.

The former of these solutions is that which is actually adopted by modern Christendom wherever the church is severed from the control of the state. The latter solution is that in which we find the only hope of religion and freedom in the world; it is the solution which will be furnished by the church of the future. What remains of the task which we have imposed on ourselves is, to examine and compare these two solutions.

The former requires a subdivision: First. When the religious sovereignty is single and exclusive. This represents the Papal church when separated from the state. Second. When there are two or many religious sovereignties instead of one.

This represents Protestantism with religious freedom. Of these two divisions the first is impossible and purely chimerical. The Papal church will always resist the separation of the church from the state, and such a separation will never take place in any Roman Catholic country, until the church has first lost the control of society, by losing the confidence of the people. The conception of De Tocqueville, that the Roman Catholic church might hope to renew her youthful vigor by separating herself from the state, was quite Utopian. There is no more good sense in advising that church to separate itself from the state for the good of religion, than there would have been in the years that preceded the great rebellion in advising the slave-owners to abolish slavery for the good of the slave or the good of their country. The alliance of the church with the state is one of the last things that church will give up, while she controls society; and when her connection with the state is severed against her will, she will speedily find herself surrounded by Protestant organizations, that will share with her that religious sovereignty which she claims as of right exclusively belonging to herself.

If in our country or in any other, once Protestant, the Papal church ever succeeds in becoming the majority and gaining the control of society, she will always hasten to establish in some form the union of church and state. She is in that respect just like all other political bodies, great or small, ambitious, and unceasingly grasping after more power; and when she comes into such a position in any country that she can make the civil power subservient to her ends, it is contrary to her nature and the nature of things that she should not do it. It is as natural that such an ecclesiastico-political body, when in the ascendent, should subsidize the state to its purposes, as it is for a hungry lion to devour its prey when within its reach. They who think that that church is so changed, so reformed by the spirit of the age, that it will never do such naughty things any more, are just as wise as one who should bring up a pet lion, and, when he is well grown, place so much confidence in the good influence of his civilized education, as to fold him with the sheep. All which the spirit of the age can do for us against

such a system is, to render it impossible it should ever gain the ascendancy. In that respect we confess we have ourselves some confidence in the spirit of the age.

If we Americans have any doubts on this subject, it must be because we have more easy credulity than sound wisdom. The nation has seen that so-called church in a corrupt combination with a political ring, tamely permitting her political partners to steal from public treasuries to their hearts' content, provided only she might have opportunity to steal from the same treasuries whatever she pleased for the benefit of humanity and religion. We have hereafter no excuse for being ignorant of the designs to be apprehended from combinations between the Roman Catholic hierarchy and corrupt political parties. Nor is there likely to be any lack of political parties corrupt enough to enter into such combinations. If that hierarchy ever succeeds in standing in relations to the whole nation, similar to those in which she has, in these last years, stood to the city of New York, — and in such relations she is aspiring to place herself with an ambition that never sleeps, — American liberty, the American Republic, will be at an end.

The Papal church cannot but be inimical to the interests of republican liberty in every country when it exists in any considerable strength. It is contrary to its nature ever to be satisfied with the position it occupies in a free government. The very nature and structure of the system implies the power of compulsion. When deprived of this power, as in this country, it will for the present accept the inevitable, and bide its time. But its whole existence will be one of restless agitation. It will perpetually disturb the peace of the community by its struggle for more power, — especially by its efforts to wield the power of the state for the promotion of its ends. In such efforts at establishing republicanism as those now in progress in France and Spain, it is a mighty force, ready to be wielded for any faction, however adverse to the republic and to liberty, that will make the government subservient to the interests of the hierarchy, and its presence and sinister influence will probably render the peaceful existence of a republic in either of those countries impossible.

When the church is separated from the state, and the relig-

ious function is exercised by the Papal church, the national sovereignty is really divided, and one portion of it is given over to a foreign despot, — a despot whose spirit and principles are more hostile to all free institutions anywhere in the world than those of the Czar of Russia, — a despot who has governed Christendom through these immemorial ages under pretence of being the successor of Peter, but who is in reality the successor of the Cæsars, who of old governed the world from the seven-hilled city, — a despot who has indeed within these last three years been deprived of Cæsar's sword, but not really any the less a despot than before, — for the present governing the nations as best he may, by ghostly terrors and spiritual penalties, in longing expectation that his lost imperial sword may be restored to him by the intervention of all the armies of Papal Europe. We think that any one who believes that republican liberty can live and prosper in any country, the mass of whose people owe allegiance to such a religious despotism, is the victim of a miserable delusion, which fits him rather to be the inmate of an asylum for the insane, than to be the teacher of mankind either in politics or religion.

Many of the advanced thinkers of our country have significantly shaken their heads at the strong measures of the great German chancellor towards the Papal church, under its present ultramontane administration. But in doing so they have only shown the shallowness of their own thinking on this whole subject. Bismarck has thought more profoundly than they, in this as in many other things. His policy in this regard is simply a refusal to divide the sovereignty of Germany with the despot of the Vatican. He who believes that the unification of Germany with a practical division of its sovereignty between the Pope and the Emperor is possible, has need to be better acquainted, not only with the wiles of Jesuitism, but with the nature and essential spirit of the Papal power.

There is at least one transaction in the known history of the Chinese government, in which it manifested a degree of wisdom and good sense from which the Christendom of the nineteenth century might learn a valuable lesson. From the early years of the eighteenth century, a violent dispute arose between the Jesuit

missionaries to that country on the one hand, and the Franciscan and Dominican missionaries on the other, respecting the extent to which Chinese converts should be permitted to retain their pagan ceremonies. The question was at one time referred to the Emperor, but finally to three successive Popes ; and the final decision of the Papal Chair was, that the Pagan ceremonies, for the indulgence of which the Jesuits contended, should no longer be allowed. The indignation of the Emperor was so much aroused by this interference of a foreign sovereign with the rites and ceremonies of religion in his empire that he banished all the missionaries from the country. No government on earth ought to allow a foreign sovereign to legislate and adjudicate for his subjects in such a matter as religious ceremonies and religious faith. If there are countries, like our own, for example, so situated as to be compelled to submit to it, the dangers of such an arrangement are sure to be apparent at no distant day. The present aspects of the school question afford abundant proof that we are now experiencing the dangers of dividing the national sovereignty with a foreign despot. No government on earth that has to do with the Papal hierarchy can escape these dangers. It is precisely what we have called it, a divided sovereignty, and threatens anarchy and revolution.

How then will the case stand, if the religious sovereignty, when taken from the state, is vested, not in a single and exclusive sovereignty, but in as many religious sovereignties as the people may choose to organize, each taking care and control of such portion of the people as may choose to place themselves under its jurisdiction? This is the conception according to which Protestantism, wherever it has obtained for itself religious liberty, is for the most part seeking to construct free society for the ages of the future. The church is separated from the state ; the civil power, being divested of its religious function, is made exclusively secular ; and yet the necessity of governing the church by a truly legislative, judicial, and executive power lodged somewhere in human hands and visibly exercised among men, is maintained ; and any attempt to dispense with such a government over the church is extensively regarded with horror, as dangerous to the purity

and peace of the church, and destructive of the moral order of the world. And yet it is admitted that there is no one church authority in existence which has the exclusive right to this function of governing the church. It is to be divided up among all the ecclesiastico religious bodies which have been transplanted to this country from the Old World, or have originated among ourselves from our past religious conflicts, or may come into being in the religious controversies of the future. Each of these is to be regarded as a legitimate religious sovereignty, exercising its jurisdiction over as many as can be made willing to submit to its authority. This is substantially the solution of the question of church and state which is given us by modern Protestantism. Is it valid? Can it be maintained? Is it compatible with the peaceful and permanent reign of republican liberty over the land and over the world?

We have seen that an exclusive hierarchy is the inevitable enemy of human liberty; that it never can get the control of society, without trampling out the liberties of mankind. Is not the same spirit and the same tendency necessarily found in all religious governments vested in human hands? We know that this will be thought by many to be not only an uncharitable, but an absurd question. But facts which cannot be controverted show that it is neither absurd nor uncharitable. There is a common saying in the mouth of almost every one, and which for the most part no one denies, which admits and assumes, that what is implied in this question is literal truth obvious to all men. It is the urging that our only safety against religious despotism is in the multiplicity of our sects. Who has not heard this a hundred times? Who ever denied it? Who ever heard it denied?

In No. 51 of the "Federalist," in an article from the pen of James Madison, we find the following words: —

"In a free government the necessity for civil rights must be the same as that for religious rights. It consists in the one case in the multiplicity of interests, and in the other in the multiplicity of sects."

This agrees precisely with the common saying above quoted. And hence the common belief that the multiplication of relig-

ious sects is a great blessing ; it is our only security against the alliance of some one sect with the state, and the establishment of a religious despotism over us all. Few opinions can be stated, which are more universally or more undoubtingly held by Americans than this.

But what is the plain English of all this ? Nothing is easier than to translate it. Each of our sects is assumed to be, in itself, a dangerous and malignant power, supremely and unscrupulously bent on its own aggrandizement, and waiting its opportunity, when no longer held in check by rival powers of similar spirit and aims, to ally itself with the state, and crush out the religious liberty of the world. It is thought, indeed, that these sects are not only productive, when properly restrained by their mutual rivalries, of great good, but quite necessary to the purity of the church, the prosperity of religion, and the moral order of society ; and yet that they are each and all despotic in spirit, and hindered from becoming such in practice, on the same principle that Turkey is hindered from being absorbed by any one of the great powers of Europe. No man can deny that this is the estimate in which they were held by James Madison, and in which the great body of the American people have ever held and do still hold them. A little reflection will convince us that this estimate is just. It is of the nature of all power vested in human hands or in human bodies politic, to be ambitious of its own aggrandizement. It is certainly not less true of ecclesiastical than of secular power. Perhaps it would not be difficult to show that it is more pre-eminently true of ecclesiastical power. The ecclesiastical ruler always assumes that his power is essential to the highest welfare, the spiritual and eternal welfare of mankind ; and therefore he is stimulated to seek its aggrandizement by zeal for God and humanity. An ecclesiastical power is therefore urged to seek its own aggrandizement by motives of peculiar force and urgency. It is unwise, then, to expect that any power, secular or ecclesiastical, will ever be able to set proper limits to itself ; it can only be limited by the impossibilities which hinder its further increase. In a free country the only impossibilities which obstruct the indefinite increase of any ecclesiastical power are found in the jealousies and rivalries of kindred powers.

And yet these jealousies and rivalries do not after all afford the security which society needs against religious usurpation and oppression. The multiplicity of sects can afford us no such security for our religious rights as the multiplicity of interests does to our civil rights. An individual, however powerful, can be hedged about by the strong barriers of the law, and in some good degree hindered from encroaching on the rights of the poor and the weak around him. But you cannot thus hem in the ambitious efforts of a powerful religious body. It has a vast sphere of activity, in which it is as independent of the state as the state is of it. It is not, like the individual, a subject.

And yet the security of our civil rights which comes from the multiplicity of interests is by no means complete. A powerful individual, a Vanderbilt, an A. T. Stewart, will often succeed, in spite of all the legal restraints that can be devised, in aggrandizing himself, and in uniting in himself such a multiplicity of interests as to render his influence on markets and prices and even votes dangerous to the rights of millions. In the case of religious rights, this danger is still greater, and less capable of being brought within the restraints of law. No matter how multiplied our sects, — indeed, the more multiplied, the greater the danger, — we never can have any absolute security against the possibility of some one of our sects aggrandizing itself till it becomes ascendent, and gets the mastery of society, — able to control votes enough to turn the scale between opposing parties at any election, or even to become itself the majority against all other parties, and thus secure the election of men, to the places of power, who are pledged to do its bidding. In vain will it be replied to this, that the constitution will be our protection; we know already that constitutions can be amended, and that to an active and encroaching majority, they are often but a slender obstacle.

It would be difficult indeed to show that some of our great religious bodies are not, in spite of all our multiplicity of sects, exerting a very disastrous influence on our politics, much less to show that that influence is not likely to become much more disastrous in the future than it is at present. What thoughtful man has failed to see that the political influence of the

sect of Roman Catholics is throwing constantly increasing difficulties in the way of the successful working of our public school system ; and that it is difficult to foresee where it will end ?

And let us not deceive ourselves with the idea that we can escape this difficulty by simply excluding the Bible from the schools, and making them as purely secular as any unbeliever could desire. Our schools must still teach history and social philosophy and morals ; and the question will remain, whether these shall be taught from the standpoint of the moral and religious supremacy of the papal hierarchy. Till this is conceded to the Papist, the hierarchy, with all its political influence, is the enemy of our whole public school system.

Now let us for a moment imagine that the Papal church is the only religious body that can ever come into such a position as to exert a dangerous political influence. We could even wish we were sure that it is the only religious body that is now exerting such an influence. Certain it is that the power which these great religious bodies exert on society is not at all proportioned to their efficiency in defending and propagating the pure Gospel of Christ. Quite independent of this, they have great power as national, ecclesiastico-political bodies ; and that power is capable of being indefinitely increased, and of being exerted for evil as well as for good. If there are any who can look forward to the future without any apprehension of evil to the cause of republican freedom in this and other lands, from the ambitious efforts of such great religious bodies for their own aggrandizement, we are not of the number. If "the only security of our religious rights is in the multiplicity of our sects," we must sorrowfully say that our security is a very inadequate one.

None can be more profoundly impressed than we are, with the essential badness of the English Church Establishment. Yet in the immediate presence of the proposition to "diss-establish" it, we should not know which to choose. We should be ready to exclaim, "There is neither going hence nor staying here." We should fear that that great religious sovereignty (for such it would still be), when made quite independent of the crown and the Parliament, in that wide field of indepen-

dent activity which would remain to it, would exert an influence more powerful and more disastrous, than when restrained and governed by acts of Parliament; and that its administration would be much less liberal and consistent with the general welfare under officials of its own appointing, than under the Queen and her ministers. We could not but regard the influence of such a great, independent, religious body on the nation and on mankind with very serious apprehension. England will certainly not escape the evils of her establishment by simple disestablishment; as we do not escape the evils of great, independent, religious sovereignties, by having no union of church and state.

This long conflict of rival religious bodies, though neither should ever gain a dangerous ascendancy, is in various ways detrimental. It is destructive to the order, harmony, and peace of society. It creates perpetual unrest. It is a condition of unstable equilibrium tending to create discontent with the present and distrust of the future. Man's exertions are called into requisition, not in co-operative efforts to promote the general welfare, but in mutually antagonistic efforts to counteract the mischief which each fears his neighbor is doing. Each is constructing that whereby he may successfully rival what his neighbors are constructing, instead of all uniting their efforts to build what the general good requires. Of this spirit of antagonism in doing that which should be done in a spirit of co-operative patriotism and philanthropy, society all around us is full of the richest monuments: churches multiplied till they become the weakness and the opprobrium of the Christian cause; colleges and seminaries of learning multiplied till all are in danger of becoming contemptible, because there are neither funds to sustain them nor students to fill them; places of the highest dignity and influence filled by mean and immoral men, because Christian people are too much divided by these rivalries and jealousies to unite their exertions to secure the appointment of good men — but why multiply these particulars? The spectacle is sickening, and we turn away from it in disgust and sorrow. Whatever thus weakens those moral forces which ought to purify and enlighten society, and bind it together in blessed moral harmony, must be dangerous to

liberty. It is a waste of conservative force which no free people can afford.

That very distrust of those great religious bodies that so largely represent Christianity before the world, which is expressed in that revived maxim upon which we have commented, immensely impairs the beneficent power of Christianity over the minds of men. There are millions of men among us who regard all our sects with a degree of hatred, because they believe them to be dangerous to freedom, — really, at heart, inimical to it. They think their hatred is well placed ; and yet they make no distinction between these sects and that Christianity in the name of which the sects all claim to speak ; and therefore hate Christianity as cordially as they do the sects. They regard Christianity as only another name for sectarianism, and they are therefore placed almost entirely beyond the reach of the Christian church and ministry. Let us not deceive ourselves. Men cannot repeat, generation after generation, such a maxim without having an internal consciousness of what it implies, and thus becoming hostile to those churches, so called, which they recognize as the natural enemies of the religious liberty of mankind. The moral influence of the gospel of Christ is too precious to all the interests of freedom in the world to be thus sacrificed. If we would not destroy the last hope of liberty on earth, we must place our religion in such relations to the state, that it will not, age after age, provoke such hostility.

We believe there is no way in which this chain of argument can be broken, and that there is but one way in which any Protestant will attempt to break it ; and that is by denying that such religious bodies as regulate the affairs of Protestant churches are governments, — sovereignties. It is possible some may be disposed to claim that the power of inflicting a penalty, of depriving the subject of life, liberty, or property, is essential to the very nature of a government properly so called, and that there can be no sovereignty without it. This position certainly cannot be maintained. That there can be no government where there is no power to inflict a penalty on a refractory subject, we admit. But all possible penalties are not embraced within the limits of life, liberty, and property. There are other

rights dearer than any of these, of which a religious government assumes the control. The right to enjoy the Sacraments of Baptism and the Lord's Supper, and the right, when officially qualified, to exhibit them, are such rights to a believer in Christianity and a visible church. Though deprived of all secular power by entire separation from the state, the various religious governments of Christendom do hold this treasury of the grace of God under their keeping. They do claim the right to qualify men, by due, official commission, to exhibit these rites, and to divest the refractory subject of such official qualification; to admit the private person to these rites, and to exclude him from them. They do enact laws to regulate the conduct of public officers and private subjects, and admit to these privileges the obedient and loyal, and exclude the disobedient and refractory. The right to participate in the privileges of Baptism and the Lord's Supper sustains precisely the same relation to a religious government which the right of life, liberty, or property sustains to a secular government. The latter mulcts a refractory subject in his property, liberty, or life; the former, in his privileges at the baptismal font or the communion table. The cases are precisely analagous, and one is as truly and properly a penalty as the other. The religious is as truly a government — a visible government, exercised in human hands — as the secular. The one as truly exercises legislative, judicial, and executive functions as the other. This assumed right of the church, in its organic capacity, to admit to and exclude from Baptism and the Lord's Supper, and to make and promulgate laws prescribing the condition under which the privilege of participating in them shall be enjoyed, and of deciding judicially who has and who has not complied with those conditions, and of excluding the latter and admitting the former, — is, with few and rare exceptions, the common basis of all church government in modern Christendom, whether Papal or Protestant. If, then, the argument of the previous pages proves anything, it proves that this right of legislation and adjudication in respect to the religious rights and privileges of mankind, cannot be vested in any human hands, bodies, or organizations without imminent danger to the interest of republican liberty. This is what

we claim for the argument ; and by this claim let it be judged.

Having, therefore, taken this function of bearing rule over men in respect to their religious interests and duties from the secular power, we trust, finally and forever, where shall it be vested? Where can it be vested safely to the interests of freedom in the world? We answer *IN GOD ALONE*. This is Christianity. All those arrangements which we have examined and condemned are contrary to the spirit and explicit teaching of Christ. He is a king. He came to found a kingdom foreseen by the prophet Daniel—the kingdom of heaven. But his kingdom is not of this world. Before human eyes and in human hands it has neither legislature, judiciary, or executive. It is the kingdom of God. He is its only Legislator, Judge, and Executor. The visible church will not cease to be the ambitious and dangerous enemy of human freedom till she shall in heart and practice accept this great truth so clearly promulgated by her Lord when the cross was before him in immediate prospect.

Jesus Christ delegated no legislative power to his church. We have enunciated this proposition, but we really do not know how to argue it ; we cannot see that it needs any argument. If Christ did constitute a legislative power in his visible church to last through the ages, when? and where? How is that legislative power constituted? Along what line does it descend from age to age? We find such a power abundantly exercised in the modern church, but who can give us any account of its origin, or any, the least, evidence that it originated in Christ? Who has pretended to point to any such proof? A certain government with a very elaborate constitution, and a territorial jurisdiction coextensive with the Great Republic, called the Protestant Episcopal church, in the United States enacted a law, which forbade a man who recognized himself as being one of its subjects to preach Christ's own gospel in a certain Methodist church in New Brunswick, N. J. The said subject, Rev. Stephen H. Tyng, Jr., obeyed the command of his Master and Lord, "Go teach all nations," without any exception for the Methodists of New Brunswick, and preached the gospel in that church, and thus disobeyed

the law of the Protestant Episcopal church in the United States. Where now did that so-called church get its authority to enact that law? From whence does that law derive its binding force? Whence did that church get any authority to enact any law at all regulating the conduct of any member of the church or any Christian minister? Can Mr. Tyng tell us why, by submitting to a trial under that law, he recognized the legitimate authority of the law-making power from which it emanated? The truth is, so far as we know, the existence of this law-making power in the church has been assumed and acted on, for ages, even in Congregational churches, without even an attempt to prove its legitimacy. It rests on nothing but assumption.

Substantially the same may be said of the exercises of judicial power in the Church of Christ. It has been assumed for ages that the church is invested with such power, with just as little doubt as exists with reference to the right of the State to institute a judiciary. It seems just as natural and appropriate that the church should try a member for any immorality, find him guilty and deprive him of the privileges of the church, that is of Baptism and the Lord's Supper, as it is that a civil court should try a man for theft, and, if found guilty, sentence him to the penitentiary. But if the church has such a judicial power, it must have been conferred on it by Christ himself. Who can point us to the charter by which this power is granted?

We are quite aware that there are not a few for whom we entertain the highest regard, who will be shocked by our calling in question the existence of such a power. We by no means expect even to have the countenance of the highly conservative editors of this journal, in the views we are about to utter on this subject. We should not have expressed them in this article had it seemed to us possible fairly to discuss the question we have before us without distinctly indicating this root of church power. If we are to discuss the subject at all, we must carry our line of thought logically through to the end. That we cannot do, without clearly stating our views of this matter. We must therefore frankly say, that we are quite convinced that the church has no right to guard the

Lord's table by her judicial decisions any more than by her laws.

Few have ever been at the trouble to consider how grave an assumption this is upon which the whole superstructure of church government has rested for fifteen centuries. It is none other than this : that our Lord instituted two external rites, and required all his disciples, in all ages and lands, to observe them, — the one as an emblem of moral purification through the reception of the gospel, the other as a perpetual memorial of the death of our Lord on the Cross for the sins of the world ; that he then organized a society to have perpetual succession, and invested that society with the right and imposed on it the duty of guarding these two rites, so that no unworthy persons shall gain admission to them ; and, to that end, made it the duty of that society, in perpetual succession, to judge of the fitness of all applicants, to admit those found to possess the requisite qualifications, and exclude those found, or afterwards proving themselves to be, destitute of them. If Christ explicitly conferred such judicial powers on his church, where is the charter, the constitution in which this power is defined ? No man can show it to us. If he simply imposed this duty on his apostles without definition or limitation, leaving them and their successors to exercise it in such ways and by such rules as they might prescribe, let us cease to wonder at any of the hideous forms of spiritual despotism which have sprung up in the name of Christianity, and worn out the patience of the saints for so many ages. If our Lord had intended to establish the most hideous spiritual despotism that ever domineered over mortals, he could not have done it in any way so effectually and certainly, as by instituting such rites, and then charging unorganized society with the duty of admitting men to them and excluding from them ; yet leaving the mode of exercising this function undefined and unlimited. If he did institute such a church with such powers he undertook the work of a statesman for all the ages, without exhibiting in this matter any of the practical wisdom which it is necessary for a statesman to possess. For our part, rather than believe this, we choose to believe what he, himself, said, that his kingdom is not of this world.

But we have no apology for charging our Lord with any such miserable attempt at statesmanship as this would imply. When we call for the proof that he did confer such an indefinite power on the church or on the Apostles, it is wholly lacking. It rests on nothing but assumption. Even if we concede that the Apostolic office was intended to be perpetual, of which some of the most learned and candid even of Episcopal scholars admit that there is no evidence whatever, we should still be no nearer to the proof that this perpetual Apostolic succession was invested with any such power. The link of evidence that is wanting is precisely this, — that there is no intimation that when our Lord instituted the Supper, he invested the Apostles with any such judicial power to guard it; and the difficulty would not be obviated by a demonstration even of the Apostolic succession. Let it be proved that Bishop Whitehouse is a true successor of the Apostles, but this will not prove that Bishop Whitehouse has the power to admit to and exclude from the Lord's Supper, till it has first been proved that the Apostles, his predecessors, had it.

To that sacred upper chamber let us repair and endeavor to comprehend the real meaning of what transpired there. That our Lord did in that hour look across the dreadful gulf of agony that lay before him, and, in calm and sober words, institute a memorial of that "hour of darkness," which his disciples would gratefully observe forever, there is ample and overpowering evidence. But is there any evidence at all that he thought even of placing the privilege of participating in that memorial feast of the ages so in the hands of those twelve Apostles and their successors, or of any judiciary which they were to establish in perpetuity, that it should in all future ages be in his church the one sole instrument of government? Is there any intimation given to the Apostles on that occasion that if in any future age any member of the church should break its laws, the constituted authority of the church should be empowered and required to judge him, and as a penalty deprive him of his privilege of a seat at this table of the Lord? We affirm, without any hesitation, there is not the least intimation that such a thought was in the mind either of the Master or of any of the disciples. If the commission was not given here,

when and where was it given? Or, if such commission was given elsewhere, it is too important and too intimately connected with the rite not to have been referred to and re-enjoined on this occasion.

If this does not suffice, we have a still stronger case in 1 Cor. xi : 23-29. Great irregularities had sprung up in observing the Lord's Supper in the Corinthian Church. Paul in this place alludes to the subject for the purpose of correcting those disorders. In the prosecution of this design, he rehearses the original institution, in a manner perfectly agreeing with the account given of it by the Evangelists, with no allusion whatever to any organic control over the rite. He administers no rebuke to any constituted authority in the church for neglect of duty ; he lays on them no charge to be cautious in admitting participants to the table, lest improper persons should obtain a seat, but adds let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation) to himself, not discerning the Lord's body. The caution given is against eating and drinking without such faith in Christ as will give a spiritual discernment of the transaction ; and this is to be avoided, not by the intervention of a church judiciary, but by an individual judiciary, every man judging himself, under a solemn sense of the momentous consequences of eating and drinking without "discerning the Lord's body."

We lay our hand on these two portions of Scripture, as decisive. If our Lord had meant to make his church, in its organic capacity, responsible for the fitness of all participants in the feast, or for their visible and apparent fitness, that responsibility would have been recognized and referred to here. The fact that there is no allusion to it is proof that there was no such thought in the mind of the Master ; that Paul the Apostle had never heard of such a judicial power in the churches of our Lord.

Here, then, we take our stand. When our Lord said, my kingdom is not of this world, he meant all which he seemed to mean, that his kingdom in no way whatever had any administration visible to human eyes, and vested in human hands. It

has a government, but it is entirely invisible and spiritual ; it has laws, but they are all of God's enacting ; it has a judiciary, but it is the supreme judiciary of the universe ; it has a ruler, a king, but that king is the Messiah, the Anointed of God.

The correctness of this interpretation is strongly corroborated by the consideration, that if, when Christ admitted that he claimed to be a king, Pilate had understood that he meant to establish a society over the whole empire, which was to exercise forever such control over all religious beliefs and ceremonies as is claimed by the Papal, the Episcopal, or any other of our great national churches, his Roman jealousy would have been excited to the highest pitch, and he would surely never have said " I find no fault in him. " He would inevitably have regarded it as a very treasonable conspiracy against the Emperor and the empire.

In a conversation which we had almost forty years ago with that truly wise and good man, Dr. Joel Hawes, of Hartford, then in the prime of his strength and his usefulness, he said with great emphasis, "*There is no power in the Church of Christ but the power of truth and love.*" We received that utterance with hearty acquiescence and reverent admiration, and have been these many years discerning more clearly its significance and its wisdom.

Let, then, the whole church of God consent to take the Master at his word, and cease to invest his kingdom with such visibility and externality as he never conceived of or authorized. Let her remember his words, " All ye are brethren," and let brethren cease from the unnatural practice of governing one another, and in a spirit of loving fraternity commit the whole government of the household to its only Head. The church will then no longer claim and exercise a sovereignty tending to excite the jealousy of the state, nor be feared and hated as the natural enemy of human liberty, but loved as its friend and mother. There will no longer be one great religious government dividing the sovereignty over society with the state, and vieing with it for supremacy, nor many religious governments vieing with one another and with the state for the greatest possible share in the control of society and filling Christendom with confusion and anarchy by their ambitious rivalries. When

the church can, on the one hand, no longer command Cæsar's sword to be employed in executing her will, and on the other, she is no longer supposed to control any treasury of the grace of God, in the dispensation of which she can reward her loyal subjects, and punish the refractory and disobedient, the building up or the continuance in the world of any great national or universal hierarchy will be as impossible as the growth or continuance of a nation without any power over the lives, liberties, and possessions of its subject. There can be no organized church except such local societies as existed in the days of the Apostles, independent congregations (*εκκλησιαι*) for united worship, instruction, and edification, by common consent refusing to own, as belonging to them, any who deny or walk not worthily of the doctrine of Christ, but exercising no right of control over the religious privileges of one being for whom Christ died. On the one hand, there will be no Papal power to send terror into the palaces of kings, and perplex the councils of the wisest of the world by their excommunications and denunciations of divine wrath, and no Mormon church to dignify promiscuous concubinage with the name and the sacredness of marriage; on the other, civil rulers will confine themselves to the secular sphere, and recognize the whole domain of conscience and religion as lying within the exclusive sovereignty of God, and the peaceful reign of liberty over all the future of this world will be the assured result.

When our fathers in the sixteenth and seventeenth centuries abandoned those great hierarchal organizations that for ages had ruled the church over all Christendom, they took a step of great importance in the direction of republican liberty: they retained, indeed, those erroneous ideas of church power which we have pointed out; but instead of committing that power to a great national sovereignty, standing side by side with the state, they distributed it among a vast multitude of small, independent, local societies. A church power, thus distributed and almost infinitesimally divided, cannot be concentrated into a great and dangerous political force; and the attempt so to concentrate it will always result as it did in early New England. The church and state systems of Connecticut and Massachusetts died out, because they were inherently weak, and contradictory to the

spirit of their church system. It needed no influx of foreign elements to destroy them. They perished because the causes of their destruction were in their own constitution; and, when once destroyed, they never could have been restored, even if New England had remained purely Congregational in its religious character. The same thing will be true anywhere.

But though the localization of the government of the church did much to prepare the way for a true adjustment of the relations of the church to the state and to liberty, it was not by any means a complete solution of the problem. Those ideas of church power, which our fathers in common with all Christendom received by inheritance from the great apostasy of the early ages of the Christian era, and incorporated with their system of local independency, though by that arrangement greatly shorn of their malignant power, have not by any means been harmless. On this part of the subject we can only suggest a few topics of inquiry. An attempt fully to discuss it would extend this article, already too long, beyond all reasonable limits. And yet few subjects are better worthy of being fully evolved.

While we construct the local church upon the same ideas of church power which underlie the great national churches, we shall only be a sect among sects; and to the world at large our system will not seem distinguished from others by any fundamental peculiarity, so as to give it any pre-eminent claim to sympathy and favor. There is a mighty difference between a national centralization and an infinitesimal local distribution of church power. But in this pell-mell confusion of sectarian claims and rivalries, we must not expect this difference, great as it is, to attract much attention. All sects are believed to be equally ambitious of power, and equally to need watching; and if we look for much discrimination in our favor we shall be disappointed. There is not a thoughtful man among us who has not seen, with wonder and sorrow, how little influence is exerted on the public mind by this really strong and valid argument for our system. There are few persons who think enough on such subjects as these, to appreciate any distinctions which are not radical and fundamental.

There must be some cause for a fact, the stubborn reality of

which we cannot deny, that there is some tendency in those who have been reared under our system, if not to seek, at least readily to accept, other and more compact forms of church government.

Has not this discussion clearly disclosed that cause? Does not the dogma of church power, as set forth in this essay, when once received always tend to make men discontented with the simple independency of the apostolic churches, and disposed to construct systems more centralized and hierarchal? Did not this tendency subvert the independency and the freedom of the early churches; and is it then strange that its tendency should be to subvert them in our age also? Is it strange that when power has once been usurped, even on the smallest scale, it should always seek its own aggrandizement? If, then, we are wise, shall we be surprised that men, bred in these false ideas of church power, and regarding them as sacred, should seek or readily accept some more convenient and effective mode of exercising that power than the majority in a local church? Is it not, indeed, obvious enough, that if Jesus Christ did give his church, in its organic capacity, "that power of the keys," which all churches from Papal to Congregational have claimed and exercised, then the Papal system is the most skilfully constructed system for the exercise of that power ever devised, and that the Congregational local church is the feeblest and most ineffective? Is it not, then, what might be reasonably expected, that there should be just such a movement from Congregationalism, while retaining this dogma, and educating the people in it, through all the gradations of hierarchy to the Papal church, as we and our fathers before us have seen? Can we not, in one hour's thought, clearly see, in the working of this dogma of church power in Congregational and even in Presbyterian churches, that which makes men often disgusted with these organizations, and leads them, as they are apt to phrase it, to seek rest in the bosom of some stronger and more hierarchal church, the Episcopal or the Papal?

We can only suggest these thoughts. Our space is more than exhausted. But we must close by saying that it is our faith that the church of the Apostles is the church of the future, the church of the Millennium, and that it is also the only church that can ever solve the problem of Church and State.

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REFORM IN CONGREGATIONALISM.

THE recent death of the venerable Dr. Storrs, after an uninterrupted pastorate of sixty-two years, is suggestive of thoughts which commend themselves to the attention of the Congregationalists of New England. Among these are the changes which have taken place in the relation which once subsisted between minister and people. Up to a more recent period than the settlement of Dr. Storrs, when a minister was ordained over a congregation, it was regarded as a life connection, unless the contrary were expressly stipulated. And if we go back to a still earlier period, the exception of a life settlement, we apprehend, was exceedingly rare and infrequent. Whereas, in our day, it is only here and there that we find a minister gathered, at last, to the people with whom his early and middle life has been spent. This has become an every day's observation, and is deeply lamented by every one who has the interests of the Christian church at heart. One reason for this has been, and is, that under the workings of Congregational polity, the clergy of that denomination have to depend for their election and continuance as ministers of congregations upon their personal favor with those who compose these. They have no organized body, Episcopal or Presbyterian, to sustain them if they encounter difficulties in their parochial relations, and often are compelled, for the sake of peace, to give up pleasant parishes for reasons which would have, formerly, been deemed wholly inadequate for such a change. In one respect, it might be thought that the minister and people were under less restraint towards each other, and have fewer causes of disagreement in our day than formerly, and that is in the less rigid creed by which they judge each other's religious opinions. Evangelical ministers, as well as people, are more liberal, less tied down to formulas of language and types of expression, than they once were. It is due to the progress of general intelligence, and is in harmony with the spirit of the age. Christian liberality by no means implies the loose vagaries of radicalism. In another aspect, this change which has come over the habits of religious thought in the people, has proved to be

unfavorable to the stability of the relation between minister and people, and that is in the matter of acceptable preaching. Where doctrine was everything, and every sermon was expected to be well seasoned with what was sound in the more sharp and abstruse points of orthodox belief, it was not a difficult task to prepare one of these in such a form as to find acceptance with the masses, whose opinions it was intended to illustrate and enforce. But people are no longer content with sermons dug out of bodies of divinity, or attempts at exposition of what is, in itself, a mystery which eternity only can solve. The pulpit has become a mighty engine of moral as well as religious truth; of social and personal duty as well as theological belief, and materially acts and is acted upon by the tone of public thought in the changes through which society is passing. It is still a powerful instrument in educating and training a people's thoughts and sentiments, but it is no longer the principal agency, as it once was, in New England, in giving shape and character to public opinion. Everybody now has books and reads them. But, above all, everybody has a daily or weekly intercourse with newspapers and the periodical press. These have become a power in the religious as well as the political world, and the secular press has come to be a more widely-spread preacher of fine sermons than the pulpit itself.

These remarks, if true, have great significance in their bearing upon the future of Congregationalism, when it is remembered how much that form of church organization depends for its success upon the preaching it supplies to its hearers. In the Catholic form of worship, and the same is true of the English Episcopal Church, ritualism has much to do with its efficiency in attracting worshippers. The grand and beautiful English service leaves the sermon of the day wellnigh a secondary matter. Whereas, in the simple forms of the Congregational churches the sermon fills a most important place in its service. The people come to church to be interested, and too many of them to be entertained, and if they fail to be interested in what others hear, they grow discontented and look for relief in a change. It is in trying to supply this craving for something to interest, that so many of our ministers fail and break down. It would be a task to which few would be equal to write

two sermons a week upon subjects with which they are familiar, if they had nothing else to do. Few professors in our colleges would think of writing out for delivery two new lectures a week upon any specialty in science. But a minister is not thus favored. If he undertakes to confine himself to a doctrine or specialty of faith, he soon tires his audience, if not himself, and has to seek a new subject. New matters of interest are constantly being started in the minds of his hearers by able and learned writers in the periodicals of the day, and elaborately examined. Science is dragged into the arena of theological discussion, and involuntarily made to do service against the Christian faith, when, in fact, if properly understood, its teachings are in harmony with received revelation. These and a hundred other topics are constantly arising which demand the notice and attention of a Christian minister, and to treat of them requires much patient study, as well as profound thought and reflection. Situate as most ministers are, they have neither time nor opportunity to bestow these. And yet, if they pass them by and confine themselves to hackneyed and familiar topics, their hearers grow dissatisfied, and the minister soon finds his usefulness impaired, if not at an end. A minister, to meet the wants of a reading, thinking congregation, has got to read what they do, and think upon the topics they do. But who is equal to these things, and at the same time write two sermons, or even one sermon every week, besides making parish visits and doing parochial duties? The thing is impossible, and is growing more and more palpably so the more it is attempted. Here are the causes of this constant change of pulpits; this readiness on the part of so many excellent ministers to take up with "agencies"; to find employment in the press; and of so many worthy men, at the age of fifty or sixty, invalided, or laid on the shelf, or seeking a living as solicitors for life-insurance offices.

We care not who says the contrary, it is not in the nature of things that in a community so generally well informed as ours, in which so many read works of learned thought and popular science, and in which everybody reads the newspapers of the day, a man can do his duty to his parish, and prepare a sermon every week, much less two, which can satisfy either his people

or himself. He breaks down in attempting it, and goes off to Europe or into the agency line ; or he struggles on, conscious that he is losing his hold upon his people, and only looks for a relief by giving up his old parish and seeking a new one, in which he can use his old stock of sermons. We never wrote a sermon in our lives, and have no right to speak "*ex cathedra*," but we know somewhat of the difference there is between drawing from a well-stored brain and an exhausted one ; between the fresh and vigorous action of a mind at ease, and the spasmodic effort of a tired and jaded spirit. We know, too, that the sermons that have been the most effective have been the products of deliberate thought and careful study, and have not been struck off in the intervals of parish calls, or late on Saturday evenings. We are not speaking of such men as Wesley or Whitfield or Henry Ward Beecher, who form exceptions to general rules ; but we know from history that Bossuet and Massilon, the great representatives of the French pulpit, preached only occasionally, and after much labor of preparation ; and everybody knows what a different thing an occasional discourse, prepared with deliberation, in any of our parishes, is, from a weekly homily which the preacher may serve out to his hearers. It is unjust to the preacher to complain of the contrast, unless we give him the same chance for preparation as to both.

Our purpose is not to analyze the principle of popular pulpit eloquence, since to do so we should have to go into the manner as well as the matter which distinguishes pulpit orators. We confine ourselves to what may be done by average men, with reasonable diligence and fair ability ; such as are to be found all over New England. All that these men want is opportunity, reasonable time for preparation, leisure to study and think and compose. Give them these, and they would never want for hearers. They would never complain of the seeming indifference with which they are listened to, and Sunday's sermon would be a treat instead of a bore.

But how is this to be accomplished ? Shall we ask our ministers to give up or neglect their parish duties, their visits, their social meetings, the thousand influences by which they win the love and confidence of the children of their parishes,

and the respect and esteem of the parents? To do that would be giving up more than half the power for good which the minister exerts upon his people. It would be changing, essentially, the character, and sacrificing the efficiency, of a Christian Congregational ministry. But how can the minister retain his parish relations, and fulfil his parish duties, and still find time to study and think and write good sermons? In no way but by a change in the system. It cannot be done if a minister is to be settled over a single parish, and is to find no relief from drawing out of his brain two sermons a week, except by occasional and infrequent exchanges. The time to do this, for men of average powers and attainments, has gone by, and we have no right to expect it to return. On the contrary, with the higher skill and wider range of learning with which the truths of the Bible are assailed by modern skeptics, the higher demand is there for learning, skill, and ability on the part of our clergy to defend and enforce them. We see but one way in which this can be done, and that in no way incompatible with the true spirit of Congregationalism. We have now associations of larger or smaller territorial extent. We have councils, made up of ministers and delegates of larger or smaller numbers, where there is a relation of several churches and congregations, while each is nevertheless left free as to all its domestic and interior affairs. What objection would there be if half a dozen or more parishes would have an understanding with each other in settling their ministers, that, as to the office of preachers, they should regularly interchange or rotate in a fixed order, while, as to everything else, each should be pastor of his own church and minister of his own congregation. Let half a dozen or more churches and societies form a district, by mutual agreement, in which their pulpits shall be supplied, alternately, by the ministers settled over them. If this arrangement would be adopted and acted upon, each of these incumbents would know that he would only be called upon for a new sermon once in a certain number of weeks, and that he has thereby ample time to prepare it in a manner to do justice to himself and the cause in which he is engaged. Coming in succession, one after the other, there would be a healthy stimulant upon each to acquit himself creditably and acceptably,

and a new life and interest be infused into congregations to attend religious worship and profit by its teachings.

We throw this out as a hint, without entering, to any extent, into details. Everybody feels that something ought, if possible, to be done to restore back the ancient order of things, when the clergy of New England exerted a wide and lasting influence by the permanency of their connection with their parishes, and the power of their example over the young and the middle-aged, by meeting them in the family and the school, and associating with them in the various offices of kindness and courtesy. But to do this with effect they must be relieved somewhat from the added labor which a change in the condition of society has thrown upon them, in the preparation of sermons adapted to the wants of their people. This can be done, in the manner we have suggested, without in any way weakening or affecting the more personal and intimate relations between a pastor and his people for spiritual guidance and consolation, or in the social intercourse of personal friendship. We leave it for others, wiser than ourselves, to judge of its feasibility.

FAITH.

“INDEED, it seems to me that those who cry loudly for works, and works to the exclusion of faith, are very fastidious on the subject of works if they do not recognize in that very faith which includes so many efforts, presupposes so many struggles, and employs so many powers or works, the first of works, and, so to speak, the work of works, the profoundest, richest, most pregnant, and most fruitful work of which a human being is capable ; an act which includes everything which ought to be done, and excludes everything which ought not to be done, and which prepares the human soul for the encounter of all difficulties and the accomplishment of all duties. Some persons must be very fastidious in the matter of works. Those which they despise and reject will one day, in the presence of God, absorb all the works of which they boast, just as the serpent of Moses swallowed up those of the magicians.”

VINET.

THE ANTINOMIAN CONTROVERSY OF 1637.

[Concluded from page 426.]

It must be admitted that the opponents of Mr. Wheelwright treated him with remarkable forbearance. No public notice was taken of the sermon till the end of seven weeks. The General Court convened on the 9th of March, when they felt that they could no longer defer a consideration of the matter. In conformity with their usual practice, they invited the ministers to attend and give advice. Mr. Wheelwright, being cited, appeared before the court. Being asked "whether, previous to his sermon, he did not know that most of the ministers in the colony did not teach the doctrine, which in his sermon he had called a covenant of works," he refused to answer. Being questioned if he meant his opponents in doctrine, when speaking in his sermon of those "under a covenant of works," whom he compared to Antichrist, to Herod and Pontius Pilate, and to the "Philistines who fill up the well of salvation with the earth of their own inventions," he confessed that he did mean them. The sermon being produced, he justified it.¹ After a full discussion, occupying two days, a vote was passed that Mr. Wheelwright was guilty of sedition and contempt of the civil authority. His contempt of the civil authority appeared, they said, in this: "that while the court had appointed the fast in January as a means of reconciliation of the differences, he had purposely set himself to kindle and increase them."² He had aimed to bring not only the ministers, but the civil rulers, into disrespect, and to stir up the people against them.³ He had said that the rulers of Massachusetts were no better than the Philistines who stopped the wells in Isaac's time. If it were

¹ The copy exhibited in court was a copy brought into court by Mr. Wheelwright himself. "Short Story," p. 47. It is still in existence, in the custody of the Mass. Historical Society.

² Mass. Colony Records, Vol. I, p. 189. Winthrop, I, 215. Palfrey's N. E., I, 479. Felt's Eccl. Hist. of N. E., I, 273. "Short Story," sixcenties.

³ The dictionaries define sedition to be opposition to lawful authority. "The seditious man attempts to excite others, and to provoke their resistance to established authority."—*Crabbe's Synonyms*. Was not this Mr. Wheelwright's offence? The Colony Record says so.

so, how long did he expect the people to submit patiently to their rule? Was he not moving them to revolt?

The Court, being disposed to lenity, deferred Mr. Wheelwright's sentence till their next session, which would be in May, to give him time for reflection and repentance. But on the very day when the sentence was passed, a remonstrance, signed by a large number [sixty] of the Boston church, most of them very respectable men, was presented to the Court, in favor of Mr. Wheelwright, exculpating him from the charge of sedition, and fully justifying his course. This remonstrance will be noticed further on. The plea therein set up for Mr. Wheelwright rested mainly on the ground that no *actual* rising of the people had been attempted; that no *overt* act of sedition had been committed. His hearers had not yet actually drawn the sword; the mischief was not yet consummated; therefore, neither preacher nor hearers were to blame.¹ The Court, however, thought there was at least a strong tendency that way, and supposed it not wise to wait for the overt act. This remonstrance was regarded by the court as making the signers *participes criminis* with Mr. Wheelwright; and some months afterwards it involved them in serious trouble.

In the mean time the peace of the community was fearfully compromised, and the very existence of the commonwealth was put to hazard. Men looked upon each other with distrust, and were ready to carry the contention to almost any extreme. Nobody felt safe. Forcible resistance to rulers was held not to be seditious; it might even be laudable. The arm of the government was weakened when it needed to be especially strong to contend with hostile Indians, and to resist an apprehended invasion from England. The Pequots, the most formidable tribe in New England, who could muster a thousand men in arms, were committing horrible barbarities on the frontier, and were threatening the extinction of all the white settlements. Judgment had been given in Westminster Hall on the writ of *quo warranto* against Massachusetts; the charter had been demanded back, and it was expected that the demand would be seconded by an armed force. The overthrow of the govern-

¹ The remonstrance is presented in full in the appendix to Ellis's *Life of Anne Hutchinson*, in Sparks's *American Biography*.

ment was feared ; immediate and absolute anarchy was threatened. It is certain that those who were then at the head of affairs in Massachusetts apprehended from the adherents of Mr. Wheelwright an open and armed resistance to the civil authority.¹

On the day of the annual election, May 17, 1637, "the exasperation was at its height. The fate of New England trembled in the balance."² "There was great danger of a tumult," says Winthrop, "for those of that side grew into fierce speeches, and some laid hands on others ; but seeing themselves too weak, they grew quiet."³ The freemen met at Newtown⁴ for the election of governor and assistants, according to the charter. The election was held there rather than in Boston, for fear of a riot, were it to be held in the latter place.⁵ No other business was in order till this was attended to. Rev. Thomas Shepard, of Newtown, preached the election sermon in the forenoon. It related chiefly to the great subject then in dispute. At one o'clock the court was opened, as the proper time for the election had come. The Hutchinson party, headed by Vane, were there in full force from Boston. Vane and the Boston people moved that the election be deferred till a petition from Boston, asking that the sentence against Wheelwright might be revoked, could be read. The reading of the petition, and the acrimonious debate sure to arise upon it, would have occupied all the rest of the day, and the election could not have taken place. In such an event, Vane would have remained governor for another year, which, in fact, was desired.⁶ The matter being referred to the people present, a large majority voted to proceed at once to election. They did so. The result

¹ "Now you might have seene open contempt cast upon the whole Generall Court : that the Magistrates were Ahabs, Amaziabs, Scribes and Pharisees, enemies to Christ, led by Satan, and that it were well that a Milstone were hung about their necks, and they drowned in the sea." Preface to the "Short Story," by Mr. Weld of Roxbury.

² Palfrey's *N. E.*, I, 480.

³ Winthrop's *Journal*, I, 233.

⁴ That place, the following year, received the name of Cambridge, and the college was placed there. Cotton Mather says, this was partly on account of Mr. Shepard's resolute stand against Antinomianism.

⁵ Neal, *Hist. of New England*, edit. 1747, p. 184.

⁶ *Ibid.*

was, Vane, who had been governor only one year, was displaced; Winthrop was chosen in his stead, and the old order of things was restored. Thomas Dudley was chosen deputy-governor; Dummer and Coddington, who were of the Hutchinson party, were left out of the board of assistants, Stoughton and Saltonstall succeeding in their places.

The Hutchinson party were severely disappointed; Vane, in particular, was greatly chagrined. The social and political elements were in great commotion. Never before had there been so much excitement on any subject. But there was no help for the disappointed party. The malcontents were awed, for the present, into submission. The people had by a large majority declared against them. The sentence of Wheelwright was again deferred, in the hope of an amicable settlement.¹

Who is so blind as not to see that this whole Antinomian Controversy had now become a question of politics, and that the final decision, whatever it might be, would turn on political considerations only?

The Pequot war, with all its horrors, had now begun. This most formidable of the aboriginal tribes east of the Hudson, exercising a paramount influence over all southern New England, inhabited the country between the Pawcatuck and Connecticut Rivers, having their principal settlements where New London, Groton, and Stonington now are. In the early times, it is said, they could send out four thousand men fit for war. The murder by them of John Stone, a trader, and his company, six in number; of John Oldham and two others, at Block Island; of Samuel Butterfield and several others, whom they put to death with lingering torments;² and their declared purpose to

¹ May 17, 1637. "Mr. John Wheeleright was enjoined to appear at the next session of this Courte, to answear further, or receive such sentence as the cause shall require." Mass. Colony Records, I, 196.

The new assistants, or members of the Governor's Council, were Israel Stoughton, of Dorchester, and Richard Saltonstall, of Ipswich, son of Sir Richard Saltonstall, who came with Winthrop in the "Arbella," and returned to England in less than a year.

² The body of Oldham was cut in pieces. John Tilley had his hands and feet cut off, living three days afterwards. Butterfield and one other were roasted alive. Others had their bodies cut in two lengthwise, and the parts hung up by the river's bank on trees, that the colonists might see them. Palfrey's *New England*, I, 457, *et seq.* Felt's *New England*, I, 300.

exterminate all the white settlers, of whom they had already killed thirty in cold blood, created great alarm. The overruling law of self-defence made it absolutely necessary to send a military force to suppress and subdue them. A decisive blow was struck by Captain John Mason, of Connecticut, and Captain John Underhill, of Boston, at the head of only seventy-seven brave men, on the 26th of May, 1637, in the capture of the Pequot fort at Mystic, in what is now Stonington, and the slaughter of six hundred Indians. But great numbers of the hostile tribe, exasperated to fury, yet remained, and it was still necessary to prosecute the war with vigor. On the 22d of that month, a company of forty men were sent forward from Massachusetts, under Captain Daniel Patrick, of Watertown, afterwards of Ipswich. The government of Massachusetts resolved to raise, equip, and send forth to the war one hundred and sixty more, of which the quota of Boston would be twenty-six. Of this force, Captain Israel Stoughton, of Dorchester, lately elected assistant, was commissioned as commander, and Rev. John Wilson, of Boston, was chaplain. In what now follows, see the effect of Wheelwright's preaching!

The Boston contingent, consisting almost wholly of his followers, and those of Mrs. Hutchinson, one and all, absolutely refused to go. That party had no confidence in the success of the expedition, and would not engage in it, even to save their countrymen from being tormented to death by the fiend-like Indians, because Stoughton, the commander, and Wilson, the chaplain, were, as they termed it, "under a covenant of works!" So Mrs. Hutchinson and Mr. Wheelwright had taught them. God, they said, would not add his blessing to any affair set on foot by the enemies of Christ and of free grace. The authority of the government, in this as in other cases, was contemned, "because it had a tang of Antichrist."

Do we need stronger proof of the seditious character of Wheelwright's Fast Sermon?¹

¹ "The fruits of that sermon of Mr. Wheelwright . . . have declared it to tend to sedition. . . . All things are turned up side down among us. . . . It has come into Civill and public affaires, and hath bred great disturbance here, as appeared in the late expedition against the Pequeds. For, whereas, in former expeditions the Town of Boston was as forward as any others to send of their choyce members, and a greater number than other Townes, in the time of the former Governour; now,

The Massachusetts soldiers, thus diminished in number, and only one hundred and twenty in all, sailed from Boston, June 15th, under the command of Stoughton, for the Pequot war. Having, with the assistance of forty Connecticut men, under Mason, finished the war in the utter extinction of that cruel tribe, they returned to Boston in August, with the loss of only one man, who died of disease. Wilson, the chaplain, afterwards said to Increase Mather, that "before he went out, he was as certain that God would give the victory to the English, as if he had seen it already obtained."¹ And well he might! for the whole enterprise was begun and conducted in the spirit of prayer, and for the welfare of Christ's kingdom.

During the summer of 1637, divers writings were circulated in this last service, they sent not a member, but one or two whom they cared not to be rid of, and but a few others, and those of the most refuse sort, and that in such a careless manner as gave great discouragement to the service, not one man of that side accompanying their pastour, when he was sent by the joynt consent of the Court and all the Elders [ministers] upon that expedition, nor so much as bidding him farewell. What was the reason of all this? Why, nothing but this: Mr. Wheelwright had taught them that the former Governour and some of the Magistrates then were friends of Christ and Free Grace, but the present were enemies of Christ, Antichrists, persecutors, etc." "Short Story," pp. 24, 25.

"The former Governor" was Vane. He despatched ninety men, under Endicot, in August, 1636, to the Pequot war, who succeeded but poorly. He also sent Underhill with twenty men, many of whom were from Boston, in April, 1637. The expression, "some of the former magistrates," intends Dummer and Coddington, who, as already stated, were, with Vane, of the Hutchinson party, and "under the covenant of grace." The present Governor and magistrates, Winthrop, Stoughton, Saltonstall, as well as Wilson, the chaplain, were "under a covenant of works."

Whoever wishes to gain a correct and intelligent view of the Antinomian Controversy of 1637, will not fail to consult that famous monograph, of which the title in full is, "A Short Story of the Rise, reign and ruine of the Antinomians, Familists and Libertines that infected the Churches of New England, and how they were confuted by the Assembly of Ministers there. As also of the Magistrates proceedings in Court against them. . . . Published at the instant request of sundry by one that was an eye and eare witness of the carriage of matters there. . . . London. Printed for Ralph Smith, at the signe of the Bible in Cornhill, neare the Royal Exchange. 1644."

The brief address "To the Reader," is signed T. W., which means Rev. Thomas Welde, of Roxbury, then in London, whose name, "T. Welde," is signed to a preface of seventeen pages. That Mr. Welde was not the writer of the entire "Short Story," as some have supposed, but only of the Preface, and of three or four pages at the end, is evident from the address to the reader, where he says: "I, meeting with this Book, newly come forth of the Presse, and being earnestly pressed by diverse to perfect [*i. e.* finish] it, by laying downe the order and sense of

¹ Increase Mather's Relation, 54.

on the subject of the controversy now flagrant.¹ The magistrates sent forth a vindication of the proceedings against Wheelwright, which called forth a reply from him. The ministers answered his defence, and Cotton replied to them. Vane and Winthrop also employed their pens. Shepard, in his Election Sermon, May 17th, though he strongly condemned the Antinomian tenets, tried to lessen the difference between the two parties at variance.² The departure of Vane for England, August 3, essentially weakened the Hutchinson party.

On the thirtieth of August, 1637, and closing on the twenty-second of September, the first New-England Synod was held at Newtown, which place, the following May, received the name of Cambridge. This body was composed of twenty-five ministers, many of them eminent for learning and piety, besides many able and distinguished laymen. Shepard, of Newtown; Bulkley, of Concord; Allen, of Dedham; Tompson, of Braintree; Hooker, of Hartford; Davenport, afterwards of New

this story, which in the Book is omitted . . . have drawn up this following Preface, with some additions at the end."

It is now clearly understood that the body of the "Short Story" was written by Governor Winthrop, and sent to London to be printed. He obviously refers to it in his Journal, I, 248, where he says: "All the proceedings of this Court [*i. e.* the Court of November, 1637, which banished Wheelwright and disarmed his followers] were set down at large, with the reasons and other observations, and were sent to England to be published there, to the end that all our godly friends might not be discouraged from coming to us."

Some passages are the same, word for word, in the "Journal" and in the "Short Story."

Bating the perhaps undue severity of some expressions, a fault not so much of the writer as of the times, we take this curious little volume to be a true account of the Antinomian Controversy of 1637, and a substantial vindication of the proceedings of the authorities of Massachusetts in that affair. Winthrop, as the title says, was an eye and ear witness of the whole matter. He undoubtedly had his faults, but a wilful perversion of the truth has never been reckoned among them. He stands in the front rank of the founders of Massachusetts for honesty of purpose and a self-denying public spirit. The civil institutions, and indeed the entire history of the Old Bay State, are his enduring monument, as Westminster Abbey is of Sir Christopher Wren.

¹ These "divers writings" were in manuscript. No printing was then done in New England, and I believe not in any part of America. The first printing-press in the colony was set up at Cambridge, in March, 1638-9, by Stephen Day, at the expense of Rev. Jose Glover, who did not live to see it in operation. Felt's *Eccl. Hist. of New England*, I, pp. 343, 374.

² Winthrop's Journal, I, 221.

Haven; Higginson, then of Saybrook, afterwards of Salem; together with Theophilus Eaton and Edward Hopkins (the last two newly come over) — were there. Cotton and Wilson and Winthrop were there, of course. Seldom has a body of men met, more truly venerable. Their talents and virtues would have commanded great respect in any other country or age. Hooker and Bulkley were the moderators. The meeting was opened with prayer by the excellent Thomas Shepard, the fragrance of whose piety remains to the present hour. John Higginson, chaplain at Saybrook, was scribe. His record of the proceedings of the synod was in existence as late as 1743, but cannot now be found.

The synod continued in session three weeks, and unanimously condemned eighty-two errors, without naming the individuals who entertained them. It was not pretended that any one person or party held them all. Those who were involved in the condemnation, or, indeed, any others, were allowed to make reply, if they chose. Nobody came forward in defence of them.

It afforded great satisfaction that Mr. Cotton, who had heretofore been ranked with the Hutchinson party, now joined in condemning their errors. Henceforth he remained in full accord with his brethren. His account of the matter was, that in the earlier stages of this controversy, the obnoxious party had kept back some of their views, to make the remainder harmonize with his own; but as they increased in numbers and strength, they increased in boldness, and made fuller disclosures, in which he was not prepared to accompany them. The consequence was, they soon began to denounce him as a man wanting in boldness and courage.¹

¹ A full account of this memorable synod may be found in Mather's "Magnalia," B. VII, C. 5. The statement relative to Mr. Cotton, which occurs in the text, is made by his grandson, the compiler of the "Magnalia." The eighty-two errors condemned by the synod may be seen in Felt's "Eccl. Hist. of New England," I, 313-317. A history of the synod, more or less minute and thorough, may also be found in Winthrop's "Journal," the "Short Story," Johnson's "Wonder-Working Providence," Neal's "Hist. of New England," and various other books.

This synod, the first ever convened in New England, and memorable alike for its character and consequences, has been grossly misrepresented and belied by some who should have known better. Thus Barry, in his "History of Mass.," Grand Court, I, 253, 254, calls it "a grand court of Spiritual Inquest, an Inquisitorial Tribunal, an Ephesian or Nicene Council," etc. This language is unfair,

The meeting was called together, as our political conventions are now called, to frame a platform of principles, to set forth a declaration of opinions held by the members. The purpose of the synod was harmony and peace. Will anybody kindly inform us why such a convention should be disparaged, in comparison of the political or business meetings we now hold every year?

The proceedings were conducted, Palfrey says, with much moderation.¹ Shepard, the minister of Newtown, says, "There was a most wonderful presence of Christ's Spirit in that assembly." Johnson contrasts the gentle methods of the synod with the violent proceedings of the bishops in England, and refers to the extraordinary learning and talent exhibited by the members of the convention.

And now the whole matter might have been amicably settled, had Mr. Wheelwright been of a more gentle, yielding, conciliatory disposition; had his native temper been less impetuous and severe. Had he made any retraction, not of his principles (this was not demanded), but of his harsh, injurious, denunciatory, slanderous speeches; had he even promised to refrain from such speeches in future; had he then, in October, 1637, been willing to say what he actually said, without any solicitation, six years afterwards, he would have saved himself and the country a vast amount of trouble. But he was inflexible. He positively and repeatedly declared that he would retract nothing. He continued his former style of preaching; and Mrs. Hutchinson kept up her meetings twice a week, with the usual amount of censure and invective. The cup of forbearance was now drained to the last drop,² and the only hope for the country lay in the prompt abatement of the evil.

ungenerous, and utterly untrue. There was nothing in the slightest degree to justify such representations. The proceedings had nothing in common with an inquisitorial tribunal. Nobody was called to account for any opinion he might be supposed to hold. The synod examined opinions, but passed no censures on individuals. They issued no decrees, they uttered no sentence; they only gave advice.

¹ "Palfrey's New England," I, 484.

² Mr. Wheelwright's sentence had been deferred from time to time in the hope of conciliation. It was deferred in March, again in May, then in August, and still again in September, of this year (1637). — See "Mass. Colony Records," Vol. I, pp. 189, 196, 200, 205. In November, the Court felt that they could wait no longer. — *Ibid.* I, 207.

It was with extreme reluctance that the General Court proceeded to the last resort. But all through the year, from January to October, they had witnessed the pernicious effects of the style of censure and denunciation which Mr. Wheelwright had thought fit to employ. They had seen the country brought to the verge of ruin, and all their toils and sacrifices since leaving their native shores in extreme danger of proving utterly in vain, from the refusal of his followers to march to the Pequot war. The authorities had hoped much from the forbearance with which they had treated him ; from the delay of the sentence passed in March ; from the influence of consultation and conference ; from the calm and able discussions of the late synod, which had wrought so powerfully on the mind of Cotton, his early friend, but a much abler and wiser man ; they had hoped much from the influence of Davenport, Hooker, and others from a distance, who had not been personally involved in the controversy ; but all was in vain. The General Court were in the condition of the farmer in the fable, who, after throwing grass at the boy who was stealing his apples, and perceiving no good result, was compelled to try what virtue there was in stones.

The General Court came together in November, pressed with dangers from without and from within, which threatened the speedy extinction of all the hopes which had been entertained respecting the colony. Already had the return of the charter been demanded by the Privy Council of England.¹ A writ of *quo warranto* had been entered in Westminster Hall against the Massachusetts Company, and judgment under it obtained, which, it was supposed, would utterly invalidate that instrument.² By a royal order, the archbishops of Canterbury and York, with other courtiers, had been made a Council for New England, with full power to govern the English colonies there ; to remove and appoint governors and other civil functionaries ; to provide for the maintenance of a clergy by tithes and oblations ; to establish ecclesiastical courts ; to inflict punish-

¹ Feb. 21, 1633-4.

² The writ of *quo warranto* was entered Sept. 1635. Judgment was given for the king, April, 1637. See the writ in Hazard, I, 423-425. Also in the Hutchinson Papers, 101-104.

ments; and to revoke charters at their discretion.¹ Under this commission, a general governor for New England had already been appointed, and was expected soon to be sent over, with a military force at his command to compel implicit obedience. Gorges and Mason, with the malcontents who had been sent back from these shores, Morton, Gardiner, Linn, Ratcliffe, and others, were doing their utmost to misrepresent the state of things in the colony, and not without success. The dissensions in the colony were already discouraging the emigration from England which had been strongly setting hither, and which constituted its chief hope of progress and even of safety. These dissensions, if suffered to continue, would be sure to paralyze and defeat all measures of defence against foreign aggression or aboriginal hostility. All these considerations influenced the government of the colony at the time, and they resolved to put a speedy end to these distractions and dangers.

The General Court, at their meeting, "finding, upon consultation, that two so opposite parties could not contain [continue] in the same body without apparent hazard of ruin to the whole, agreed to send away some of the principal."² A fair opportunity was afforded by the remonstrance in favor of Mr. Wheelwright, signed by more than sixty of his partisans, presented to the court on the ninth of March preceding. In this document, it was alleged, for substance, that Mr. Wheelwright was innocent, and that the court, in condemning him, had condemned the truth of Christ. It therefore involved the signers in his offence; they accepted it as their own. The court judged the remonstrance, as well as the sermon, to be of seditious tendency. William Aspinwall, a deputy from Boston, who drew up that paper, being asked if he yet adhered to its sentiments, replied that he did. He was therefore deprived of his

¹ April 28, 1634. The commission now issued by the king for the purpose named in the text, was coincident in date and in design with the dissolution of the "Council for New England," established by royal charter Nov. 3, 1620. That council having failed in its purposes, the manifest design now was to get New England into the hands of the High-Church party in England, and thus to defeat the purposes for which the colonists had left their native land. For the Commission, see Hazard, I, 344.

² Winthrop, I, 244, 245. Palfrey's N. E., I, 485. Felt's Eccl. Hist. of New England, I, 320.

seat, disfranchised, and banished from the jurisdiction. John Coggeshall, another deputy, had not signed the paper; but now, in open court, avowing full sympathy with its contents, was disfranchised but not banished.¹

The next day, the court send for Mr. Wheelwright. They remind him of the sentence passed against him the preceding March for sedition and contempt of the civil authority, and how long they have waited for his retraction of his offences, and ask if he be ready to retract now. He answers that he has no retraction or acknowledgment to make; he has not been guilty of sedition or contempt; he has uttered nothing but the truth, and he is not responsible for the application which others have made of it to themselves. The court reply that he has himself made the application of which they complained; for at the trial in March he admitted that when he spoke so freely of Philistines and Antichrists and Herod and Pilate and the like, he meant the magistrates and ministers, and most of the people of the colony, thus persuading his hearers to regard and treat them as such.² His sermon, therefore, did tend to sedition and civil disorder. They also remind him that

¹ "When the Magistrates saw that neither our Preaching, Conference, nor yet our Assembly-meeting [Synod] did effect the cure, but that the Leaders went on in their former course, not only to disturb the Churches, but miserably interrupt the Civill Peace, and that they threw contempt both upon Courts and Churches, and began now to raise sedition amongst us to the endangering of the Commonwealth: Hereupon, for these grounds named, and not for their opinions, as themselves falsely reported, and as our godly Magistrates have been much traduced here in England; for these reasons, I say, being civill disturbances, the Magistrate convents [calls into court] and censures them. Some were disfranchised, others fined, the incurable amongst them banished." Preface to the "Short Story."

"It was conceived by the Magistrates and others of the Countrey that the means which had been used proving ineffectual, the case was now desperate, and the last remedy was to be applyed, and that without further delay, lest it should be attempted too late." "Short Story," p. 21. The Remonstrance of March, 1636-7, is given in full in the "Short Story," pp. 21-23.

Mr. Coggeshall, on leaving the court, said: "You have censured the truth of Christ, and it is the greatest stroke ever given to free grace; half the people of New England are under a covenant of works." *Ibid.*

² "To which it was answered by the Court, that they had not censured his doctrine, but his own application of it, by which he placed the Magistrates and Ministers, and most of the people of God in these Churches, under a Covenant of works, and represented them as being enemies to Christ, and Antichrist, and such enemies as Herod and Pilate, and the Scribes and Pharisees, persuading the people to look at them and deal with them as such." "Short Story," p. 24.

previous to his coming, "there was peace and comely order in all affairs of Church and State ; but that now the difference which he had raised amongst us by a false distinction of a covenant of grace and a covenant of works, causes one party to be looked at as friends to Christ, and the other as his enemies." This contention, they further allege, had entered into families, had divided husband from wife, parent from child, and had also spread into civil and public affairs, affecting the quiet and comfort of neighborhoods, and town business, and every interest of the community.

They further remind him of the backwardness of Governor Vane's friends, and his own, to engage in the Pequot expedition. In all which things the seditious tendency of Mr. Wheelwright's preaching had been made clearly evident. Mr. Wheelwright's only reply was, that he had uttered nothing but the truth, and that not his preaching, but the prevalent unbelief, had made all the trouble.¹

Finding him thus inflexible, nothing remained but to pass the following sentence : " Mr. John Wheelwright, being formerly convicted of contempt and sedition, and now justifying himself and his former practice, being to the disturbance of the civil power, he is by the Court disfranchised and banished, having fourteen days to settle his affairs. If within that time he depart not the patent, he promiseth to render [surrender] himself to Mr. Stoughton, at his house, to be kept till he be disposed of."²

Mr. Wheelwright, on this, appealed to the king ; but being told that an appeal in this case could not lie ; that the charter gave the court full and complete jurisdiction in all cases ; that " by the king's grant, under the great seal of England, they had authority to hear and determine all causes, without reservation," and that, if an appeal were admitted in one case, it might be challenged in all, to the subversion of all government

¹ Felt's *Eccl. Hist. of New England*, I, 321, 322.

² This was Israel Stoughton, of Dorchester, a man of high civil and military character, commander-in-chief of the Massachusetts forces in the Pequot war, and now one of the board of assistants. He went to England in the winter of 1644-5, to engage as lieutenant-colonel in Cromwell's army, and died soon after. He was the father of William Stoughton, Chief-Justice of Massachusetts, and acting Governor 1692 to 1701.

and civil order in the colony, — he the next day withdrew the appeal, and submitted to the court's sentence.¹

Several other persons were disfranchised, as Edward Hutchinson, John Underhill, Thomas Marshall, William Balston, William Dineley, William Dyer, Richard Gridley. These, with John Wheelwright, John Coggeshall, and William Aspinwall, made ten, the whole number disfranchised.²

Fifty-eight men in Boston, and seventeen in other towns, were disarmed, with the reserve that if any of them would, before two magistrates, acknowledge their fault "in subscribing the seditious libel" [the remonstrance aforesaid], they should be exempted from the execution of this order. Two years later, all those who remained within the jurisdiction, and were peaceable, had their arms restored to them.

¹ Massachusetts Colony Records, I, 207. "Short Story," p. 27, Felt's *Eccl. Hist. of New England*, I, 322.

² Edward Hutchinson was the eldest son of William and Anne Hutchinson, and went with them to Rhode Island. He was now twenty-four years of age. Not long after these transactions, he was restored to his civil rights, returned to Boston, was a merchant there, a man of wealth and influence, and a captain in "Philip's war," 1675-6.

John Underhill was a captain in the Pequot war, and with Captain Mason stormed the Indian fort at Mystic, May 26, 1637. He was a brave, resolute man, skilled in military affairs, but of unsound moral character. He went to Dover in 1638, and there became involved in fresh difficulties. In September, 1643, he entered the service of the Dutch at Manhattan, and was the means of saving their settlements from utter ruin by the Indians. He died on Long Island in 1672.

Thomas Marshall was of Boston, and a man of much respectability. At this time he kept the Charlestown ferry. Not long after this, he was reinstated in his civil rights; enjoyed, in a high degree, the confidence of his fellow-citizens; was often chosen to civil office; was a deacon of the First Church, and was selectman of Boston ten years, 1648-1657. He died about 1665. Marshall Street passes directly over his land, and from respect to him received its name. Samuel Marshall, one of his sons, was a captain in the "Great Swamp Fight," December 19, 1675, and was there killed, with many of his men. Another son, Eliakim, was killed at Bloody Brook, in Deerfield, September 18, 1675.

William Balston was often chosen selectman of Boston, and was a capable man and a good citizen. He and William Dyer (husband of the unhappy Quakeress, Mary Dyer) went to Rhode Island with the Hutchinsons, and others.

Richard Gridley is spoken of as "an honest poor man, very apt to meddle in publick affairs, beyond his calling or skill."

John Coggeshall (Cogswell) and William Aspinwall were deputies from Boston to the General Court in 1637. Both went to Rhode Island, but Aspinwall, becoming dissatisfied with the proceedings there, returned to Boston early in 1642, made a very full and satisfactory acknowledgment of his misconduct, was restored to his former civil privileges, and thenceforward was a good citizen.

The seventy-five names,¹ found in the note below, do not include all who signed the remonstrance in favor of Mr. Wheelwright. There were at least ten others who subscribed that paper in March, but desired their names stricken from it in November, which was accordingly done. The names were: William Larnet [Larned], Ralph Mousall, Ezekiel Richardson, Richard Sprague, Edward Carrington, Thomas Ewer, Benjamin Hubbard, William Baker, Edward Mellows, William Frothingham. There were doubtless some others, as Philemon Porment, the first schoolmaster in Boston, who joined Mr. Wheelwright at Exeter in 1638.

¹ Their names follow, as found in the order for disarming them. The list includes all the disfranchised, except Mr. Wheelwright:—

William Hutchinson, husband of Anne.

Edward Hutchinson, Richard Hutchinson, sons of Anne.

Thomas Savage, husband of Faith, daughter of Anne.

William Aspinwall, John Coggeshall, William Dyer.

William Baulston, John Sanford, Samuel Wilbere.

Richard Carder, Robert Harding, John Porter.

William Freeborn, Henry Bull, John Walker.

The foregoing were of Boston, and went to Rhode Island.

Nicholas Eaton, of Newbury, and Philip Sherman, of Roxbury, also went with the Hutchinsons to Rhode Island.

Henry Elkins, Isaac Grosse, Thomas Wardell, William Wardell (these four being of Boston), Richard Morris, of Roxbury, and Richard Bulgar, also of Roxbury, joined Mr. Wheelwright at Exeter.

Those whose names follow were also disarmed:—

Capt. John Underhill, Mr. Thomas Oliver, Samuel Cole, Edward Rainsford, John Button, Richard Cooke, Richard Fairbank, Thomas Marshall, Oliver Mellows, John Oliver, Hugh Gunnison, John Briggs, Richard Gridley, Edward Bates, William Dinely, William Litherland, Matthew Iyans, Zaccheus Bosworth, Robert Rice, William Townsend, Robert Hull, William Pell, James Johnson, John Davy, George Burden, John Odlin, Gamaliel Waite, William Wilson, Richard Waite, Jacob Eliot, James Penniman, Thomas Matson, John Compton, Mr. Parker, William Salter, Edward Bendall, Thomas Wheeler, Mr. John Clarke.

These were of Boston. Clarke, the last named, afterwards made himself famous in the history of Rhode Island, and of Massachusetts also.

Of Salem were: Thomas Scruggs, William Alford, William Commins, Robert Moulton, William King.

The reader may find some notice of Scruggs and Alford in Upham's "History of Salem Witchcraft," I, 64-66.

Of Newbury: Richard Dummer (heretofore mentioned), John Spencer.

Of Ipswich: Samuel Sherman, Mr. Foster.

Of Roxbury: Edward Denison, William Denison.

Of Charlestown: George Bunker, James Brown.

Mass. Colony Records, I, 211, 212; Drake's History of Boston, 229; Felt's Eccl. Hist. of New England, I, 327, 328.

Mrs. Anne Hutchinson, the prime mover in this whole affair, and the cause of all the trouble, was next summoned before the General Court. Her trial lasted two days. A full account of it appears in the "Short Story," committed to writing at the time. She was charged with having uttered speeches injurious to the churches and their ministers; with promoting and uttering sentiments suited to set one part of the community against the other; with justifying Mr. Wheelwright's Fast Day sermon, and therefore as being equally blameworthy, and finally with continuing her semi-weekly lectures after they had been condemned as disorderly by the late synod.

Instead of making any acknowledgment, she justified her whole conduct, and uttered a long harangue full of bitter reflections on the court, comparing her case with that of the prophet Daniel, and denouncing the vengeance of God upon them and their posterity if they did not let her alone. "Take heed," she said, "how you proceed against me, for I know that for this God will ruin you and your posterity, and this whole State."¹ Being asked what made her so confident, and how she knew herself to be correct, she answered, "by immediate revelation." A long conversation ensued between her and the governor and deputy-governor concerning the exact import of her utterances respecting the ministers. Cotton, Weld, Eliot, Symmes, Shepard, and others are called on to testify on oath as to what she did say, which fully supported the charges against her. She still persisted in justifying her course. The result was, the court voted that she be banished from the jurisdiction. "But because it was winter they committed her to a private house where she was well provided for, and her own friends and the ministers, but none else, permitted to visit her."² The "private house" to which she was "committed" was the house of Joseph Weld, of Roxbury, deputy to the General Court, and brother of the minister of that place.³

¹ Neal's Hist. of New England, edit. 1747, vol. I, 193. Felt's Eccl. Hist. of New England, I, 325.

² Mass. Colony Records, I, 207. Winthrop, I, 246. Felt's New England, I, 323-326.

³ Here is a list of the members of the General Court at this famous trial.
GOVERNOR. — John Winthrop, of Boston.
DEPUTY-GOVERNOR. — Thomas Dudley, of Roxbury.

Mrs. Hutchinson remained part of the time at the house of Mr. Weld, and part of the time, by permission, at Mr. Cotton's house, till the winter was well over. On the 28th of the ensuing March, she went from Boston to her husband's farm at Mount Wollaston [now Quincy], intending to take passage thence by water for Piscataqua, with the wife and children of Mr. Wheelwright. But changing her plan, in consequence of hearing of an arrangement of her husband with Mr. Coddington and other friends, she set out by land for Aquedneck, afterwards Rhode Island. She continued there till after the death of her husband in 1642. Dissatisfied with her residence there, and apprehensive, as Gorton says, that the island would soon come under the government of Massachusetts,¹ she removed

ASSISTANTS. — John Endicot, of Salem; John Humfrey, of Lynn; Richard Beltingham, of Boston; Roger Harlakenden, of Cambridge; Israel Stoughton, of Dorchester; Simon Bradstreet, of Ipswich; Increase Nowell, of Charlestown.

DEPUTIES. — From *Boston*, William Coddington, William Colborne.

Roxbury. — Joseph Weld, George Alcock, William Parks.

Dorchester. — Nathaniel Duncan, Richard Callicott, John Glover.

Weymouth. — Thomas White, Richard Adams.

Concord. — Simon Willard, Thomas Underwood.

Saugus. — Samuel Ward.

Watertown. — Richard Brown, William Jennison, Thomas Mathew.

Cambridge. — Joseph Cooke, Richard Jackson, John Bridge.

Charlestown. — Robert Sedgwick, Ralph Sprague, Abraham Palmer.

Lynn. — Daniel Howe, Timothy Tomlins.

Salem. — William Hathorne, Townsend Bishop, Edward Batter.

Ipswich. — Daniel Denison, William Bartholomew.

Newbury. — Edward Woodman, John Woodbridge.

The vote was unanimous, except that the Boston deputies, Coddington and Colborne, voted against the banishment of Mrs. Hutchinson; and Jennison, of Watertown, declining voting either way.

The Indian name Saugus was changed for the English name Lynn, in November, 1637. Both names occur in the above list, but both refer to the same town. Probably Ward was chosen deputy before the change of name; Howe and Tomlins afterwards.

Roger Harlakenden, of Cambridge, a very promising man, was chosen assistant, May, 1636, in the twenty-fifth year of his age. He died of small-pox, Nov. 17, 1638.

¹ There was reason for this apprehension. Coddington, weary of the dissensions of his colony, strongly desired a reunion with "The Bay," but was foiled by the superior address and shrewdness of Clarke. Indeed, the more respectable of the persons who left Massachusetts from their connection with the party of Mrs. Hutchinson, including her eldest son, Edward, and Thomas Savage, the husband of her eldest daughter, Faith, were extremely glad, after a short absence, to make due acknowledgments of their misconduct, and return to their former home.

with most of her family to a place within the Dutch jurisdiction, where is now the town of Pelham, in the county of Westchester, New York, sixteen miles from the city of New York, and commenced a plantation. Here she and six of her children were slain by the Indians, September, 1643. Ten or twelve other persons fell victims to these barbarians at the same time. They swept all before them as far as Stamford, Connecticut.

We cannot but deeply commiserate the misfortunes of this remarkable, but most unhappy woman. With talents of no common order, and capacities to adorn and elevate society; with a ready command of language, familiarity with the inspired page, and with a naturally kind heart and unquestionable piety; if she could have been content with woman's appropriate sphere, if she could have been content with any position below the first, her earthly course would have been full of blessing to all around. Unfortunately, she lacked that essential requisite to usefulness, COMMON-SENSE. She was wanting in self-knowledge and in the knowledge of mankind. She was vain and conceited. She transgressed the bounds of decorum and common decency. She gave unbridled license to that unruly member, the tongue. She set herself up as a dictator and judge of orthodoxy; nay, more, a censor of man's spiritual state. It was an immense mistake to suppose that she could, even with the help of Wheelwright and Vane, and men of less consideration, introduce a new order of things among the sturdy Puritans of Massachusetts; that she could annihilate the influence of ministers and magistrates, already strongly entrenched in the confidence of the people; that she could defeat men who were all the time, with consummate skill and address, contending successfully against the powerful hierarchy of England. She signally failed in the attempt, as she ought to have

Mrs. Hutchinson, during her stay in Roxbury, uttered some other erroneous opinions, such as a denial of the natural immortality of the soul. For these, she was called to answer before the Boston church which had previously stood fast by her, and admonished. She then retracted nearly all the obnoxious opinions imputed to her, and denied that she had ever held them. For this obvious falsehood, that church — that very church — excommunicated her. — Palfrey's *New England*, I, 488.

known she must ; and while leaving behind her a name that will never die, involved herself and nearly all her family in one common ruin.

For the proceedings which have now passed under review, the founders of Massachusetts have been abundantly reproached. They have been charged with bigotry and intolerance, with undue severity, with rank injustice, with cruel oppression. It has been said, that no sooner had they escaped the persecutions of the Old World, than they themselves became persecutors in the New. Their proceedings have been compared with those of the High Commission Court in England, and of the Inquisition in Spain. Their conduct has been stigmatized as arbitrary and high-handed. Theological rancor and a vindictive spirit have been represented as their governing principles. It has been assumed, without any proof, that Mrs. Hutchinson and Mr. Wheelwright were condemned and banished for heretical opinions, and the assertion has been so often repeated that many receive it as absolute verity. The controversy of 1637 has been supposed to be merely a religious dispute, turning on dark points of speculative theology, having no practical importance. The whole affair has been held to be utterly disgraceful ; the sufferers in it, as Roger Williams, the year before, have been canonized as martyrs in the cause of religious liberty, and impressions have gone abroad of the early character of the New-England people, as injurious as they are unfounded. No chapter of our early history has been more severely criticised, or more thoroughly misapprehended.

In the attempt to correct these misapprehensions, it is not too much to assume, at the outset, that the leading men in Massachusetts at that time were men of sound judgment and of superior ability. They were wise men ; careful men ; wary men ; men of disciplined minds ; having a great and a noble end in view ; experienced in the conduct of public affairs, and as diplomatists and statesmen, not inferior — the event shows — to the ablest diplomatists of England. They had a just apprehension of the circumstances in which they were placed, and a clear foresight of the probable consequences of their action. Above all, they were accustomed to act from a strong,



abiding sense of DUTY, — disposed to act with moderation and justice to all.

Now, with all due allowance for human infirmity, it is utterly incredible, that in their circumstances, these men, in 1637, should have fallen into the great error of persecuting for religious opinion. The colony was in a condition which demanded the most careful management on the part of the civil rulers. On every side it was threatened with utter extinction and ruin. On the one hand, was the Pequot war. If that most formidable of the aboriginal tribes had been joined by the Narragansetts, which was the next in force, and consequently by all the smaller tribes, — and this was strongly apprehended, — what would have become of all the English colonies east of the Hudson River? On the other hand were the constant encroachments of the High-Church party in England, instigated and directed by that execrable prelate, William Laud. King Charles, aiming at despotic power, and determined in future to govern without parliaments, had, by a royal decree, given into his hands the colonists, and all they held dear in life, to be dealt with at his discretion. The charter of 1629, which allowed the colony all the privileges of self-government, had been twice demanded, and measures were already in train to compel its speedy surrender. The colony, therefore, needed the concentration and ready use of all its resources; and it would have been utter madness for the civil authorities, at such a time, to engage in the bootless affair of punishing heretics.

No! Whatever else may be true, this was not a case of religious persecution. Mr. Wheelwright, Mrs. Hutchinson, and the others, were not punished for their opinions. Their opinions may have been the *fons et origo malorum*. Their opinions may have led these persons into the troubles which overtook them,¹ but were not the ground of their condemnation. Nothing in the record appears to justify such an assertion. Neither Mr. Wheelwright nor Mrs. Hutchinson were called into court to answer for their doctrinal views; nor did those views, to any extent, come under discussion at the time.

¹ Is it not so in every case when men get into difficulty?

The government took no cognizance of them whatever.¹ The court told Mr. Wheelwright expressly, that they would not enter into any consideration of his opinions; all they had to do was to consider the "application" he had made of them. He was called into court to answer for his CONDUCT only; he was brought there as a disturber of the public peace; and the only question now before the court was, whether he were so or not. Six years afterward, when the heat of passion had subsided, he, of his own accord, acknowledged that this was true of him, though he meant no ill. He was tried and condemned and sent away, not for heresy, but for sedition. The same was true of Mrs. Hutchinson and of Roger Williams. They were sent away, because, in the view of those best qualified to judge, the public safety did not allow them to remain. It was clearly proved that they had, all of them, for a long time, been engaged in practices which had a natural tendency to overthrow the civil government. The court, in sending them away, pursued throughout a defensive policy. They did not intend *punishment*, but only the safety and well-being of the colony. To refer again to their own language, already quoted, "they found that two so opposite parties could not dwell together in the same body without apparent hazard of ruin to the whole."

It should be remembered that the fabric of civil order, then existing in the colony, had just been erected. Everything about it was new. It had not, like our present institutions of government, the advantages of age and growth and long-established precedent. A disturbing force, which would scarcely be noticed at the present time, sufficed, in 1637, to shake the slender structure to its very foundations. Every government, in its infancy, may expect trial; and was it not a trial of the severest kind when the Boston contingent, under the teaching

¹ The court said to Mrs. Hutchinson: "Your conscience you may keep to yourself; but if in this cause you shall countenance and encourage those that transgress the law, you must be called in question for it; and that is not for your conscience, but for your practice." "Short Story," p. 34.

"If he [Coggeshall] had kept his judgment to himself, so as the public peace had not been troubled or endangered by it, we should have left him to himself; for we do not challenge power over men's consciences."—*Ibid.* 28.

Edward Winslow, writing in 1646, says, that in New England, people were never troubled for opinion's sake, if they behave peaceably. "Hypocrisy Unmasked," p. 99.

of Wheelwright and Mrs. Hutchinson, refused to march to the Pequot war, and when the civil magistrates were in their public discourses represented as enemies of all good? Was not the government threatened with overthrow, when civil dissension seemed likely to end in civil bloodshed? Was not the commonwealth in danger when a public teacher of morals and religion used language which might easily be understood as an exhortation to resist the civil authorities, as a call to arms? and when in pursuance thereof, in the expressive phrase of the time, "all things were turned upside down"?

These civil disorders were known in England. They were known to the friends of the colony, and seemed likely to prevent the emigration of those who would have strengthened and built it up. They were known to the king and his ministers, and were likely to induce them the more speedily to send over a military force to put things to rights. Had this been done, — and it would have been done had not the king soon found a more pressing need of his military force at home, — what would have been the fate of this country? The civil rulers of Massachusetts foresaw these tendencies, and acted accordingly. Their action at that time entitles them to the high respect and lasting gratitude of mankind.

There was one special source of danger which should not be forgotten, and which, in fact, lay at the bottom of the whole difficulty. Mrs. Hutchinson professed to have revelations of the will of God immediately made to her from heaven. In her speech before the court, she averred that she had revelations

"After Mr. Cotton came to New England," she said, "it was revealed to me that I must go thither also, and that I should there be persecuted, and suffer much trouble." Being asked how she knew her views to be correct, she answered, "By immediate revelation." It was also revealed to her, she said, that she should be delivered from her present dangers: "therefore take heed how you proceed!"¹

Her followers fully believed her to be an inspired woman, and that she had revelations from above. Suppose — what was not at all unlikely — she claimed to have a revelation com-

¹ "Short Story," p. 38. Neal's *Hist. of New England*, I, 193. Felt's *Eccl. Hist. of New England*, I, 325.

manding her followers to take the sword ; who would answer for the consequences ? Our fathers knew what had come of revelations and supernatural impulses on the other side of the water. The devastated fields of Germany were still smoking before their eyes. They did not like to take any longer the risk of Mrs. Hutchinson's revelations, nor to abide, in connection therewith, the possible consequences of Mr. Wheelwright's impassioned harangues. Therefore the General Court passed the following order, which, after what has now been said, will need no further explanation : —

“Whereas, the opinions and revelations of Mr. Wheelwright and Mrs. Hutchinson have seduced and led into dangerous errors many of the people here in Newe England, insomuch as there is iust cause of suspition, that they, as others in Germany in former times, may vpon some revelation, make some suddaine irruption vpon those that differ from them in iudgment ; for prevention whereof it is

“ORDERED, That all those whose names are vnderwritten, shall, vpon warning given or left at their dwelling-houses, before the 30th of this month of November, deliuer in, at Mr. Cane's [Robert Keayne's] house at Boston, all such guns, pistols, swords, powder, shot, and match, as they shall bee owners of, or have in their custody, vpon paine of ten pound for evry default,” etc.

Then follow the names already given in a note. Shortly after, the arms and ammunition of the colony were removed to Roxbury and Cambridge ¹

These facts show, beyond all question, that the banishment of Mrs. Hutchinson, Mr. Wheelwright, and their friends, was not on a religious account. It was a political necessity. It was wholly a measure of self-defence on the part of the civil government. It was prompted by the strong instinct of self-preservation. The General Court apprehended great danger from the arms in the hands of Mr. Wheelwright's followers.

All the Boston men who were disarmed in pursuance of the order just quoted, had signed the remonstrance in favor of Mr. Wheelwright, presented to the Court on the 9th of March preceding. It has been maintained that this remonstrance was a respectful document, and not a seditious libel. We have read it over carefully, and we admit that, taken by itself, we see no great harm in it. The harm lies in its close connection with something else. In every trial for murder there are facts

¹ Mass. Colony Records, I, 211. Felt's Eccl. Hist. of New England, I, 327, 332.

sworn to in evidence, which taken separately and by themselves amount to little or nothing. But putting all the facts together in their proper connection, they may form a chain of proof strong enough to send a man to the gallows.¹ In this case the remonstrance was one, and the most tangible and conclusive one, of a series of facts connecting Mr. Aspinwall and others with proceedings tending to overthrow the government; and the court, in November, were justified in using the advantage it gave them for disarming the mutinous party and depriving them of power to do mischief.

Mr. Wheelwright, when the court had passed sentence against him, appealed to the king. And who was king at that time? It was Charles Stuart, the husband of a popish princess, a man of whom treachery was the ruling instinct, a monarch who had resolved to govern his dominions by his own will alone, who dispensed with parliaments entirely for eleven years, who exacted money from his subjects at his own discretion, and whose name is one of the most infamous in the English annals. Mr. Wheelwright's appeal to the king was in direct contravention of the charter. Had the appeal been allowed, the charter would inevitably have been vacated, and all the liberties of New England have gone to the winds. And yet we are gravely told that Mr. Wheelwright was contending for liberty against tyranny and oppression!

We do not question the purity of Mr. Wheelwright's motives. We readily admit that he was a man of eminent moral worth. He was highly esteemed for his piety, even by the ministers who opposed his proceedings, and by the magistrates who banished him. But great worth of private character may coexist with great errors of judgment. A high degree of love to God, and an earnest desire to do his will, may impel a man to do that which is directly contrary to his revealed will. If a man have an erroneous judgment, then the more intense his piety, the more deplorable will be his actions. Mr. Wheelwright was,

¹ At the trial of John Francis Knapp for the murder of Captain White in Salem, April 6, 1830, many facts were brought forward in evidence which of themselves seemed to amount to nothing. But when put in their proper connection, and urged on the jury by the commanding eloquence of Webster, no doubt could remain of the prisoner's guilt. It was so in the trial of Dr. John W. Webster, in 1850, for the murder of Dr. Parkman.

doubtless, conscientious and sincere. So was Mrs. Hutchinson. Yet no men are more dangerous than men who are conscientiously in the wrong. No evils have ever visited the earth more terrible than those which have arisen from a misguided conscience. A misguided conscience urged on the crusades, and kindled the fires of the Inquisition. A misguided conscience, in the year 1637, came near abrogating the Massachusetts charter, and quenching for all time the hopes of oppressed and suffering humanity.

The party who followed the lead of Mr. Wheelwright and Mrs. Hutchinson was, doubtless, for the most part, composed of good Christian men and women. Of the excellent character of William Coddington, Thomas Oliver, William Aspinwall, Thomas Savage, Thomas Marshall, John Oliver, Richard Dummer, and the husband and sons of Mrs. Hutchinson, there is, and should be, no doubt. Some of them were held in high respect, and greatly honored and trusted in the community. It is not likely that these men were wholly in the wrong, and their opponents wholly in the right. There must have been a strange fascination in Mrs. Hutchinson's eloquence, and great plausibility in her arguments, to lead captive such men. The great name and dialectic skill of John Cotton for a time embarked in the affair, and helped forward the illusion which a riper experience served to dispel. Nor should it be forgotten that the talents and influence of the younger Vane were enlisted in this cause.

It is sometimes extremely difficult to separate truth from falsehood, and in our conduct to proceed as far as the truth will sustain us, and there stop. It is also very difficult, well-nigh impossible, to entertain a correct theory, and not carry it to dangerous extremes. Theories we must have in every department of science, of religion, of politics, of human life; but theories are often pushed to hazardous results. All improvements in government must proceed from a correct theory of human rights. The difficulty is to know where to stop. The republicans of England had a correct theory; but when they had dethroned the king, they should have been satisfied, without cutting off his head. That was a fatal mistake, though he deserved to die. The revolutionists of France, in 1792, had

a correct theory ; but not knowing where to stop, the despotism of Napoleon was the consequence. After our own Revolution, the followers of Luke Day and Daniel Shays in Massachusetts, and the leaders of the whiskey insurrection in Pennsylvania, had a correct theory ; but they were carrying it to ruinous results. In our early history, Roger Williams, and, we are willing to admit, John Wheelwright, had to some extent a correct theory ; but the application they made of it brought the country to the verge of ruin. They did not know where to stop. They were visionaries. They had schemes and plans which could not be safely executed.

In vindicating our fathers of the victorious party, it is not necessary to show that they acted with uniform gentleness and moderation. Nor is it incumbent on us to defend all that was said and done by them, or in their behalf. Still less are we bound to make all their conduct seem to square with the ideas of later days. They must be judged by their own times. Doubtless there was an alloy of human infirmity. Very strange had it been otherwise. The whole people were fearfully stirred up. In the judgment of many, everything was at stake. Ruin threatened on every hand. The colonists had left their homes in Old England from a controlling sense of religious duty, and an impression of the reality and power of the eternal world, such as few at the present day can adequately comprehend. Religion was emphatically the great concern. What man, or what woman, in our easy, self-indulgent age, would walk all the way from Ipswich to Boston, thirty miles, through tangled forests, and over bad roads and rapid streams, to attend a Thursday lecture, as was often done by the former parishioners of John Norton, after his removal to the capital? It was inevitable that such a people should get intensely excited, under the influences to which they were exposed in 1637.

The wonder is, that both parties behaved with so much moderation ; that the vanquished party submitted so readily to their defeat, and that the triumphant party did not abuse their victory. No unnecessary severity was exercised. There was no confiscation, no imprisonment, no life taken. Personal indignities were forborne. Private animosities were not gratified. Nothing was done which the public safety did not seem to re-

quire. The victorious party behaved with far more moderation than did the "Sons of Liberty" at the opening of the American Revolution. The vanquished party steered heaven-wide apart of what the Tories did in that great conflict. The proceedings of the General Court of Massachusetts in 1637, stand in noble and affecting contrast to the atrocities of the revolutionary tribunal of France in 1793. Rightly viewed, the New-England character never stood higher than at the crisis of which we have been speaking.

Banishment is a word which grates harshly on the ear. In the case of Wheelwright, Aspinwall, and the others, however, it did not include any great hardship. It bore with it no terror. It was simply a removal over the colony line. They had only to leave the jurisdiction and then at will select their own abode. A removal of forty miles from Boston would secure them good homes. There was plenty of good land elsewhere, to be had for nothing. They had only to do what had of free choice been done a year or two previous, by Haynes, Hooker, Stone, and their companions. Thousands are now freely doing the same thing every day.

Our fathers, in excluding Mr. Wheelwright and the others from their territory, acted from no unkind spirit towards them, but from the stern necessity of the case. Even when it came to the last resort, if these men had acknowledged their fault, and promised to be peaceable in future, the stroke would not have fallen upon them. Aspinwall, Edward Hutchinson, Thomas Savage, and even Wheelwright himself, did this of their own accord a few years afterwards, and were restored to all their former rights. The sending away of these men, we allow, has *prima facie* an aspect of rigor and harshness. But the charter gave the right and the power. The land belonged, in the fullest sense of the word, to the colony of Massachusetts. The king had, by solemn charter, estopped the claims of all persons who would not concur in the design for which the colony was founded. The land had been purchased of the Indians, for what was regarded by the latter a full equivalent. What was to be done? Should the large expenses which Winthrop¹ and

¹ Winthrop had converted his estate in England, worth 600 or 700 pounds a year, into money, and invested it in the affair of colonizing this wild region. So of Humfrey and many others.

others had incurred, the sacrifices and sufferings they had endured, all go for nothing, to gratify the whims of a few theorists? Must this great undertaking utterly fail?

No. It must not fail. An imperative necessity required that those who would not concur in this great and noble enterprise should leave the ground. This was the reason, the only reason, why Roger Williams, Wheelwright, and a few others, were sent away.

The case finds a near parallel in the Athenian ostracism. This remarkable institution was devised by that eminent statesman, Kleisthenes, the reformer of the Athenian civil polity, after the expulsion of the Peisistratidæ. Its real nature and objects are set forth and explained by the historian Grote. It was an expedient by which a man who had become too powerful for the safety of his country might be quietly removed from the scene for a limited time on the vote of six thousand citizens, or about one fourth part of the free population. The ostracism was in no sense a punishment, as often supposed; it inflicted no disgrace; it involved no loss of property. It simply deprived the exiled citizen of his political rights during the period of his exile, which was at first ten years, afterwards reduced to five;¹ at the end of which term he was allowed to return to Athens and resume all the rights and privileges he had formerly enjoyed. It proved itself to be a most useful and necessary institution, the grand conservator of the liberty of Athens. It is a proof of its great utility, that from the time of its introduction, no Athenian attempted to overthrow the democracy. Something of the kind is needed in every free country. Its operation here would have saved us our civil war, the loss of a million of lives, and thousands of millions of dollars.

Mr. Wheelwright and his partisans were *ostracised* in 1637. Roger Williams was ostracised in 1636. They suffered no punishment, no disgrace, no loss whatever, save of political rights. These, a few years afterwards, were restored to all who desired it and would promise to behave peaceably.² It is, therefore, in the highest degree absurd and extravagant to

¹ Kimon was in exile only five years. Aristides only four.

² Roger Williams never desired it.

represent these men as suffering in the cause of free inquiry. The proceedings against Maverick, Child, and others, in 1646, and against John Clarke and others, in 1651, may be defended on substantially the same ground.¹

It is sometimes necessary to cut off a diseased limb, or to administer what would commonly be a fatal dose, to save the entire body from perishing. When a ship is sinking, men cast overboard part of the cargo. In the conduct of the civil government, extreme measures must sometimes be resorted to, if the state is to be saved from ruin. During our late civil war, the administration of President Lincoln sometimes found it necessary to have recourse to measures which in these "piping times of peace" would be justly regarded as arbitrary and oppressive, or to witness the utter shipwreck of freedom. Questions of mere form must never come between a country and its salvation. The Gordian knot, if it cannot be untied, must be resolutely cut. *SALUS POPULI EST SUPREMA LEX.* So thought our fathers at the period under review. They thought and acted wisely. A decisive measure was necessary; and the stroke was delivered. The wisdom and the energy then exhibited have found ample justification in the subsequent history of Massachusetts, in the stability of the New-England character, and its influence on the destinies of America and the world.

It should never be forgotten that the Massachusetts colony was a close corporation, created by special charter from the king, with liberty to choose their fellows at their own discretion; and that its franchises were from the beginning, by the necessity of the case, and rightfully too, confined to those who would concur in the design for which the corporation was created. Who can justly blame the colonists for resisting

¹ Our Baptist brethren treat our fathers with shameful injustice, by pretending that Clarke and others were maltreated for being Baptists. The case is fully considered on a former page of this monograph. The plain, simple truth is, no man or woman was ever punished in this country—that is, in New England—merely because he or she was a Baptist,—I mean for entertaining Baptist notions. It was always for some overt act, visible to the public eye, whereby the public peace was disturbed. Neither our fathers nor their descendants have ever meddled with people's consciences. People might be Baptists, or anything else, if they did not invade the peace of the community.

attempts subversive of the social order they had here established? Toleration, as the word is now understood, would not have been safe. "The Puritan fathers of New England did not profess toleration; it would have been suicidal. Neither justice nor equity required that they should receive or retain any who were inimical to their adopted institutions."¹ Toleration, in the full sense, would, in all probability, have led to the utter subversion of the design for which the colony was founded. It is certain that the wisest and best men in the colony thought so. It is also certain that nobody had any right to claim toleration in the colony for all sorts of opinions and for all shades of character. The Massachusetts people had by charter the right, and were under OBLIGATION, to keep out or expel all intruders, and to limit the civil franchise as they thought best; and this right they chose to exercise. And yet, if people kept quiet, they held what opinions they pleased without molestation.

The late Josiah Quincy, president of Harvard College, a man not partial to the theology of the founders of Massachusetts, said, in his centennial discourse before the citizens of Boston in 1830, with great pertinency and truth: "Had our ancestors adopted the course we at this day are apt to deem so easy and obvious, and placed their government on the basis of liberty for all sorts of consciences, it would have been, in that age, a certain introduction of anarchy. It cannot be questioned that all the fond hopes they had cherished from emigration would have been lost. The agents of Charles and James would have planted here the standard of the transatlantic monarchy and hierarchy. Divided and broken, without practical energy, subject to court influences and court favorites, New England would, at this day, have been a colony of the parent country." He proceeds to say that the exclusive system adopted by our fathers, which has furnished occasion for so much reproach, was simply a measure of self-defence. "And it is unquestionable," he adds, "that it was chiefly instrumental in forming the homogeneous and exclusively republican character of New England."

Mr. Charles W. Upham, in his valuable work on the Salem

¹ "The Landing at Cape Anne," by J. W. Thornton, p. 74.

Witchcraft, I, 67, 68, while disapproving the proceedings against Anne Hutchinson and her followers, is candid enough to say: "It is an error to characterize [these proceedings] as religious bigotry. It was not so much a theological as a political persecution. Its apparent form was in reference to tenets of faith, but the policy was deeper than this. Any attempt to make opposition to the existing administration was treated with equal severity, whatever might be the subject on which it ventured to display itself. The men who sought this far-off 'nook and corner of the world,' crossing a tempestuous and dangerous ocean, and landing on the shores of a wilderness, leaving everything, however dear and valuable, behind, came to have a country and a social system for themselves and of themselves alone. . . . They had sacrificed all to find and to make a country for themselves, and they meant to keep it to themselves. They had gone out of everybody else's way, and they did not mean to let anybody else come into their way. . . . They meant to make and to keep this a country after their own pattern."

Even so. They had an indefeasible right to do so. The territory embraced within their charter was their own domicile, and they had the same rights within it as every man now has within his own farm, and in his own house. They had a right to say what company should board and lodge on their own premises. In the circumstances of the case, they must have exercised and enforced these rights, or hopeless anarchy, confusion, and ruin would have ensued.

Of the system and the policy just referred to, the expulsion of Thomas Morton in 1628, of John and Samuel Browne in 1629, of Christopher Gardiner, Philip Ratcliffe, Henry Lynn, and several others in 1631, of Thomas Walford, of Thomas Gray in 1635, of Roger Williams in 1636, of Anne Hutchinson, John Wheelwright and their adherents in 1637, of Samuel Gorton in 1638, the proceedings against Child and Dand, Smith and Burton in 1646, and against John Clarke and others in 1651, — was the necessary result. These proceedings were not prompted by a spirit of intolerance, and it is absurd to quote them as instances of persecution. They were all of a political character. Throughout, the authorities acted from the natural instinct of self-defence. They did not wish to harm

these persons in the least degree. If these persons had been content to "lead quiet and peaceable lives in all godliness and honesty," they would not have been molested. They were brought into trouble, but not for opinion's sake. They were at liberty to entertain any opinions they pleased. The government never claimed any power over men's private opinions. Baptists and Episcopalians lived unmolested in the colony. But when men undertook to disturb the public peace, and especially when they set themselves to overthrow the civil order here established, and to frustrate the purpose for which this country was settled, they had occasion to expect trouble. Baptists, Episcopalians, Antinomians, or whatever else they might be, thus demeaning themselves, the government would not and could not allow their presence. Conscience or no conscience, they must quit the ground. The public safety did not allow them to remain. And this is the explanation of the whole matter.

JOHN A. VINTON.

Winchester, Mass.

THE PURITANS.

THEY were exclusive, for they had come to the outside of the world for the privilege of living by themselves. Fugitives from persecution, they shrank from contradiction as from the approach of peril. And why should they open their asylum to their oppressors? Religious union was made the bulwark of the exiles against expected attacks from the hierarchy of England. The wide continent of America invited colonization; they claimed their own narrow domains for "the brethren." Their religion was their life; they welcomed none but its adherents; they could not tolerate the scoffer, the infidel, or the dissenter; and the whole people met together in their congregations. Such was the system, cherished as the stronghold of their freedom and their happiness. "The order of the churches and the commonwealth," wrote Cotton to friends in Holland, "is now so settled in New England by common consent, that it brings to mind the new heaven and new earth wherein dwells righteousness.

BANCROFT.

CONGREGATIONAL NECROLOGY.

Rev. THOMAS TALLMAN died in Thompson, Conn., Oct. 9, 1872, aged 57 years.

He was the son of Eleazar and Susan (Fuller) Tallman, and was born in Middle Haddam (Chatham), June 12, 1815. He prepared for college at Bacon Academy, Colchester, and entered Yale College in 1833, where he graduated in 1837. During his sophomore year, in an extensive revival in college, he became hopefully pious, and united with the college church. After graduation, he studied theology at the Yale Theological Seminary, 1837-1840, preached for a short time in several places, and was ordained and installed pastor of the Congregational church in Scotland, Conn., March 20, 1844. In the year 1861, ill health made it necessary for him to leave his parish for some time, to recruit his strength; and on the twenty-sixth day of June, at his own request, he was dismissed from a people tenderly attached to him, among whom his memory is still precious. The following July he took charge of the Congregational church in Groton, Conn., remaining there until November, 1863. In 1864, he removed to Thompson, and, finding the regular duties of a pastorate too great for his strength, he confined his labors to supplying vacant churches, and assisting his brethren in that vicinity. In the years 1866 and 1867, he represented the town of Thompson in the Connecticut legislature. From April, 1868, until Nov. 7, 1869, he preached in the Congregational church in East Putnam. During the winter and spring of the latter year, an enchondroma, or cartilaginous tumor, began to develop itself from the crest of the ilium, and gradually filled the cavity of the abdomen. He was soon compelled to give up preaching, officiating for the last time, Nov. 14, 1869, in the Congregational church in Thompson. From this time until his death, his sufferings continued to increase; but, with patient, cheerful resignation, he awaited the call of Him whom his soul loved.

When near the end, he rarely spoke of death to the members of his family; but in prayer so expressed his thoughts that they knew his feelings. He had no ecstatic emotions, no glowing imaginations of heaven: he knew nothing about the other world to picture it in a satisfactory way to his mind; he only knew Christ was there, and that he had prepared a place for his disciples *with him*. His end was peaceful; and his last words to a member of his family were, "Perfectly right: God is good." Under the care of a loving, de-

voted wife, with the helpfulness of his dear children, in a community where his many excellencies were highly appreciated, this dear brother closed the scenes of this earthly life, and, as we fully believe, went to the Saviour whom he deeply loved and trusted.

Mr. Tallman was married, May 17, 1842, to Miss Frances M. Hazleton, daughter of Simon and Brittonia Hazleton, of Haddam, Conn. She died in Scotland, July 30, 1860. He was again married, April 27, 1864, to Miss Hannah C. Graves, of Thompson, daughter of John and Elizabeth Graves, of Hebron. She still survives him. He left four children, a son and a daughter by each marriage; these children are James Hazleton, Susan Maria, Walter, and Frances Cornelia.

F. W.

Rev. RUFUS MORRILL SAWYER died at Le Mars, Iowa, Nov. 29, 1872, aged 52 years.

Mr. Sawyer was the son of Jeremiah and Lydia (Morrill) Sawyer, now both surviving, and was born in Otisfield, Me., Sept. 1, 1820.

He pursued his preparatory studies at different academies in his native State, but mainly at Gorham; and, without a college course, entered Bangor Theological Seminary in the autumn of 1848, and graduated in 1851. He was ordained pastor of the Congregational church in Winthrop, Me., Oct. 15, 1851. To this church he ministered between seven and eight years. In the summer of 1859, he was called to a church in Great Falls, N. H., with which he remained but a single year, removing to York, Me., where he labored for the five succeeding years. He was settled over the First church in Middleborough, Mass., May 23, 1866, to which he continued to minister until the autumn of 1869. The locality proving unfavorable as to a throat difficulty, with which he had been troubled for some years, he removed to the State of Iowa. Finding relief by the change, he preached in different fields, Iowa City, Anamosa, and Le Mars. To this last place he removed early in July, 1872. His family had not become settled before they were attacked with typhoid fever, five of his children being seized, and two fatally,—a daughter of eighteen years, and a son of eleven years.

Mr. Sawyer himself had the disease in a mild form, but did not recover entirely from it. He tried to travel and visit, in the hope of improvement; but he returned only the more exhausted. While thus prostrated, consumption seized upon him, and he died, after only a few weeks' illness in all.

Mr. Sawyer's size was rather above the medium, and he was of a

strong, robust constitution ; but he never was well after his first settlement. Old difficulties in the church culminated during his pastorate at Winthrop ; and in some respects his position was most arduous and trying : so, by overwork, he sowed the seeds of disease that he carried with him to the grave.

We may say emphatically that Mr. Sawyer's ministry was a successful one. At Winthrop, the old troubles in the church were, to a large extent, removed, the meeting-house was rebuilt, and the way was well prepared for the prosperity that has followed. In several of his fields he was blessed with powerful revivals, — at Winthrop, York, Middleborough, and Anamosa ; and these revivals were not, as many are, the great arguments for unbelief in their several vicinities. Rather in them and through them he gained power with the sceptical class. Furnished, as very few are, with the philosophy of unbelief, he compelled respect from them for him and his religion. His power to win the masses was especially shown in the manner that he built up his congregations at Great Falls and at Middleborough. A strong man in the pulpit, he had peculiar power in commending Christ to his people in free conversation.

There are very few in the ministry that can show equal results for so short a period of time.

Mr. Sawyer was a lover and a student of books, but he was yet more a student of men. Compelled to begin his course of study late, and then to work his way along with very slight assistance, he could not but be late in entering the ministry. But each one of the twenty-one years seems crowded full of good accomplished. He was a man of stir and life. He worked fast and hard. He did not spare body, or reputation, or anything else ; and in this, in large measure, lay the secret of his success. In these times, ministers of the slow and easy pattern can scarcely hope to excel.

But he was a man to live religion as well as serve it. Those who were nearest to him will bear witness to the rare Christian fervor of his life. He was benevolent and generous. When straitened in his circumstances, his "deep poverty abounded unto the riches of" his "liberality." About to leave his family at last, under circumstances that must have been peculiarly trying, he could yet trust them in God's hands. During his last days, his thoughts were full of plans for the good of his people.

Mr. Sawyer was married to Miss Sophia Blake, of Otisfield, Me., in the fall of 1851 ; who, with five of his seven children, still survives him.

W. A. F.

Rev. NATHANIEL CATLIN CLARK died at Elgin, Ill., Dec. 3, 1872, aged 71 years.

Mr. Clark was born at Benson, Vt., Aug. 12, 1801. His parents, Joseph and Submit (Dunham) Clark, were devoted Christians, and dedicated him to God in infancy. His boyhood and youth were spent upon a farm, and in a tannery. When eighteen or nineteen years of age, during an extensive revival, he was made the subject of renewing grace, and very soon decided to devote himself to the Christian ministry. He studied for a time with Rev. Mr. Cushman, of Fair Haven, Vt., and completed his preparatory studies at Castleton Academy. In 1824, he entered Middlebury College, and graduated, four years later, with one of the highest honors of his class. He maintained himself during his academic and collegiate course by school-teaching and manual labor.

Mr. Clark spent one year as teacher in Herkimer Academy, after which he took the regular course of study at Auburn Theological Seminary, from which institution he graduated in 1832. October 22d of the same year, he was married to Miss Julia Barrows, with whom he lived a little over forty years, and who survives him, bereft of her whole family, including four children. Mr. Clark was invited to become pastor of the Congregational church of Shoreham, Vt., and supplied them during the winter; but a true missionary spirit prompted him to seek a more self-denying field of labor. After prayerfully considering the foreign and home fields, he decided to labor in what was then the far West. In the spring of 1833, he received a commission from the American Home Missionary Society to preach the gospel in Cook County, Ill., which then embraced nearly the northern third of the State. He was ordained to the work of the ministry May 4, 1833.

Mr. and Mrs. Clark performed the journey to their parish by canal packet to Buffalo, by steamer from Buffalo to Detroit, by stage across Michigan to St. Joseph, from St. Joseph by steamer to a small military and trading post called *Chicago*. This was only one year after the Black Hawk war; and they proceeded from Chicago along an old Indian trail to a point a little south of Napierville, Ill., where was a settlement of Vermont people, composed in part of Mr. Clark's neighbors. At this time there was no other Congregational or Presbyterian minister between Chicago and Galena. Mr. Clark organized the Congregational church of Napierville, and ministered to it for three or four years. During this time he organized several other churches. In 1837 he removed his family to St. Charles, and ministered to that church and to the one in Elgin on alternate Sab-

baths. In 1839 he was installed pastor of the church in Elgin, removed his family there, and devoted his whole time to that church. From that time till his death, his home was in Elgin. He was twice installed pastor of that church, and ministered to it, in all, about fourteen years. He also administered to the churches at Udina, Dundee, Ringwood, and Marengo, from one to three years each.

Besides these pastorates, he labored several years in destitute communities, under a general commission from the American Home Missionary Society. For the last eight years of his life he had no regular charge, but supplied vacant churches in the vicinity, for a single Sabbath, or for longer periods; filled pulpits during the vacations of pastors, preached in destitute communities, to the colored congregation at Elgin, or at the Northern Illinois Insane Asylum: so that scarcely a Sabbath passed in which he did not preach the gospel. He loved his work, and was eminently an acceptable preacher to the last.

Mr. Clark was deeply interested in the series of fellowship meetings held by the churches of Elgin Association. His last work was to assist in a four days' meeting with the little church at Riley. Returning home from this meeting, he took a severe cold, from which he never fully recovered. On Tuesday, November 26th, he took his bed, from a severe attack of pneumonia. After an illness of one week, on Tuesday, December 3d, he quietly fell asleep in Jesus, with the words, "I am going home," still lingering upon his lips.

Mr. Clark held firmly what are usually denominated the Calvinistic doctrines. These were adopted only after careful investigation. He contested the ground with scepticism inch by inch; but, once established in the truth, he could not be shaken. He once related to the writer, that, when in the Theological Seminary, he stumbled for a time upon what then seemed to him the terrible doctrine of future punishment; but, when he clearly saw that it was the just desert of *sin against God*, his mind was never again troubled upon that subject.

As a preacher, Mr. Clark was characterized by vigorous thought and great earnestness. He never aimed to make a display of mere learning, but to impress the truth upon the hearts and consciences of men. He did not seek large and popular churches, but rather sought to lay foundations, and to preach to those who might otherwise be without the gospel. He organized about thirty churches; and for many years he was a father in council to pastors and people in this region. His life was his most eloquent sermon. "To him to live was Christ;" and even scoffers, who made wholesale denuncia-

tions of Christians, had to admit that Father Clark was a Christian indeed.

He was also characterized by great tenderness. His services were sought through all the neighboring towns in sickness and affliction; for all knew he loved them, and his sympathy was genuine. An old lady died in an adjoining town two weeks after his death, who had previously selected a text for Father Clark to preach from at her funeral.

He loved the young ministers of the Association as though they were his sons indeed; and they will not soon forget his tender interest in all their work. He was also eminently catholic in spirit. His denominational preferences were decided; but he had nothing of sectarian narrowness. In the new settlements, he labored very much in connection with other denominations, and always dealt generously with them. In his last years, he was grieved to see denominational selfishness in any one. He loved the cause of Christ above all else.

When the Saviour called, Father Clark was ready to go.

C. E. D.

Mrs. SARAH DANIELS CUTLER, wife of Rev. Calvin Cutler, died at Auburndale, May 11, 1873, aged 34 years.

She was the daughter of Rev. David and Sarah (Parkhurst) Sanford, of Medway; where for more than thirty years her father has been pastor of the Congregational church, and where her own birth occurred, Oct. 12, 1838. In childhood she showed herself tractable and docile, though possessing energy and versatility which gave her a leadership among playmates and companions. In school she was uniformly at the head of her class. At the Wheaton Female Seminary, Norton, she stood high, attaining unusual proficiency in some of the severer branches of study, such as mathematics and metaphysics. Her compositions were original and rich in thought, and finished in style. She graduated at that institution as valedictorian of the class of 1858. It is a rare testimony which one of her teachers, an alumnus of Harvard, gives: "I think if all the copies of Euclid had been destroyed, she could have reproduced it in order and substance." Indeed, she prepared original demonstrations of Euclid throughout. This would entitle her to be pronounced a mathematical genius; and, judging by this alone, one might be led to picture her as simply an exact and plodding school-miss. Such a conception, however, would be far from just. Her mental character and her manners at that time, as well as later, exhibited a beautiful balance between a quick apprehension, clear understanding, firm

purpose, and a sprightly, racy, yet amiable and well-known authoress, Miss Lucy Locom, formerly of New Ipswich. "What I used to love her most for was her simplicity, her unflinching perseverance in what she undertook. There was a heroism about her which one would not have looked for, seeing her so sweet and girlish and unassuming. She entered more genially into everything that made her life more than Sarah did. She always remained to me a woman; for she was womanly as she was beautiful.

Mrs. Cutler's course as a teacher began early. She used great pains to make each pupil thorough. Upon graduating at Norton, she remained at home as a governess till the sudden death of her mother called her to the domestic department of the bereaved family. Two years later, she established a select school in New Ipswich and continued successfully in charge of it till 1862, to the Rev. Calvin Cutler, then recently settled in the Congregational church in New Ipswich, N. H.

The chief question regarding any one, decides her character. When Sarah Sanford was at Norton the first time, her mother took her hands and said, "I hope you will give your heart to the Savior before she wrote home that she had done it. Her faith in Christ was made at the age of nineteen, and she joined the church under her father's pastoral care. Her Christian life was equable and unmistakably conscientious; principle, and not feeling controlled her. The place for communion with Him was her habitual resort. She was prompt to improve every opportunity for active usefulness. Her strength of character, the chief source of her influence in residing in an unobtrusive, consistent, transparent, yet artless; energetic, yet gentle. No one could lose the confidence of all; but, considering her cheerful humor, and her occasional piquant witticisms, more than one should be able to say, they never aged. In the advanced age of years, heard an unkind word drop from her lips.

There are few positions in life requiring more than a woman with Christian simplicity and godly sincerity, to sustain. Mrs. Cutler's record in the two places where she resided is a clear and truly gratifying one. Her freedom were happily combined. Good judgment

fail her. She was conscientiously firm, yet sweetly unassuming. She was discreet in her suggestions and counsels ; and disparity of age did not hinder the old from confiding in her, as did those of her own period of life. The prompt action, individual and united, of friends at New Ipswich, on hearing of her decease, shows how fully she was loved and respected there, and that her memory lingers in that place as an ointment poured forth. Not less spontaneous and unanimous were the expressions of tender and appreciative regard on the part of people in Auburndale. Her husband was installed there May 9, 1867 ; and the subsequent six years convinced all that at the pastor's house they had a sister and friend ; that her fondness for study and reading were held in abeyance to domestic and church duties ; that her highest earthly ambition was to be a good wife, mother, and neighbor. Members of the Maternal Association cherish and have expressed a grateful and hallowed remembrance of her presence and prayers at their meetings, and of her services as their president.

Mrs Cutler's constitution had never been rugged ; yet her decease was sudden and unlooked for. Her life in Auburndale had been an unbroken delight ; and it was not singular that among her last words, as she heard the bell for the concert Sunday evening, should be, "Dear church and Sabbath school ! how I love them !" When informed that she could not recover, her surprise was complete. Still there was not the least manifestation of alarm, doubt, or misgiving. "Satan cannot harm me, for I love Jesus," was her testimony. But the thought of leaving the children cost a struggle at first. Presently, however, even that burden was cast upon the Lord. God, as the Shepherd of Israel and the One who keepeth covenant, filled her soul with a calm and holy trust. Looking with inexpressible tenderness upon husband and children gathered around her, she counted her children over, as strength was failing, — "One, two, three, four, five," and then, repeating their names, said, "Gather them in, dear Saviour, gather them all in."

No one of the large and sympathizing audience who were present at the funeral services in the church will ever forget the scene when the bereaved husband and pastor, standing beside the remains, with an infant daughter of ten weeks in his arms, pronounced the name, *Sarah Sanford*, and administered the rite of baptism. Since then the Saviour has gathered in that precious lamb ; and now the solitary father counts only "one, two, three, four" in his desolated home.

A. C. T.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THERE is a little book, which was published last year, which has received far too little attention from Congregationalists. We refer to the "Platform, 1865."¹ It will be remembered that the Council of 1865 appointed a committee of twenty-nine members, representative men from various parts of the country, to consider the form of statement of polity presented to the council, to alter or amend the same, and publish it in such form as should meet the approval of said committee. After a delay of seven years, the churches and the public are furnished with the results of the *deliberations* of this committee. The work is based on the "Cambridge Platform," which has been an authority with our churches since 1648. It treats of "Preliminary Principles"; "The Constitution and Order of the Local Church"; "The Communion of Churches," and "The Ministry." In an appendix, it presents "The Declaration of Faith, adopted by the National Council at Plymouth, Mass., June 22, 1865"; and "The Constitution of the National Council, adopted at Oberlin, Ohio, Nov. 17, 1871."

By a close inspection, it will be seen that in this "Platform" two modes of statement are adopted: the one is an authoritative exposition of principles, and of what they involve; the other is a narration of what is the practice of our churches. The usages given in the latter may not necessarily accord fully with the principles given in the former. They may not have the entire approbation of the committee itself; but still they are recognized as the actual usages of the churches. As an instance of the latter mode of statement, after saying, "Councils, ordinarily and fitly, consist of churches invited and consenting," it is added, "Though sometimes individuals, whose advice or aid in the council is deemed important, are personally invited." (p. 49.)

The definition of "The Visible Church Catholic," given in this "Platform," is surely sufficiently catholic; for it "comprehends not only such particular churches as are constituted and governed according to rules and precedents given in the Scriptures, but also all assemblies of believers and worshippers, holding what is essential to the Christian faith." (p. 14.)

The relation of the children of believers to the church is vaguely presented in the declaration, that they "visibly belong to Christ" (p. 16); and that they, "having been born or baptized and brought up in the church, may be considered as in some sort hereditary members." (p. 33.) It is not a little remarkable that in enumerating "the benefits of visible union and

¹ Ecclesiastical Polity. [The Government and Communion practised by the Congregational churches in the United States of America, which were represented by elders and messengers in a National Council at Boston, A. D. 1865. Boston: Congregational Publishing Society. 1872. 12mo. pp. 86. \$0.50.

fellowship with the church" (p. 18), the privilege of the sacraments is not mentioned. Whether the object in this is to embrace Quakers as among those who enjoy these benefits, although they do not observe the sacraments, or to leave it an open question whether any shall be invited to the Lord's Table who are not members of a local church, does not appear. It may be that it is assumed that the privilege of the sacraments is involved in the fellowship itself, and is thus limited to church members. "The worship of God in his spiritual temple" is represented as including "the contribution of gifts and offerings for the service of Christ" (p. 19); and the point is well taken, that "the contribution in the church is not a secular thing, adverse to spiritual edification, but is an act of grateful homage to Christ, and of communion with his brethren." (p. 22.)

This "Platform" declares, "When a member of one church becomes an officer in another church, his induction into office ought not to be without the free concurrence of the church with which he has been in covenant. His formal dismissal from the one church, followed by his formal reception into the other, is the most orderly procedure." (p. 29.) It is added: "Yet the consent of the one in a council, or otherwise to his induction into office by the other, may be regarded as a valid transference of his membership." (p. 29.) This last statement is, to say the least, not marked by stringency.

In treating of "The Communion of Churches," it states that this communion is manifested, among other ways, "in giving and receiving admonition; as when there is found in a church some public offence, which it either does not discern, or neglects to remove." (p. 43.) The definite position is taken, that, "when a pastor or other ordained minister in any church is charged with offences which would render it proper that he be deposed from the ministry, then the church should invite a council to examine the charges." (p. 54.)

The "Platform" recognizes as ministers those "who are called of God to preach the gospel, and are set apart to that work by ordination," even though "not bearing office in any church." (pp. 65, 66.)

There is one marked utterance to which we would call particular attention, as follows: "A minister who is not a member of some Congregational church is not in fact, and ought not to be, counted a minister in connection with the churches and ministry of the Congregational order." (p. 68.)

Of "an Association of ministers," the declaration is made, "It can ordain no man to the ministry;" yet men have been ordained by such an Association in Massachusetts; and the validity of the ordination was unquestioned. The word "properly" after the word "can" would have saved the principle from conflict with fact. The book would be improved by a table of contents, and greatly needs a minute index.

We would call the attention not of ministers merely, but of the churches as well, to this important volume. It should be one of the household books of every intelligent Congregationalist.

DR. KRAUTH. *Sketch*. p. 293. says of "A Day in Capernaum : " ¹ " This is the book, whose appearance in English we owe to Dr. J. G. Morris, of Baltimore, who has given us a translation worthy of the original, improving it for popular use by the omission of that part of the notes which is designed only for a class of scholars of whom we have not half a dozen in America, and which would be, not simply useless, but appalling to the mass of readers." This is saying a great deal of a book in which we have noticed upwards of *one hundred and thirty* serious errors. A few of these may be traced to careless proof-reading, but for the most of them the translator is alone responsible. The book in its present shape is a disgrace to a publishing house of any character. We are sure Dr. Delitzsch would be greatly pained if he were to know how his little work, a gem of a book, has been mutilated in this translation. In regard to retaining or omitting notes, which Dr. Krauth alludes to, no special rule could have been followed, for some of the most learned which Dr. Krauth characterizes as "useless" and "appalling," have been retained, whilst others which are very necessary to illustrate the text have been omitted. Throughout the book the spelling of the proper names, and especially of the Hebrew words, is distressingly bad. In the preface, p. viii, we have "*Gahoe* our Righteousness," where *Gahoe* should be *Jahve*, or better *Yahve*. On pp. 56, 57, we have "Mishrad" and "Mischrad," in both cases for *Midrash*. On p. 141, a Hebrew sentence is literally turned around ! as if Delitzsch had said, "Do come in," the translator has, "*In come do*." Besides, to give the note any meaning to the English reader the words should have been translated. On p. 215, in *three* words there are *four* errors, making complete nonsense. On p. 224, how can the English reader pronounce *goj*? It should be *goi*. And from many passages throughout the book it is evident that the translator did not know that as a rule the German *j* was best represented in English by *y*, as in the case of *Yahve* before noticed. We have counted at least twelve instances where the reference is wrong. For example, on p. 249, the occasion at Capernaum when Christ's mother and brethren sought him, is referred to Ezekiel viii, 1. Besides the omission of important notes there are also several omissions from the text. Then the instances in which the translation fails to render correctly the original are also numerous. On p. 24, we have "forty days" where Delitzsch says "forty *years*." On p. 194, we have two hundred and thirty-eight boats," where Delitzsch, quoting from Josephus, says, "two hundred and *thirty*." On p. 54, it is said, "Hermon stretches his gray summit." No one who has ever seen Hermon, or who knows much about it, would say that. Delitzsch says, "stretches *his white head*," and the correct equivalent in English would be, "lifts his white head into," etc. And on p. 192, is a surprising statement in regard to the sea of Galilee, namely, "upon this lake of *six miles long* and

¹ A Day in Capernaum. Translated from the German of Dr. Delitzsch, by Dr. J. G. Morris, of Baltimore. Lutheran Board of Publication, Philadelphia: 1873. There is bound up with this translation "A Sketch of Francis Delitzsch," by C. P. Krauth, D. D.

three wide!" Delitzsch says, "about three miles long by one and a half broad." He is writing in German and means German miles of course. The translator has neither translated the German, nor has he reduced the German miles to English. This translation condemns itself, and is utterly unworthy of the original.

The work of Dr. Delitzsch, "A Day in Capernaum," in which an attempt is made within the space of a single day to give a vivid picture of the ministerial activity of Jesus in Galilee, is deserving of the highest praise. Whatever comes from that eminent scholar designed to throw light on the times of Christ is worthy of being carefully read, and also of being incorporated into our own literature by means of a correct and faithful translation.

ALL who are acquainted with Conybeare and Howson's great work on the "Life and Epistles of St. Paul,"—and we suppose all our clerical readers are,—will welcome the lectures by Dean Howson, recently issued by Dodd & Mead of New York, on the *Character* of the great Apostle.¹ It has often occurred to us that an analysis of the main characteristics of Paul as a man, a companion, a traveller, would be a valuable and an instructive work, and we know of no one better qualified to make such an analysis than Dean Howson, whose lectures on the subject now appear in an American dress. Those minute indications of personal character, which a close study of the letters and speeches of any notable person reveals, were necessarily brought before Dean Howson in the careful scrutiny needful for the production of the work on Paul's Life and Epistles with which his name is associated; and now we have the matured result of the Dean's estimate of the Apostle's character in these five lectures. The first is on Paul's Tact and Presence of Mind, and shows in a masterly way the high development of these important qualities in one who so greatly needed them in his difficult and checkered career. The second lecture is on the Tenderness and Sympathy of Paul, and in it, those pathetic "touches of nature which make the whole world kin," and which are scattered here and there in the Apostle's life and writings, are skilfully depicted and dwelt upon. The lecture on Paul's Conscientiousness and Integrity is particularly noticeable, inasmuch as it deals with an aspect of the Apostle's character likely to be lost sight of, and which, in this age of loose and slippery commercial and other morality, Christian ministers would do well to dwell upon in their public utterances, with courage and faithfulness. The remaining lectures are on the Apostle's habit of Thanksgiving and Prayer, and on his Courage and Perseverance, and are worthy of very careful study.

The typography and general appearance of the book is everything that could be desired, and it is therefore the more to be regretted that there are some strange omissions, for which it is difficult to account, in a work which appears to have been produced with so much care. The preface to

¹ The Character of St. Paul. By J. S. Howson, D. D., Dean of Chester. New York: Dodd & Mead. 12mo. pp. 314. \$1.75.

the book is not given, although on page 3, and page 203, there are foot-note references to it. The title-page is defective, seeing that on page 55, there is a reference in a foot-note to quotations on the title-page, which quotations are not given there. In a foot-note on page 87, there is an allusion to "earlier editions of these lectures," and in a note on page 183, we learn that this is the third (? English) edition, but there is nothing on the title-page to indicate that it is not the first edition. We would suggest that on the title-page "First American and Third English Edition" should have been printed. No doubt if the complete title-page and preface had been given, the reader would have been put into possession of the facts associated with the delivery of these lectures; the place, the audience, the circumstances, etc., which would add considerable to the interest of their perusal; but as it is, these facts have to be gathered up from incidental references in the text and foot-notes, from which we find that they are Cambridge University sermons.

The following extracts will give a good idea of the style of the work, and of the practical purpose of the author.

"But what I mainly desire to lay stress on here, is, that — taking our lesson from St. Paul's course of conduct and habitual state of feeling — we see that carelessness in pecuniary transactions is really sinful. In a plain English way of stating the matter, St. Paul teaches us that it is our duty to keep our accounts exactly, and to be careful that our credit rests on a sound basis. Now I do not forget where I am preaching; but there are dangers here, as well as in the mercantile community (Liverpool), with which I am familiar. One temptation to which some here present have been exposed, and others will presently be exposed, is the temptation to *incur debt* — not for any good reasons, but for reasons which involve no real excuse. Whatever the regulations of a University may be, there must always be the possibility of inducements to extravagance; and it is a part of the wholesome discipline of the place to test young men, especially such as are of limited means, whether they have the power of resistance. Some families have struggled hard to send some students here; and it is a poor return for such confidence to spend in folly what rightly belongs to younger brothers and sisters. But chiefly I would again dwell on the effect which the present has on the future. I have seen something of the influence of debt upon the *character*, and I can assure you that it is enfeebling and lowering, — that it tends to take off the fine edge of conscience, — and that it often permanently injures the whole moral tone of those who once were scrupulously honorable." Pp. 169-171.

"Thus far we have been engaged in considering passages of St. Paul's life and writings, which may be properly classed under the head of courage. We have still to look at that deeper part of our subject, which I have described as *perseverance in spite of discouragement*. It is easy to be brave when we have *success*, or when we are *sanguine*. But when disappointment comes — when we have laboured honestly and failed — when dangers and difficulties are in prospect — when the sad forebodings which are upon us press all the more heavily because we cannot precisely tell what form the apprehended evil will assume — when our distress of mind is painfully mixed up with the sympathy of friends — when fatigue is inevitable, when *health*, too, is weak . . . still under such circumstances to keep the heart steady and strong — still to go on in patient endurance — this tenacity of purpose is a more essential characteristic of the Christian life than all the courage, whether

physical or moral, of which we have been speaking. St. Paul would hardly be the large example for which we claim him, unless he furnished us here also with a pattern of suffering and of triumph." pp. 283-4.

We cordially commend this valuable work to the attention of our readers.

THE book entitled "Christianity, the Science of Manhood,"¹ derives interest from the fact that it was issued a little previous to the author's ecclesiastical change of base. He wrote the book when he was the pastor of an Evangelical Congregational church; he has now gone over to the Unitarian body. Are there any indications in this treatise of the author's unsoundness? On this point we notice, *first*, an obvious undervaluing of the internal and historic evidence of the authenticity of the Scriptures; and, *secondly*, an omission of the governmental element in his representations of the atoning work of Christ.

The volume is designed to lead the sceptical to embrace Christianity in view of its practical influence in developing the factors of true manhood. It abounds in traces of honesty and earnestness. The benevolent purpose of the writer is unquestionable. The book has elements of power. It grows in influence on the reader as he advances. The style is simple and terse. There are portions of the book in which the author is truly eloquent. The instances of bad taste, as where he speaks of "spitting at the moon" (p. 153), are rare and exceptional. While we recognize what is valuable and commendable in this volume, we add, it evinces on the part of its author an intense mind, rather than a broad one. Indeed, it shows that he undertook a task to which he was inadequate. In attempting to lead other minds out of scepticism, he, himself, lapses into a degree of unbelief.

The work is not scientific or thorough. For instance, in enumerating the "factors of manhood," he gives "the physical, intellectual, affectional, and the religious." Here he makes no mention of the will; and we fully appreciate the note, in which he remarks, "It is not claimed that this four-fold division of man has any scientific value."

The work is not philosophically accurate; thus he says, "You cannot love a friend too much, nor home too much, nor country too much, nor this world too much. They are worthy of all the affection you can lavish on them; and for his own development a man can no more love too much than the sun can shine too brightly, or a diamond be too brilliant." (pp. 61, 62.) Here he fails to discriminate between instinctive and voluntary affections. He fails to recognize the fact that a man's love for an object is influenced by his estimate of it as a good, for which estimate he is responsible. How does his statement accord with the scriptural declaration, that "the friendship of the world is enmity with God"?

He does not always use language with precision. In speaking of the

¹ Christianity, the Science of Manhood. A Book for Questioners. By Minot Judson Savage. Boston: Noyes, Holmes & Co. 1873. Octavo. pp. 187. \$1.50.

Christian life, he says, "Whatever is wrong, it forbids; and a true and enlightened selfishness would do that." (p. 182.) He here uses selfishness in the sense of self-love, which is unauthorized.

The intensity of his mind leads him to extravagance. Thus he says, "It is evident that when the perfect manhood is attained, all necessity for government will have passed away. . . . The highest duty of governments, then, is to make themselves useless." (p. 44.)

Again, he declares, "Many or most of Christ's moral maxims can be culled, like scattered flowers, from ancient heathen sages, and so bound into as fair a bouquet as the Sermon on the Mount." (p. 73.) This is going beyond the position of Theodore Parker, who testified, "Jesus will remain in religion the creator of its pure sentiment; the Sermon on the Mount will never be surpassed."

There are traces in the book of the author's acidity towards the church and towards his ministerial brethren. After portraying what he calls "weak points" in the argument for the Scriptures, he declares, "that ministers and churches are partly conscious of their weakness appears in the suspicious and unreasonable jealousy of those who are accustomed to rely upon them. In no ministerial association with which I have ever been acquainted would it be possible to conduct a calm and judicial discussion of questions like these." (p. 141.) It is a great calamity to any man when he allows himself to become soured. It is a sad sight when an earnest soul, in its effort to do good, is itself stranded.

PHILOSOPHICAL AND HISTORICAL.

"CHURCH AND STATE."¹— We have read this volume with unqualified pleasure and satisfaction. Independent of the facts of which it treats, there is a free catholic as well as patriotic spirit running through it, which must command the respect of every reader, even if he differs from the author in his facts or conclusions. It cannot fail to do good abroad, as well as in our own country, by bringing home to the knowledge of the Old World what they have been so slow to learn, the significant fact, that the Christian religion does not depend for its power or efficacy upon anything it borrows from the forms of government or the force of civil power; that, if left to itself, it is able to make its influence felt through its own unaided instrumentalities, in purifying and elevating society, in making men peaceable and orderly citizens, and thereby lending aid and efficiency to civil government, without asking anything in return more than civil rights, common to all.

The time, too, at which it appears is equally opportune with the excellence of its spirit. Europe, and especially Germany and Italy, to a certain extent, seem to be passing through a crisis in their religious organizations which promises new developments in the condition of society and of public

¹ Church and State in the United States, with an Appendix on the German Population. By Joseph P. Thompson. Boston: James R. Osgood & Co. Berlin: Leonard Simion. 1873. 12mo. pp. 166. \$1.50.

opinion there, and is to be intimately associated with freedom of religious thought and segregation of church and state, wherein the experience of our own country, in both these respects, can hardly fail to be of inestimable value. And it is a cause of congratulation to all friends of such a reform, that the independence of church and state in respect to each other in America, and its consequences, are so fully and, at the same time, so succinctly and clearly presented in this little volume of Dr. Thompson. The place of its publication, moreover, is to be regarded as a fortunate circumstance. It first appeared in the German language in Berlin, to meet the wishes of leading men in that country; and, in this way, it issues, as it were, from the heart of Europe, with every chance in its favor of reaching every country where the German or English can find readers. In addition to his qualities as a learned theologian, the author is equally distinguished as a profound and accomplished scholar, a fine writer, and, after reading this work, we might confidently add, a clever lawyer.

But it is the work before us, and not its author or the circumstances of its publication, to which it is our purpose to call the reader's attention. His object is, in the first place, to present the relation in which the federal government stands to the church, and then a like view of this relation between church and government in several of the individual States. In doing this, he clearly and strikingly exhibits the difference there is between religion being positively and unqualifiedly *free*, as it is in the United States, and what is called *religious toleration*, by which, as in some of the states of Europe, the government graciously forbears to exercise the restraint over the citizens' opinions and forms of religious worship, which, by implication, it might do of right, if it saw fit. *Religious toleration* is a thing as unknown in the United States as the burning or outlawry of heretics. And not only is this true now, but it is guarded as to all time to come, by being made a part of the fundamental law of the land, and by thereby denying to Congress the *power* to make a law "prohibiting the free exercise thereof." And the fourteenth and fifteenth amendments of the Constitution practically enforce the same doctrine upon the several States. At the same time that this religious liberty is guaranteed to all, the Constitution absolves no man from his duties as a citizen to the State, whatever may be the form of his faith.

The writer, in the next place, briefly traces the history of several of the States, so far as it helps to show the growth and development of this principle of religious liberty arising from the entire separation of the church, as a church, from the government of the State and its administration. At the same time he shows that the church, as an organized body, has no civil power of acting in the holding and management of property, except what it derives from the constitutional government of the State by the way of direct or associated and delegated corporate functions, which are cognizable by the civil courts alone. He, accordingly, gives us the establishment of religion in Virginia "according to the doctrine and usages of the church of England," where ministers were forbidden to preach or teach except in conformity to the constitutions of that church. In other words, the power

and functions of a hierarchy were recognized as something distinct from, and independent of, the civil government, and at the same time having a direct influence and control in state affairs. When New York came under the jurisdiction of England, there was the same disposition, to a considerable extent successful, to recognize the English as the state church, though to other religious sects, except Papists, was *conceded* the "liberty of conscience; so that they be content with a quiet enjoyment of the same."

When he comes to speak of New England, though in sympathy with the system of church polity which has always prevailed there, we are inclined to think the author has not always discriminated, as he might have done, between a union or connection between church and state, or an interference on the part of the state with the liberty of religious opinion in a community, and the action of government in lending the aid of the civil law to those organizations by means of which religious worship and ordinances are maintained. What the law did and required had reference, ultimately and mainly, to the peace and good order at which civil government aims, rather than the good of souls, or the maintenance of any national system of faith, or of any one dominant church. We look here in vain for anything like a hierarchy; and although, in fact, the churches which the people were required to attend were substantially of one and the same faith and denomination, they were practically independent of each other; and their very constitution repudiated any other union or head than a spiritual one. Even this denominational unity was the result of circumstances, and not the natural or legitimate outgrowth of the charter under which the government was organized. The difference between the legislation of Massachusetts and England in this respect is illustrated by the statute of 1692, compared with that of the "1st Eliz." in England. By the first of these, a man absenting himself from public worship on the Lord's day for a month, was liable to a fine, to be imposed by the civil court. By that of Elizabeth, he was forbidden to absent himself from church, "on pain of punishment by the *censures of the church*, and also on pain of forfeiting" a certain sum of money. One was an injury and dishonor to the church, which the state punished conjointly with the church; the other was a violation of a state law, of which the state, by its officers, alone took cognizance.

We know it has been so often repeated that the Puritans of Massachusetts came here to establish, and did establish, a kind of "theocratic government," that it is difficult to combat a theory so deeply rooted. Indeed, the author of the book before us heads the third section of his work with "Theocratic Government in New England," and one of the subdivisions of this section with, "A Theocracy in Massachusetts." Now a "theocracy" is defined to be "the government of a nation immediately by God." But while we accord to the founders of the colony the character of devout and religious men, earnest in their endeavor to escape persecution for non-conformity, and sincerely desirous to found and build up a body politic in which the habit of thought and course of legislation should favor that

sobriety and good order in the community which grow out of a prevalence of religious culture, we have been led to believe that it was through the instrumentality of civil government and the organization of a civil body politic alone that they sought or expected to accomplish their ends. They were wise as well as good men, and shrewd in policy as well as devout in spirit. Winthrop would not emigrate unless he could take the charter with him; and he and those who came after him clung to that as their Palladium, and only parted with it, at last, by force. It granted them their lands in the freest tenure then known to England; it made them a body politic, and gave them the right to choose their own rulers annually, and to frame their own laws, everything being to be done and regulated by a majority of the freemen of the colony. It defines also more in detail how these powers were to be executed, and adds, "whereby our said people, inhabitants there, may be so religiously, peaceably, and civilly governed as their good life and orderly conversation may win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind," etc.

Nothing, in this, is contemplated beyond the civil liberty which the charter vouchsafed to them. There was nothing of a "theocracy" in this. How was it in their administering the government thereby founded? Among their acts to which we are referred as tending to sustain the charge is their expulsion of the Episcopalians, the banishment of the Baptists, and the vindictive punishment of the Quakers, and, above all, in prescribing church membership as a qualification to be a freeman and a voter. In regard to the first class of these acts, we can only judge correctly of their motives, by placing ourselves in the situation in which they found themselves. A feeble and struggling colony, they had no means of self-preservation but by guarding against the intrusion of men from abroad, either disorderly in conduct, unruly and insubordinate in spirit, or hostile and unsympathetic in their views, who might come in, under their popular form of government, and defeat the very purposes for which they had exiled themselves from the mother country. For half a century or more, they had been smarting under the rod of persecution inflicted by the Episcopal church, and they might, moreover, have seen the effects of its policy upon the Virginia colony. Did it partake of theocracy that they sent home the half dozen, more or less, who had undertaken without being invited to settle among them, and that they were not willing that others of the same class should come into their communion? Worthy as the Baptists have proved themselves to be of the confidence and respect of good men in our time, the time was, and that as late as the settlement of New England, when the wild and lawless extravagance of the Anabaptists in Munster was still fresh in the public memory; and an outbreak of men of the same denomination in London, under one of their preachers, as late as 1661, and which was only suppressed after a bloody conflict with the troops, shows with what dread the men of New England must have regarded an influx of religious zealots whose antecedents, as to a quiet and orderly life, must have been so alarming. So with the Quakers. Aside from the estimate in which they

were held in England, the people of Massachusetts had seen enough in their own streets and houses of worship to feel that the public order would never be safe if such open disturbers of the peace went unpunished; and though we might not, by any means, be ready to commend the wisdom or humanity of the treatment extended to these sects, there is no occasion to ascribe this to any other motive than a wish to maintain *civil government*, and preserve peace and good order in the community. Nor is it necessary to infer that those who made and administered laws to this effect were actuated by a desire to interfere with the consciences or religious opinions of any class of the people, independent of their conduct as citizens, any more than it is that, in making war upon the indecencies or polygamy of the Mormons, the government is hostile to the freedom of religious opinion. So with the clause in the law limiting the ballot to members of the church. There is no reason to doubt that the motive for passing it was what it is stated to be in the act itself, "to the end that the body of freemen may be preserved of honest and good men." It was they who, collectively, chose their rulers, made their laws, and took part in the management of the affairs of the colony; and church membership was adopted as a test of qualification to act in these important capacities, not to benefit or aggrandize any one or all of the little organizations which constituted these churches, but to secure good and honest citizens to administer the civil government for all alike. And to guard against any possible connection which might grow up between church and state, by the former interfering, in any manner, with the latter, the colony, in their "Body of Liberties" adopted in 1641, declared that "no church censure shall degrade or depose any man from any civil dignity, office, or authority he shall have in the Commonwealth."

We may have spent more time upon this point than any prominence given to it in the work before us might seem to demand; but if we are right in the construction we have given to the action of the early legislators of Massachusetts, it is proper to endeavor to do away the impression, so generally prevalent, that the men of that day were aiming to establish a theocracy, in which the church was to act an important part, and thereby to exercise a control over a free expression of opinion upon matters of religious faith and doctrine. The key to the interpretation of what they did and declared is found, we believe, in the last word of the above quotation — "Commonwealth," for the establishment of which they had come here, and to the development and building up of which they devoted their energies and their lives.

Passing now to the remaining sections of this work, we have a clear and appreciative account of the mode of holding property for church purposes, by means of civil corporations acting as trustees, and amenable to the civil courts for the administration of these trusts; and we have, in this way, a vindication of our courts from the preposterous charge which some have been disposed at times to make, that the law had been perverted to favor one denomination at the expense of another.

Of the success of our free system of support of religious institutions, the

writer speaks in just and appreciative terms. He shows from statistics, as well as general results, that these institutions have been gainers by this very freedom from the coercion which once prevailed in their favor, by means of involuntary taxation of the people ; and he illustrates this in a striking manner by the condition of the Broadway Tabernacle, of which he was the able and distinguished pastor for more than twenty-five years. And in another place he refers, for the same purpose, to the action of the American Congregational Union as a "Congregational Church Building Society," the contributions for these and similar organizations being entirely free. To this might be added, what he dwells upon at considerable length, the custom which so almost universally prevails of consecrating, as it were, the meetings of Congress and our legislative assemblies, as well as all important public occasions, by prayer, always listened to decorously, and with becoming respect. Of the power of the pulpit as "among the foremost social forces" in the United States, the writer has an unquestionable right to speak as he does, when, among other things, he alludes to the part it took in awakening and keeping alive that patriotic fervor during the war of the rebellion with which the people of the loyal States were inspired.

As to matters of fact, this learned author is generally trustworthy, but the most careful are liable to err. We notice that he states that "The Baptist Mission Society has raised a fund of half a million dollars, the income of which is to be expended in loans, without interest, to aid in building churches in new sections of the country." The facts, as we understand them, are that this society is attempting to raise a fund of half a million, of which they have only \$188,067 in hand ; and the whole fund, instead of the income merely, is loaned for the purpose specified, not without interest, but at seven per cent ; and the income is to be added to the principal until the fund reaches a million.

Of the growth and the future of Romanism in America, which are treated of to a considerable extent in this work, we have not space nor inclination to say more than a single word. Looked at in one light, the problem seems fearful and difficult of solution. The recognition of spiritual subjection to a foreign potentate, to which the management of our schools is to be subordinate, and the consciences of electors are to be appealed to in temporal matters, is certainly startling when we reflect upon the entire freedom with which the passions as well as the judgments of men are addressed in our popular assemblies, and in the election of our civil rulers and law-givers. But with the opportunities which men here have to form opinions for themselves, and the disposition which all men naturally have to think, — or to think they think for themselves, — with free schools, a free press, and free churches of every denomination open to all, it is difficult to suppose that the causes which have brought about all these are going to cease to act, or that the race, after having at such an expense of life and treasure escaped from the thralldom of church domination, will, in a free country like ours, where the human mind can have a fair field, voluntarily and of their own accord go back again into the slavery of the Middle Ages.

Nor is it too much to believe that this very book of Dr. Thompson will

do much towards educating the public mind of our own country, as well as of Europe, to the independence of free thought, as well as the independence which acknowledges no subjection to the dogmas or dictates of any religious sect or denomination whatever.

For this and the other good it is calculated to accomplish, as well as for its clear, catholic, and patriotic sentiments upon a subject of great public interest, the work we have attempted to review ought to find a cordial welcome in the minds of the American people.

MISCELLANEOUS.

THE old aphorism of Alexander Pope, that "a little learning is a dangerous thing," has not been more clearly disproved in anything than in the popularization of scientific knowledge, which is such a pleasing characteristic of these modern days. Lectures by distinguished scientific men, illustrated by experiments with the most perfect appliances and apparatus which can be obtained, have brought within the reach of the many, those deeply interesting facts of science which were formerly confined to the learned few; and we know of no greater test of the culture and intellectual status of a community, than is to be found in the demand for, and attendance upon, scientific lectures. Next to the advantage of attending such lectures, is the perusal of scientific essays and printed lectures illustrated by diagrams. We therefore welcome and cordially commend to our readers the *Lectures and Essays* recently published by Messrs. Chatfield & Co., of New Haven.¹ They treat on "The Action of Natural Selection on Man, Spectrum Analysis" (3 lectures), "The Sun and the Phenomena of its Atmosphere," "The Earth a Great Magnet," and "The Mysteries of the Voice and Ear." We have perused them with great interest, and can speak with high approval of the lucid style in which they are written. There is, however, some confusion in the arrangement of, and references to, the diagrams, which it would be desirable to have corrected should a second edition be called for.

FOR lively fancy, sprightly humor, and delicate satire, commend us to the writings of Douglas Jerrold. Messrs. Lee & Shepard have done wisely in publishing a collection of more or less brief papers of the renowned English wit, which we expect will meet with a hearty welcome from the American public.² The collection consists of "Fireside Saints," twelve very brief sketches which appeared in "Punch's Almanac for 1857"; "Mr. Caudle's Breakfast Talk," published in "Punch's Almanac for 1846"; a number of delightful Tales and Sketches; and "The Hedge-

¹ *Half Hours with Modern Scientists. Lectures and Essays* by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer, and Rood. Being Nos. VI-X of the University Series. Second Series. New Haven, Conn.: Charles C. Chatfield & Co. 1873. 12mo. pp. 325. \$1.50.

² *Fireside Saints, Mr. Caudle's Breakfast Talk, and other papers.* By Douglas Jerrold. Now first collected. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1873. 12mo. pp. 357. \$1.50.

hog Letters, containing the Opinions and Adventures of Juniper Hedgehog, Cabman, London, and written to his relatives and acquaintances in various parts of the world." We have perused the volume with much interest and satisfaction, and can heartily commend it to our readers. It is written in the graceful diction of which Jerrold was such a master, and has an improving and elevating tendency. We may appropriately apply to these papers the couplet of Cowper, —

"Behold in these what leisure hours demand,
Amusement and instruction hand in hand."

For public reading, or for reading aloud in the family circle, this volume will be found very acceptable.

BOOKS RECEIVED.

Scribner, Armstrong & Co., New York.

Arthur Bonnicastle; an American novel. By J. G. Holland, author of the Bay-path, Miss Gilbert's Career, Bitter-Sweet, etc. etc. With twelve full-page illustrations, by Mary A. Hallock. 1873. 12mo. pp. 401. \$1.75.

The Holy Bible, according to the authorized version (A. D. 1611), with an explanatory and critical Commentary and a revision of the Translation by bishops and other clergy of the Anglican church. Edited by F. C. Cook, M. A., Canon of Exeter. Vol. III. 2 Kings—Esther. 1873. Royal 8vo. pp. 499 \$5.00.

An Outline Study of Man; or, The Body and Mind in One System. With illustrative diagrams and a method for blackboard teaching. By Mark Hopkins, LL. D., author of Evidences of Christianity, Lectures on Moral Science, etc. 1873. 12mo. pp. 308. \$1.75.

History of Modern Philosophy. Vol. II. History of Philosophy from Thales to the Present Time By Dr. Friedrich Ueberweg, late Professor of Philosophy in the University of Königsberg; translated from the fourth German edition, by Geo. S. Morris, A. M., with additions, by the translator, an appendix on English and American Philosophy, by Noah Porter, D. D., LL. D., and an appendix on Italian Philosophy, by Vincenzo Botta, PH. D. 1874. 8vo. pp. 561. \$4.00.

From A. S. Barnes & Co., New York.

Earnest Words on True Success in Life, addressed to Young Men and Women. By Ray Palmer. 1873. 12mo. pp. 295. \$1.25.

The Liberal Education of Women. The Demand and the Method. Current Thoughts in America and England. Edited by James Orton, A. M. 1873. 12mo. pp. 324. \$1.50.

Chrysostom. The Mouth of Gold; a series of Dramatic Sketches illustrating the Life and Times of Chrysostom. By Edwin Johnson. 1873. 16mo. pp. 109. \$1.00.

Fourteen Weeks in Chemistry. By J. D. Steele, PH. D. 12mo. pp. 301. \$1.50.

A Manual of Moral Philosophy, designed for Colleges and High Schools. By Andrew P. Peabody, D. D., LL. D., Plummer Professor of Christian Morals in Harvard University. 1873. 12mo. pp. 225. \$1.25.

A Treatise on Analytical Geometry, with Applications to Lines and Surfaces of the First and Second Orders. By William G. Peck, LL. D. 12mo. pp. 212. \$1.75.

Education Abroad and Other Papers. By Birdsey Grant Northrop, LL. D. 8vo. pp. 176. \$1.50.

Dodd & Mead, 762 Broadway, New York.

The Character of St. Paul. By J. S. Howson, D. D., Dean of Chester. 12mo. pp. 314. \$1.75.

Hester Morley's Promise. By Hesba Stretton, author of the Doctor's Dilemma, Bede's Charity, etc. etc. 12mo. pp. 526. \$1.75.

Crooked Places; a Story of Struggles and Hopes. By Edward Garrett, author of Occupations of a Retired Life, etc. 12mo. pp. 469. \$1.75.

Peter Stuyvesant, the Last Dutch Governor of New Amsterdam. By John S. C. Abbott. Illustrated. 1873. 12mo. pp. 362. \$1.50.

Against the Stream; the Story of a Heroic Age in England. By the author of the Schönberg-Cotta Family, Diary of Kitty Trevelyan, etc. 1873. 12mo. pp. 589. \$1.75.

Anson D. Randolph & Co., New York.

A Commentary on the Proverbs, with a new translation, and with some of the original expositions re-examined in a classified list. By John Miller, Princeton, N. J. 8vo. pp. 651. \$4.00.

Lee & Shepard, Boston.

The Morning Star; a Collection of New Music, for Choirs, Singing Schools, Conventions, etc. By D. F. Hodges and G. W. Foster, authors of the Sacred Crown, Anthem Offering, etc. 1873. pp. 384. \$1.50.

Golden Sunbeams; a Collection of New Music, for the Sabbath School, the Social Meeting, and the Home Circle. By D. F. Hodges and J. H. Tenney. 1874. pp. 176. 35 cents.

Fireside Saints, Mrs. Caudle's Breakfast Talk, and Other Papers. By Douglas Jerrold. Now first collected. 12mo. pp. 357. \$1.50.

Noyes, Holmes & Co., Boston.

Christianity, the Science of Manhood. A Book for Questioners. By Minot Judson Savage. 1873. 12mo. pp. 187. \$1.50.

J. R. Osgood & Co., Boston.

Church and State in the United States; with an Appendix on the German Population. By Joseph P. Thompson. 1873. 12mo. pp. 166. \$1.50.

O. Ditson, Boston.

River of Life. For our Sunday schools. A superior and rich collection of new and popular music, consisting of choruses, part songs, solos, duetts, together with every department of Sunday-school work, including anniversaries, institutes, concerts, etc. By H. S. Perkins, of Chicago, and Wm. W. Bentley, of New York. 35 cents.

Patrick Donahoe, Boston.

Points of History. The Inquisition. The Albigenses and the Waldenses. The Massacre of St. Bartholomew. The Fifth of November; or, Gunpowder Plot. Galileo and the Inquisition. Religious Toleration, a Question of First Principles. 32mo. pp. 360. 60 cents.

The Christian Trumpet; or, Previsions and Predictions about Impending General Calamities; the Universal Triumph of the Church; the coming of Antichrist; the Last Judgment, and the End of the World. Divided into three parts. Compiled by Pellegrino. 12mo. pp. 272. \$1.50.

W. F. Draper, Andover.

A Grammar of the New Testament, Greek. By Alexander Buttmann. Authorized translation, with numerous additions and corrections by the author. 8vo. pp. 474. \$3.50.

Charles C. Chatfield & Co., New Haven, Conn.

Half-Hours with Modern Scientists. Lectures and Essays, by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer, and Rood; being Nos. VI-X of the University Series. Second Series. 12mo. pp. 325. \$1.50.

Providence Press Company, Providence, R. I.

Historical Sketches of the First Congregational Church, Bristol, R. I., 1687-1872. By J. P. Lane, Pastor. 12mo. pp. 126.

PAMPHLETS RECEIVED.

A Genealogical Register of the Descendants in the Male Line of David Atwater, One of the Original Planters of New Haven, Conn., to the Sixth Generation. 1873.

Rev. Prof. Seelye's Sermon before the American Board of Commissioners for Foreign Missions, at the Annual Meeting in Minneapolis, Minn., Sept. 23, 1873.

The Mortality Experience of American Missionaries. By Nathan Willey; being a complete record of the mortality and experience of the foreign missionaries of the A. B. C. F. M., from its organization to July 1, 1873, as compared with the American experience table of mortality. 50 cents.

Sermon and Addresses Commemorative of the Twenty-Fifth Anniversary of the Ordination of Rev. James H. Means, as Pastor of the Second Church, Dorchester, July 13 and 14, 1873. Boston: Congregational Publishing Society. 1873.

A History of the First Congregational Church, Yarmouth, Mass., in a Discourse delivered January 26 and February 2, 1873. By John W. Dodge, Pastor. 1873.

Thirtieth Memorial Anniversary of the Denmark (Iowa) Congregational Association. A. D. 1873.

Everlasting Punishment attended with Everlasting Decay. A Discourse by a Congregational Pastor. Chicago: A. S. Barnes & Co., No. 115 State Street.

Manual of the First Union Congregational Church. Quincy, Ill. 1873. Press of the Daily Whig, 50 North Fourth Street, Quincy, Ill. 1873.

Commentary on the New Testament, Designed for Christian Workers. By Rev. Lyman Abbott. Matthew, Chapters I to VII, and Chapters VII to XII. A. S. Barnes & Co., New York and Chicago.

The Catholic Family Almanac for the United States for the Year 1874, Calculated for different Parallels of Latitude, and Adapted for Use throughout the Country. Catholic Publication Society.

The Story of Wandering Willie. By the author of *Effie's Friends* and John Hatherton, with frontispiece by Sir Noel Paton, R. S. A. Reprinted from the third London edition. Scribner, Armstrong & Co. 1873. pp. 104. 50 cents.

EDITORS' TABLE.

AN apology is due to our readers for the delay in the issue of the last two numbers of the present volume. We offer the following facts, which will go far, we trust, to justify us, and satisfy them: While engaged in preparing the July number, one of our fraternity was suddenly removed, by death, leaving his editorial work in an unfavorable condition. An article which was essential to that number was lost through the mail, and had to be reproduced. An engraving was prepared, with a biographical sketch, for the October number; and when, as we supposed, we were nearly ready to go to press, the engraving proved so unsatisfactory that it was given up; and we were obliged to start anew, substituting the engraving and sketch of another person. Having a sensitive regard for the artistic appearance of our work, and having been annoyed in some previous years by a variation in the tint of the paper used for successive numbers, we had taken pains to have sufficient paper for the body of the work for the entire year manufactured at one time, thus securing the exact tint which we desired for the whole volume, and for the cover an ample stock for two years; but when about to go to press, we learned, to our dismay, that our entire stock of paper, which had been left in the hands of the manufacturer, had been consumed by fire. We ordered a new lot made; but we must still crave the leniency of our subscribers if the tint is not altogether satisfactory.

Trusting that we shall be free from such a succession of disasters in the future, and be able to issue our work with satisfactory promptness (although the inherent difficulty of doing so can be appreciated only by one who has engaged in such statistical labors), we commit ourselves and our enterprise to the indulgent consideration of our patrons.

THE suggestive article in this number on "Reform in Congregationalism," although published anonymously, we feel free to say, is from the pen of a writer, whose public, literary, and legal position gives weight to his opinion.

FREE Christian discussion can do no harm. Therefore we sometimes insert, in the "Quarterly," articles with whose conclusions we cannot fully agree. The authors, whose names are attached, are alone responsible. The article on "Church and State" is of this character. Its author does not "expect even to have the countenance of the highly conservative editors of this journal." We can hardly admit the "highly conservative." Our conservatism consists only in obedience to the apostolic injunction, "Prove all things: hold fast that which is good." But he is right in supposing that, on some points, he and we differ decidedly.

We understand our eminent brother to insist that the church, or rather a church, has no authority to exercise discipline. He denies that a church can "try a member for any immorality, find him guilty, and deprive him of the privileges of the church." He asks, "Who can point us to the charter by which this power is granted?"

We believe that it is in the eighteenth chapter of Matthew: "If thy brother shall trespass against thee, . . . tell it unto the church; but, if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

It seems to us that the apostles understood that the church had this "charter." "Put away from among yourselves that wicked person." "Withdraw yourselves from every brother that walketh disorderly." "A man that is an heretic, after the first and second admonition, reject."

With what is said as to *legislative* power, we agree. With Congregationalists it is a familiar distinction, that the power of the church is not legislative, but solely administrative. The church can make no tests of admission or continuance beyond what are plainly scriptural; but it is *required* to administer such rules as the Scriptures give. These rules are evident; and the church is commanded to enforce them, and thus to exercise "discipline."

The real foundation question seems to be, whether the church shall have any visible organization. We believe that it has. If it has, it has a visible membership. To say that it has a visible membership is to say that there are some scriptural conditions of membership. The application of these conditions must rest somewhere. Our contributor thinks it rests with Christ. We do not deny this; but, inasmuch as our Lord does not give a miraculous revelation in each particular case, we seem to be forced to fall back on the plain rules which He, either personally or by His apostles, established for just such an emergency.

Our brother objects to "Mormons." Would he receive an avowed Mormon into his church? If not, he presumes "to judge of the fitness of all applicants," which he denies the right of the church to do.

We appreciate our brother's jealousy for the rights of individuals; but, to avoid tyranny, he substitutes anarchy. We presume he has seen churches making unscriptural tests of admission, and imposing laws in defiance of Christian liberty, whereby faithful Christians have been deprived of Christian privileges, and not a few been driven into communions where their rights are preserved. But the remedy for this is in returning to the fundamental doctrine of Congregationalism, that no church may make any tests, or impose any laws, relative to the privilege of the sacraments, not plainly set forth in the Scriptures; indeed, that it can make *no* laws in this regard, but may only administer the rules given by our Lord. The root of the evil is in the careless statement, that the church is merely "a voluntary association." Some good brethren think that Christians came to feel that to "associate" would be edifying; and thus churches originated. Can they not see that this divesting the church of its divine origin, and making it merely a human society, opens the door to all man-

ner of legislation? If the church is not divine, there are no divine rules limiting its action; and there is substituted the tyranny of majorities. A "voluntary association" does its own legislation. A divine institution is limited, as such, to the power expressly given to it. This voluntary association theory is a dishonor to Christ's body. Not only so, but we make a stand against it in the name of religious liberty. What right has a "voluntary association," a mere human society, to meddle with religious privileges? How dare it presume to administer Christ's ordinances? If it does, how dare it decide who shall, and who shall not, have the benefit of them? For a "voluntary association" to assume to control these things is a daring impertinence.

There is a better way. The church is divine; Christ established it. Therefore, it was given needful powers of government. This avoids anarchy. But those powers are limited, as respects the privilege of the sacraments by the very few principles given in the Scriptures. This avoids tyranny.

In this view, we believe that no church has the right to refuse the sacraments to any one confessing Christ and walking orderly. Farther than this, we dare not go.

WITH the next number we commence the sixteenth volume of the "Quarterly." We have no prospectus to issue. The character of the work is established. There will be no change of plan or purpose. As in the past our aim has been to make every practicable improvement, such will be our aim in the future.

There will be no change in the price, which is, without exception or variation, \$2.00. This is only half the price of other periodicals of similar cost and character. We shall be grateful for an extended patronage. A few full sets can be furnished at our office. The fifteen volumes, unbound, \$23.00; bound, uniform in cloth, \$30.50. Also, a few sets of the Year-book, giving the statistics of our denomination for six years previous to the publication of the "Quarterly." Six volumes, bound, \$3.00.

QUARTERLY RECORD.

CHURCHES FORMED.

BEAVER CROSSING, Neb., June 18, 16 members.
 BLACK CREEK, Wis., August 24, 13 members.
 BROOKLYN, N. Y., Nazarine Cong. Ch. CALUMET, Mich., July 28, 14 members.
 CLEAR WATER, Neb., August 27, 5 members.
 CRANSTON, R. I., Sept. 26.
 EDEN TOWNSHIP, Io., July 21, 16 members. German.
 ELLIS, Kan., 19 members.
 ELKOY, Wis., June 3, 6 members.
 FONTENELLE, Neb., June 20, 31 members.
 GARFIELD, Kan., Aug. 10, 10 members.
 HANCOCK, Minn., June 29, 6 members.
 KEENE FLATS, N. Y.
 LINWOOD, Neb., June 4, 14 members.
 MCPHERSON CENTRE, Kan., August, 17 members.
 MUSKODA, Minn., Union Ch., Aug. 18, 10 members.
 OLNEY, Ill., June 11, 22 members.
 PARK TOWNSHIP, Minn., August 14, 15 members.
 POYSSIPPI, Wis., Aug. 10, 10 members.
 SCOTT VALLEY, Cal.
 SLEEPY EYE LAKE, Minn., May 25.
 SUSANVILLE, Cal., June 1.
 ROCKY MOUND, Kan., August 31, 6 members.
 WARREN, Ill., Sept. 21, 10 members.
 WEST AUSTINTOWN, O. (Welch), June 1, 25 members.
 WILBUR, Neb., July 11, 8 members.
 YEOVIL, Minn., Union Ch., August 13, 30 members.

MINISTERS ORDAINED.

BILL, A. WESLEY, over the Bethany Ch., in Chicago, Ill., Sept. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary.
 BROAD, L. PAYSON, to the work of the ministry in Templeton, Mass., Sept. 3. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Ordaining prayer by Rev. Temple Cutler, of Athol.
 BROWN, THOMAS L., to the work of the ministry in Union Grove, Wis., Sept. 2. Sermon by Rev. Joseph Collie, of Delavan.
 CASWELL, I. C., to the work of the ministry in Strykersville, N. Y., July 7. Sermon by Rev. W. H. Thomas. Ordaining prayer by Rev. J. Caswell, of Canada.
 CHURCH, J. W., to the work of the ministry in Winfield, N. Y., Sept. 24.
 CRANE, HENRY C., over the Ch. in Nantucket, Mass., Sept. 9. Sermon by Rev. Alonzo H. Quint, D. D., of New Bedford. Ordaining prayer by Rev. Cyrus W. Allen, of Hanover.
 CURTIS, WILLIAM W., over the Ch. in Calumet Mine, Lake Superior, Mich., Aug. 10. Sermon by Rev. P. H. Hollister, of Hancock.
 DEXTER, GRANVILLE M., to the work of the ministry in Oakland, Cal., June 29. Sermon by Rev. E. S. Lacy. Ordaining

prayer by Rev. Joseph A. Benton, D. D., of Pacific Seminary.
 DICKINSON, WILLIAM G., to the work of the ministry in Creaton, Ill., June 24. Sermon by Rev. Moses Smith, of Chicago.
 DODSON, GEORGE, to the work of the ministry in Hartford, Ct., July 6. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Ordaining prayer by Rev. Matthew B. Riddle, D. D., of Hartford Seminary.
 FITCH, FRANKLIN S., over the Ch. in Stratford, Ct., June 24.
 FONDA, JESSE L., to the work of the ministry in Wheaton, Ill., Sept. 16. Sermon by Rev. Jesse H. Jones, of East Abington, Mass.
 GRIFFIN, E. P., over the Ch. in Parsons, Kan., July 13. Sermon by Rev. Joseph C. Plumb, of Fort Scott.
 GRIFFITH, HENRY, to the work of the ministry in Antelope Co., Neb., Sept. 7. Sermon by Rev. James B. Chase, Jr., of Cedar Bluffs. Ordaining prayer by Rev. Amos Dresser, of Linwood.
 GRIFFITH, JOSEPH, to the work of the ministry in Coburg, Ont., June 11.
 HUNT, MYRON W., to the work of the ministry in Brooklyn, N. Y., June 27. Sermon by Rev. Stephen H. Tyng, Jr. Ordaining prayer by Rev. C. P. Bush, D. D.
 LATHROP, S. E., over the Ch. in New London, Wis., June. Sermon by Lorenzo I. White, of Ripon.
 LAWRENCE, EDWARD A. JR., to the work of the ministry in St. Albans, Vt., July 15. Sermon by Rev. Edward A. Lawrence, D. D., of Marblehead, Mass. Ordaining prayer by Rev. Calvin B. Cady, of Alburg.
 LEAVITT, HORACE H., to the work of the ministry in Cambridgeport, Mass., June 19. Sermon by Rev. Mark Hopkins, D. D., of Williamstown. Ordaining prayer by Rev. John L. Taylor, D. D., of Andover Seminary.
 LOVEJOY, GEORGE E., over the Ch. in Candia, N. H., July 16. Sermon by Rev. William J. Tucker, of Manchester. Ordaining prayer by Rev. John L. Taylor, D. D., of Andover Seminary, Mass.
 LOWES, JOSIAH E., over the Ch. in Cedar Creek, Neb., Sept. 7. Sermon by Rev. James B. Chase, Jr., of Cedar Bluffs. Ordaining prayer by Rev. Amos Dresser, of Linwood.
 MAKEPEACE, FRANK B., to the work of the ministry in Lynn, Mass., June 19. Sermon by Rev. Robert G. Vermilye, D. D., of Hartford Seminary, Ct. Ordaining prayer by Rev. Joshua T. Tucker, of Chicopee Falls.
 MERRALL, JOSEPH H., to the work of the ministry in Oakland, Cal., June 29. Sermon by Rev. E. S. Lacy. Ordaining prayer by Rev. Joseph A. Benton, D. D., of Pacific Seminary.
 MILLARD, D. K., over the Ch. in New Lebanon, N. Y., June 4. Sermon by Rev. Ephraim Flint, D. D., of Hinsdale, Mass. Ordaining prayer by Rev. M. Waldo, D. D., of Hornellsville.

MERRITT, Rev. ELBRIDGE W., over the Ch. in Hardwick, Mass., June 5. Sermon by Rev. Ariel E. P. Perkins, D. D., of Ware. Installing prayer by Rev. William G. Tuttle, of Ware.

NEWELL, Rev. WELLINGTON, over the Ch. in East Charlemont, Mass., Sept. 3.

PATTERSON, Rev. WEBSTER, over the Chestnut St. Ch. in Lynn, Mass., June 12. Sermon by Rev. Albert H. Currier, of Lynn. Installing prayer by Rev. Edward A. Lawrence, D. D., of Marblehead.

POUD, Rev. CHAUNCEY N., over the Ch. in Berca, O., June 18. Sermon by Rev. Justin E. Twitchell, of East Cleveland.

POND, Rev. J. EVARTS, over the Ch. in Hampden, Me., June 10. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. Enoch Poud, D. D., of Bangor Seminary.

RICHARDSON, Rev. CYRUS, over the 1st Ch. in Keene, N. H., July 10. Sermon by Rev. William J. Tucker, of Manchester. Installing prayer by Rev. John L. Merrill, of Marlborough.

RICHARDSON, Rev. MERRILL, over the Ch. in Milford, Mass., June 12. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Charles M. Lamson, of Worcester.

ROSS, Rev. A. HASTINGS, over the High St. Ch. in Columbus, O., June 19. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland. Installing prayer by Rev. J. H. Jenkins, of Springfield.

ROSS, Rev. JOHN A., over the 1st Ch. in Belfast, Me., Sept. 4. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. Stephen Thurston, D. D., of Searsport.

SHOREY, Rev. H. ALLEN, over the Ch. in Spencer, Mass., Sept. Sermon by Rev. William B. Wright, of Boston. Installing prayer by Rev. Ariel E. P. Perkins, D. D., of Ware.

SMITH, Rev. HENRY B., over the Ch. in Greenfield Hill, Ct., July 1. Sermon by Rev. James W. Hubbell, of New Haven. Installing prayer by Rev. Martin Dudley, of Easton.

SMITH, Rev. IREM W., over the Ch. in Otis Centre, Mass., Sept. 3. Sermon by Rev. Nahum Gale, D. D., of Lee.

TERRY, Rev. CASSIUS M., over the Plymouth Ch. in St. Paul, Minn. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago, Ill.

VAN HORNE, Rev. MAHLIN, over the Union Ch. in Newport, R. I., Sept. 25. Sermon by Rev. James G. Vose, of Providence.

VAN NORDEN, Rev. CHARLES, over the Ch. in St. Albans, Vt., June 23. Sermon by Rev. William H. Lord, D. D., of Montpelier. Installing prayer by Rev. Calvin B. Cady, of Alburgh.

WALKER, Rev. GEORGE F., over the Ch. in Ashby, Mass., June 11. Sermon by Rev. Mortimer Blake, D. D., of Taunton. Installing prayer by Rev. Horace Parker, of Pepperell.

WARFIELD, Rev. F. A., over the 2d Ch. in Greenfield, Mass., July 30. Sermon by Rev. Gordon Hall, D. D., of Northampton.

WRIGHT, Rev. GEORGE F., over the Free Ch. in Andover, Mass., June 5.

MINISTERS DISMISSED.

BARNARD, Rev. PLINY F., from the Ch. in Westhampton, Mass., July 1.

BOWERS, Rev. ALBERT, from the Ch. in Macon, Mo., Sept. 2.

BRASTOW, Rev. LEWIS O., from the South Ch. in St. Johnsbury, Vt.

BREMNER, Rev. DAVID, from the 1st Ch. in Derry, N. H., Sept. 10.

BUFFUM, Rev. FRANK H., from the Windsor Avenue Ch. in Hartford, Ct., July 11.

CLARK, Rev. NELSON, from the Ch. in Rochester, Mass., Sept. 2.

CROSS, Rev. WELLINGTON R., from the Ch. in New Gloucester, Me., July 22.

CUMMINGS, Rev. HENRY, from the Ch. in Rutland, Mass., July 1.

DARLING, Rev. GEORGE, from the Ch. in Hudson, O.

EMERSON, Rev. OLIVER P., from the Ch. in Lynnfield Centre, Mass., June 25.

FISHER, Rev. CALVIN E., from the Lawrence St. Ch. in Lawrence, Mass., Sept. 10.

FRINK, Rev. BENSON M., from the Ch. in Saco, Me., June 17.

GRASSIE, Rev. THOMAS G., from the Ch. in Methuen, Mass., Aug. 7.

HAWES, Rev. EDWARD, from the Central Ch. in Philadelphia, Pa., July 3.

HUDSON, Rev. ALFRED S., from the Ch. in Burlington, Mass., June 3.

KITTRIDGE, Rev. JOSIAH E., from the Ch. in Glastonbury, Conn.

LAWRENCE, Rev. EDWARD A., D. D., from the 3d Ch. in Marblehead, Mass., Sept. 1.

LYLE, Rev. WILLIAM W., from the Ch. in Seneca Falls, N. Y., July 22.

MERRIAM, Rev. JAMES F., from the Ch. in Farmington, Ct., July 1.

MITCHELL, Rev. CHARLES L., from the Ch. in Little Valley, N. Y., Aug. 26.

MORRILL, Rev. STEPHEN S., from the Ch. in Henniker, N. H., Aug. 18.

NEEDHAM, Rev. GEORGE C., from the Ch. in Embro, Ont., Sept.

PARKER, Rev. HORACE, from the Ch. in Pepperell, Mass., Sept. 16.

ROOT, Rev. EDWARD W., from the Ch. in Batavia, Ill., June 26.

ROSS, Rev. JOHN A., from the Ch. in Marion, Io., July 22.

SAVAGE, Rev. MINOT J., from the Ch. in Hannibal, Mo., July 22.

SEYMOUR, Rev. B. N., from the Ch. in Hayward, Cal., Aug. 25.

SHOREY, Rev. H. ALLEN, from the Elm St. Ch. in Camden, Me., Sept. 1.

SMITH, Rev. MOSES, from the Leavitt St. Ch. in Chicago, Ill.

TAYLOR, Rev. CHAUNCEY, from the Ch. in Algoni, Io., July 2.

TOWLE, Rev. CHARLES A., from the Ch. in Sandwich, Ill., June 16.

TURNER, Rev. JOSIAH W., from the Ch. in Waverley, Mass., July 1.

WATSON, Rev. CHARLES C., from the Ch. in Hinsdale, N. H., July 1.

MINISTERS MARRIED.

DUTTON—BIRD. In East Walpole, Mass., Sept. 3. Rev. Horace Dutton, of Northboro', to Miss Fannie N. Bird, of East Walpole.

- EMERSON—KENDALL.** In Biddeford, Me., Aug. 18. Rev. John D. Emerson, to Miss Lelia F. Kendall, both of Biddeford.
- FRISBIE—CROSBY.** In Danbury, Ct., July 29, Rev. Alvah L. Frisbie, of Des Moines, Io., to Miss M. J. Crosby, of Danbury.
- HART—SHEPARD.** In Cato, N. Y., Sept. 3, Rev. William D. Hart, to Miss Laura M. Shepard, of Cato.
- HOWARD—GRAVES.** In Farmington, Me., Sept. 12, Rev. Rowland B. Howard, of Princeton, Ill., to Miss Helen J. Graves, of Farmington.
- HOWES—FIFIELD.** In East Concord, N. H., Rev. Herbert E. Howes, of Stockton, Me., to Miss Annie E. G. Fifield, of East Concord.
- JENNEY—THRALL.** In Galesburg, Ill., Aug. 18, Rev. Winthrop Jenney, to Miss Kate Thrall.
- LYMAN—ROOT.** In Belchertown, Mass., Aug. 6, Rev. Payson W. Lyman, to Miss Carrie E. Root, both of Belchertown.
- RICHARDSON—WOOLLEY.** In Fredonia, Kan., June 4, Rev. Charles A. Richardson, to Miss Rosalia M. D. Woolley, both of Fredonia.
- SPRAGUE—HENDERSON.** In New Haven, Ct., July 16, Rev. William P. Sprague, to Miss Maggie Henderson.
- SWAIN—COFFIN.** In Nantucket, Mass., Rev. Augustus C. Swain, of Needham, to Miss Susan E. Coffin, of Nantucket.
- TEBBETTS—PETERS.** In Bluehill, Me., Sept. 8, Rev. Arthur H. Tebbetts, to Miss Alma M. Peters, both of Bluehill.
- TITSWORTH—VAN DUZER.** In Horse Heads, N. Y., Sept. 25, Rev. A. Judson Titworth, of Westfield, Mass., to Miss Julia E. Van Duzer, of Horse Heads.
- WALKER—CLAGHORN.** In Foochow, China, May 21, Rev. Joseph S. Walker, of Forest Grove, Ore., U. S. A., to Miss E. Ada Claghorn, of North Evans, N. Y.
- GORÉ, Rev. DARIUS,** in LaHarpe, Ill., Aug. 9, aged 58 years.
- HIGLEY, Rev. HARVEY O.,** in Castleton, Vt.
- JEFFERDS, Rev. FORREST,** in South Boston, Mass., June 20, aged 73 years.
- KENDALL, Rev. REUBEN S.,** in Genoa, Italy, July 17.
- MELVIN, Rev. JAMES,** in Liverpool, N. S., June 7, aged 73 years.
- MERRILL, Rev. SAMUEL H.,** in Scarborough, Me., Sept. 18, aged 68 years.
- NICHOLS, Rev. AMMI,** in Braintree, Vt., Aug. 24, aged 92 years.
- PATTERSON, Rev. WEBSTER,** in Lynn, Mass., Sept. 25.
- PEABODY, Rev. JOSIAH,** in Stamford, Ct., June 20, aged 66 years.
- ROOT, Rev. DAVID,** in Chicago, Ill., Aug. 30, aged 82 years.
- SPAULDING, Rev. LEVI,** in Ceylon, June 18, aged 82 years.
- STORRS, Rev. RICHARD S., D. D.,** in Braintree, Mass., Aug. 18, aged 86 years.
- TODD, Rev. JOHN, D. D.,** in Pittsfield, Mass., Aug. 24, aged 72 years.
- TYLER, Rev. JOHN E.,** in Vineland, N. J., Aug. 15, aged 63 years.
- WALKER, Rev. TOWNSEND,** in Goosau, Mass., July 31, aged 61 years.
- WATERMAN, Rev. THOMAS T.,** in Stratford, Ct., Aug. 2, aged 72 years.

MINISTERS' WIVES DECEASED.

- BENNETT, Mrs. —,** wife of Rev. Matthew, D. D., in Reedsburg, Wis., June 24, aged 48 years.
- CARPENTER, Mrs. NARCISSA L.,** wife of the late Rev. Eber, in North Cambridge, Mass., June 5, aged 59 years.
- CROSS, Mrs. SOPHIA M.,** wife of Rev. Goham, in Richville, N. Y., aged 63 years.
- HARLOW, Mrs. ELVIRA A.,** wife of Rev. Edwin A., in Cape Elizabeth, Me., Aug. 23, aged 36 years.
- HAY, Mrs. —,** wife of Rev. James, in Derby Centre, Vt., May 14.
- STEBBINS, Mrs. —,** wife of Rev. Charles E., in Skaneateles, N. Y., Sept. 4.

MINISTERS DECEASED.

- BURNHAM, Rev. E. O.,** in Los Angeles, Cal., Aug. 1, aged 49 years.
- ELLIS, Rev. G. R.,** in Pacheco, Cal., June 4, aged 41 years.

AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

THE following appropriations have been paid by the *Union* since those announced in the "Quarterly" for July:—

Georgetown,	<i>Col. Ter.,</i>	Cong. Church	\$500
Vermillion,	<i>Dakota Ter.,</i>	" " (Special, \$50)	500
Ravenswood,	<i>Ill.,</i>	1st Cong. Church, (Loan)	500
Fort Atkinson,	<i>Iowa,</i>	German Cong. Ch.	300
Stranger,	<i>Kan.,</i>	Union " " (Special, \$1,060),	1,460
Saranac,	<i>Mich.,</i>	Cong. Church, (Special, \$895),	1,295
Hamilton,	<i>Minn.,</i>	" "	400
Greene,	<i>N. Y.,</i>	" "	500
Hammond,	<i>Wis.,</i>	" "	350
Lone Rock,	"	1st Cong. Church, (Special, \$75)	475
Plattsville,	"	Mt. Zion Cong. Ch.	200
			\$6,480

The special work of the Union, aiding feeble churches in securing suitable houses of worship, is pressing, month by month, with greater and greater force.

In the early years of this Christian enterprise, the expense of building was comparatively so slight that two or three hundred dollars would often suffice to meet the wants of a church asking aid; this, in addition to what the church could do for itself, would finish the house, and relieve the church of debt. But now the price of building materials and of labor has so advanced that churches need more than double the aid which was required formerly. This explains why in so many cases a large sum is made a "special" appropriation. The churches, finding that the regular grant of the Union, which does not exceed in any case \$500, is not sufficient to meet their necessities, appeal to the churches in their neighborhood, or to churches which sustain peculiar relations to themselves, and to personal friends, to supplement the regular grant; and they thus obtain relief. There are some peculiar advantages in a limited number of such appeals. To have the number unlimited, or the making of such appeals become general, would prove an embarrassment to the Union in its work. The resources of the Union need to be greatly augmented, that the exigencies of particular churches may be met by a larger grant than \$500.

Such is the rapid growth of our denomination in the new States, that the number of grants needs also to be greatly increased. Instead of fifty houses a year, we need to build at least a hundred. Will the churches appreciate the work, and furnish the means?

RAY PALMER, *Cor. Sec'y*, 69 Bible House, New York.

C. CUSHING, *Cor. Sec'y*, 20 Congregational House, Boston.

N. A. CALKINS, *Treas.*, 69 Bible House, New York.

SUMMARY

OF CHURCHES AIDED AND HOUSES BUILT IN THE DIFFERENT STATES, WITH THE AMOUNT PAID TO THEM.

California,	24 churches,	25 houses,	\$13,312.16
Colorado Territory,	3 "	3 "	2,558.21
Connecticut,	6 "	6 "	1,330.00
Dacotah Territory,	1 "	1 "	2,370.09
Delaware,	1 "	1 "	594.35
District of Columbia,	1 "	1 "	19,421.44
Georgia,	1 "	1 "	1,000.00
Illinois,	122 "	123 "	43,961.53
Indiana,	9 "	9 "	4,800.00
Iowa,	133 "	138 "	57,622.08
Kansas,	43 "	50 "	30,352.60
Louisiana,	4 "	4 "	24,600.00
Maine,	23 "	24 "	9,814.84
Maryland,	1 "	1 "	10,000.00
Massachusetts,	21 "	21 "	17,917.50
Michigan,	82 "	87 "	31,614.19
Minnesota,	37 "	38 "	17,533.10
Missouri,	34 "	34 "	26,693.50
Nebraska,	11 "	11 "	5,613.50
New Hampshire,	8 "	8 "	7,339.82
New Jersey,	5 "	5 "	13,515.54
New York,	44 "	45 "	31,613.21
North Carolina,	1 "	1 "	3,200.00
Ohio,	47 "	47 "	14,087.56
Oregon,	4 "	4 "	1,816.29
Pennsylvania,	12 "	12 "	54,563.00
Rhode Island,	2 "	2 "	900.00
Tennessee,	1 "	1 "	11,000.00
Vermont,	14 "	14 "	7,335.00
Washington Territory,	1 "	1 "	854.00
Wisconsin,	105 "	108 "	23,081.50
Wyoming Territory,	1 "	1 "	1,000.00
	<u>802</u>	<u>827</u>	<u>\$496,435.01</u>

The average amount paid on each house of worship, including loans, exceptional grants, and special appropriations, \$600.28.

Probable entire cost of these houses, \$3,000,000.

The regular appropriations made by the Union, *as gratuities*, have averaged, for each house of worship, \$363.59.

Refunded to the Union from loans, \$10,372.06.

Refunded to the Union from fourteen houses sold, \$10,309.73.

Refunded in all, \$20,681.79.

In addition to what has been refunded, the churches aided have contributed to the treasury of the Union, \$21,635.78.

Total return from the churches aided, \$42,317.57.

INDEX OF NAMES.

NOTE.—This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the general statistics, which are indexed alphabetically on pages 182-204, and the students in Theological Seminaries, pages 294-301, who are arranged alphabetically in each class.

The reader is reminded that a given name may occur more than once on the same page.

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